

Utilizing Islamic Historical Perspectives in Managing Global Uncertainty to Win The Future

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Abstract:

The contemporary world faces unprecedented global uncertainty manifested in economic instability, environmental degradation, technological disruption, and ideological conflict. This paper explores how Islamic historical experiences—particularly during the life of the Prophet Muhammad (PBUH)—can offer valuable insights for addressing these uncertainties. Drawing parallels between early Islamic crises and current global challenges, the article demonstrates how strategic decisions rooted in faith, collaboration, trust, and resilience enabled the Muslim community to thrive amidst adversity. Events such as the Prophet's migration (Hijrah), the Battle of Uhud, and the Treaty of Hdaybiyyah exemplify the use of contextual, emotional, inspirational, and physical intelligence in navigating uncertainty. The paper argues that embracing uncertainty is essential, not as a passive condition, but as a call for ethical action, trust-based cooperation, and moral leadership. Moreover, Islam offers not only spiritual guidance but also a framework for environmental stewardship and social justice. By revisiting these foundational Islamic values, contemporary societies—especially Muslim communities—can build inclusive, peaceful, and sustainable futures. The paper concludes by asserting that Muslims, particularly in Indonesia, are well-positioned to lead global efforts in embracing uncertainty, cultivating resilience, and advancing universal well-being grounded in ethical and historical wisdom.

Keywords: global uncertainty; Islamic history; Prophet Muhammad; ethical leadership; resilience

INTRODUCTION

Human civilization in the contemporary era has witnessed an extraordinarily rapid advancement. Discoveries in various fields, particularly in science and technology, have occurred almost without pause. From moment to moment, people across different parts of the world—Europe, the Americas, Asia, and elsewhere—continue to generate breakthroughs that were previously unimaginable. The Fourth Industrial Revolution, for instance, is one of the key indicators of scientific and technological advancement that distinguishes this era from previous ones. The Fourth Industrial Revolution, along with its derivatives, has brought about systemic and widespread transformations in human life.

Such achievements—as Soroush aptly puts it—have shifted humanity’s role from being a mere guest in this worldly realm to becoming the host, and even the architect, of this house of life. This shift has altered the human perspective, making people view themselves more as bearers of rights rather than as beings bound by obligations.¹ In turn, this perspective significantly influences how humans manage the universe and the life within it. The duty to pass on the universe to future generations has been replaced by a perceived right to enjoy the world without restraint. The obligation to preserve nature and life on earth has been distorted into a right to exploit it to the fullest extent.

Such an attitude has rendered humanity exceedingly greedy in its approach to nature and the environment. Excessive exploitation of natural resources has become a widespread phenomenon. Alongside this, feuds, human conflict, and war are other phenomena increasingly found across many regions. Moreover, the recent subsiding of the COVID-19 pandemic has only further worsened human life.

Under such conditions, countries worldwide and humanity at large find themselves trapped in a state of global uncertainty. The contemporary era is indeed an age of uncertainty. Media headlines consistently highlight uncertainty in nearly every aspect of life—climate change, disease outbreaks, economic conditions, political resolutions,² and beyond.

This reality makes it crucial to discuss global uncertainty and its impact on human life. This paper focuses on the contemporary reality of uncertainty and explores how to respond to it through the lens of islamic historical perspective, particularly during the time of the Prophet Muhammad (PBUH). Through this islamic historical approach, it is hoped that both Muslims and humanity as a whole may find success in confronting and managing uncertainty. In line with this, we may also fulfill the divine mandate to preserve nature and the environment and to cultivate a life marked by peace, justice, and prosperity.

Global Uncertainty and Life in the Contemporary Era

In 2022, the United Nations Development Programme (UNDP) published its 2021–2022 Human Development Report entitled *“Uncertain Times, Unsettled Lives: Shaping Our*

¹ Abdul Karim Soroush, *Menggugat Otoritas dan Tradisi Agama*, Indonesian Translation (Bandung: Penerbit Mizan, 2002), 87.

