FACULTY OF TARBIYAH AND EDUCATION
UIN SUNAN KALIJAGA
YOGYAKARTA-INDONESIA

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Some Aspect of Islamic Communication in First Mecca Period: A Historical Review

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Abstract: The *da'wah* conveyed by the Prophet SAW used several methods Among them are *Bil Hikmah, Mujadalah, Mauidzotul Khasanah*. Prophet Muhammad SAW used several methods based on the situation what happened at that time, so that the Prophet adjusted the conditions of the people of the City Mecca at the time of preaching. The dominant method used by the Prophet Muhammad SAW at the time of his *da'wah* in Mecca was the Bill of Wisdom Method. This is based on when people were not familiar with Islam so that the Prophet taught good things to the people of Mecca together the purpose of his *da'wah* was well received. Da'wah of the Prophet Muhammad is an activity that is carried out consciously to convey Islamic messages to others so they are accept Islamic teachings and practice them well. Prophet Muhammad SAW spread Islam through preaching. The da'wah communication used by the Prophet SAW was like delivery to those closest to them so that they can easily accept the teaching delivered by the Prophet Muhammad SAW.

Keywords: Communication, *da'wah*, Islamic communication.

Introduction

Islam is a religion that invites mankind to monotheism to Allah. In each invitation, it is done in various ways, so that the people become aware of the religious message that is conveyed and want to be conveyed to His creatures. The call is a peace that is explained by the greetings that are usually spoken by muslims in every greeting full of peace, with a sense of love, without any turmoil towards the people in general. By advancing the nature of peace, and the love of religion, the spread of Islam became good and accepted by human beings from every line of society.

In spreading the religion of Islam, the Prophet put forward a wise way, using advice that can touch his heart, and discuss in a good way, so that the message of Islamic preaching can be accepted and implemented by the community in general. *Da'wah* activities are communication activities, where the *da'i* (Rasulullah) communicate the message of *da'wah* to *mad'u* (Quraish) both individually and in groups. Technically, *da'wah* is communication *da'i* (communicator) and *mad'u* (communicator). All the laws that apply in the science of communication also apply in *da'wah*, and how to reveal what is hidden behind the human behavior of *da'wah* is the same as what must be done in communicative human beings. Communication is more neutral and general, while in *da'wah* contains the value of Islamic truth and example (Zarkasyi et al. 2020).

The position of communication in Islam is under considerable pressure for human beings as members of society and as divine beings. In Al-Qur'an there are many verses that describe the communication process. One of them is the dialogue that took place for the first time between Allah SWT, angels, and humans. The dialogue also describes one of the examples of human potential that Allah SWT has bestowed on human beings. The potential can be seen in QS. Al-Baqarah: 31-33. According to Mujahid, the meaning of this verse is that Allah taught Adam the names of all animals, all kinds of birds, and the names of all things. The same thing is also said by the narration from Sa'id

ibn Jubair, Qatadah, and others from among the Salaf scholars, that Allah taught him the names of all things. Ar-Rabi'in one of his narrations says that what is meant are the names of angels. Hamid Asy-Syami says the names of the stars. Abdur Rahman ibn Zaid said that Allah taught him the names of all his descendants (Rofiq et al. 2018).

The above verse explains the potential of human beings who can learn and know many problems of names and various kinds of knowledge that God has revealed in the above verse, so that human beings have great potential in knowing all the vast sciences.

Results and Discussion

The word *da'wah* comes from the Arabic word *da'wah*, which is a form of masdar *da'a, yad'u, da'wah,* meaning to call, invite, or call. The word *da'wah* also means prayer (*al-du'a*), i.e. hope n, request to Allah or call (*al-nida*). *Da'wah* is the delivery of Islamic teachings whose purpose is for the person to do the teaching wholeheartedly (Ma'arif et al. 2011). The word *da'wah* in the Indonesian General Dictionary means broadcasting or propaganda. Religious broadcasting and its expansion among the community, the call to embrace, learn and practice religious teachings (Poerwadarminta, 1952).

