

DA'WAH MODEL OF PROPHET MUHAMMAD IN MADINA

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Abstract

In Medina, Prophet Muhammad's da'wah covered all areas of life. The writer focused on the setting system of social life. The Medina society was heterogeneous so he should have good strategy in order to make his preach successful. Muhammad SAW also served as educators, counselors, politicians, leaders and statesmen to various people who had different character and nature from various nation, tribe, religion, language, tradition and culture. The da'wah model of the Prophet Muhammad in Medina was divided into public relations management system and the system of government and politics. The Medina Charter concluded by asserting that each dispute among the Muslims in Medina should be returned to the provisions of Allah and His Messenger. In general, the model of Prophet Muhammad's da'wah was to build mosques, unite the Muhajirin and the Anshar companions and make peace with non-Muslims (the Jews) as stipulated in the Medina Charter consists of 47 chapters.

Keywords: *Da'wah model, Medina, Method, and Medina Charter*

A. Introduction

Prophet Muhammad is the last Prophet sent by God to convey the Islamic da'wah and to perfect moral of human beings in the world. Islam is *rahmatan lil'alamiin*, so the presence of the Prophet Muhammad also brought mercy to the entire world.

The birth of the Islamic civilization began since the birth of the Prophet Muhammad. The news of the birth of the promised Prophet was heard throughout the Arab. Before the advent of Islam, Arabs were known as plain and hard society as a mirror of primitive society "virgin" but has the advantage of tribal brotherhood right and upholding tribal traditions. Besides that, they had ability to memorize mainly about genealogy and having an advantage in the field of literature, so that during the period of ignorance there were found literature markets such as Ukaz, Dzulmajaz and so forth.

The condition of the Arab nation before coming of Islam, especially around Mecca was tinged with idolatry as God, known as paganism. In addition to worship idol, among Arabs also worshiped Christianity such as Yemenite, Najran, and Sham. In addition, the Jewish religion embraced by the Jewish immigrant population in Yemen and Medina, as well as the Zoroastrian religion (Mazdaisme) embraced by Persians.

This was condition of Arab nation before the birth of Prophet Muhammad who brought Islam in the midst of the Arab nation. This period commonly refers to the *Jahiliyyah* (the period of ignorance), a period of darkness and ignorance in matters of religion, not the other things like economics and literature because the latter two Arab nations experiencing rapid growth. In this environment the Prophet Muhammad was born and started to uphold the teachings of Islam milestone, in the middle of a neighborhood full of dilapidated and disobedience. Although it was colored with various obstacles, he remained steadfast in spreading the new religion, namely the religion of Islam to the Arab society at the time.

As the last Prophet, Muhammad preached in two periods, namely the period of preaching in Mecca and Medina. However,

in the two periods there were significant differences, so when in Mecca was unhappy to develop of da'wah, and then the Prophet emigrated in Medina.

B. Da'wah Model Of Prophet Muhammad

Prophet Muhammad was born in Mecca in the midst of people who were pagan or paganism. As known that when the Prophet was born, the Ka'aba was surrounded by 360 idols with the biggest idol was Hubal. At that time, Arab society was very dependent on the existence of idol. In addition to worship idol, they made idols as a livelihood. In the Arabian Peninsula, there are two major cities, Mecca and Medina, very honored by Prophet Muhammad. The two cities have different characteristics, so that Muhammad al-Gazhali in in the *fiqh al-sirah* comparing between Mecca and Medina. Mecca is a blessing city with a long history which is safe to the occupants. This happens because it is supported by mercantilism culture possessed population and the Ka'aba which is a symbol of monotheism. In pre-Islamic times, the city was known as Yasthib. According to Abdussalam Hashim Hafidz in the *al-Madinah fi al-Tarikh*, the name of Yastrib referred to a historical event at the time of Prophet Nuh (Noah). It was said, when God sent down doom through the flood, Noah with his followers who were in the boat stranded in this place. However, they did not stay long in Yastrib for choosing to stay at Juhfah.

