



Open Access Indonesia Journal of Social Sciences

Journal Homepage: <https://journalsocialsciences.com/index.php/OAIJSS>

Islamic Thought in the Era of Khulafa al-Rasyidin: A Literature Review

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ARTICLE INFO

Keywords:

Islamic thought
Philosophy
Islamic tradition
Khulafa al-Rasyidin

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All authors have reviewed and approved the final version of the manuscript.

<https://doi.org/10.37275/oaijss.v5i4.124>

ABSTRACT

In the periodization of the history of Islamic thought, the era of the Companions is categorized as the era of Khulafā al-Rāsyidīn, which lasted approximately 30 years, namely since the death of the Prophet Muhammad and the appointment of Abū Bakr al-Ṣiddīq ra. as caliph (11 H/632 AD) until the death of Caliph Alī bin Abī Ṭālib ra. (41 H/661 AD). Even after that time, there were still many friends who were still alive, the period after that was categorized as the era of the Islamic empire led by various dynasties. The division of the period of Islamic thought certainly uses a political approach. This approach is not without reason because it will be seen that government politics has a lot of influence on the development of Islamic thought. This literature review aims to describe the socio-cultural background and development of Islamic thought in the era of the companions of the Prophet Muhammad.

1. Introduction

Khulafa al-Rasyidin, or the companions of the Prophet Muhammad in the Islamic tradition, is a typical term attached to the first generation who met, embraced Islam, and learned directly from the Prophet. History has placed them in a very significant position because it is through them that the religion of Islam is known and embraced by mankind throughout the world. The companions occupied the top of the chain of scientific originating from the Messenger of Allah. The result of their interaction with the Messenger of Allah. Creates not only historical memories but also produces scientific that is growing rapidly to the present day. Various embryonic branches of Islamic science can be traced back to their time.

In the periodization of the history of Islamic thought, the era of the Companions is categorized as the era of Khulafā al-Rāsyidīn, which lasted approximately 30 years, namely since the death of the Prophet Muhammad and the appointment of Abū Bakr al-Ṣiddīq ra. as caliph (11 H/632 AD) until the death of Caliph Alī bin Abī Ṭālib ra (41 H/661 AD). Even after that time, there were still many friends who were still alive, the period after that was categorized as the era of the Islamic empire led by various dynasties. The division of the period of Islamic thought certainly uses a political approach. This approach is not without reason because it will be seen that government politics has a lot of influence on the development of Islamic thought. This literature review aims to describe the



socio-cultural background and development of Islamic thought in the era of the companions of the Prophet Muhammad.

Socio-cultural background of Islamic thought in the era of the companions

A thought does not appear in a vacuum but always interacts with the socio-cultural conditions that underlie its occurrence of that. Various thoughts that were born in the womb of human civilization actually appear to respond to various events that occur around them. In the analysis of the sociology of knowledge, especially that pioneered by Mannheim (1998) that there is a link between knowledge and life, research on human intellectual development must also explore non-theoretical factors, especially the events and actions that arise around this. This needs to be done because the social processes that occur will affect the knowledge process. Based on this, it is necessary to describe the socio-cultural background of Islamic thought in the era of friends and the challenges they faced so that an action response emerged that accelerated the birth of Islamic thought in their time.

Religious background

At the time of the Prophet. If he is still alive, then he is the center of Islamic spiritual orientation as a messenger of Allah SWT, a religious leader, as well as the most authoritative interpreter of revelation, even being a source of reference in every dimension of religious problems that arose in his time. Various problems that arise will be responded to by revelation or by the decisions of the Messenger of Allah. In other words, all Islamic thought stems from a single authority held by the Prophet Muhammad. as prophets and apostles.

When the Messenger of Allah death, then revelation is cut off, and there is no longer a single authority as a reference in religion, while problems of life and religion always arise that require reflection of thoughts and solutions to overcome these. This makes the

Companions have to explore their thoughts in order to overcome various problems that occur while still referring to the Qur'an and Hadith as the highest authority in religion. The results of the reflection of the thoughts of these friends will later become the embryo of the birth of various Islamic disciplines, both in the fields of interpretation, hadith, fiqh, and others.