To get a more complete understanding of *da'wah*, here are quotes from some figures and groups: a) HA Malik Ahmad. *Da'wah* does not only mean *tabligh*. *Da'wah* is all efforts and attitudes that foster a desire and love to obey Allah until a large community is created that obeys Allah and obeys the guidance of the Prophet. (Kayo, 2007) b) Shaykh Muhammad Abduh said that *da'wah* is calling for good and preventing from evil is obligatory for every muslim. (Fitria and Aditia 2019)

Da'wah of the Prophet Muhammad SAW Mecca Period

Muhammad SAW is an accomplished and reliable communicator. An extraordinary example that all human beings should imitate their morals and how to communicate. Muhammad SAW is a figure who is fluent in metacommunication. Little talk but full of meaning, has smooth and good communication, easy to understand, and does not offend the person being communicated. He always gives a lot of inspiration, motivation, innovation, and hope full of enlightenment and peace. Even when making political communication with the devotees of the *musyrikin* Quraysi, Muhammad SAW always used beautiful communication and polite style of speech so that anyone who listens to him will not be offended. From here, Rasulullah *da'wah* began to preach to the Quraysh.

As we know, *da'wah* is to invite people in a wise way to the right path in accordance with God's command, for the benefit and happiness in this world and in the hereafter. Prophet Muhammad SAW is the last Prophet and Messenger for muslims. Prophet Muhammad SAW started the spread of Islamic teachings to all mankind, aiming to uphold the teachings of tawheed to validate Allah SWT who was brought by the previous Prophet and Rasul (Pradana 2020).

After that, the Prophet Muhammad SAW waited for the next revelation, then came back the revelation that brought the command to him (Al-Muddassir: 1-7). Based on the revelation of Al-Muddassir, Rasulullah SAW started doing Islamic *da'wah*. The first step is to preach secretly in the immediate family environment among colleagues. Preaching secretly in the immediate family environment among colleagues. Because of that, the people who first received his *da'wah* were his family and close friends, among them: Khadijah (wife), Ali bin Abi Talib (cousin), Abu Bakar (friend), Zaid (slave who raised a child), Ummu Aiman (Nanny). Abu Bakar succeeded in converting some of his close friends, such as Uthman ibn Affan, Zubair ibn Awwam, Abdurrahman ibn Auf, Saad ibn Abi Waqqas Thalhah ibn Ubaidillah and Al-Arqam ibn Abi Al-Arqam (Arif 2018).

Islam is a religion of *da'wah* that was taught and communicated by Muhammad for a period of 22 years 2 months 22 days or for 23 years with two periodizations, namely the period of Mecca for 13 years and the period of Medina for 10 years. The *da'wah* he carried was a command and *syari'at* from Allah written in the Al-Qur'an *Al-karim*.

Muhammad's *da'wah* is the most successful *da'wah* throughout the history of world life. His struggle has reached a peak of remarkable success with evidence that the order of the Arab society, which was previously known as ignorance, has changed into a civilized society based on the values of Islamic teachings. Islam spread all over the world, not only peninsula Arabic course and until today the name Muhammad has always referred to by the whole nation of Islam as followers (Hendra and Hartati 2019).

For the first three years since the Prophet Muhammad SAW was sent, *da'wah* was done secretly. Furthermore propaganda conducted openly orally, for example, giving advise, warn and so on. Since the revelation of QS. Al-Hijr verse 94, the Prophet began to preach *da'wah* openly, a first step to incorporate the idea of the basics of religion into social life and political life.

Faced with all that, then the success in developing the *da'wah* done by Rasulullah, is inseparable from the strategies in spreading *da'wah*. Language strategy is the science of war; war tactics; intellect (intrigue) to achieve a specific purpose (Poerwadarminta, 1952). Strategies can also be understood as any means and power to face certain goals in certain conditions in order to obtain the desired results. Prophet Muhammad SAW in carrying out his *da'wah*, using several methods of *da'wah* among them are:

1. Wisdom Method

It literally comes from the Arabic root *hikmah*, which means expressions that contain truth and depth (Cahyadi, 2018). In everyday life the word wisdom is often translated wisely, which is an approach that is such that the object of *da'wah* is able to realize what is preached at his own will, not feeling compelled or feeling depressed. In the language of communication is called as frame of reference, field of reference, and field of experience, which is the total situation that affects the attitude of the communist (object of *da'wah*).

Based on the world of *da'wah*, wisdom is the determinant of success or not of *da'wah* activities. One in facing the *mad'u* of various levels of education, social strata and cultural background, the preachers need wisdom so that the material of

da'wah is delivered able to enter the hearts of the *mad'u* with precision. Therefore, preachers are required to be able to understand and comprehend while utilizing their background, so that the ideas received can be felt as something that touches and cools his heart. In addition, the preacher will also face the reality of religious differences in a heterogeneous society. The ability of the preacher to be objective towards other people, to do good, and to cooperate in matters that are allowed by religion without sacrificing the beliefs that are in him is part of the wisdom in *da'wah*.

