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## COMMUNICATION OF PROPHET MUHAMMAD SAW AND THE MUSRIKS

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### KEYWORDS

communication, muhammad, musriks.

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### ABSTRACT

This study aims to determine the communication of the Prophet Muhammad's preaching to polytheists. The results of this research show how the communication and indictments of Rasulullah SAW to polytheists include patience, gentleness, correspondence methods, patience, gentleness, convenience, bringing good news, and praying. The type of research used in this paper is library research which relies on bibliographies of scientific articles and books. The results of this study indicate that the communication method of the Prophet Muhammad's da'wah to polytheists was able to melt and conquer polytheists, the way Rasulullah SAW communicated through da'wah with the correct method, and was able to make Islam victorious. Rasulullah SAW communicated with his da'wah by correspondence in various ways Rasulullah SAW did to provide an understanding of Islam. The communication of the Prophet's da'wah to the polytheists went through a long process, but the Prophet's communication of da'wah was able to conquer the polytheists. Rasulullah SAW always communicates well, is easy to accept and understand, does not offend, and can be understood by reason and can be understood and can cool the heart.

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## INTRODUCTION

The Prophet Muhammad SAW is Allah's messenger to mankind. He is the last Prophet sent by Allah to all humans so that they worship Allah alone and not associate partners with Him (Huda, 2016). He was born in the city of Makkah on Monday, the 12th of Rabiul Awwal; his father died before he was born and was buried in Medina, and then his mother raised him. He was breastfed by Tsumaibah Al-Ashmiyah. At the age of 6, his mother died, and he was raised by Umm Aiman and was borne by his grandfather; when he was 8 years old, his grandfather died and was borne by his uncle Abu Talib when he was 9 years old. He and his uncle went to Syria at the age of 25. Rasulullah SAW went with Siti Khadijah. When she was 35 years old, she united with the Quraysh in building the Kaaba. She decided to lay A-Hajarul Aswad (Hervianti et al., nd). When he was 40 years old, Allah sent the angel Gabriel to convey the revelation to the Prophet; on the 17th of Ramadan in 611 AD, the first verse was revealed in the cave of Hira; the verse was conveyed through the intermediary of the angel Gabriel by Allah SWT, the verse was QS. Al-Alaq: 1-5. Allah has commanded the Prophet to preach (Fodhil & Rhomadhoni, 2022). Furthermore, for 3 years, the Prophet Muhammad SAW preached secretly. Then the da'wah was carried out openly orally, such as giving advice, warnings and so on, as QS. Al-Hijr verse 94: Meaning: "So convey (Muhammad) openly everything that is commanded (to you) and turn away from the polytheists."

In this period, the Prophet struggled with a considerable challenge, namely, where there was blatant rejection by Quraysh infidels. They refused by obstructing the Messenger of Allah in various ways, such as using violence, ridicule, insults, and boycotts to torture and killing of the followers of the

Prophet from among the enslaved people. This was done to hinder the preaching of the Prophet Sallallahu alaihi wasallam.

The Messenger of Allah preached for 13 years in Mecca, with many obstacles and struggles, due to the rejection of the Prophet's preaching by polytheists / Quraysh infidels. However, the Prophet remained patient in carrying out da'wah. So it came to the year 8 H, the Prophet Muhammad SAW managed to bring Islam victorious, and people flocked to convert to Islam. The success was due to the Prophet's struggle and the Prophet's patience, as well as the methods and methods of the Prophet's da'wah, which were carried out right on target (McCutcheon, 2013).

The communication relationship between da'wah in terms of the two cannot be separated; the purpose of communication is the participation of the communication on the ideas or messages conveyed; there is a change in attitude and behaviour that is expected, whereas, in da'wah, a preacher becomes the communicator. In contrast, the communicator is made (Batyrzhan et al., 2014). Communication is a means of da'wah for someone to convey religious messages using verbal and non-verbal symbols. The verbal symbols referred to include: speech and writing that are commonly understood, while nonverbal in the world of da'wah refers to movement, facial expressions, clothing, actions or behaviour and environmental situations, something meaningful other than linguistic mechanisms (Tahir et al., 2020). So this nonverbal symbol of da'wah can mean that all Muslims can carry out da'wah with various professions (Atabik, 2014). Based on the above background, the purpose of this research is to find out and analyze how to communicate and how to communicate the Prophet's proselytizing.

## **METHOD**

The type of research used in this paper is library research which relies on bibliographies of scientific articles and books—then integrated into research substance or content analysis (content analysis). In this library method, the researcher does not go into the field to collect data but uses library materials such as books, articles and other written materials related to the research object. The type of research data used in this study is qualitative; the data is explained in the form of a narrative or description, not in the form of numbers that can be tested using static procedures.

