

Islamic History of The Meccan Period: A Learning-Oriented Review

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Abstract: The life of the Prophet Muhammad SAW in Mecca, before and after being appointed as an Apostle, were the early stage that would determine the Prophet's da'wah journey. With the historical approach, through study of libraries and authoritative literature sources, this paper tries to discuss the history of Islam in Mecca period, a period which is an important foundation for the process of spreading Islam in the world. During 13 years of the Prophet preaching in Mecca, inviting mankind to worship and Oneness of Allah SWT. Indeed, the da'wah was carried out secretly and was still limited to the members and relatives of the Prophet, until the verse that instructed the Prophet to preach it openly. Various trials and challenges faced by the Prophet and his companions, who even came from some members of his own family. But the Prophet was not afraid at all, his companions remained steadfast in maintaining his aqidah, a tangible result of the pattern of da'wah in the early period that focused on planting and strengthening aqidah.

Keywords: Mecca, Da'wah of the Prophet, Period of Mecca

INTRODUCTION

Mecca has been known to the public of the ancient Arabian Peninsula as a glorious territory. When the Prophet Ibrahim AS re-built Baitullah in there, Mecca soon became a pilgrimage centre that was visited by Arabs. Unfortunately, since the interruption of the prophetic treatise after the death of Prophet Ismail AS, Mecca and the Arabian Peninsula in general experienced demoralization of moral and theological error known as the era of ignorance, until the time of Muhammad was sent as the last Prophet and Apostle. Leading up to his teenage years, extraordinary events accompanied Muhammad's life until the time when he was appointed as an Apostle in a thrilling encounter in Hira' Cave.

The period of Mecca referred to this discussion is the history of the existence of Islam brought by the Prophet Muhammad SAW in the Mecca area. The Islamic periode of Mecca includes the condition of the Meccan Society before the birth of the Prophet

Muhammad, the life history of the Prophet Muhammad from childhood, adolescence to adulthood, his appointment as the Messenger of Allah and his struggles in Islamic da'wah and the challenges faced in straightening out the beliefs of the Arab society after the break of the prophetic period.

This article aims to provide a comprehensive understanding of the social, moral, and religious dynamics of Meccan society in the pre-Islamic and early Islamic periods, tracing the life journey of the Prophet Muhammad and analysing his strategies and challenges in spreading Islam. Thus, this study is expected to highlight the important role of the Prophet Muhammad in guiding Arab society from a state of ignorance to a way of life based on Islamic teachings.

Through this discussion, it is hoped that readers will gain a deeper understanding of the history of Islam in Mecca and the life journey of the Prophet Muhammad, while also learning moral, spiritual, and social lessons that are relevant to life today. This paper is also useful as an academic reference for further research on Islamic history, character education, and socio-religious studies of Arab society in the pre-Islamic era, thereby strengthening awareness of the importance of religious values and ethics in shaping a better society.

METHOD

This study is a library research study aimed at finding a deep understanding or meaning of a phenomenon, surrounding realities, and facts. Therefore, library research is relevant to the issues discussed in this study. The primary sources in this study are the Tarikh or Sirah Nabi books. This research on the history of Islam during the Mecca period uses two sirah books as the main references, namely the sirah nabawiyah of Ibn Hisham and Tarikh ath-Thabari.

Meanwhile, the secondary data sources in this study are other scientific works that are relevant to the research. Among these sources are Muhammad; Kisah Hidup Nabi Berdasarkan Sumber Klasik (Muhammad: The Life of the Prophet Based on Classical Sources), History of The Arabs, Muhammad Rasul Zaman Kita (Muhammad, Messenger of Our Time) and so on. Data collection in this study uses documentation techniques, namely by reading books, journals, texts, scientific works or other writings related to the study. The data collected from various sources is then analysed using descriptive-analytical methods.

RESULT AND DISCUSSION

The Religious Social Conditions of Mecca Society before the Birth of the Prophet Muhammad

Mecca, taken from the Saba language, Makuraba, which means holy place. The word indicates that the city was founded by a religious group, so it could be said that, far since before the birth of the Prophet Muhammad, Mecca has become a religious center. It can be seen from the arrival of the nation Arabs from around the corners of the peninsula to the city of Mecca to perform the Hajj or Umrah. They also agreed not to fight in the months of Hajj and Umrah, which were later referred to as *asyhurul hurum* (holy or honorable month).¹

The city is located in Tihamah, south of the Hejaz, about 48 miles from the Red Sea, in a barren and hilly valley which is described in the Qur'an (QS 14:37) as "unproductive" land. There is a holy place of worship (haram) near Taif, a gathering place for the people of Mecca and others to perform hajj and slaughter sacrificial animals. Around that area it is not allowed to cut down trees, hunt animals and shed the blood of animals and plants around it should not be disturbed because that is where the glorified God lives.² This decree is believed by the Arab society before the presence of Islam and by all Muslims after the coming of Islam based on the decree of Allah through Prophet Ibrahim AS which was confirmed by the Prophet Muhammad.