As for the method of *da'wah* done by the Prophet Muhammad, among others, to do *da'wah* bill of wisdom, which is to give the best example in attitude and behavior, with a polite cell to anyone. This is then termed with *akhlaqul-kharimah*. He got the predicate from heaven "*uswatun hasanah*" which means the best and most praiseworthy example. With this method, tens to thousands of Arabs were attracted to the teachings of Islam, who then uttered *syahadatain* (Setyaningsih, 2019).

2. Mujadalah

The word *mujadalah* comes from the word *jadala*, the meaning of *mujadalah* is actually more directed at the match whose purpose is to defend the most true opinion. The encouragement of *da'wah* with the method of *mujadalah* is commanded in the Qur'an because in general, human beings are happy to debate (Muslih et al. 2021). This *mujadalah* will actually be able to run without a fatal conflict if both parties can respect each other. In general, scholars define *mujadalah* in three ways: a) The effort a person makes in defending his argument to face his opponent. b) Ways related to the consolidation of opinions or *madzhab*. c) Compare various propositions to find the most appropriate path.

In order for the delivery of material *da'wah* by way of dialogue to find a positive side, in the sense of seeking the truth, then there are some ethics that need to be considered, among them: a) With regard to the purpose and method of preaching in accordance with the correct guidance. b) Delivering objections politely is not for the purpose of angling. c) Looking for solutions as well as the results of the

debate to be more confident in performing worship, not to highlight intelligence.

3. *Mauidzoh Hasanah*

The terminology of *mauidzoh hasanah* in the perspective of *da'wah* is very popular, even in religious ceremonies such as the maulid of the Prophet and *Isra' Mi'roj*. Linguistically, *mauidzoh hasanah* consists of two words, *mauidzoh* and *hasanah*. The word *mauidzhoh* comes from the word *wa'adza-ya'idzu*, meaning *wa'dzan-idzatan*; advice, guidance, education and warning, while *hasanah* is the goodness of *sayyiah* which means the goodness of his opponent is ugliness.

As for the meaning in terms, there are several opinions among others: According to Imam Abdullah bin Ahmad An-Nasafi quoted by H. Hasanuddin are as follows: *Al-Mauidzhoh Al-Hasanah* are (words) that are not hidden for them, that you give advice and want benefits to them or with the Qur'an. So we we study the conclusion of *mauidzhoh hasanah*, will contain the meaning of words that enter the heart or heart with love and into the feeling with tenderness; does not expose or expose the faults of others because the weakness of gentleness in counseling can often weaken the hard heart and tame the wild heart, and it is easier to give birth to goodness than to prohibitions and threats (Setyaningsih et al. 2019).

Beginning of the *Da'wah* of the Prophet Muhammad in the era of Mecca

At first, not a few people thought that the mission of the Prophet, in Mecca was not successful. However, the *da'wah* done by the Prophet in Mecca was the key to the success of *da'wah* while in Medina and was the entrance of Islam to the whole world with the Islam of the heads of the tribes in Mecca. More recently, the life history of the Prophet has experienced setbacks and distortions from the orientalists in composing the story of the struggle carried out by the Prophet, including muslims themselves who no longer learn and understand what his struggle in the effort to spread the teachings of Islam.

The basics of Islamic Journalism pioneered by Rasulullah SAW in developing Islamic *da'wah* have utilized pamphlets (correspondence) as a medium of communication. The Prophet himself included illiterate (ummi). Nevertheless, propaganda flyers (letter correspondence) must be fulfilled thanks to the help of friends of the Prophet that good at writing (Zarkasyi et al. 2020).