² Ian Scoones, “What Is Uncertainty and Why Does It Matter?,” Working Paper (Brighton: STEPS, 2019).

Future in a Transforming World.”³ This shows that uncertainty in the contemporary era is a reality experienced by both nations and global humanity. At the same time, it demands a response from us to move toward the kind of future life we hope for.

As mentioned in the introduction, global uncertainty touches nearly all aspects of life. One of them is the economic sector. In its January 2025 report, the International Monetary Fund (IMF) stated that economic policy uncertainty has sharply increased, particularly in the trade and fiscal policy, although there are variations across countries.⁴ For example, risks tend to rise in the United States, whereas, in most other countries, risks may decline amid rising policy uncertainty and ongoing adjustment constraints. Protectionist policies, including waves of new tariffs, can worsen trade tensions, reduce investment, lower market efficiency, and more. Growth will decline in the short and medium terms, although not at the same rate across countries.⁵ The ongoing trade war between the United States and China is one of concrete examples of this reality.

There is a close interconnection between economic and socio-political aspects. Globalization—represented, among other things, by multinational corporations—has reached many countries and operates in environments that best serve its functions.⁶ However, globalization is not merely a matter of free trade. In reality, it also reflects a worldview in which the powerful tend to dismiss or undermine the weak. Historically, globalization has been a paradigm of dominance, especially by the West, which for centuries has been marked by an insatiable drive to plunder and colonize poorer countries.⁷ This continues to occur even today.

Despite the benefits of globalization, as Harari notes, there are clear indications of growing inequality between and within societies. Some groups monopolize the gains of globalization, while others are left far behind. Today, the wealthiest one percent of the population owns half of the world’s wealth.⁸ Such globalization represents one side of the

³ Pedro Conceição, “Uncertain Times, Unsettled Lives: Shaping Our Future in a Transforming World,” Human Development Report 2021/2022 (New York: the United Nations Development Programme, 2022).

⁴ “World Economic Outlook Update, Global Growth: Divergent and Uncertain” (International Monetary Fund, January 2025), 2.

⁵ “World Economic Outlook Update, Global Growth: Divergent and Uncertain,” 4.

⁶ Tamam Ansary, *The Invention of Yesterday: Sejarah 50.000 Tahun Budaya, Konflik, dan Hubungan Manusia*, Indonesian Translation (Tangerang Selatan: Penerbit BACA, 2019), 442.

⁷ Sindhunata, “Dilema Globalisasi,” *Basis* No. 01-02 Tahun ke-52, (February 2003): 5.

⁸ Yuval Noah Harari, *21 Lessons for the 21st Century* (New York: Random House, 2019), 75–76.

same coin: modern expansionism or contemporary imperialism. The other side is chauvinistic nationalism.

Currently, there is a strong phenomenon in which certain nationalist countries adopt extreme isolationist positions. They do not trust (or more precisely, reject) global powers or international security networks. They reject the necessity of any global rules. They oppose the entry of foreigners, foreign ideas, and even foreign goods.⁹ To some extent, Donald Trump's policies, the current President of the United States, exemplify this stance. His policies to deport foreign nationals, freeze foreign aid, and impose import tariffs illustrate a strong tone of extreme nationalism. Beyond the economic and political spheres, environmental degradation also contributes to global uncertainty. The root causes lie in both anthropogenic (human-caused) and natural factors. The primary anthropogenic factor is greenhouse gas emissions, which influence the climate by absorbing infrared radiation from the Earth's surface. Another factor is tropospheric aerosols—solid particles in the lowest layer of the atmosphere—resulting from pollution emissions that absorb and scatter solar and infrared radiation. Land-use changes are also significant contributors. Natural factors include, among others, major volcanic eruptions and changes in solar radiation received by the Earth.¹⁰ Earthquakes, storms, and similar phenomena also fall into this category.

