

PSYCHIC WARFARE IN THE GATHAFAN WAR LEADS DA'TSUR BIN AL-HARITH AL-MUHARIB TO THE EMBRACE OF ISLAM (A PSYCHOLOGICAL APPROACH TO PREACHING)

Amrullah¹, Nadzmi Akbar², Samsul Rani³

^{1,2,3}Faculty of Da'wah and Communication Sciences, UIN Antasari Banjarmasin
e-mail: amrullahuinantasari@gmail.com, [nazdmiakbaruinantasari@gmail.com](mailto:nadzmiakbaruinantasari@gmail.com)

Received 08-02-2025 | Revised 07-03-2025 | Accepted 10-04-2025

ABSTRACT

The outbreak of the Ghathafan war was motivated by a provocative issue blown by the Bani Ghathafan that together with their allies they were ready to invade the city of Medina. The war centered in the village of Dzi Amr in the Najd region which occurred in the third or fourth year of the hijrah was short, and did not cause casualties on both sides because there was no physical contact like other Ghazwah wars that had occurred during the time of the Prophet. library research study produced a very important finding that the Gaththafan war was a "psychic war" that was won by the Muslims. Although the psychic war event in the Ghathafan war between the two troop leaders was relatively short, it was very complex, tough and tense. How could it not be, Da'tsur bin al-Harith al-Muharib, a brave and respected man as well as a war troop leader, turned out to be powerless in front of Muhammad Rasulullah, even looking resigned and very afraid which led to an inner conflict and avoidance conflict within Da'tsur bin al-Harith.

Keywords: *Psychic War , Da'tsur bin al-Harith , Garizah, Sense of Security*

ABSTRAK

Pecahnya perang Ghathafan dilatarbelakangi oleh isu provokatif yang dihembuskan oleh Bani Ghathafan bahwa mereka bersama sekutunya telah siap menginvasi kota Madinah. Perang yang berpusat di desa Dzi Amr di wilayah Najd yang terjadi pada tahun ketiga atau keempat hijrah ini berlangsung singkat, dan tidak menimbulkan korban jiwa di kedua belah pihak karena tidak ada kontak fisik seperti perang Ghazwah lainnya yang pernah terjadi pada masa Rasulullah. Studi riset kepustakaan menghasilkan sebuah temuan yang sangat penting bahwa perang Gaththafan merupakan "perang psikis" yang dimenangkan oleh kaum muslimin. Meskipun peristiwa perang psikis dalam perang Ghathafan antara kedua pemimpin pasukan relatif singkat, namun sangat kompleks, alot dan menegangkan. Bagaimana tidak, Da'tsur bin al-Harits al-Muharib, seorang yang pemberani dan disegani sekaligus pemimpin pasukan perang, ternyata tidak berdaya dihadapan Muhammad Rasulullah, bahkan terlihat pasrah dan sangat ketakutan yang berujung pada konflik batin dan konflik menghindari pada diri Da'tsur bin al-Harits.

Kata kunci: Perang Psikis, Da'tsur bin al-Harits, Garizah, Rasa Aman

This is an open access article under the [CC BY-NC-SA](#) license.



Introduction

There are two popular terms for war in the records of the Islamic chronicle, namely *gazwah* and *siriyah*. *Gazwah* is a war that was followed and led directly by the Messenger of Allah Saa, while *siriyah* is a war carried out by the companions and Muslims, while the Messenger of Allah Saw did not participate in the war. Scholars of the chronicle have different opinions about the number of *gazwah* and *siriyah* wars. Some say 26 times, others say as many as 27 times *gazwah* wars. While *siriyah* as many as 35 times, but some say 48 times *siriyah* wars. " ¹.

Regardless of the number of times the war of *gazwah* or *siriyah* war, what is clear is that the wars carried out by the Prophet Muhammad and the Muslims played a very big role in the journey of *da'wah* and the development of Islam. However, it must be understood that Islam is not a religion that is spread through war, but rather wars are carried out in order to defend self-esteem, maintain human dignity from slavery, protect Muslims from intimidation, oppression, torture and murder by polytheists which in principle are in order to defend and uphold the word of God. This has been emphasized in the Qur'an: And fight in the way of Allah those who fight you, but do not exceed the limits. Indeed, Allah does not love those who exceed the limits (QS al-Baqarah; verse 190) ².

