
HISTORY OF ISLAM: ITS DEVELOPMENT AND CONTRIBUTION TO INTERNATIONAL RELATIONS

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ABSTRACT

This article presents an exhaustive exploration of Islam's historical journey and its notable impact on international relations. It delves into the early evolution of Islam and its subsequent dissemination across diverse global territories. Moreover, it scrutinizes the substantial influence of Islam in moulding interaction between Muslim societies another nations and cultures throughout history. The methodology employed in this research involves a historical examination, incorporating data and information extraction from credible sources such as historical literature, scholarly studies, and historical document. Qualitative analysis is employed to dissect the collated data and highlight Islam's contributions within the sphere of international relations. The article will highlight key periods in Islam's history, including the golden age under the caliphate and the powerful Islamic empires. Additionally, it will delve into the significant role of Muslims in domains such as commerce, science, art, and medicine, which have left an indelible mark on international relations. The findings of this article aim to enhance our comprehension of Islam's history and its interplay with other nations in the context of international relation. This is anticipated to enrich our understanding of Islam's contributions to global development.

Keywords: Islam, history, international relations, development, contributions.

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1. INTRODUCTION

The objective of this study is to provide a detailed exploration of Islam's history and its influence on international relations. The religion of Islam, which was introduced by Prophet Muhammad (peace be upon him) in the 7th century (Halil, 2022), has rapidly expanded and permeated globally. Understanding the early growth of Islam and its historical interactions with various communities and cultures is therefore of utmost importance (M Rozali, 2020).

The research approach adapted is historical analysis, which involves gathering data from credible source such as historical texts, scholarly research, and historical records. The collected data is then qualitatively analysed to highlight the significant contributions of Islam to the realm of international relations.

This investigation will delve into pivotal periods of Islamic history, including the golden age of Islam under the caliphate and the influential Islamic empires. The study will also examine the significant contributions of Muslim in domains such as trade, science, arts, and medicine, which have had a profound impact on international relations.

The anticipated outcomes of this research are expected to enhance our comprehension of Islam's history and its interactions with other nations in the sphere of international relations. This will aid in expanding our understanding of the role of Islam in the world's overall development.

2. REVIEW OF LITERATURE

2.1 The Early History of Islam

The Prophet was from Arabia, where Arabia means a barren desert. It is bordered on the west by the Red Sea and the Sinai Desert, on the east by the southern part of Iraq and the Arabian Gulf, while the south is bordered by the Arabian Sea and the Indian Ocean and the north by Levant and a small part of Iraq. The Arab nation is divided into three including Arab Ba'idah, Arab Aribah and Arab Musta'ribah (Dar' al-'Ilm, 2011).

The period before the Prophet, at first the Arabs were familiar with the da'wah of the Prophet Ismael, as time went by until a leader of the Banu Khuza'ah named Amru bin Luhay who brought idols and then put in the Kaaba and called the people of Mecca to commit shirk to Allah and spread idols to the area around Mecca. This is a polytheism that became a religion and a major phenomenon for the people of Jahiliyah (Al-Mubarakfuri, 2015).

The Prophet Muhammad (peace be upon him) was born in the city of Mecca coinciding with the Year of the Elephant, there was an event of the elephant army led by Abrahah attacking the Kaaba. His mother named Aminah, when giving birth to him, witnessed a ray of light coming out of her and illuminating the palace of Bushra in the country of Sham. In addition, there was an incident where the Angel Gabriel split the Prophet's chest twice. At that time, the Messenger of Allah was playing with his peers when Gabriel approached him, lifted him up, and positioned him on his back. After that, Gabriel opened the Prophet's chest and took out a lump from it, saying, "The blob

was then washed in a golden vessel with Zamzam water, arranged neatly, and placed back into its original position (Al-Umuri, 2010).

Then Rasulullah lived with his mother Aminah and his grandfather Abdul Muttalib, when he was six years old, the mother of Rasulullah to visit his maternal uncles in Bani Adi bin An-Najjar. Then he was under the care of his grandfather Abdul Muttalib, when Rasulullah was eight years old his grandfather Abdul Muttalib died, After that Rasulullah was in the care of his uncle Abu Talib (Ishaq, 2018).

Together with Abu Talib, the Prophet travelled to the land of Sham, in Bashra the Caravan of Abu Tahlil met Buhaira who had a fairly extensive knowledge of the Gospel and Christian teachings, he talked with Buhaira, after that a short story Buhaira told Abu Talib to immediately return to Mecca and take good care of him from the Jews, because your nephew will one day carry the mandate of a big thing, at that time he was 12 years old (Al-Buthy, 2010).