The city is traversed by a bustling trade route, connecting Yemen in the south and Syria in the north. Because of its strategic position, the city became a stopover for business caravans. Mecca's progressive and trade-instinctive people managed to turn the city into a center of prosperity.³ According to Shalabi, Arabs from Yemen are known to be very capable commerce activities, both by land and sea. Trading on land, in the Arabian Peninsula. Meanwhile, commerce by sea, in India, China and Sumatra. After the land of Yemen was controlled by the Persian and Roman Empires, Arab's commerce moved into the hands of the people of Mecca. This was possible, because the Persians and Romans could not control the interior of the Arabian Peninsula.⁴

¹ A Syalabi, *Sejarah dan kebudayaan Islam, Jilid 1*, (Jakarta: Pustaka al-Husna Baru, 2003), p.43.

² Philip K Hitty, *History of The Arabs*, translation: R Cecep Lukman Yasin and Dedi Slamet Riyadi, (Jakarta: Serambi, 2010), p. 124.

³ Philip, *History of The...* hlm. 130.

⁴ Syalabi, *Sejarah dan kebudayaan...* hlm. 47.

The people of Mecca immediately took control of commerce. One of the reasons is because in the city of Mecca there is a kaaba, which is visited by pilgrims every year. The service and respect of the Quraish people for the pilgrims was known to be very good so that the Quraish people were highly respected by other nations. In terms of commerce, they traveled north and south, to Syam or Syria and Yemen. They also trade to the east and west to connect between Bahrain and the Persian Strait or Arabian Gulf on the one hand, with Sudan and Habsyi via the Red Sea on the other. The most important commercial items on this route is the pearls of the Persian Strait and spices brought from Habsyi.

The sons of 'Abd al-Manaf⁵ made a commercial trip to these four important places. Hashim went to Sham, 'Abdu al-Sham went to Habsyi,' Abd al-Muttalib to Yemen and Naufal to Persia. The Quraysh traders who traded in these countries, were under the protection of the sons of 'Abdu al-Manaf. Therefore, no one dared to disturb the Quraish traders.

From this four directions, the more regular and more vigorous trips are to the north (Syria) in summer, and to the south (Yemen) in winter, as enshrined in the Qur'an (Surat al-Quraysh). It was Hasyim Ibn 'Abdu al-Manaf who first organized and regulated the accession of the Quraysh merchants.⁶ Trade is done with a long trip to countries around Mecca. They use camels as vehicles. They act as distributors of goods needed by local residents. Livelihoods as traders caused the economy in Mecca to be relatively advanced. By trading and traveling to various places, the people of Mecca not only obtained material benefits but also non-material benefits, because they were in contact with the culture and civilization of other nations.⁷

The city of Mecca, long before the arrival of Islam, had known government. The tribes that held power in Mecca include the 'Amaliqah tribes that existed before Prophet Ismail a.s. was born. Then came the Jurhum tribe to inhabit Mecca together with the Amaliqah tribe, but when the Jurhum tribe succeeded in defeating and driving out the Amaliqah tribe, from Mecca, the Jurhum tribe became the ruler of Mecca. When the

⁵ His real name was Al-Mughirah bin Qushai. He was the founder of the Bani Abdu Manaf clan. Prophet Muhammad descended from the Bani Abdu Manaf through his father, Abdullah bin Abdul Muthalib bin Hasyim bin Abdu Manaf. Ath-Thabari, *Tarikh ath-Thabari*, (Egypt: Dar al-Ma'rifah, n.d.), vol. 2, pp. 12-13.

⁶ Syalabi, *Sejarah dan kebudayaan...*, hlm. 50.

⁷ Ibid.

Jurhum tribe were in power Ismail came to Mecca, he lived with them and later married a woman from the Jurhum tribe.

Since Mecca is a holy place for all Arabs, a government was formed to protect the pilgrims and ensure their security, safety and peace. There was a division of labor between the Jurhum people and Ismail. Political affairs and war, for example, were held by the Jurhum people, while Ismail a.s. wise to Baitullah and religious affairs. When the Jurhum people have become rich and immersed in the pleasures of life, they became negligent of their obligations, then came the Khuza'ah tribe, around 207 BC, to replace them.