Prophet Muhammad was born on Monday in the month of Rabi 'al-awwal (Maulud) in The Year of The Elephant or 571 A.D, it was called as The Year of The Elephant because at the time of the Prophet was born, King Abraha with his army of elephants came to Mecca to destroy the Ka'aba and Allah sent help through Ababil birds with armed with gravel that supposedly taken from hell, so incredible heat.

His father was Abdullah bin Abdul Mutholib and his mother is Siti Aminah, he was orphaned since the age of 3 months in the womb, because his father died. When he was 2 years old then his mother passed way, so the Prophet Muhammad was orphaned at

an early age that when aged 2 years old. Then he was raised by his grandfather Abdul Mutholib until 6 years old because of the time and even then his grandfather died, he finally raised by his uncle, Abu Tholib, until he was an adult and was appointed as a Prophet by Allah . In the tradition of Arab, Prophet Muhammad was suckled by Halima As Sa'diyah or often referred to Halimatus Sa'diyah.

When Prophet Muhammad was still child, he herded uncle's goats along with his other friends, but when he was playing, there was someone who resembled a tall man and splitting his chest, so that other friends ran away home to recounted the events that they saw and overrode the Prophet Muhammad. It turned out that the man was an angel who wanted cleanses his soul.

Since adolescence he appeared idiosyncrasies. In adolescence period, Prophet Muhammad began to trade and carried merchandise wealthy merchant named as Siti Khadijah, where in the route of trade, a cloud was in over his head and along the way so that the Prophet Muhammad did not feel the heat in the arid desert and very hot.

Another incident was when Mecca was flooded and Mecca also flooded so that the Black Stone (*Hajar Aswad*) fell from its place, all the people of various ethnic groups in Mecca fought to restore the Black Stone to the same place, for being the pride of the Arabs when it could return it to the same place. So Muhammad came to the place and suggested anyone who came first to the Ka'aba, then he reserved right to return the Black Stone to its original position. But there was not someone from these tribes to come earlier from Muhammad. Eventually Muhammad wisely took his turban and asked all the representatives of these tribes to hold the end of his turban and Muhammad took the Black Stone to put on his turban. After the Black Stone was above turban then lifted together and Muhammad who took it and then put in the original place. This attitude made all the people who vied with each other to take the Black Stone was satisfied, so they gave the title of Muhammad with "al-amen" means someone who is trusted.

Since then Muhammad grew into a wise young man and

very attracting many people in Mecca including Siti Khadijah, rich merchant, at the time. Hence, Muhammad was married by Siti Khadijah when he was 25-year-old and Siti Khadijah was 40 years old. There was a marriage between Muhammad with Siti Khadijah with age difference of 15 years younger than Siti Khadijah.

After being married for 15 years or Prophet Muhammad was 40-year-old, he preferred to seclude to worship and to calm down, until finally he received the first revelation in the Cave of Hira.

Prophethood phase of the Prophet Muhammad began when he stayed or secluded in the Cave of Hira. This was done by Prophet Muhammad because of sad saw the state of the pagan Arabs. This was where he received his first revelation, namely Al-'Alaq : 1-5. Muhammad wash appointed as the Prophet, the messenger of God. At that time, the Prophet Muhammad had not been instructed to call to his people, but after dropping the second revelation namely Al-Muddatstsir: 1-7. The Prophet Muhammad was stipulated by Allah who must preach.

Muhammad was sent by God to all mankind, and given him a tremendous responsibility namely the responsibility of conveying His message to all mankind. The presence of the Prophet as a figure of choice for mankind was a mercy to the world, according to the word of God, which means: "And We did not send you but to be a mercy to the world".

Prophet Muhammad preached for 22 years 2 months 22 days or 23 years. The period of his message was divided into two periods: the period of 13 years was in Mecca and period for 10 years was in Medina. In those periods, there were two significant differences both in terms of the method used, the material presented and the number of people who became his followers.