One of the main consequences is extreme climate change that threatens both human life and the natural environment. Scientific consensus indicates that human activity—particularly in modern industrial agriculture and similar sectors that emit greenhouse gases such as carbon dioxide—is driving climate change at an alarming pace. Without dramatic efforts to reduce these emissions, the average global temperature could rise by more than 3.6°F (approximately 1.78°C) within the next twenty years.¹¹ Such drastic change would transform life and nature far beyond what we know today—or potentially eliminate life and devastate the environment altogether.

Equally terrifying is technological disruption. Technological changes and advances—especially the convergence of information technology and biotechnology—are poised to

⁹ Harari, 115–16.

¹⁰ F. Giorgi, “Uncertainties in Climate Change Projections, from the Global to the Regional Scale,” in *From the Global Mercury Cycle to the Discoveries of Kuiper Belt Objects* (EPJ Web of Conferences 9, EDP Sciences, 2010), 116.

¹¹ Harari, *21 Lessons for the 21st Century*, 119.

radically transform human life not only life itself but also the human being and everything that flows from it. Cloning, for instance, makes it possible for us (humans) not only to create ourselves but also to become the creators of new beings—products of our creative selves: *Homo sapiens* in the hands of *Homo Faber*.¹² Likewise, genetic engineering and artificial intelligence are transforming human identity, humanity, and everything derived from it.

The world continues to live under the shadow of conflict and threat, including wars that persist in various regions and could potentially escalate into nuclear war. With the advent of the Fourth Industrial Revolution, the lines between war and peace, and between combatants and non-combatants, have become increasingly blurred.¹³ In the context of conflict and war, the most serious threat is the emergence of cyber warfare, which can take many forms—from criminal activity and espionage to destructive attacks such as Stuxnet¹⁴—that are often underestimated or misunderstood.¹⁵

At the same time, terrorism remains a persistent and unpredictable threat. Even though terrorists "only" kill a relatively small number of people, they terrify billions and rattle huge political structures. Terrorists understand that when the groups they target retaliate with their vast power, this will trigger military and political reactions far greater than what the terrorists themselves could produce.¹⁶ Thus—borrowing from Helder Camara—a "spiral of violence" occurs, where one act of violence begets another,¹⁷ and so on, with no pause in sight. While today's terrorism may carry an element of performance, in the future, nuclear terrorism, cyberterrorism, or bioterrorism may well occur and pose far more terrifying threats—ones that will require much more drastic and comprehensive responses from governments¹⁸ and other stakeholders.

Especially when terrorism becomes intertwined with religion, acts of violence are then justified as divine truth. In the modern and contemporary world, this type of terrorism often emerges in opposition to a modern culture that undermines human dignity. This

¹² Nigel M. de S. Cameron, "Biotechnology and the Future of Humanity," *Journal of Contemporary Health Law and Policy* 22 (2006): 413.

¹³ Klaus Schwab, *The Fourth Industrial Revolution* (New York: Crown Business, 2017), 83.

¹⁴ Stuxnet is a malicious computer worm that emerged in 2010 and is considered one of the first cyber weapons designed to attack real-world physical infrastructure.

¹⁵ Schwab, *The Fourth Industrial Revolution*, 84.

¹⁶ Harari, *21 Lessons for the 21st Century*, 163, 165.

¹⁷ Helder Camara, *Spiral of Violence* (London: Sheed and Ward Ltd., 1971), 30.

¹⁸ Harari, *21 Lessons for the 21st Century*, 171–72.

modern culture tends to place humans as the measure of all things, free from excessive dependence on God, thereby opening space for moral weakness, vulnerability, and a lack of human dignity.¹⁹ In the Islamic context, this form of terrorist religiosity—borrowing and modifying a phrase from Khaled Abou El Fadl—manifests as an apologetic discourse aimed at defending Islam against a civilization perceived as a rival. It arises from feelings of defeat, frustration, and alienation—not only from modern institutions of power but also from Islamic cultural and intellectual heritage itself. As a form of compensation, a sense of pride and superiority is cultivated over other groups—whether Westerners, other non-Muslims, or Muslims from different sects.²⁰ With such attitudes and perspectives, adherents of terrorist religiosity—what Charles Kimball refers to as "corrupt religion"—advance absolute truth claims, which significantly increase the likelihood of turning religion into a tool for evil.²¹ From such corrupt religion arises violence in the name of religion on a scale and with a brutality that defies the imagination.