After that, came the Quraish tribe who soon had considerable influence in Mecca. The Quraish leader named Qushai (the fourth grandfather of the Prophet Muhammad) succeeded in seizing power from the Khuza'ah tribe in 440 AD. Qushai then established Dar al-Nadwah as a place of deliberation for the people of Mecca under his guard. Dar al-Nadwah is also used as a place for government and a place for sending troops to fight or trade caravans. Qushai is also in control of the matters relating to the Ka'bah, namely:

1. **Al-Siqayah** (providing drinking water). Because the Zamzam lake was stockpiled by the Jurhum tribe before leaving Mecca, the people of Mecca had difficulty getting water. Water for the pilgrims must be brought in by those who hold siqayah affairs from the well in far places. This water is placed in reservoirs and mixed slightly with dates and dried grapes to taste sweet.
2. **Al-Rifadah** (providing food). For the poor pilgrims, food must be provided. Usually, the Quraish gave some of their treasure to Qushai for food supplies for poor pilgrims. After Qushai died, the power of al-Siqayah was handed over to 'Abdu al-Syam ibn' Abdu al-Manaf. However, 'Abdu al-Syam is less interested in government matters and is more fun to have fun. Therefore, the power was then handed over to his brother, Hasyim ibn 'Abdu al-Manaf.
3. **Al-Liwa'** (flag). The white flag was used for war purposes mounted on the tip of the spear in front of the lasykar leader. The flag must be defended and maintained.
4. **Al-Hijabah** (keeping the kaaba) while holding the key of the Kaaba. The Quraish ruled Mecca until Islam came. During this period, these four affairs were held by the sons of Qushai in exchange, until finally it was held by 'Abdu al-Muthalib, the grandfather of the Prophet Muhammad.⁸

⁸ Ibid, 43-44.

Before the arrival of Islam, one of the most important religious concepts known in the Hijaz region was the concept of God. For them, Allah is the ultimate God even if it is not the only one. The great respect of the pre-Islamic Meccans to Allah as the creator and giver of blessing, and the form that was called when a disaster struck, is described in several verses of the Qur'an as in QS Luqman verse 25, in fact, Allah they knew at that time was the god of the Quraysh tribe.

When the revelation descends, more than 360 idols, pictures or statues were stored and worshipped around the Kaaba. Few believers remain steadfast in worshipping one God and were unwilling to join the growing ritual of idolatry. They are called Hunafa which is even in the tradition of Ibrahim's tawhid. Among the famous hunafa during the time of the Prophet Muhammad was Waraqah bin Naufal, a Christian. Together with other believers, Jews and Christians who live in the area, Waraqah represents the voice of a minority of followers of Tawhid who are removed and sometimes fought by the people of Mecca and its surroundings.

Life History of the Prophet Muhammad

In a monumental work on Sirah Nabawiyah, Ibn Hisyam said that Ibn Ishaq set clearly and precisely the day of the Prophet's birth: Rasul SAW. was born Monday night 12 Rabiul Awal, 570 AD, known as the Year of the Elephant, the year when Abrahah tried to attack Mecca to destroy the Kaaba. Allah then thwarted it with amazing miracles, as told in the Qur'an.

This last prophet was born from a large family of Meccan nobles, Bani Hashim who were revered by the tribes of Mecca and its surroundings.⁹ His father was Abdullah bin Abdul Muttalib bin Hasyim bin Abdu Manaf bin Qushay bin Kilab. While, the mother of the Prophet Muhammad was Aminah binti Wahab bin Abdu Manaf bin Zuhrah bin Kilab. The scripture or lineage of the Prophet's father and mother met at Kilab ibn Murrh.¹⁰ This esteemed text meets his heartbreaking personal history. When Aminah, her mother, was pregnant for two months, his father, Abdullah, died on route to Yathrib, a city, north of Mecca. Born as an orphan, little Muhammad had to go through life in

⁹ Tribes are the largest social units in Arabia. They are divided into clans and sub-clans or families. The term Bani means clan. Tariq Ramadhan, *Muhammad Rasul Zaman Kita*, terj: R Cecep Lukman Yasin, (Jakarta: Serambi, 2007), hlm. 32-33. Lihat juga Quraish Shihab, *Lentera Hati* (Bandung: Mizan, 1994), hlm. 48-51.