The period of the Prophet's da'wah could be seen in the two periods as follows:

1. Period of Mecca

In general, Mecca period could be seen that the material of da'wah more emphasized on the eschatological aspect or

monotheism because in Mecca majority still worship idol (paganism), so that in his preaching more emphasized on monotheism. This is understandable because the average population Mecca followed *taqlid a'ma*. Definition of the *taqlid a'ma* is blind *taqlid* to their ancestors, they do everything that used to be done by her grandmother, so idolatry is not a new religion people of Mecca, but it is a long-held belief hereditary already existed since time immemorial their ancestors.

In fact, they worshiped only as an intermediary, because they believed that they worshiped to idols are believed to be able to bring them to their God, so worshiped idols was only as an intermediary (*wasilah*). Besides that, the idol was as their livelihood to earn a living. The sculpture makers in the Arab world, especially in Mecca hung livelihood by making sculptures. So the teaching of the Prophet Muhammad that abolished about idolatry was countered by them. This is one reason people reject the teachings of the Prophet Muhammad Mecca of monotheism.

In general, there are several factors that cause people to Mecca rejected the teachings of Islam brought by the Prophet, namely:

- a. They could not distinguish the Prophetic leadership, so that they were concerned with following the teachings of the Prophet Muhammad means they would be subject and obedient to him, meaning that when they received the teachings of the Prophet Muhammad brought, automatically recognized the Prophet Mohammed as their chief. So they refused Muhammad as their messenger.
- b. Doctrine of Prophet Muhammad SAW brought about the oneness of God, it would automatically turn off the livelihoods of the Arab population because the craftsmen statue would lose income. So they rejected the doctrine of the oneness of God.
- c. The doctrine of equality (equality equilibrium) they also rejected, because it was contrary to the tradition of the famous Arab slavery system. They assumed the equality of man, and then they would not freely carry

out buying and selling slaves.

- d. The doctrine of humanity that brought them he also rejected, because it contradicted with Arabic tradition treated to baby girl. During this time, if the Arabs bore baby girl so the baby girl would be buried alive.

Based on the foregoing, the preaching of the Prophet in Mecca for 10 years did not happen a significant development, so that his message did not stop, the Prophet formulated successful strategies for preaching.

2. Period in Medina

In this period, the Prophet of Muhammad preached for less than 10 years, with the material in addition to preach monotheism problem also on the Islamic Shari 'a and *muamalah*. The da'wah in Medina was different in Mecca, so the Prophet also touched the problems of humanity. In more detail about proselytizing in Medina will be explained in the following chapter.

The stages of the Prophet Muhammad's da'wah are as follows:

- a. Preaching secretly (*Sirriyatud Da'wah*)

This da'wah was done at the beginning of the arrival of Islam, so that the object of this da'wah was the nearest family, especially his wife Siti Khadijah. So the wife of the Prophet Muhammad belonged first group who embraced Islam, known as *assabiqunal awwalun* included in this group was Ali ibn Abi Talib, Zayd ibn Harithah former slave the Prophet, Abu Bakr as-Siddiq, Uthman ibn Affan, Zubayr ibn al-Awam, Abdurrahman bin Auf, Saad bin Abi Waqash and others (Mubasyaroh, 2010: 28). The model of this da'wah lasted about five years.

- b. Preaching openly (*Jahriyatud Da'wah*)

After preach secretly, the Prophet preached openly, this was done based on the word of God which he received:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

So proclaim all that commanded (to you) and turn away from the idolaters. (Al-Hijr: 94)

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٥٦﴾ وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

214. And give warning to the nearest kin-kin,

215. And bow yourself toward people who follow you namely people who believe. (Ash-Shu'ara: 214-215)

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ

89. And Say: "Verily I was Warner who explains".

(Al-Hijr:89)

Based on the verse, then the Prophet Muhammad began to preach openly and was opposed by the Quraysh of Mecca. They could not leave religion inherited from their ancestors who has become a tradition of their lives. In this regard, the Prophet reminded the Quraysh tribe to leave their *taqlid*.