According to Ibn Ishaq, when the Prophet was 20 years old he joined the Fijar War, because of the invitation of his uncles. When he was 25 years old he married Khadijah bint Khuwailid bin Asad, where he gave a dowry of 20 young female camels. When he was 35 years old, he participated in the renovation of the Ka'bah and analysed the conflict about Hajar Aswad (Hisyam, 2019).

At the age of 40, the Prophet received his first revelation at the Cave of Hira where he received at the Cave of Hira where he received from Jibril, QS Al-Alaq verses 1-5 (Saifudin, 2010).

Then he preached Islam which had several stages among them preaching that was carried out in secret or secretly for three years, after which he preached openly until the hijrah period, then preaching openly by attacking people who attacked and started wars where this stage reached the Hudaibiyah agreement, then preaching openly by fighting everyone who hindered preaching (Al-Buthy, 2015).

2.2 Islamic Expansion and Development in Various Regions

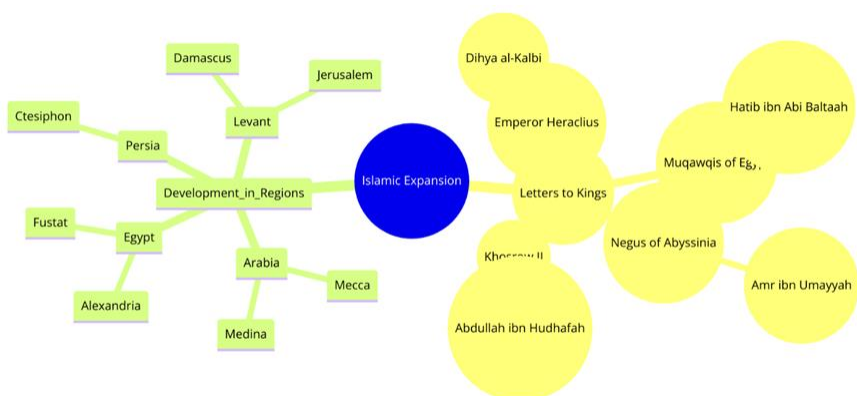


Figure 1. Islamic Expansion and Development: The Expeditions of Prophet Muhammad (Peace Be Upon Him) and His Letters to Various Kings

The Prophet began to develop *da'wah* outside the Arabian Peninsula (Hamid & Mydin, 2021), by sending delegations to various countries including: sending Amr bin Umayyah adh-Dhamri to King An-Najashi who eventually converted to Islam, Then Dihyah bin Caliph al-Kalbi to Heraclius King of Rome, then

to the Persian King Kisra, a friend sent by Abdullah bin Hudzafah as-Sahmin but arrogantly King Kisra tore up the prophet's letter so that Allah tore his kingdom apart with the prayer of the Prophet, The Messenger of Allah sent the companion Hathib bin Abi Balta'ah to the Egyptian King Muqauqis, then the companion Amr bin Al-Ash to the two Kings of Oman and successfully converted to Islam, Then, the Messenger of Allah sent Salith bin 'Amr al-'Amiri as an envoy to Haudzah bin 'Ali al-Hanafi in Yamamah. In addition, he also sent Syuja' bin Zuhair al-Asadi to meet with al-Harith bin Abu Shammar al-Ghassani, King of Baiqa' in the region of Sham. Furthermore, The Prophet sent al-Muhajir bin Abu 'Umayyah al-Makhzumi to establish relations with al-Harith al-Himyari. Then, the Prophet sent al-Ala' bin al-Hadhrami as an envoy to al-Mundzir bin Sawi al-'Abdi, King of Bahrain. As a result of the envoy, the king embraced Islam. In addition, he also sent Abu Musa al-Ash'ari and Mu'adz bin Jabal to Yemen, Which eventually caused many leaders and people in Yemen to convert to Islam (Katsir, 2003).

2.3 Islam in International Relation During the Glorious Period

Starting with Khulufaur Rasyidin, namely during the time of the first Caliph, Abu Bakr, where international relations have been established by preaching the spread of Islam to Persia by Conquering it, then continued by the Romas in the Homs region, Northern Syria, Antioch, Palestine, Tabuk, Jordan, Damascus and Southern Syria (Al-Azizi, 2017).