¹⁰ Mahdi Rizqullah Ahmad, *Biografi Rasulullah*, (Jakarta: Qisthi Press, 2009), hlm. 117.

Mecca in very contrasting conditions. On the one hand, he was descended from honorable people, on the other hand he was very vulnerable because he was fatherless.

It is a tradition among Mecca residents to breastfeed their babies to nursing mothers who come from nomadic Bedouin tribes who live in the nearby desert. Among the tribes that had a good reputation for breastfeeding and parenting were Bani Sa'd bin Bakr, Hawazi`n tribe, who lived in a remote area southeast of Mecca.¹¹ Because Muhammad was an orphan, all prospective nursing mothers were unwilling to breastfeed him, fearing that his status would be unfavorable. Halimah and her husband, who arrived late because their camels were exhausted, decided to accept Muhammad as their foster child, rather than being ridiculed by their tribesmen, if they returned empty-handed. Finally, Muhammad was taken care of by Halimah, a woman from Bani Sa'd who lived in a barren and harsh desert. Until one day a strange event happened to Muhammad, when he was playing with his friends from Bani Sa'd, Halimah's son ran to his mother, he also told me with fear that "there were two people in white robes who caught Muhammad and put him on the ground, then they opened their chest and put their hands in it". Worried that something might happen to Muhammad, Halimah and her husband returned Muhammad to his mother. It happened at the age of four.¹²

After that Muhammad lived with his mother in the city of Mecca. When he was six years old, his mother wanted him to get to know the family in Yathrib, they both went there. But on the way home, the mother became ill and eventually died in Abwa, where she was buried. Barakah, Aminah's assistant who accompanied them in their departure finally returned Muhammad to Mecca. His grandfather, Abdul Muttalib immediately took and cared for him with great affection. However, two years later, his grandfather died. Little Muhammad was surrounded by sadness and suffering.¹³ Before he died, Abdul Muttalib entrusted his grandson to Abu Talib, the sibling of Muhammad's father. Since that time Muhammad was considered as his own son, and his wife, Fatima tried to replace his mother's position. Later that day, Muhammad told about Fatimah, who left her own child to be hungrier than herself, her nephew.¹⁴

¹¹ Martin Ling, *Muhammad; Kisah Hidup Nabi Berdasarkan Sumber Klasik*, (Jakarta: Serambi, 2004), hlm. 35.

¹² Tariq Ramadhan, *Muhammad Rasul Zaman ...* hlm. 41, 42.

¹³ Tariq Ramadhan, *Muhammad Rasul Zaman ...* hlm. 44.

¹⁴ Martin Lings, *Muhammad; Kisah Hidup ...* hlm. 42.

In the following years young Muhammad herded farm animals on the outskirts of Mecca. Later the Prophet described his experience to his companions, as a special characteristic of the Prophets: "There is no Prophet who is not a shepherd." then he was asked, "Are you also a shepherd, O messenger of Allah?" He replied, "I am also a shepherd."¹⁵ As a shepherd young Muhammad learned about solitude, patience, contemplation and awareness. Such qualities of self are very important for all prophets in carrying out mission among their people.

Abu Talib, who later took care of his nephew, was struggling with financial problem and a tough trading environment. Therefore, at his young age Muhammad sought his livelihood and tried to help all his family members. When he was twelve years old, Abu Talib invited him to join a trading caravan to Syria. Arriving in Busra, near a monastery inhabited by a Christian pastor, named Bahira - who mastered the manuscript well explaining the prediction of a prophet from the Arabs - the caravan was asked to stop and was invited to enjoy the banquet, because before Bahira saw a special sign, namely a low hanging cloud moving slowly over the heads of the group, when they stopped to take shelter, the clouds also stopped. After observing all members of the group, Bahira asked: "Is there someone who is still left behind?" they replied: "none, except for one young boy". Bahira's said: "Invite him here with us to enjoy this banquet". Finally, Muhammad, who was in the back because he had to wait for their camels and belongings, was called to eat together. After finishing the banquet, Bahira approached Muhammad, asking a series of questions about his family conditions, social status, dreams and so on. He also asked permission to look at his back, and between Muhammad's shoulders, Bahira saw a prophetic sign which in his book is called "Khatim al-Nubuwwah "(the prophetic stamp). Bahira immediately warned Abu Talib to protect Muhammad from all the dangers and attacks that would surely befall him, as had happened to all previous messengers of God.¹⁶

Then at the age of twenty-five Muhammad was asked by Khadijah bint Khuwailid, the richest woman merchant in Mecca, to run her business in Syria, accompanied by Khadija's maid named Maisarah. After returning from Syria Muhammad reported the results of his sales, and after calculating it turned out that the trade generated a lot of profit. After Khadijah (a widow who had been married twice) knew Muhammad's praiseworthy qualities directly, as well as on the basis of reports from her maid, who

¹⁵ Ibnu Hisyam, *as-Sirah an-Nabawiyah*, (Beirut: Dar al-Jil, t.t.), jilid 1, hlm. 303.