In reality, religion itself faces considerable challenges today. To borrow a question from Harari: can religion as it currently exists offer solutions to the major problems confronting humanity? Religion is not expected to resolve technical or policy-related issues, but rather of identity:²² who we are, who they are, and how we relate to one another. This question is particularly challenging because, as research by Jonathan Haidt shows, people are often divided—particularly due to religion and politics.²³ Haidt provides an example: when psychologists bring religious individuals into the laboratory and offer them opportunities to help strangers, religious people are rarely more altruistic than non-religious ones.²⁴ In this case, it is not religion that is at fault, but the religiosity of its adherents, who fail to contextualize their faith about real life. Moreover, religion is expected to offer an ethical and moral foundation for scientific and technological advancement that retains a humanistic face.

¹⁹ Karen Armstrong, *The Battle for God, Fundamentalism in Judaism, Christianity and Islam* (London: HarperCollinPublishers, 2000), 366.

²⁰ Khaled Abou El Fadl, "Islam and Theology of Power," *Middle East Report* 221 (Winter 2001): 33.

²¹ Charles Kimball, *When Religion Becomes Evil* (New York: HarperSanFrancisco, 2002), 44.

²² Harari, *21 Lessons for the 21st Century*, 131–32.

²³ Jonathan Haidt, *The Righteous Mind*, Indonesian Translation (Jakarta: Kepustakaan Populer Gramedia, 2020), 438.

²⁴ Haidt, 365.

Uncertainty in Early Islamic History

Uncertainty across various aspects of life is a reality we must face. As individuals, citizens, governments, or institutions—particularly as Muslims—we are inevitably confronted by it. We cannot afford to remain passive observers. We must act and take meaningful steps. One key strategy for confronting uncertainty is decision-making through analogy. Analogy serves as a crucial tool because by comparing and categorizing experiences, we not only learn but also make decisions. The greater the similarity between two situations, the more likely the outcomes will be comparable. Nevertheless, analogical reasoning can be flawed, as every situation contains elements of novelty. In this context, learning from history is essential, supplemented by human cognitive capacities to enrich historical data with projections of future scenarios.²⁵

Islamic history, especially the life of Prophet Muhammad (peace be upon him), provides a compelling analogy. Acknowledged or not, for more than fifteen centuries, Islam has endured a wide range of events and uncertainties. These experiences have shaped the Muslim community into one rich in historical resilience, generally capable of overcoming adversity. For more than seven centuries, Islam was a driving force behind a dominant global civilization. Drawing from this history—particularly the Prophet’s life—we aim to extract the values underpinning strategic choices, decision-making, and actions taken during periods of crisis or uncertainty. Due to the scope and limitations of this paper, we will highlight only a few key historical episodes. One is the period from the advent of Islam to the Prophet’s migration (Hijrah).

Islam emerged with the first revelation received by the Prophet Muhammad in 610 CE. From that moment, the Prophet began delivering his message to humanity. Initially, he preached privately to close family members and relatives, many of whom gradually embraced Islam. Three years later, following the revelation of verses 94–95 of Surah al-Hirji, the Prophet began to preach publicly. He directed his message to the Quraysh tribe, the most prominent tribe in Mecca. As people started to convert to Islam daily, the Quraysh responded with hostility. They perceived Islam as a threat to their religious beliefs and sociocultural order.²⁶

²⁵ Dominik Balthasar, “Futuring Fragility: Embracing Uncertainty, Identifying Opportunity, Unlocking Development,” *Development Policy Review* 42 (Suppl. 1): e12779. (June 4, 2024): 6–7.

²⁶ Ira M. Lapidus, *A History of Islamic Societies* (Cambridge: Cambridge University Press, 1993), 23–25.