Furthermore, the conquest of many territories was conquered during the time of Caliph Umar bin Khattab (Nugraha, 2020),

including, the opening of Hims and Baklabakka by peaceful means, Bashrah and Ablah by war in 14 AH, then the Thabariyyah region, Al-Ahwaz City and Al-Madain and Tikrit then Qinnasrin City and Saruj by war while the Halb, Anthakiyah, Manbaj and Qarqaisya' region by peaceful means was conquered in 16 AH, in 18 AH, Jundisabur was conquered by peace and Halwan, Raha, Simsath, haran, Nasibin and parts of the Arabian Peninsula by war, Egypt was conquered by peace and Maghrib and Tustar by war in 20 Ah, Alexanria, Nahawand and Barqah were conquered by war in 21 Ah. Azerbaijan, Daynawar, Masibdzan, Hamdzan, Tripoli, Ray, Askar, and Qaumas were conquered by war in 22 A.H, Karman, Sajistan, Makran, Asfahan,were conquered in 23 A.H. The Muslim leadership continued to lead the Muslims by war. Subsequently,(As-Suyuthi, 2010). During the time of Caliph Usman bin Affan(Lubis, 2013), the city of Ray was conquered again, in 27 AH, Muawiyah attacked Cyprus, then conquered the city of Arjan and Darbijard, Ishtahar, fasa was conquered through warfare in 29 AH, then the city of Jur and several other cities in Khurasan were conquered, Naisabur, Thus, Saras, Marwu and Baihaq by peaceful means in 30 AH. Meanwhile, during the time of Caliph Ali bin Abi Talib he dealt more with internal conflicts so that not many territories were opened.

2.4 Islam's Contribution to Education and Science

During the Abbasid dynasty, the Baitul Hikmah was built, which was the centre of culture and science, then the Madrasah al-Shauniyyah and Dar al Hadist al-Kamillah were built (Zubaidah, 2016).

To see the contribution of Islam in science and technology, it can be seen from the presence of Islamic scientists in the world literature of their time (Apriani et al., 2021). In the first volume of Sarton's monumental work entitled "Introduction to the History of Science" in 1927, almost a third of the 840-page book discusses the contributions of Islamic scientists. Some of the great names mentioned include Jabir Abu Musa ibn Hayyan (712-815), known as the developer of chemistry and dubbed the "Father of Chemistry" as well as the inventor of the first distillation device. We owe him a debt of gratitude because without distillation, we would not be able to easily obtain fuel oil. There is also al-Khawarizmi (died 850), the inventor of algebra and astronomy, and al-Razi (865-925) the developer of medicine and chemistry (Anwar, 1994).

2.5 Islam's Contribution in the Field of Global Development

Globally, the influence of Islamic thought and science that began in the 12th century AD eventually created the "Revival" movement (Anggraini et al., 2023), in the 14th century AD, the church Reformation movement (Absor et al., 2020), in the 16th century AD, the Rationalist movement (Nofrianti, 2022), and 17th century AD, the industrial revolution (Annisa, 2021), and enlightenment in the 18th century. In the process, much of the light of Islam's less visible contributions

Islam promotes the principles of peace, harmony and brotherhood among mankind (Sulaiman, 2021). Throughout its history, there have been notable examples of Muslims acting as mediators in conflicts and promoting co-operation between states. The principles of Islamic International law such as the concept of *jihad* that emphasises the protection of human right

and the just laws of war, provide guidance in building harmonious international relation (Auda, 2022).

3. RESEARCH METHODOLOGY

The study “History of Islam: Its Development and Contribution to International” adopts a thorough historical analysis framework to meticulously examine primary and secondary sources (Baldwin, 2022). The goal is to construct a comprehensive narrative that traces the evolution of Islam and its complex influence on global diplomatic and cultural interactions. Essential to this exploration are primary sources like historical treaties, diplomatic correspondences, and accounts from the time providing direct insight into how Islamic societies have interacted with other nations. The primary sources are bolstered by an extensive collection of secondary sources – scholarly articles, historical critiques, and expert commentaries-that add interpretive depth and context, crucial for understanding the intricate historical forces at play.

The research utilizes qualitative analytical methods, focusing particularly on content analysis to identify patterns, themes, and key moments where Islamic principles and practices have left their mark on international relations. It also employs a comparative approach, placing Islamic diplomatic and cultural practices in contrast with those of other civilizations, highlighting the distinct contributions of Islam. This meticulous methodological framework is designed to shed light on the historical paths of Islamic influence in global matters, thereby deepening our understanding of its enduring legacy and current significance in the complex world of international relations.