The political background

Hijrah of the Prophet Muhammad to Madinah finally became a turning point in the struggle of the Prophet Muhammad to preach the teachings of Islam throughout the Arabian Peninsula and various parts of the world. Syed Mahmudunnasir emphasized that the hijrah changed the nuances of Islam into a religious-political unity. Rasulullah saw. establish Islamic brotherhoods, establish an alliance, combine the rich and poor on the basis of religion, and fuse the heterogeneous society into one nation. (Mahmudunnasir, 1988)

The city of Madinah even developed into a city-state (polis or city-state) which continued to expand so that at the end of the life of the Prophet. His territory covered the entire Arabian peninsula. Rahman (1982) said that the people of Madinah were organized by the Prophet as a form of state and government that led to the formation of Muslims. Madjid (1983) asserted that the establishment of political organizations in the history of Islam in Madinah became an endless inspiration to become a historical reference for the purpose of formulating principles for governing a pluralistic society.

After the Prophet died, then, of course, a leader was needed to continue the political leadership centered in Madinah. This problem of political leadership can be said to be the first problem that was responded to by the Companions by appointing the caliph as a substitute for the political leadership of the Prophet Muhammad, not as a substitute for his religious authority as a prophet and apostle.

There were four caliphs who held political



leadership after the death of the Prophet Muhammad. referred to as Khulafā al-Rāsyidīn (the wise caliphs or the caliphs who are guided), namely successively: a) Abū Bakr al-Ṣiddīq ruled very briefly, namely 2 years, 3 months, and 11 days, from 11 H. /632 AD until his death due to illness in 13 AH/634 AD. (Mahmudunnasir, 1988), b) Umar bin al-Khaṭṭāb ruled for 10 years, 6 months, and 4 days from 13 H/634 AD until his death because he was killed by a conspiracy of the Magi in 25 H/644 AD (Mahmudunnasir, 1988), c) Uṣmān bin Affān ruled for 11 years, 11 months, 17 days from 13 H/634 AD until his death because he was killed by the rebellion of some people who were dissatisfied with his government in 25 H/644 AD (Syalabi, 2003), and d) Alī bin Abī Ṭālib who ruled for 4 years, 9 months, 3 days from 36H/656 AD until his death because he was killed by a conspiracy of the Khawarij in 40 H/661 AD (Syalabi, 2003).

The policies of the caliphs are very important in accelerating Islamic thought. For example, Abū Bakr al-Ṣiddīq's policy of collecting the Qur'an in one manuscript, then followed up by Uṣmān bin Affān's policy of unifying the manuscripts, encouraged the birth of the science of qira'ah, rasm, khat in Ulūm al-Qur'ān. (Muhammad, 2019) Another example is the administration of the government system by Umar bin al-Khaṭṭāb which encouraged the birth of the thought of governance (siyāsah syariyyah) which was continued by the caliphs after him (Sunanto, 2003). The political situation also encouraged the emergence of certain Islamic thoughts, as shown by the development of Islamic theology (Ilm al-Kalām) after the political turmoil after the iffin war that gave birth to the Khawārij extremist group, and after that, other theological schools emerged. (Nasution, 1986)

Socio-cultural background

In the pre-Islamic era until the sending of the Prophet Muhammad. The Arabs in the Hejaz, which is the birthplace of Islam, are a nation that lives in the desert. Although the Arabs in the Hejaz did not isolate

themselves from the outside world, outsiders did not enter their territory to colonize or exert a significant cultural influence on their lives. Their lineage, language, and culture are kept pure and do not mix much with other cultures. (Al-Mubarakfuri, 2014)

During the time of Khulafā al-Rāsyidīn, major conquests took place, thereby increasing the expansion of Islamic territory. Through the conquest of the fertile region of Mesopotamia, Persia, and Egypt, the Hejaz Arabs at the time of the companions controlled not only its geography but also the centers of civilization in the world. Finally, in this era, they became the inheritors of various cultures and traditions long since the times of Greco-Roman, Iranian, Egyptian, Assyrian, Babylonian, and others. These cultural centers have long had traditions of architecture, art, philosophy, medicine, literature, government, and others. This cultural meeting certainly necessitated a process of cultural assimilation and adaptation that would peak at the time of the Abbasid dynasty, which was very concerned about the development of science. (Hitty, 2014)

The development of Islamic thought in the era of companions

Thought in the field of constitutional politics

Immediately after the Messenger of Allah. Died on 12 Rabi'ul Awwal 11 H/3 June 632 AD, then the companions appointed Ab Bakr al-Ṣiddīq as the first caliph, then the era of the Khulafā al-Rāsyidīn *caliphate began*. Since then, the friends must manage the country with an effective and efficient government system. This was even more crucial when there was an expansion of Islamic territory due to the conquests in the era of Umar bin al-Khaṭṭāb.