¹⁶ Ibnu Hisyam, *Sirah an-Nabawiyah*... hlm. 319-321.

accompanied Muhammad during his trade trip to Syria, Khadijah asked Muhammad to propose to her and after careful consideration Muhammad agreed. At that time Khadija was forty years old. In that marriage, Khadija gave birth to six children. The first child, a boy who was given the name Qasim, died when he was two years old.¹⁷ After being followed by Zainab, Ruqayyah, Umm Kulthum, Fatimah, and finally Abdullah, who also died before he was two years old. Muhammad's marriage with Khadijah brought many benefits in the development of Islamic da'wah. He supported the Prophet Muhammad, both morally and materially, in spreading Islamic teaching. Thus, it is not as alleged by some orientalist to the Prophet Muhammad, that he married Khadija on sexual impulse, but Muhammad married Khadija for da'wah reasons.

Muhammad appointed as an Apostle

In the years leading up to his apostolic, Muhammad the son of Abdullah used to tahannuts (alone, contemplating) in Hira 'Cave, a cave located east of Masjid al-Haram and at the top of Jabal Nur. The height of the sea level about 621 meters and from the land level about 281 meters. It took approximately one hour to climb the cave. Judging from its size, Hira 'Cave is not too big, only 3 meters long while the width is about 1.30 meters, with a height of about two meters. Thus, the area of the cave is only enough for two people to pray. Meanwhile, to the right of the cave, there is a stone terrace which is only sufficient for sitting prayer.

The condition of Hira 'Cave was an ideal place for Muhammad at that time, who wanted to get away from the hubbub of Mecca because he was concerned about the socio-cultural and spiritual conditions that occurred among the people of Mecca and those living around the Arabian Peninsula in general. The Quraysh, many became very wealthy because Mecca had become a thriving center of commerce, but in an aggressive attempt to generate wealth, some of the old tribal values had faded. They pay less attention to weak tribal members, as outlined in the rules of society that bind their citizens with blood ties or ethnic ties. Many of the Quraysh made a lot of money at the expense of poorer groups or tribesmen.¹⁸ They have also misappropriated tawhid, with deep-rooted pagan traditions.

¹⁷ Tariq Ramadhan, *Muhammad Rasul Zaman*, hlm. 58.

¹⁸ Karen Armstrong, *Islam Sejarah Singkat*, Yogyakarta: Jendela, 2003, hlm. 1-2.

Muhammad tried to find meaning and peace. He never followed the rituals of idolatry, did not believe in the beliefs and rituals of the tribes in his area, he also avoided all forms of superstition and prejudice. Muhammad was protected from false Gods, both in the form of idolatry, as well as in the servitude of power and wealth.¹⁹

While alone in the Cave of Hira in Ramadan in 610, the angel Gabriel suddenly appeared and gave the order to "read" Muhammad replied: "I am not a person who can read", the angel hugged him so hard that he could hardly hold it back, and again gave orders. , "Read", Muhammad repeated his answer, "I am not a person who can read". The angel hugged him hard again and repeated his command, "Read", the answer was the same, "I am not a person who can read". While still hugging him, the angel said: "Read in the name of your Lord Who created. He created man from a clot of blood. Read it, and your Lord is the most gracious. Who teaches by means of a pen? He taught humans what he did not know", (Surah al-Alaq: 1-5).²⁰

After saying these words, the angel Gabriel left Muhammad in a state of shock. He also decided to return home to meet his wife, Khadija. When he got home, he said: "Cover me, cover me". Khadijah covered him while asking her husband's problems. Muhammad also explained the events he had just experienced, while expressing his fear: "What happened to me? I'm worried about myself". Khadija tried to calm her down while whispering: "There's nothing to be afraid of, just rest and calm yourself. God will not let you be insulted because you are always kind to all your relatives, tell the truth, help people in need, respect guests and support all forms of justice".