In this study one of the primary sources examined is The Treaty of *Hudaybiyyah*, a significant peace agreement reached between Prophet Muhammad (peace be upon him) and Quraysh tribe in *Hudaybiyyah* in the year 6 AH. The treaty's provisions included several key points:

1. A ceasefire was to be observed for 10 years, establishing a period of peace between the Muslims and the *Quraysh*.
2. Muslims were granted the right to perform Umrah the following year without facing obstruction from the *Quraysh*.
3. The agreement stipulated that Muslim fleeing from Mecca to Madina was to be returned to the *Quraysh*; however, this condition was not reciprocated for individuals going from Medina to Mecca.
4. The treaty also allowed for the possibility of alliances between Muslims and other Arab tribes.

This treaty notable for its role in easing tensions and fostering a period of relative peace, allowing for the strategic consolidation and expansion of the Muslim community (Al-Ghamdi, 2022).

A communication from Prophet Muhammad (peace be upon him) to Byzantine Emperor Heraclius this missive, which encourages Emperor Heraclius to accept Islam, underscores shared themes of fraternity and tranquillity among nations. It also brings to light the score principle of Islamic belief and the significance of recognizing Muhammad's prophetic status. The

communication dispatched by Prophet Muhammad (peace be upon him) to Emperor Heraclius carries several significant messages. Firstly, it underscores the need for peaceful dissemination and preaching of Islam to non-Muslim leaders. Secondly, the communication underscores the significance of preserving diplomatic ties and engaging with leaders of other nations to foster peace and religious coexistence. Thirdly, it exemplifies a respectful and courteous approach in dealings with non-Muslims, irrespective of differing beliefs. Fourthly, the communication highlights the importance of endurance and steadfastness in the face of obstacles and denial when disseminating religious doctrines. Lastly, it exemplifies that Islam is a faith that values religious liberty and provides individuals the freedom to select their own beliefs (Arifin & Saliro, 2021).

Journey Chronicles of Ibn Battuta (1325-1354). Hailing from Morocco, the Muslim voyager Ibn Battuta set out an extraordinary odyssey that spanned three decades and took him across swathes of Asia, Africa, and Europe during the medieval era. His travels led him to explore a multitude of cities and realms, including the Sultanate of *Samudera Pasai* in what is now Indonesia, as well as the far reaches of India and China, before making his way back to his homeland. Over the course of nearly thirty years, Ibn Battuta meticulously chronicled the diverse tapestry of human existence he encountered across these lands. His observations offer a window into the intricate social, economic, and cultural exchanges that took place within the Islamic world and its interaction with other civilizations. Furthermore, his writings illuminate the intricate trade routes of

the time and spread of knowledge that interconnected distant societies (Dunn, 2020; Mahlil & Furqan, 2022).

Ibnu Sina's (Avicenna) seminal work, *Kitab Al-Shifa* (The Book of Healing), is not just a cornerstone in the realm of philosophy, but also substantially enhances the natural sciences, including medicine. While *Kitab Al-Shifa* has a wider scope, covering areas like logic, natural sciences, mathematics, and metaphysics, its influence on medicine and its role in shaping European scientific thought can be deduced from the broader context of Ibn Sina's significant contributions to scientific and medical understanding (Khan et al., 2015).

Witness record during the Umayyad and Abbasid Caliphates, official documents that record testimonies and legal decisions in significant cases, reflecting the legal and administrative system developed in early Islam, provide insight into the social, legal and governmental structures within Islamic societies, as well as principles of justice and law (Kennedy, 2016).

The world map created by Al-Idrisi in 1154 is one of the most advanced ancient cartographic representations of the Earth's surface available from the medieval period. Al-Idrisi was an Arab Muslim geographer, cartographer, Egyptologist, and traveller who was commissioned by King Roger II of Sicily to create a comprehensive map of the world and write a book to accompany it, known as the "Book of Roger" (*Kitab Rujjar*) or the "Tabula Rogeriana (Johns & Savage-Smith, 2003).

4. ANALYSIS

In the section titled "Analysis" of the paper "History of Islam: Its Development and Contribution to International Relations," we

delve into the early growth of Islam and its widespread reach across Africa, Europe, and Asia. This Expansion wasn't just a geographical shift, but also a dispersion of ideas, legal frameworks, and societal standards that impacted the framework of global relations during that period. Through the examination of historical documents such as treaties, communications from Prophet Muhammad's (peace be upon him) era, and journals like those penned by Ibn Battuta, we glean insights into the formation of diplomatic practices, trade, and cultural exchange, all influenced by Islamic tenets. This underscores the profound impact of Islam on the dynamics of international relations, including the establishment of ideas like diplomatic immunity and peace treaties remain in place today.