The system of government is simple as in the time of the Prophet Muhammad. and Abū Bakr al-Ṣiddīq was seen as no longer able to manage the vast area of the caliphate. Umar bin al-Khaṭṭāb then reorganized the state administration by forming government



political institutions, namely al khilafat, al wizarat, al kitabat, and diwan. Al-Khilafāt is an institution that exercises power as head of state and head of government called khalifah. Al-Wizarāt is an institution that helps the Caliph run the system of government, such as the function of ministers today. Umar bin al-Khaṭṭāb once appointed Usmān bin Affān as his assistant. Al-Kitābāt is an institution that functions as a state secretary agency. Umar bin al-Khaṭṭāb appointed Zayd bin ābit and Abdullāh bin Arqam as secretaries to carry out important affairs. Dīwān are institutions that function as government institutions that help the Caliph run the daily system of government, namely: 1) Dīwān al-jundī or diwan al-Ḥarbī, namely the defense and security agency. At the time of the Prophet Muhammad. and Abū Bakr al-Ṣiddīq, the state does not have a special army unit. The Muslims are all soldiers who can be mobilized at any time, and after the end of the war, they will get a reward. But at the time of Umar bin al-Khaṭṭāb, a body was arranged to manage the army. Mu'āwiyah bin Abī Sufyān as governor of Sham has even built a navy, 2) Dīwān al-kharaj/bayt al-māl is an institution that manages state finances, income, and expenditure of the state budget, 3) Dīwān al-quḍāt is an institution in charge of the judiciary and the judiciary. Umar bin al-Khaṭṭāb appointed special judges in each region, and 4) Al-Imārah ·alā al-buldān is the leader of the regional government in the country, namely: a) The country is divided into several provinces led by governors, which include: Ahwaz, Bahrayn, Sijistan, Makran, Karman, Iraq, Syria, Palestine, Egypt, and Libya, b) Al-Bārid, namely the post office that functions as an institution that manages the delivery of state correspondence, and c) Al-Syurṭah, namely the state security guard police.

These institutions persisted until the end of the era of the Companions or the era of Khulafā al-Rāsyidīn.

Thoughts in the field of theology

The emergence of theological issues was triggered

by a political problem involving the assassination of Usmān bin Affān which continued with Mu'āwiyah bin Abī Sufyān of the caliphate of Alī bin Abī Ṭālib, which resulted in Ṣiffin ended with the taḥkīm decision. The attitude of Alī bin Abī Ṭālib, who accepted taḥkīm in a forced state, was not approved by some of his soldiers. They argued that the problems that occurred at that time could not be decided through taḥkīm. Decisions only come from Allah by returning to the law in the Qur'an. They saw that Alī bin Abī Ṭālib had made a mistake and even disbelieved, so they left their ranks. This group was known as the Khawārij. There are some who still support Alī bin Abī Ṭālib. It was they who later gave rise to the Syiah group.

The theological problem that was first discussed was the issue of disbelief. The Khawārij view that the people involved in the taḥkīm were infidels. This issue was finally responded to by various other groups in the era of the companions who gave birth to the Murji ah sect, which asserted that people who commit major sins are still believers and not unbelievers. If he commits a sin, it is up to Allah to forgive or punish him. After the era of the companions, other theological schools emerged, such as the Mu'tazilah, Jabbariyyah, Qadariyyah, Asy-ariyyah, and Maturidiyyah.

Thoughts in the field of Ulūm al-Qur'ān

At the time of the companions, Ulūm al-Qur'ān has not become a separate science as it is known today. However, the policies of the Caliph were very urgent in maintaining the authenticity of the Qur'an, thus triggering the development of the Ulūm al-Qur'ān, among others: 1) Caliph Abū Bakr al-Ṣiddīq established a policy of collecting the Qur'an for the first time in its history. a well-codified manuscript initiated by Umar bin al-Khaṭṭāb and processed by Zayd bin ābit. (Ansori, 2013), 2) Caliph Usmān bin Affān set a policy of uniting the Muslims in one manuscript, and it was implemented. The manuscript is called the al-Imām manuscript. Copies of this manuscript were also sent to several provinces. The writing of the



manuscript is called al-Rasm al-Uṣmānī, which is attributed to Uthman, and this is considered the beginning of the science al-Rasm al-Qur'ān. (Umar, 2008), and 3) Caliph Alī bin Abī Ṭālib set a policy of orders to Ab Aswad Ad-Du'ālī to lay down the rules of nahwu, proper and standard pronunciation, and provide provisions for harakat in the Qur'an. This is also called the beginning of I-rāb al-Qur'ān science, as well as triggered the development of Arabic grammar. (Umar, 2008)