Khadija was moved to ask her cousin, Waraqah bin Naufal, a Christian, opinion about what happened to Muhammad. Waraqah recognized the signs he was waiting for and answered them without hesitation: "Glory to God, Glory to God, in the name of God who grasped the soul of Waraqah, who came to Muhammad was the highest Namus, (friend of the great King, the angel who brought the holy revelation) he was a figure. whoever came to Musa. Indeed, Muhammad is the Prophet of this people."²¹

Khadija then returned home and conveyed what Waraqah had said to Muhammad, who was ready to go *tahannuts* again, to worship God. When he was done, as usual, he went straight to Mecca and performed tawaf. After Thawaf he saw Waraqah who was old

¹⁹ Tariq Ramadhan, *Muhammad Rasul Zaman* ... hlm. 63-64.

²⁰ Ibnu Hisyam, *Sirah an-Nabawiyah*, Jilid 2, hlm. 66-67.

²¹ Ibid, hlm. 73-74.

and blind, among the people who were sitting near the Ka'bah, he also greeted him. Waraqah said: "Tell me, O son of my brother, what you have seen and heard." The Prophet told him, and the old man again said what he had told Khadija, this time adding: "You will surely be accused of being a liar and mad, driven out and attacked. If at that time I was still alive, God knows that I will support me to make His plan a success."²² Ayesha narrated, Waraqah also said: "Your people will turn away from you!" This remark made the Prophet uneasy, so he asked: "Will they turn away from me?" Waraqah warned, "Really, they will turn away no one has ever brought the things you carry unless he will be treated as an enemy".²³

The Prophet's mission had just begun, he had been given the ability to understand some of the basic principles of revelation and truth that were proclaimed throughout the history of the Prophets among their people. The exclamations and treatises delivered by Muhammad, son of Abdullah, are prophetic calls as conveyed by other Hebrew prophets, who are mentioned in the Old Testament. The essence of his teachings affirms that God is One. He is Almighty. He is the creator of the universe. And that there will come a day of vengeance. Rewards in the form of rewards in heaven for those who carry out God's commands, while painful punishment in hell is for those who disobey God's commands.

After Jibril came down with the first revelation, he did not come again for a long time, until finally, when Muhammad was in the Hira Cave, as usual, Muhammad heard a voice from the sky and then his head was raised up, in this case Ayesha narrated that The Prophet said: that the angel who came to me in the Hira Cave appeared, sitting between heaven and earth; I was scared, and I rushed home and said, "Cover me, cover me, and I will be enveloped."²⁴ It was in this condition that Jibril came to deliver a revelation which means: O people who are covered, get up, then give a warning. And your Lord be exalted, wash your clothes, and leave behind sins".²⁵

This verse was what first called the Messenger of Allah to call on the religion of Allah. Since the revelation of this verse, Muhammad was appointed the Messenger of Allah and began preaching activities to spread Islamic teachings which acknowledged that God is one, and cannot be associated with anything.

²² Ibid, hlm. 74

²³ Hr. Aisyah

²⁴ Hr. Aisyah

²⁵ QS 74: 1-5.

Da'wah of the Prophet Muhammad in Mecca

The first da'wah of the Prophet Muhammad to the Quraish in Mecca was to convey the concept of Tawhid, that Allah is One, the creator of the heavens, the earth and all of its contents, who gives life and determines death, the Most giver of sustenance, Most gracious and merciful. The Prophet Muhammad believed that fundamental changes would occur if it was started from the cultivation of the correct monotheistic values. This will have implications for fundamental changes in various aspects of life, such as politics, social, economic, legal and so on. In essence, the emphasis of da'wah in the early days of Islam was the inculcation of the values of Tawhid in a fairly broad sense.

The first four years were a period of preparation and a time to gather strength in facing the various obstacles and challenges that arose from the very fanatical Quraish of Mecca and held fast to their beliefs by worshiping idols, which had been a tradition from generation to generation, even they were willing to die in order to defend themselves his belief. The revelations that came down at that time contained basic knowledge about the attributes of Allah, about Islamic morals and general objections to the belief system of the people of Mecca at that time and the Arabs in general.²⁶

In order not to cause upheaval in the midst of society, the Prophet Muhammad chose to preach secretly among his family and friends. The first people to declare his Islam from among his family were Khadija, his wife, Ali bin Abi Talib (his cousin who was ten years old at the time), and Zaid bin Harithah, the Prophet's adopted son. Meanwhile, among his friends is Abu Bakr, his friend from childhood, Umm Aiman (his nanny when he was a child). In carrying out this first mission, the Prophet Muhammad, assisted by Abu Bakr, converted several of his close friends, including Abdurrahman bin 'Auf, Abu Ubaidah bin Jarrah, Usman bin Affan, Zubair bin Awwam, Sa'ad bin Abi Waqqas, and Talhah bin Ubaidillah, they were the first wave of the inhabitants of Mecca to convert to Islam, which later became known as as-Sabiqun al-Awwalun, namely the first to convert to Islam.²⁷