Beside Muhammad as apostle, he also served as educators, counselors, politicians, leaders and statesmen. This regard appeared in his da'wah, when he was traveling or visit association with various people from various nations, tribes, religions, languages, traditions and culture, with various character and nature. He could communicate effectively with the people who deal with in the appropriate language of the nation.

As educators and counselors were done since he obtained his first revelation, Muhammad tried to revamp mental Familiar population of idolatry to worship only Allah as God Almighty. In canoes to the preaching of the Prophet Muhammad success using several methods.

Basically, the da'wah methods used Prophet namely methods that could penetrate the soul (hearts) of mankind, the birth of the attitude or the responsibility of the individual of the teachings of Islam solely sourced from her eyes. In Adam Abdullah al tariq Aluri's writing in his book *ad-Da'wah ila al-Allah al-Ams wa al-Yaum* quoted by Puteh (2006: 69-73) mentions the da'wah methods used Prophet Muhammad were :

1. Da'wah Method of *bimakarimal akhlaq* (with good manners)

This da'wah method was ever applied by the Prophet

Muhammad seen in the historical fact. Height of his character looked as patient and forgiving. Narrated one day when the Prophet sat alone in a lonely place, suddenly there came a Jew named "Da'tsur" with a sword in his hand. After approaching, Da'tsur said haughtily and arrogantly to the Prophet Muhammad, "today your death had come". If this sword in would hew your neck, who would help you? By strapping, the Prophet replied "Allah". Then Da'tsur's sword fell, slowly Prophet took the sword and restore him, so that he trembled and since then declared to embrace Islam.

2. The da'wah method of *'ala bashirah* (with careful eye acuity)

Method with the eyes of the heart was a form of preaching, in which each behavior, both words and deeds of the Prophet, its truth was always preserved by God. The sharpness of the eyes of the heart include the power of perception, intelligence, knowledge and wisdom. These properties are owned by the Prophet so that da'wah activity could be carried out successfully. It is as the word of God in QS.Yusuf: 108)

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

"This is the (religious) me, I and the people who follow me invite (you) to God with real proof, Glory to God, and I'm not including people who are idolaters". (QS.Yusuf: 108).

While the method further da'wah is with wisdom, *mau'idhah hasanah and Mujadalah billati hiya ahsan*.

3. The da'wah method of *bil-hikmah*

Experts, as found much of the literature, the majority argued that the understanding of the word of wisdom was only limited on good speech, gentle, tolerant, friendly, patient and forgiving nature. According to language, word *al-hikmah* means "knowing the true, words of wisdom". If related to the context of the verse, then da'wah of this kind is to understand earlier the purpose of and exposure to real people or people who are being targeted. A preacher must use a variety of methods in accordance with the realities faced and attitudes towards Islam, for example, pay attention to the situation and condition of the audience, the da'wah will be delivered, and so on. This method is also referred to

by the realistic-practical method.

It means that preachers must pay attention to the reality that happens outside, both on an intellectual level, thinking, psychological, and sociological. Therefore, the preaching in city must be distinguished from preaching in suburban and rural. For urban area, the da'wah must be supported by scientific descriptions and logical as well as touching heart. Instead, preaching in rural and suburban put more emphasis on aspects of ritual worship joined with da'wah *bi al-hal*. Syaikh Muhammad Abduh in the interpretation of al-Manar as quoted by M Natsir (1989: 161) wisdom is authentic science (true) that moves the will to do anything useful.

4. The da'wah method of *bil mau'izhatil hasanah* (teaching or good advice).

It is a method of da'wah by counsel; speech, speech and good education. Implementation of da'wah by using this method is one of the methods that are so fast that the target. With the method *mau'idhah hasanah*, Apostle could turn thoughts and views of the Quraysh against the teachings of Islam, although its implementation adopted piecemeal.