Of the many *gazwah* wars fought by the Prophet Muhammad SAW and the Muslims, there is a war that according to the author has a very deep meaning and plays a big role and has an undeniable influence in the context of the journey of *da'wah* and the development of Islam, namely the Ghathafan war. The war that took place between the Bani Ghathafan supported by the allied forces of the polytheists led by Da'tsur bin al-Harith al-Muharib with the troops of the Muslims led directly by Muhammad Rasulullah, it turns out that in the course of the history of Islam until now it seems to be considered less popular and almost forgotten by Muslims. In general, Muslims only know a few *gazwah* wars that occurred during the time of the Prophet Muhammad SAW; such as the wars of Badr, Uhud, Tabuk, and the war of Khandaq, these are the only ones that are considered to have value and play a role in the journey of *da'wah* and the development of Islam. This understanding and assumption that we must factually acknowledge and cannot deny must be corrected, because indirectly it can be said as a form of desecration and betrayal of the history of the struggle of the Prophet Muhammad and the Muslims in the early days of the presence of Islam which was full of various challenges and threats that they defended through the sacrifice of property, family and even life. Because there are still other *gazwah* wars that may and are not

¹ Ibn Atsir, *al-Kamil fi al-Tarikh volume 2* (Beirut: at-Thaba'ah wa an-Nasyr: 1965), p. 303-304.

² Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and its Translation* (Jakarta: YPPPAI-Qur'n: 1971), p. 46.
<http://shariajournal.com/index.php/IERJ/>

impossible actually have a share, role and great influence on the journey of da'wah and the development of Islam.

Based on temporary literary observations conducted regarding the Ghathafan war or also called the Dzi Amr war "a village that became a battlefield, and also called the Dzaat ar-Riqaa war' the name of a tree that was the center and place where the war between the leaders of the two armies took place. It turns out that its role, contribution and influence are no less than other gazwah wars, and even according to the views and understanding of the author, the Ghathafan war actually has a very specific difference for the journey of da'wah and the development of Islam, even as one of the foundations, motivators and inspirators and the forerunner of the conquest of the city of Mecca as a symbol of the peak of the Islamic struggle. Because even though the Ghathafan war did not occur in the form of physical contact confrontation, it turned out to be able to make the allied polytheist troops submit, which was initiated by the war leader Da'tsur bin al-Harith al-Muharib surrendering to Muhammad and declaring his Islam which was then followed by all members of the army.

The description above is a motivation for the author to find out more about the Ghathafan war which is one of the gazwah wars that occurred during the time of the Prophet Muhammad SAW through the *library research method* and will then be viewed from the da'wah side reviewed from the psychological approach aspect.

Humans as Objects of Psychology and Objects of Da'wah

Humans who are often called an-Naas, and on other occasions named al-Insaan, sometimes also termed al-Basyr and called Bani Adam in several verses of the Qur'an and al-Hadith are the most perfect and noblest creatures. Clearly and implicitly, there are many arguments that emphasize the perfection and glory of the creature called human. Among them: (QS at-Tiin: 3, QS al-Isra: 30, and QS al-Infithar: 6 – 8).

How perfect and noble is man, that the Almighty Creator appointed him as "caliph" on earth, even though this appointment was criticized by the angels with the argument that the presence of man would actually be a source of chaos, a creator of instability and a destroyer of the harmony of all creatures on the surface of the earth (QS al-Baqarah: 30-32).

Criticism as an illustration of a form of worry in the pattern of dialogue between angels and God as enshrined in the verse above, if understood in depth implies; who, what and how humans really are, which is also immediately answered is that humans, according to their basic literal meaning, are always more likely to commit violations of law and ethics. As described by God about the first human Adam and his wife named Eve: (QS al-Baqarah: 35 – 36).

The description above essentially describes that although humans are the most perfect and noble creatures in terms of creation and the process of creation which comes from two aspects, namely physical and psychological or physical and spiritual,

including: (QS at-Thariq: 5-7, QS as-Sajdah: 7-8, QS al-Mu'minun: 12-14, and Hadith al-Arba'in an-Nawawi: Bab bad'i khalq al-Insaan). However, with all the advantages that humans have, it can actually make them fall to the lowest and most humiliated place if humans are unable to utilize, use and function their existence and are not good at being grateful to God the Creator: (QS: at-Tiin: 4 and QS al-A'raf: 179).

In this connection, Sheikh Zaid al-Kaausary as quoted in "Hakikat al-Insan" states "That in principle humans are formed from two aspects, namely the physical construction aspect which tends towards false, lowly pleasures, and the spiritual aspect (psychic) with a tendency towards obedience to the Creator, so that humans strive to be in a high and noble place."³

Regardless of the creation and process of human creation, it is clear that humans are the object of many branches of scientific disciplines. One of them is as an object of psychology with a discussion of psychological phenomena on the one hand, and as an object of da'wah on the other hand where "attitudes and behaviors" which are psychological symptoms that are naturally with destructive tendencies (denial) and constructive (obedience), among them: (QS as-Syams: 8, QS al-Balad: 10, and QS al-Insaan: 3), are motivated and directed according to the principles of amr ma'ruf and nahi munkar or vice versa.

Considering the description above where both branches of this discipline in principle have the same object of human beings who are immaterial or psychic. Psychology seeks to understand; what is the motive and on what motivation attitudes and behaviors or in other terms attitudes and behaviors as psychological symptoms are born either in verbal or non-verbal form with various processes and dynamics. While preaching seeks to motivate and direct the intended psychic phenomena according to the principles of the purpose of preaching.