Moreover, the analysis emphasizes the intellectual and cultural offerings of the Islamic Golden Age (El-Seedi et al., 2019). It spotlights the significant contributions of Islamic scholars and scientists like Al-Khawarizmi and Ibn Sina in disciplines such as mathematics, medicine, and philosophy. These advancements and knowledge were shared with other societies via trade routes and intellectual discourses, playing a vital part in the European Renaissance and impacting global scientific progression. By scrutinizing secondary literature and primary sources, we can portray how Islam was vital player in shaping global intellectual and cultural heritage, revealing interlinked narratives in the history of human knowledge and how this influenced interactions between civilizations.

Lasty, in the context of today's world, the analysis scrutinizes the significance of Islamic principles in modern international relations. It also explores their role in multilateralism,

intercultural communication, and peace diplomacy. An examination of organizations like the Organization of Islamic Cooperation (OIC) shows how Islamic nations participate in the present global system, underscoring the need for a multidisciplinary comprehension to comprehend the intricacies of international relations (Lewison et al., 2020). Through a thorough examination of sources and methodology, this analysis underscores the enduring impact of Islam on the global political and cultural environment, emphasizing the ongoing contributions of Islam to international dialogue and cooperation.

5. RESULTS AND DISCUSSION

The anticipated outcomes of the research are expected to enhance our comprehension of Islam's history and its interactions with other nations in the sphere of international relations. This will aid in the world's overall development. The early history of Islam, including the period before it was conveyed by Prophet Muhammad (peace be upon him), has had profound impact on international relations. The historical journey of Islam and notable impact on international relation have been explored in this article, highlighting the substantial influence of Islam in moulding interactions between Muslim societies and other nations and cultures throughout history.

The research has provided a comprehensive exploration of Islam's historical journey and its impact on international relations it has delved into the early evolution of Islam and its subsequent dissemination across diverse global territories. The substantial influence of Islam in moulding interaction between Muslim societies and other nations and cultures throughout

history has been scrutinized. The research has employed a historical examination methodology, incorporating data and information extraction from credible sources such as historical literature, scholarly studies, and historical document. Qualitative analysis has been employed to dissect the collated data and highlight Islam's contributions within the sphere of international relations.

The findings of this research align with previous studies that have emphasized the significant role of Islam in shaping international relations. The historical examination of Islam's contributions to global development resonates with existing literature, providing a more comprehensive understanding of the religion's impact on international relations.

Based on the findings, it is recommended to continue exploring the historical interaction of Islam with various communities and cultures to gain a deeper understanding.

6. CONCLUSION

This study meticulously explores how Islam has been a cornerstone in the evolution of international relations, tracing its influences from its initial dissemination to its ongoing impact in the present day. A detailed historical review reveals that the diplomatic endeavours, mercantile systems, and the interchange of ideas and culture under Islam have been instrumental in establishing the protocols and practices that underpin today's global diplomacy. Notable early examples of Muslim diplomacy, such as Treaty of Hudaibiyyah and the letters sent by Prophet Muhammad (peace be upon him) to various rulers, underscore sophisticated approaches to

statecraft that were grounded in mutual respect and a commitment to peace. Additionally, the Islamic Golden Age's monumental contributions to the sciences, technology, and the arts underscore the profound and lasting effect that Islamic civilization has had on the Islamic world; they also catalysed the transfer of knowledge across cultures, setting the stage for the Renaissance and the scientific breakthroughs in Europe.

In today's global landscape, Islamic principles continue to inform the practice of diplomacy and the management of international affairs, particularly in resolving conflicts and fostering dialogue between cultures. Entities such as the Organization of Islamic Cooperation demonstrate how Islamic tenets can be important. The importance of this paper lies in its elucidation of the historical underpinnings of Islamic precepts and their application to the modern challenges and prospects in international relations. It underscores the necessity for a more comprehensive and inclusive grasp of how Islam has helped to shape the world. The paper advocates for expanded interdisciplinary studies to further unravel the intricate interplay between Islam and global affairs, with the aim of cultivating more meaningful interactions among diverse societies. Such endeavours can enrich our collective historical narrative and solidify the groundwork for ongoing international collaboration and mutual understanding.

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