Oppression, torture, and murder of Muslims by the Quraysh soon followed. The Prophet instructed his followers to leave Mecca and disperse. In 615 CE, a group of Muslims migrated to Abyssinia. When the influential Qurayshi leader, Umar ibn al-Khattab, embraced Islam, many Muslims returned to Mecca, hoping support would deter further persecution. Yet, violence and oppression persisted. The Banu Hashim and Banu Abd al-Muttalib clans were subjected to a harsh boycott lasting two to three years.²⁷

Even after the boycott ended, uncertainty continued to loom. Around 620 CE, the Prophet suffered two profound losses: the deaths of his uncle Abu Talib—his primary protector—and his beloved wife Khadijah. Moreover, the Prophet's outreach to tribes outside Mecca, such as the Banu Hanifah and Banu Amir, was rejected. The night journey and ascension (Isra and Mi'raj), a miraculous event that many Arab pagans found incomprehensible, only intensified the mockery and opposition he faced. Amidst this uncertainty, during the pilgrimage season, several individuals from the Khazraj tribe of Yathrib (later Medina) visited Mecca. The Prophet invited them to embrace monotheism. They accepted and, upon returning to Yathrib, successfully encouraged others to join the Muslim community. The following year, twelve individuals from Yathrib came to Mecca and pledged allegiance to the Prophet in what became known as the First Pledge of Aqabah. In 622 CE, seventy-three men and two women from Yathrib returned to Mecca. This time, the Prophet proposed not only conversion but also a political alliance. They agreed, resulting in the Second Pledge of Aqabah. Following this pact, the Prophet instructed the Muslims of Mecca to migrate to Yathrib, now supported by the Ansar (the Helpers). Despite severe threats from the Quraysh, they departed in groups or alone, successfully fleeing persecution.²⁸

Alarmed by the growing strength of Islam, the Quraysh feared that the Prophet would also migrate. To preclude this, they conspired to assassinate him. To diffuse potential retaliation from the Banu Hashim and Banu Abd al-Muttalib, they decided each tribe would contribute one-armed youth to the task. Upon receiving divine revelation instructing him to migrate, the Prophet carefully planned his departure. Ali ibn Abi Talib was assigned to sleep in the Prophet's bed to mislead the assassins, while the Prophet

²⁷ Muhammad Husain Haekal, *Sejarah Hidup Muhammad*, trans. Ali Audah, Thirtieth Indonesian Edition (Jakarta: Litera AntarNusa, 2005), 108 ff.

²⁸ Haekal, 151 ff.

escaped with Abu Bakr to the cave of Thawr. Abdullah ibn Abu Bakr relayed information about Mecca, while Amir ibn Fuhayrah managed their provisions and concealed their tracks. On Monday, September 16, 622 CE, after three days in the cave, the Prophet, accompanied by Abu Bakr and a pagan guide, Abdullah ibn Uraiqit, began the journey to Yathrib. After overcoming numerous obstacles, the Prophet arrived at Quba', where he stayed for four days and established a mosque. He eventually entered Yathrib—later renamed Madinat al-Rasul—on a Friday, praying Jumu'ah in the village of Banu Salim ibn 'Awf in the valley of Ranuna'.²⁹ From this city, Islam blossomed into a cosmopolitan faith, fostering a high civilization that contextualized its values according to time and place.

Another pivotal episode of uncertainty was the Muslim defeat in the Battle of Uhud. The Prophet was deeply grieved—not only because seventy Muslims were martyred, but also because their corpses were mutilated. Qurayshi women, such as Hind bint Utbah, mutilated the fallen, including Hamzah ibn Abd al-Muttalib, whose chest was torn open and liver chewed. This cruelty nearly drove the Prophet to despair. Such events threatened to embolden the hypocrites and Jewish factions in Yathrib and jeopardize the Muslims' moral authority.³⁰ Yet, from this defeat, the Muslims learned valuable lessons. They regrouped and refined their strategies. Five years later, in 630 CE, they triumphantly re-entered Mecca, eliminating paganism and affirming Islamic values. The conquest of Mecca (*Fath Makkah*) marked the pinnacle of the Prophet's mission. This victory was achieved without bloodshed, embodying the Prophet's peaceful approach and commitment to mercy.³¹