5. The da'wah method of *bijadilhum billati hiya ahsan* (brainstorm or good dialogue)

This method is a method of preaching the good way of arguing. In general *Mujadalah billati hiya ahsan* is interpreted also with a good ideal exchange, dialogue (discussion) in a good way, of course, the direction of a good discussion is based on the discussions that shape a good use of language by using the language of da'wah. Fadhlullah (1997: 40) mentions called the language of spoken speech or language spoken. The language spoken here is characterized by the sounds of language produced by the human voice and subsequently accepted by the public ear is interpreted by the human brain.

Besides the five methods above, the Prophet Muhammad in preaching also used methods *uswah hasanah* (a good example). This method is one of the specialties of Prophet Muhammad so in one of the verses of the Qur'an mentioned "has existed on the

apostle a good role model “. With a good role model, material of da'wah could be accepted quickly and easily.

C. Da'wah Model of the Prophet Muhammad in Medina

As the author mentioned on the previous page that Prophet Muhammad preached in two periods: the period of Mecca and Medina. In this case I will discuss about the the da'wah model of the Prophet Muhammad in Medina.

Da'wah in Medina was very conducive, so the da'wah of the Prophet in Medina period involved all areas of life. But in this case I will focus on the setting system of life system. This is understandable because the Medina society is different from the society of Mecca. Medina society is a society that is heterogeneous, multi-ethnic, multi-ethnic and multi-religious, so the da'wah model of the Prophet Muhammad in here was different in Medina, so it should be a good strategy in order to be successful da'wah, although the majority of Medina society had been faithful before the arrival of Islam as they embraced Judaism, Christianity and Zoroastrianism, and it was very different from religion of Mecca Qurasiy who worshiped idol.

The da'wah model of the Prophet Muhammad in Medina according Amahzun (2005: 331-350) divided into setting system and governmental system and politics. The setting systems are:

1. Uniting the Muhajirin with the Ansar

Including one that prioritized by Prophet in Medina was preaching in the social system settings in the growing Islamic state in Medina. The goal is to realize the creation of social ties and the spirit of mutual help among Muslims themselves. For this aim, the Prophet applied *muakhah* system (uniting people) his companions (sahabah) of the Muhajirin and the Ansar. Besides that, uniting between the Muhajirin and the Ansar, also has a goal:

- a. Uniting the Muslims in the one bond, in which each individual would work together to create a sense of togetherness and unity.
- b. Bringing the mind in one direction and purpose.

- c. Realizing social solidarity among its members
- d. Giving discourse to the Muhajirin psychologically, upon the dissolution of their ancestral land, meaning that the presence of this fraternity, the Muhajirin would get a much better and more compassionate than biological siblings.

2. Set the interaction among the people of Medina

The Prophet set the system that governs relations among the people of Medina. In fact, this system was written on the charter that is drawn from a variety of sources. And it aimed to explain the various responsibilities of all elements of society Medina and determined the rights and obligations of each. A written document had two important meanings, namely:

- a. As a primary source for understanding the nature of the first Islamic state and how the Prophet Muhammad regulated its affairs
- b. As a reference about the policies of the Prophet Muhammad and beneficial to organize any modern state on the basis of Islam.

It should be understood here that the charter of the medina was actually a combination of two documents incorporated by historians. The first document was the result of the Prophet Peace treaty with the Jews while the second, was the document that governs the relationship between fellow Muslims and determines the rights and obligations of each.

Application of Medina Charter was closely related to one of the most important tasks of state and government, which made laws and regulations, or better known as realizing peace of the community. A country would be able to realize it, when the law supremacy was enforced and the fair trial ran on the track (Mahzun, 2005: 335).

It should be understood that the Charter of the Medina consists of 47 chapters, article 24 to 47 were agreement with the Jews. In this article was also mentioned that citizenship in Islamic countries is not only limited to Muslims, but included all the Jews living in Medina. This document also established the rights and

obligations as citizens; it was contained in a document article 25 to 36.