## **RESULT AND DISCUSSION**

In preaching, the Prophet used many methods; from the explanation above, there are also other methods used by the Prophet, as stated in the authentic Muslim hadith, namely, the correspondence method, the patient method, the gentle method, the easy giving method, the suitable news method and the prayer method (Prasetyo, 2019). In the implementation of his da'wah, the Prophet carried out all elements of da'wah communication very precisely. The quality of the communicator can be seen in his struggle and integrity, who has a patient and gentle nature. In the element of da'wah messages, he uses materials with a priority scale and gives good news. As for the media, not just verbally, the Messenger of Allah used the media of letters to reach wider da'wah. The condition of da'wah communicants, commonly called men, were treated very well by him, like giving them gifts (Prasetyo, 2019). For feedback, he uses the clarification method to avoid miscommunication. After preaching secretly for 3 years, in the fourth year, the Messenger of Allah received a revelation to preach openly in Mecca for ten years (Nurasykim, 2019). This was not spared from rejection and threats of blatant violence; even Abu Jahal, the Prophet's uncle, strongly rejected the teachings of the Prophet Muhammad, and the preaching of the Prophet Muhammad in Mecca for thirteen years was full of obstacles.

1. Communication of the Prophet's da'wah with correspondence, as the Prophet sent a letter to the Roman king, namely Heraclius, the contents of which provided outpourings, advice and inviting and providing an understanding of Islam and about the true God.
2. Then there is patience; in the da'wah communication, the Prophet is full of patience with conditions full of obstacles, rejection, insults, and even hurting the Prophet. However, with patience and gentleness, the Prophet made Islam victorious.
3. It is easy to give; the Prophet is known as a kind person who likes to give, especially during the month of Ramadan, even though the Prophet is not a person who has much wealth, just as the Prophet gave a gift to a convert, as the attention of the Prophet to someone who had just converted to Islam (Pamungkas, 2023).
4. Good news, giving good news is a da'wah communication as the following hadith says: "From Abu Musa said: is the Messenger of Allah. When sending a messenger one of his friends in various matters said / advised: give good news and don't make people run away, and make it easy and don't trouble you mad'u ". (HR. Muslim) (Ridwan & Sari, 2021) .
5. Pray, the Messenger of Allah, always repays people who hurt him with good prayers; he prays for them to get guidance and wants them to convert to Islam.

Behind all this, the Prophet experienced many difficulties; the Quraysh infidels firmly rejected the preaching of the Prophet; they rejected the teachings of Islam as a feeling of arrogance and pride following the greatness of Allah SWT and His Messenger. Therefore they took an optional attitude and opposed His teachings (Ummiyah, 2022). The rejections made by most of the Quraysh figures started from accusing the Prophet of being mad and other accusations, intimidating his followers, to carrying out various propaganda to stop the preaching of the Prophet Muhammad. The reasons and reasons why the Quraysh rejected Islamic teachings, namely: fear of losing power, reluctance to lose social status, and fear of losing their livelihood, Taklid to the ancestors of the Quraysh had fully adhered to all the customs, beliefs and religions inherited from their ancestors (Indina Harbani, 2021).

The Prophet's communication with polytheists was able to conquer their hearts because the Prophet spoke very gently and meaningfully. The Prophet communicated according to culture and the level of understanding of the people he was dealing with. The language or way of preaching the Prophet SAW, is guided by the characteristics of the people he preaches as can be understood through his hadith, which reads: "Khaatibunnaasa 'ala qadri 'uvulitis." communicate with humans according to the ability of his mind.

The success of preaching the Prophet Muhammad SAW was primarily determined by his ability to understand the circumstances of each individual or community to be preached to (Munir, 2021). The Prophet Muhammad SAW, understood in a real sense about human nature that likes, likes to communicate that is framed by strings of words that are inlaid like pearls, beautiful to the eye and pleasing to the ear and conveyed with intonation, the voice of town, is gentle, firm and uncompromising towards wrong actions, are not excellent and contradictory and deny the essence of humanity which tends to truth (Harmonis, 2015).

He showed it in the form of deeds, which means that in carrying out his da'wah, Rasulullah SAW constantly communicated well, was easy to accept and understand, did not offend and could be understood by reason and was able to cool the heart. In this case, the Messenger of Allah communicated with the polytheists flawlessly so that the Prophet became Uswatun Hasanah of noble behaviour and a role model for mankind. The way the Messenger of Allah communicates can be an example in everyday life; how we communicate now is very different from how the Messenger of Allah communicated; now, the way we speak and communicate is not good. Sometimes it is unpleasant to hear, and we often make fun of it, even in communication. Ridiculed and said harshly so that it hurt. Even when talking to people

of different religions, we often debate without tolerance, insulting or ridiculing each other (Budiantoro, 2017). We should instil it for ourselves as the Prophet has done and exemplified (Harahap & Sos, 2020).

## **CONCLUSION**

The way Rasulullah SAW communicated was framed by strings of words that were inlaid like pearls, beautiful to the eye and pleasing to the ear and conveyed with intonation, the voice of town, which were gentle, firm and did not compromise on actions that were wrong, bad and contradictory and deny the nature of humanity which tends to the truth. He showed it in the form of deeds, which means that in carrying out his da'wah, Rasulullah SAW constantly communicated well, was easy to accept and understand, did not offend, and could be understood by reason and was able to cool the heart. In this case, the Messenger of Allah communicated with the polytheists flawlessly so that the Prophet became Uswatun Hasanah of noble behaviour and a role model for mankind. The communication of the Prophet's da'wah to the polytheists went through a long process over a long period. However, the Prophet's communication was able to conquer the polytheists. In the Sahih Muslim hadith, the Prophet preached using methods such as correspondence, the patient method, the gentle method, the easy giving method, the suitable news method, and the prayer method.

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