After the Prophet's passing, the Muslim community was confronted with the critical issue of succession. The Muhajirun and Ansar disagreed over who should lead the community. Some supported Ali ibn Abi Talib, arguing he had been directly designated by the Prophet. Others, particularly from the Qurayshi aristocracy led by Banu Umayyah, claimed the right of succession belonged to them. Through deliberation, the Muhajirun

²⁹ Haekal, 181 ff.; M. Quraish Shihab, *Membaca Sirah Nabi Muhammad SAW Dalam Sorotan Al-Qur'an Dan Hadis-Hadis Shahih*, Cetakan 1 (Tangerang: Lentera Hati, 2011), 487 ff.

³⁰ Haekal, *Sejarah Hidup Muhammad*, 308 ff.

³¹ Karen Armstrong, *Muhammad, A Biography of the Prophet* (London: Victor Gollancz, 1996), 245.

and Ansar formed a consultative council and ultimately agreed to pledge allegiance (*bai'ah*) to Abu Bakr as the Prophet's successor.³²

Undoubtedly, Islamic history contains numerous instances in which Muslims were confronted with uncertainty regarding their future, yet they were able to respond effectively and achieve success amid such uncertainty. However, this paper limits its scope to a few key events, as previously discussed, assuming these events represent the principal modalities through which the Muslim community has historically addressed crises and challenges and transformed uncertainty into strength and success.

Learning from Islamic History to Achieve Future Success

As Muslims—and as members of humanity at large—we cannot escape the uncertainty that lies ahead. Uncertainty, even in a global world, is a fundamental reality of life today. We must face it. Borrowing and adapting the expression from Clampitt and DeKoch, we (especially leaders) must embrace uncertainty rather than eliminate it. This is because it is crucial to recognize that many questions remain unanswered. We can't afford to make precise predictions, and often, we only possess vague or incomplete ideas. Besides, we must legitimize “not knowing.” We should not provide definitive answers when such answers do not yet exist.³³ Therefore, we must accept uncertainty.

Upon accepting uncertainty, we must then assume responsibility for action—action that cannot be delayed. We must work diligently, and together, to establish norms, standards, regulations, and real-world practices.³⁴ Not only must we act collectively, but we must also collaborate. As stated by Kirsten Dunlop, CEO of the European Institute of Innovation and Technology's Climate-Knowledge and Innovation Community (EIT Climate-KIC), radical uncertainty (as we now face) demands collaboration.³⁵ Thus, the primary capital for embracing and overcoming uncertainty is hard work and cooperation.

³² Philip K Hitti, *History of the Arabs*, Tenth Edition (London: Macmillan Education Ltd., 1970), 139–40.

³³ Phillip G. Clampitt and Robert J. DeKoch, *Embracing Uncertainty: The Essence of Leadership* (New York and London: M.E. Sharpe, 2001), 5.

³⁴ Klaus Schwab and Nicholas Davis, *Shape the Future of the Fourth Industrial Revolution: A Guide to Building a Better World* (New York: Currency, 2018).

³⁵ Mikael Seppälä, “Radical Uncertainty Requires Radical Collaboration: Stepping Stones towards Systems Transformation with Innovation Portfolios” (Helsinki: Sitra, Mei 2021), 5.

At the same time, collaboration—especially the strong one —requires trust. Most practitioners and scholars agree that trust is one of the key concerns for strategic collaborative partnerships. Regardless of conceptual differences, trust plays a vital role in cooperation.³⁶ Without trust, cooperation—particularly long-lasting and resilient cooperation—cannot exist.