Judging from the results, this first da'wah was slow because only a few people embraced Islam, however, even though the numbers were small, they were the main capital in the next da'wah movement. Their faith is strong, their determination to fight

²⁶ Badri Yatim, *Dari Mekkah ke Madinah* dalam *Ensiklopedi Tematis Dunia Islam*, Jakarta: Ihtiar Baru Van Hoeve, t.th, hlm. 8.

²⁷ Syalabi, *Sejarah dan Kebudayaan...* hlm. 75

falsehood is very strong and there is no other motivation to embrace Islam except because they recognize the truth of Islamic teachings and are ready to help the Prophet in preaching Islamic teachings.

Da'wah in secret ended when Gabriel came with a revelation containing the order for the Prophet to preach openly: "And give warnings to your closest relatives."²⁸ At first the Prophet called all members of the clan with whom he was related, namely Bani Abdul Muttalib and Bani Hasyim. The Prophet climbed the hill of Safa and explained to them that he had been sent by Allah as a messenger of Islam. There is no God but Allah. Everyone will die and will be raised again. Every deed will be held accountable and rewarded. Good deeds will be rewarded with heaven, while bad deeds will be rewarded with hell. What the Prophet said was welcomed and confirmed by some of those who knew the truth of Muhammad's message through the previous books, but others denied him, even the Prophet's uncle named Abu Lahab, along with his wife, showed fierce hostility in front of him.²⁹

Those who refused the Prophet's invitation understand that the teachings carried by Muhammad will threaten the social order that was deeply rooted in their society. Their gods and their power will be threatened, and that is a great danger. Muhammad did not flinch, preaching the teachings of Islam to be carried out among his close relatives, until a revelation came telling him to be firm and straightforward: "So openly convey all that is commanded (to you) and turn away from the polytheists."³⁰

After this verse came down, still in his fourth year of prophecy, he called on the general public, both from among the aristocracy and servants, to accept Islam. Therefore, the Prophet Muhammad came to their homes, inviting them to worship only Allah, to abandon the worship of idols that could neither benefit nor prevent harm to human life. At first, he appealed to the people of Mecca, then to the residents of other countries who came to Mecca to do Hajj.

The Quraish pagans refused to reject Muhammad's message until they hurt the Prophet Muhammad and persecuted his followers. Bilal, for example, was dragged into the desert under the hot sun by a large rock. His master forced him to leave his belief, but Bilal continued to say, "Ahad, Ahad". Abu Bakr then bought it and set him free. Later he

²⁸ QS 26: 214

²⁹ Badri Yatim, "Dari Mekkah ke Madinah"... hlm. 8-9.

³⁰ QS 15: 94.

became a muadzin in Medina and was respected by everyone for the sincerity of his faith, piety and the chiriness of his voice.³¹

Ammar, a young boy of Yemeni descent, converted to Islam in his early days. His father Yasir and his mother Sumayyah, embraced Islam after him, and they diligently studied the teachings of this new religion. Abu Jahl, chose them as the target of his hatred and revenge. He beat and tortured them under the hot sun. Even though they were tortured for weeks, they did not want to abandon their belief. Even Sumayyah shouted at Abu Jahl as a coward, because of his anger, Abu Jahl stabbed his sword into Sumayyah's body until he died. The same thing was done to her husband, Yasir, they also shed their martyrdom blood, because they refused the orders of their employers to keep their old beliefs, and abandoned belief in the concept of godliness taught by Muhammad.³²

After facing various pressure, the Prophet Muhammad received a verse that showed the ways and means that he could use to fight, namely jihad. *"So do not follow the unbelievers, and fight against them with the Qur'an, with great jihad."*³³ The word jihad comes from the word ja-ha-da which means "to exert effort", which in this context means "resistance", namely resistance to oppression and violence. God commanded the Prophet Muhammad to fight against the harsh treatment of the Quraish against him by sticking to the Qur'an.