The tradition of writing and writing to convey messages, news, ideas actually started in the time of the Prophet Muhammad. In history it is recorded that Rasulullah SAW once used written media in the form of letters to preach to people who have not converted to Islam, especially to state officials who are still infidels. The activities of Rasulullah are the ones that show that in the Islamic press the foundation of journalism has been built from the beginning in accordance with the condition of muslims. In developing Islamic *da'wah*, Rasulullah has used pamphlets as a medium of communication. The Prophet himself among those who are illiterate, with a view to the large number of letters that had been sent by the Prophet shows her busy preaching mainly in the minutes, in addition to the field-other fields. If we now know that there are journalists who are good at packing a news or event and then write it through magazines or newspapers, then in the time of the Prophet, the Companions did indeed perform the function of holy journalism, the Companions swallowed news coverage of the personality of the Prophet, and not exaggerated if It is said that the Companions of the Prophet were journalists (reporters) who were so adept at packing the news in the time of the Prophet, especially those who were directly involved in the activities of the Prophet in both his actions and words.

The choice of good and polite words combined with honest and good behavior is indeed the key to achieving the goal and the realization of effective communication. Until the entire community of Mecca agreed to give Muhammad SAW the title of *Al-Amîn* (which is very trustworthy). The overflowing anger from the enemy - instantly extinguished - when faced with the gentle manners and words of Muhammad SAW. On the other hand, love can turn into hatred, kinship becomes enmity due to harsh and piercing words. That principle of politeness was demonstrated by Muhammad SAW through a written agreement

known as the "Treaty of Hudaibiyah", advancing morals and political, but religious communication (Muchtar et al. 2017).

As for the text of the Hudaibiyah agreement as written by

Ibn Hisham is:

God bless you.

أذاماصاحل عليو حممد بن عبد اهلل و سهيل بن عمرو.

أصطلحا على وضع احلرب عن الفاس عشر شيئ بامن فيهن الناس ويكف بعضهم بعض

If you are a descendant of a carpenter, you will not be able to see him.

ومن جاء قريشا ممن مع حممد مل يرده عليو بن بيننا عيبة مكفوفو وإنو اإلسالل واإلغالل.

وانو من احب ان يدخل نف عقد حممد وعهده دخل فيو

And if you love me, do you love me, and do you love me?

Do you want to contact us at any time, please feel free to contact us

وانو اذا كان عام قابل ، حرجنا عنك قد خلهافأصحابك ، فأقمت هبا ثالث ، معك

سالح ابل اكب السيوف قى القروب ، التدخلها يغرىى

The contents of the Hudaibiyah agreement if translated into English, are:

IN YOUR NAME, O GOD, WE ASK THIS IS AN AGREEMENT BETWEEN MUHAMMAD BIN ABDULLAH AND SUHAIL BIN UMAR.

Content of the Agreement:
1. It is not allowed to attack each other between the two parties for ten years. They get security, there should be no fear of some groups over others.
2. Indeed, the people of Quraysh among those who obeyed Muhammad (converted to Islam) without the permission of his guardian should be returned to them.
3. And whoever converts to Islam then meets the Quraish then there is no need to return it to the muslims.
4. Indeed, anyone who wants to make an agreement with Muhammad is allowed. Similarly, whoever wants to make an agreement with the people of Quraysh is also allowed.
5. Indeed, whoever loves the Ka'bah of the House and wants to perform umrah with Muhammad and his people will be postponed until next year. And whoever wants to enter the city of Mecca (for Hajj and Umrah) is then allowed from the City of Mecca. All muslims who enter the city of Mecca are not allowed to carry weapons except the sword in their holster. And muslims should not stay in Mecca for more than three days and three nights (Syifa and Nusantari, 2021).

In Hudaibiyah diplomacy, Muhammad SAW never stopped advancing ethical, democratic, pluralistic, inclusive, polite and wise behavior. Although the leaders of the Quraysi always tried to hinder the holy vision & mission of Muhammad SAW. The more the number of followers of Muhammad SAW, the harder the challenge launched by the Quraysi. That is the extent to which he reaped tremendous success in the development of his *da'wah* in the future. All are born of the ability to refrain from making short-term profits today, for greater gain in the future.

Muhammad SAW did not want to expand his *da'wah* through violence, in fact he was not pleased with the crime of murder. In fact, it is stated that there is no evil that matches polytheism to Allah other than disturbing others. Annoying people alone is so heavy, let alone building uh and destroying people's lives. Its existence performs solely its apostolic task based on the guidance of Divine revelation, and the noble task is carried out with patience and sincerity, which is not easily carried away by emotions.