This essential capital was fully embodied by the early Muslim community in confronting uncertainty. During the Prophet’s time, Muslims successfully navigated profound uncertainty and threats from the Quraysh. Their migration to Abyssinia was made possible not only through intra-Muslim cooperation but also through alliances with external partners, including the Abyssinian king and his people. Similarly, the success of the Prophet’s migration to Yathrib (later Medina) was largely due to cooperation between the Muslims of Mecca and the Ansar of Medina, as well as alliances with Jews and even polytheists who were not hostile to the Prophet and Islam—such as Abdullah ibn Uraiqit, who guided the Prophet and Abu Bakr during their journey.

The cooperation was a strong foundation of mutual trust among the early Muslims. This is evident, for example, in the Second Pledge of Aqabah, where the Muslims of Yathrib pledged to defend the Prophet (and by extension the Muslims of Mecca) as they would defend their own families and children.³⁷ This pledge not only exemplifies mutual trust but also demonstrates their loyalty to the Prophet. Trust was further institutionalized when the Prophet arrived in Medina and established a bond of brotherhood between the Muhajirun (Meccan emigrants) and the Ansar. According to historical accounts, the Prophet paired around eighty or ninety individuals. For example, Abdurrahman ibn ‘Awf of the Muhajirun was paired with Sa’d ibn Rabi’, one of the wealthiest men of Medina.³⁸

Another crucial factor in dealing with uncertainty is resilience, patience, and perseverance. A study by Honkasalo from Linköping University in Sweden on the people—especially women—of North Karelia, eastern Finland, found that their resilience in facing uncertainties such as illness and social change was one of the primary resources they relied on for survival.³⁹ In the context of the early Muslim community, particularly

³⁶ Bo Bernhard Nielsen, “The Role of Trust in Collaborative Relationships: A Multi-Dimensional Approach,” *M@n@gement* Vol. 7, No. 3, (2004): 251.

³⁷ Shihab, *Membaca Sirah Nabi Muhammad SAW*, 469–71.

³⁸ Shihab, 514.

³⁹ Marja-Liisa Honkasalo, “Enduring as a Mode of Living with Uncertainty,” *Health, Risk & Society* Vol. 10, No. 5, (October 2008): 500–501.

the Prophet, patience and unwavering resolve were intrinsic qualities. Historical examples include the Prophet, Banu Hashim, and Banu Muttalib during the Quraysh's boycott. The Quraysh agreed to boycott them—prohibiting trade and marriage with them, and refusing any form of support—until the Prophet was handed over to stop his preaching or be killed. Despite this, the Prophet and his clan remained patient and steadfast until members of the Quraysh themselves felt the boycott was inhumane and called for its termination two or three years later.⁴⁰

In sum, as Schwab has stated, we can meaningfully overcome challenges and uncertainties only if we (and leaders of institutions, organizations, and communities) are determined to engage our minds, hearts, and souls. To do so, we must employ four types of intelligence. First, contextual intelligence—the ability and willingness to anticipate emerging trends, connect various possibilities, and adapt to the current conditions. Second, emotional intelligence—the capacity for self-awareness, self-regulation, motivation, empathy, and social skills. Third, inspirational intelligence—the ability to continuously seek meaning and purpose. Fourth, physical intelligence—the attention to personal health and well-being.⁴¹

These four intelligences were inherently present in the character of the Prophet Muhammad (peace be upon him). A clear illustration can be seen in the Treaty of Hudaibiyah between the Muslims and the Quraysh in 628 CE. The Prophet, accompanied by his followers, intended to perform a pilgrimage and even invited non-Muslim tribes to join the peaceful journey to the Kaaba. However, the Quraysh prepared a large force led by Khalid ibn al-Walid and Ikrimah ibn Abi Jahl to block their entry. Upon reaching Hudaibiyah, the Quraysh sent envoys to assess the strength of the Muslims and to prevent them from entering Mecca. Repeatedly, the Quraysh dispatched emissaries, yet they were unable to reach a definitive decision. Eventually, the Prophet Muhammad sent Uthman ibn Affan to meet with Abu Sufyan and other leaders of the Quraysh. After Uthman's return, the Quraysh appointed Suhayl ibn Amr to negotiate a treaty with the Prophet.⁴²

⁴⁰ Shihab, *Membaca Sirah Nabi Muhammad SAW*, 410 ff.