In the Charter Medina also mentioned that Medina is a city glorified and secured. As mentioned in article 39 "all the contents of Yatsrib" forbidden "to the population" means that not to kill prey animals and to cut down trees. Thus it could be said that this article applied to ensure security in the Medina and prevent internal war.

Medina Charter concluded by asserting that whenever there was a dispute among the Muslims in Medina should be returned to the provisions of Allah and His Messenger. It was understood because of his role as a watchdog and ruler in social interaction.

3. The setting system of tribalism

Another thing that included the most important system designed Prophet Muhammad was the setting system of Arab tribes in the social context. In this case, he put the tribes as a social entity that should be active in social dynamics in. In this case, the tribal setting was meant to delegate various obligation and responsibility. The aims included items such as 1). Involve all elements of society to actively take responsibility, 2). Educate them to have a sense of responsibility and 3). Familiarize them to steadfastly bear any burden facing (Amahzun, 2005: 338).

While the governmental and political system included:

1. Establishing the mosque

Footstep of the Prophet Muhammad first time when in Medina was to establish a mosque. At the time of the Prophet, the mosque had a function for Muslims. Besides, as a place of worship, the mosque also functioned as *majlis taklim*, namely place to hold education and da'wah for Muslims in Medina. The mosque also served to consulting place for Muslims in discussing issues that arise as well as a vehicle for the consolidation of Muslims. The first mosque built Prophet Muhammad was located in the village of Quba known as the mosque of Quba.

2. Making Medina Agreement (Medina Charter)

Medina Charter was the constitution officially binding for anyone who lived in Medina. Medina Charter was made between

the Prophet Muhammad with a population that was in Medina either of Muslim or non-Muslim. Anyone who was in Medina area must comply with all provisions contained in the Charter of Medina, and breaking would obtain sanctions.

3. Building Medina as Governmental Center

As we know, the majority of the people of Medina were believers because they had embraced religion such as Jewish, Zoroastrian and Christian, so da'wah in Medina could thrive. After the Prophet made Medina Charter, then it implied that the Islamic state had been established and the Prophet Muhammad as its head of state. In addition, to develop the message of Islam, then Medina served as the governmental centre. And then Medina was known as *Madinatul munawwaroh* namely a luminous city.

Da'wah of the Prophet Muhammad in Medina lasted for approximately 10 years and achieved extraordinary success, because almost the entire Arabian Peninsula had been successfully converted to Islam and followed to the Islamic government based in Medina. The Prophet Muhammad passed way in Medina.

D. Conclusion

Prophet Muhammad is the last Prophet sent by God to convey the Islamic da'wah and to perfect moral of human beings in the world. Islam is *rahmatan lil'alamiin*, so the presence of the Prophet Muhammad also brought mercy to the entire world.

The birth of the Islamic civilization began since the birth of the Prophet Muhammad. The news of the birth of the promised Prophet was heard throughout the Arab. Before the advent of Islam, Arabs were known as plain and hard society as a mirror of primitive society "virgin" but has the advantage of tribal brotherhood right and upholding tribal traditions. Besides that, they had ability to memorize mainly about genealogy and having an advantage in the field of literature, so that during the period of ignorance there were found literature markets such as Ukaz, Dzulmajaz and so forth.

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periods: the period of Mecca was 13 years and the period of Medina was 10 years. In those periods there are two significant differences such as in terms of the method used, the material presented and the number of people who became his followers.

The majority of the people of Medina are the believers, because they embraced religion such as Jew, Zoroastrianism and Christianity, so da'wah in Medina could thrive. After the Prophet made Medina Charter, so the Islamic state established and the Prophet Muhammad as its head of state. In addition, to develop the da'wah of Islam, then Medina served as the governmental centre. Other model of da'wah was to build mosque and to unite Muslims between the Muhajirin and the Ansar.

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