The Companions always continued their da'wah efforts and conveyed the meanings of the Qur'an. They also differ in interpreting the verses of the Qur'an according to their respective abilities and perspectives. From their interpretation comes the science of interpretation. But not all of the friends became mufassir. Only a few of them actually became scholars of the companions, among them namely Abū Bakr al-Ṣiddīq, ·Umar bin al-Khaṭṭāb, ·Uṣmān bin-Affān, ·Alī bin Abī Ṭālib, ·Abdullāh bin Mas-ūd, ·Abdullāh bin Abbās, Ubay bin Ka-āb, Zayd bin Ṣābit, Abū Mūsā al-Asy-ārī, and ·Abdullāh bin Zubayr. (Assidiqiey, 2004)

Thoughts in the field of Ulūm al-Ḥadīth

The transmission of hadith in the early days of the Companions, especially during the time of Ab Bakr al-Ṣiddīq and Umar bin al-Khaṭṭāb, was still very limited to being conveyed to those who needed it, not yet becoming a separate science. Hadith was only transmitted by word of mouth, and it really depended on the memorization of the Companions.

The friends have not thought about collecting hadith because of the many problems faced, namely the emergence of apostates, hypocrites, and many wars, and many friends who memorized the Koran died. Some of the friends wanted to record the sunnah but were thwarted because they were afraid that there would be slander at the hands of people who could not be trusted. (Ismail, 1998)

During this period, the transmission was tightened. The transmission of narration is carried out

orally and only when necessary, namely when Muslims really need legal explanations. When there were apostates, hypocrites, and their actions, the Companions tried to maintain the purity of the hadith. The anticipatory action against falsification of hadith is done by limiting narration. (Ismail, 1998)

Thoughts in the field of fiqh

After the death of the Prophet. Then the revelation stopped, and the Muslims could no longer consult with the Messenger of Allah. To complain about their legal problems or ask for answers. In fact, legal problems always arise that require a complete legal answer to these problems. This problem is compounded by the "wave of Islamization," which makes new converts to Islam increase. They went to their friends to ask for legal fatwas because they were considered to know more about Islamic issues due to the intensity of their association with the Prophet. The companions then ijtiḥad to solve the legal problem. (Rakhmat, 1998)

Not all of the Companions have a fatwa in matters of Islamic law because the depth of their knowledge varies from one another. Only those who memorize and understand the Qur'an and hadith know asbāb al-nuzūl (historical background of the revelation of the verse), asbāb al-wurūd (historical background of the birth of a hadith), and study intensively from the Messenger of Allah. Who has a lot of fatwas. When they move to other areas, they become teachers for tabi'īn who continue the transfer of knowledge (Ash Shiddieqy, 1981). Among those who became muftis in various areas of Islamic law, namely:

- a) In Madinah, namely Za'id bin abit, Ubay bin Kaāb, Abdullah bin Umar and Sitti-Ā'isyah Umm al-Mu'minīn,
- b) In Mekkah, namely Abdullah bin Abbas,
- c) In Kufah, namely Alī bin Abī Ṭālib and ·Abdullah bin Mas-ūd,
- d) In Basrah, it is Abū Mūsā al-Ash-ārī.
- e) In Syam, namely Mu-āz bin Jabāl and ·Ubadah bin āmiṭ,
- and f) In Egypt, namely Abdullah bin Amr bin al-Aṣ.

The sources of law that became the basis for the fatwas of the Companions, namely the Qur'an, hadith,



al-ra'yi (especially the determination of law based on qiyas, benefit, and legal objectives), and *ijma'*.

2. Conclusion

The background of the development of Islamic thought in the era of the companions, in the form of religious, political, and socio-cultural backgrounds. Meanwhile, the development of Islamic thought in the friendly era took the form of state administration politics, Islamic theology, Ulum Al-Qur'an, Hadith transmission, and jurisprudence.

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