⁴¹ Schwab, *The Fourth Industrial Revolution*, 106–7.

⁴² Haekal, *Sejarah Hidup Muhammad*, 399 ff; Shihab, *Membaca Sirah Nabi Muhammad SAW*, 786; Armstrong, *Muhammad, A Biography of the Prophet*, 213 ff.

During the drafting of the treaty, the Prophet requested the phrase "*Bismillahir-Rahmanir-Rahim*" to be written, but Suhail refused, insisting on "*Bismikallahumma*" instead. Similarly, Suhail objected to the phrase "Muhammad, the Messenger of Allah," asking it to be replaced with "Muhammad, son of Abdullah." The treaty's terms appeared disadvantageous to the Muslims—for example, they were not permitted to perform the pilgrimage that year and were required to leave Mecca after a three-day stay, with the promise of returning the following year.⁴³ Despite dissatisfaction among his companions, the Prophet accepted the terms.

The Prophet's contextual intelligence was evident in his ability to foresee future Islamic triumphs and lasting peace, even though the treaty initially seemed to reflect a setback. History validated this foresight, as in 630 CE (8 AH), the Muslims successfully conquered Mecca. His emotional intelligence was also clear: although his title and the invocation he preferred were rejected, he patiently proceeded with the negotiations. The treaty exemplified his inspirational intelligence as well—he identified long-term gains and broader human values in the agreement. Lastly, his physical intelligence was demonstrated by his active leadership, accompanying and guiding his followers directly rather than merely issuing commands.

These resources remained potent even when the Muslims suffered defeat at the Battle of Uhud. The Prophet did not despair but instead devised strategies for future resilience. Similarly, in the dispute over the Prophet's successor, the community—especially its key leaders—ultimately reached a consensus due to their shared embodiment of the four intelligences and other qualities previously discussed.

With the diverse intelligence he possessed, the Prophet Muhammad formulated policies, conducted his preaching, and carried out various activities not solely for the interests and success of the Muslim community or humanity alone. Beyond that, equally important was that his policies were oriented toward the protection and conservation of the environment and the universe. This is evident from the Prophet's establishment of Naqi'—an area near Medina designated as a protected zone. The Prophet declared that this protected area belonged to Allah and His Messenger. Subsequently, Caliph Umar

⁴³ Haekal, *Sejarah Hidup Muhammad*, 410–11.

expanded the protected zones to include Asy-Syaraf (east of Mecca) and Ar-Rabadzah (an area east of Medina).⁴⁴

CONCLUSION

Global uncertainty, which inevitably impacts local uncertainty along with its various consequences, is a reality faced by the Indonesian nation and Muslim community, as well as nearly all societies in the world. It is impossible for us to avoid or escape this reality. Therefore, we must necessarily embrace this uncertainty and view it as a process toward achieving remarkable success in the future.

To this end, we require broad-based cooperation grounded in universal ethical and moral values, followed by actions that are fully embedded within this moral framework. These moral values are crucial because the success to be achieved is not merely for temporary interests or specific groups, but for all of us collectively; “us and them.” Moreover, our victory or success must also aim for the preservation of nature and the environment.

Islam indeed provides more than just the means to attain victory or success. It offers a foundation for sustaining peaceful life and the preservation of nature and the environment. This is the condition that humanity worldwide aspires to. Therefore, with the modalities possessed, Muslims—particularly the Indonesian Muslim community—are destined to become pioneers and front-runners in accepting the current uncertainties and moving toward genuine success, peace, well-being, and prosperity.

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⁴⁴ Abu Abdillah Muhammad bin Ismail al-Bukhari, *Sahih Bukhari*, First Edition (Damaskus - Beirut: Dar Ibn Kathir, 2002), 570.

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