Through the Treaty of Hudaibiyah, the Prophet Muhammad SAW exemplified how a muslim should be committed and keep it against the treaty. Despite carrying a very heavy risk, Muhammad SAW remained faithful to the agreement reached. That is the high level of political communication is a personal part of Muhammad SAW created from the dough of grace. And He – for He blessed Allah in His greetings – shouted happily because of his

communication Divine guidance, communicate with the control of the Divine revelation wisely and cleverly will accept the agreement of Hudaibiyah (Fajari et al. 2021).

Prophetic Communication in Mecca
Entering the fortieth age, when he contemplated or the familiar is called silence or exile in the cave of Hira, on the 17th of Ramadan in 611 A.D., the angel Gabriel appeared before him, conveying the first revelation of Allah SWT QS. Al-Alaq: 1-5. The first verse of the Qur'an revealed to Rasulullah SAW refers to knowledge, that is, by ordering reading as the key to knowledge.

After the revelation of this first revelation, Jibril did not appear again for a while, while the Prophet Muhammad SAW waited for him and always came to the cave of Hira. In the state of waiting it was the revelation that brought the command to him. The revelation reads as follows: O you who are covered, arise, and give heed. Let thy Lord enlarge and purify thy garments, forsake the sins, and do not give (with intent) to obtain more (recompense) and to (fulfill the command) of your Lord be patient.

The method that the Prophet did in *da'wah* openly was: first, invited Bani Abdul Muttalib to his house and explained that he had been sent by Allah SWT, heard the Prophet's explanation, Abu Lahab was angry while saying: "Woe to you! What are you calling us for?". This is the reason behind the revelation of Surah Al-Lahab. Second, the invitation is open to the entire Quraysh community on the hill of Shafa. The Prophet would like to see how the Quraysh community views his personality. The Quraysh community agreed that he was a man who never lied. After that he announced his prophethood. Third, the Prophet Muhammad SAW proclaimed the Oneness of God and taught unity and equality between human beings. Fourth, the Prophet held a special meeting with those who believed in him for reading activities (recitation), teaching (*ta'lim*), and purification (*tazkiyah*), at the house of Arqam bin Abil Arqam, and was the first Islamic school. Fifth, some of the Prophet's followers left Mecca and sought refuge or fled to Ethiopia, a country across the Red Sea.

Prophet in propagating the Islamic religion or religions preach Islam carried out in stages, which can be divided into two periods, namely: the period of Mecca which lasted about thirteen years and the period of Medina, lasted for a full ten years. Each period has its own stages, with the specificity of the condition of each community, one different from the other. In the period of Mecca can be divided into three stages, namely: 1) secret stages of *da'wah*, which lasted for three years, this was done so that the people of Mecca who worshiped idols were not surprised because they suddenly faced something different with their habits. *Da'wah* was performed to the closest family and was well known by the Prophet, 2) the stage of *da'wah* openly among the people of Mecca, which began from the fourth year of prophecy until the end of the tenth year, 3) the stage of *da'wah* outside Mecca and its spread, which began from the tenth year from the prophethood to the migration to Medina (Zwettler, 2019).

The first stage, *da'wah* secretly for about three years. The basis is the QS. Al-Mudatstsir verses 1-7. In this stage the Prophet invited the family living in the same house and his closest companions to abandon paganism, and worship only God alone. In this phase, the first to declare faith and accept the message of Islam is his own wife, Khadijah, his cousin Ali bin Abi Tahlib and the freed slave Zaid bin Haritsah. From among the companions, namely Abu Bakar. And with the mediation of Abu Bakar also Uthman bin Affan, Zubair bin Awam, Saab bin Abi Waqash, Thalhah bin Ubaidillah, Abd. Rahman bin Auf, Abu Ubaidah bin Jarrah, Arqam bin Abi al-Arqam, Bilal bin Rabbah and several other residents of Makkah, such as Fatimah bint Khatthab (brother of Umar ibn Khattab) with her husband Said bin Zaid al-'Adawi. Rasulullah taught Islam to them at the house of Arqam bin Abi al-Arqam. These first believers were later called assabiqunal awwalun. The first generation of followers of the Prophet was also active in inviting their relatives who were not yet believers. Especially families they believe can hold secrets (Chik et al. 2017).

The second stage, semi-open *da'wah*. At this stage Rasulullah called his family in a wider scope (to Bani Hasyim) based on QS. Asy-Syua'ara verse

214 which means "And give warning to your closest relatives". The main target of this call is Bani Hasyim. After that, Rasulullah expanded the reach of his call to the entire population of Makkah (Madelung and Walker, 2021).