This verse serves as a spiritual and intellectual weapon against attackers. Those who mock, insult, humiliate and kill, to those who want a miracle and proof, the Prophet answered with the weapon and shield of the Qur'an. Jihad in the sense of being patient, steadfast, enduring and believing in the will of the One God, in the early days of Islam, was not an easy thing to do. In this case, the story of young Ammar contains teachings that educate the soul of Muslims. After he witnessed his father and mother being killed for defending his faith, he was also tortured in a very sadistic way, and when he could no longer bear it, he pretended to deny his God, by praising the Quraysh's God. They freed Ammar because they got what they wanted. Ammar survived death, but his heart was troubled, filled with guilt. He finally went to the Prophet and told him about the feelings he had experienced. When asked by the Prophet about the faith in his heart, Ammar replied that his faith had not changed, remained strong and firm. The Prophet reassured

³¹ Ibnu Hisyam, *as-Sirah Nabawiyah*, 2: 159.

³² Ibnu Hisyam, *as-Sirah Nabawiyah* 2: 162.

³³ QS al-Furqan, 25: 52.

and calm Ammar's heart, who has done what he is capable of,³⁴ because there is a verse of the Qur'an which says: "A person who is forced to disbelieve while his heart remains calm in faith".³⁵

The Prophet's steadfast attitude in preaching to spread Islam, resulted in the entry of two Quraish figures, namely Hamzah and Umar bin Khatab into Islam after five years of prophethood. This has a positive influence on the development of the Prophet's da'wah in Mecca. However, the opposition from the Quraish leaders was getting stronger and out of control. They agreed to expel the Bani Hashim family and launched a total boycott against them, not marrying their son or daughter, not trading with them and not having any relationship with them. The boycott of the Bani Hashim was very cruel, they suffered misery, hunger, and poverty. Seeing the suffering experienced by the Bani Hashim, some Quraysh felt compassion and tried to end the boycott that had been going on for three years, by tearing up the boycott documents hanging on the Kaaba.³⁶

A few months after the boycott ended, Muslims began to establish friendly and commercial relations with the Quraish people. The Prophet Muhammad continued his struggle in preaching the spread of Islam in the city of Mecca, amidst the continuing humiliation and persecution. However, everything immediately changed when ordeal came to the Prophet. People who had been helping and protecting the Prophet from the attacks of the Quraysh, Khadija and Abu Talib, died in a short time. Knowing Muhammad's sadness, the Quraysh became increasingly hostile to him. He also offered to his followers to move to Thaif. However, after ten days of preaching there, only a few people were willing to accept the Prophet's message, most of them ridiculed the Prophet and drove out the Prophet and his followers. Finally, the Prophet and his entourage returned to Mecca and the resistance from the Quraysh getting stronger.

Those who most vigorously challenged the preaching of the Prophet Muhammad were the rulers, clan leaders, and the Meccan businessmen, feudalists, and slave owners. This group wants to maintain the old traditions for personal gain, position and property. They are not only worried that the concept of godhead is disturbed by the teachings carried by the Prophet Muhammad, but they are worried that the structure of society and their trade interests will be destroyed because of the values of social justice brought by

³⁴ Thariq, *Muhammad Rasul Zaman...*, hlm. 111-112.

³⁵ QS 16: 106

³⁶ Syalabi, *Sejarah dan Kebudayaan...*, hlm. 84.

the Prophet Muhammad.

CONCLUSION

The history of Islam in the Mecca period is the initial phase of the Prophet's da'wah. From the various strategies and da'wah patterns applied by the Prophet, it appears that the Prophet strongly put forward the principles of tawhid and equality between humans. The purpose of the Prophet's da'wah in the Mecca period was so that the Arabs would abandon ignorance in terms of religion, morals and law, so that they could receive an explanation from Allah's messengers.

To achieve this goal, the Prophet implemented a strategy of da'wah secretly or covertly and openly. In fact, the first da'wah of is the capital of the next da'wah movement. Although those who embrace Islam are not many but they have a strong faith and determination in fighting falsehood and are ready to help the Prophet in preaching the teachings of Islam. While in his preaching openly, the Prophet not only met people who welcomed and accepted the truth of Muhammad's prophetic treatises as stated in the previous books, but also found the people who vehemently refused and showed fierce hostility before him, even one of them was the Prophet's uncle named Abu Lahab.

Nevertheless, the Prophet remained steadfast in preaching the teachings of Islam by using the verses of the Qur'an as a spiritual and intellectual weapon in the face of various pressures, attacks and even attempts to assassinate the Prophet. The Qur'an instructs the Prophet to carry out jihad, which means to exert all efforts against the harsh treatment of the Quraish infidels by holding fast to the Qur'an.

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