The third stage, open preaching. This outspoken da'wah is marked by the descent of QS. Al-Hijr: 15, paragraph 94, which means Therefore expound openly all what was ordered (to you) and turn away from those who are idolaters. This verse is an open *da'wah* command to the people of Makkah. From that time on, Islam began to become the focus and talk of the people of Makkah. Rasulullah continued to increase and expand the reach of his *da'wah* activities, no longer limited to the families and residents of Makkah, but to all who come to visit the Ka'bah in the city of Makkah, especially during the hajj season.

Based on the historical context of the *da'wah* of the Prophet SAW, interpersonal communication became a very important *da'wah* strategy of the Prophet, especially in the Mecca period, in the first stage of spreading Islam secretly, starting from the immediate family. *Da'wah* at that time was done in the context of *fardhiyah da'wah* where a preacher carried out *da'wah* to a *mad'u* in a dialogue and direct contact. A preacher who performs *da'wah* in a fardhiyah means has done interpersonal communication (Amalia et al.2021).

Aqabah Agreement

The Treaty of Aqabah began with the da'wah of the Prophet to the people of Yastrib who came to Mecca during the hajj season. Some of them accepted the Prophet's call and converted to Islam. This event was a turning point in the journey of the Prophet's mission, because the acceptance of the people of Yastrib to the mission he conveyed opened a new chapter in his efforts to convey the teachings of Islam.

Finally the Aqabah I agreement was reached in 621 and a year later the Aqabah II agreement was held. In the content of the agreement, they invited the prophet and his followers to come and live in their cities, and even made the prophet a mediator in disputes between them. They also expressed their willingness to defend the prophet and his followers and accompany him to move from Mecca

to their city, just as they had defended their own people.

From this agreement, the Prophet sent about 60 families to Yastrib first, then the Prophet followed them to Yastrib. The migration of the prophet and his followers from the city of Mecca to Yastrib, in Arabic known as *hijrah*, which literally means migration or relocation, this event greatly determines the history of Muhammad's apostleship, even the hijri calendar is taken from this event. The city of Yastrib became the religious center and muslim community, the name Yastrib changed to al-madinah which means city. The muslim community is called the ummah which means society.

Conclusions

Prophet Muhammad was the last prophet sent by Allah SWT he came from a noble lineage from the descendants of Prophet Ismail bin Ibrahim, by the age of 40 intensively meditate on the reality of life. The material of the Prophet's mission in Mecca covers monotheism, faith in the Day of Judgment, cleansing the soul from all evils and abominations. The method of *da'wah* of the prophet in Mecca, that is, secretly, openly, *da'wah* out of Mecca.

Regarding the communication of the *da'wah* of the Prophet Muhammad SAW Mecca period, it can be drawn as follows:
1. The concept of *da'wah* communication of the Prophet Muhammad SAW
   The Prophet Muhammad SAW used several *da'wah* Methods in his *da'wah* journey, among them are as follows:
   a. Method of Billing Wisdom. The method of *da'wah* performed by the Prophet Muhammad, among others, doing *da'wah* bill of wisdom, which is to give the best example in attitude and behavior, with always politeness to anyone. This is then termed with *akhlaqulkharimah*.
   b. Mujadalah. Debate is a human trait that is difficult to avoid because this is indeed a nature. Pleasure will debate could lead to the two sides, good and bad. If the character is good, then the debate is of course aimed at

finding the truth, and not the other way around.

   c. *Mauidzotul Khasanah* contains the meaning of words that enter the heart with love and into the feeling with tenderness; does not expose or expose the faults of others because the weakness of gentleness in counseling can often weaken the hard heart and tame the wild heart, and it is easier to give birth to goodness than to prohibitions and threats.

2. The dominant method of *da'wah* was used during the time of the Prophet

The dominant method of *da'wah* performed by the Prophet Muhammad SAW at this time in Mecca is *Bil Hikmah*, this is based on the condition of *da'wah* at the time of the Prophet SAW who still began his *da'wah* by teaching good things such as the command to read in the first revelation that was revealed, namely Surah Al- Alaq. At that time, the Prophet Muhammad SAW taught to the closest people, namely to his relatives such as to the Prophet's Grandfather, the Prophet's Uncle, as well as to the companions of the Prophet such as Abu Bakar and Others. In addition, the Prophet also taught to be patient with his people in facing the races that oppose the teachings of Islam.

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