Psychological Approach in Da'wah

The ultimate goal of da'wah activities is how the messages (maaddah) presented can be paid attention to, accepted and understood which are then practiced by the object (mad'u) in daily activities in the form of attitudes and behavior (atsr) due to the hard work of the da'wah speaker (da'i) with effective methods (thariqah) through accurate channels (wasilah).

Humans as stated are psychological objects on one side and objects of da'wah on the other side with their destructive and constructive tendencies are born equipped with three potential psychic powers (spiritual, namely "al-Fikr (thinking), al-Wijdan (sense) and al-Iradah (desire)" ⁴. Plato called these three powers with the term "trichtomi theory", where the mind is centered in the head (brain) feelings reside in the

³ Isa Abuh and Ahmad Ismail Yahya, *Haqiqat al-Insaan* (Cairo: Daar al-Ma'arit: tth), p. 13.

⁴ Abdurrahman Byshar, *al-Aqidah and al-Akhlag* (Egypt: Maktabah Mishriyah: 1973), p. 16.
<http://shariajournal.com/index.php/IERJ/>

chest and the will rests in the stomach. However, it should be realized that although each individual has the potential psychic powers as intended, what each individual shows as psychological symptoms is not necessarily the same; each individual has a brain as a means of thinking, but the level of thinking (intelligence), way of thinking and what is being thought are not necessarily the same. All humans are endowed with feelings, but the level of feelings, way of feeling and what is being felt can be different. Likewise with the will of each person must have a will, but the level of will in each individual, the way of wanting and what is actually desired must be different even though in the same space and time which is subjectively a psychic response in the framework for fulfilling needs, which in essence leads to the fulfillment of psychological needs.

Regarding the psychological needs of individual humans, in the book "*ilm an-Nafs fi al-Hayat al-Ma'ashirah*" several types of needs are mentioned, including: "al-Haajat li al-Hubb, al-Haajat li al-Mahabbah, al-Haajat li al-Amn, al-Haajat li al-i'tiraaf, al-Haajat li ad-Dhabth wa at-Tawjih, al-Haajat li al-Hurriyah, wa al-Haajat li an-Najh".⁵

Based on the description above, realizing the ultimate goal of da'wah activities is not an easy matter, but requires struggle and sincerity from the da'wah deliverer. Moreover, it is realized that the object of da'wah is complete with all the heterogeneity and complexity of its psychic or psychological conditions. Therefore, as a da'i, one must be able to read and utilize situations and conditions accurately and effectively in the context of the capacity and psychology of the object of his da'wah. This can be done optimally if it is based on psychology.

Abdullah Syihata in his book "*ad-Da'wah ila al-Islam*" states that as a preacher must understand the sociology and psychology of the object so that the preacher is easier in designing and preparing the techniques and methods of preaching whose message will be delivered to the object can be more effective ⁶. More firmly Muhammad Abu Zahrah requires "That preachers in addition to being required to know, understand and comprehend the Qur'an and as-Sunnah, must also understand and comprehend psychology and be aware of who the preaching messages will be delivered to" ⁷. This is because the object of preaching consists of humans who are complete with differences from various aspects, diverse backgrounds and so on. "Because in principle all humans are objects or recipients of preaching messages" ⁸.

Thus it can be concluded that the success of da'wah activities is very much determined by the ability of the da'i to understand the capacity of the object and its psychological condition which refers to phenomena in the form of attitudes and

⁵ Abdurrahman Muhammad, *Ilm an-Nafs fi al-Hayat al-Ma'ashirah* (Egypt: Daar as-Sha'b: 1973), p. 36

⁶ Abdullah Shihata, *ad-Da'wah al-Islam* (Egypt: Daar as-Sya'b: 1976), p. 9.

⁷ Muhammad Abu Zahrah, *ad-Da'wah Ila al-Islam* (Beirut Lebanon: Daar al-Fikr al-Araby: tth), p. 139.

⁸ Abdul Karim Zaidan, *Usul ad-Da'wah*, 3rd ed. (Baghdad: Daar Iskandariyah: 1976), p. 358.

behaviors or also called as-suluk and al-ittijaahaat which are closely related or as a manifestation to fulfill psychological needs. Because in essence the messages of da'wah are directed to the psyche which is immaterial, not to the physical which is material. There are not a few verses of the Qur'an that illustrate that it is the psyche that plays a role in every activity of human individual life, now in the world and also when returning to God who created, regulates and maintains the universe with all its dynamic hustle and bustle, including those stated: (QS al-Fajr: 28).

The Gathafan War and the Islam of Da'tsur Bin Al-Harith

The Gathafan War, also called the Dzi Amr gazwah, was one of the many gazwah wars that occurred in the third or fourth year of the Hijrah, upon the arrival of the Prophet Muhammad and the Muslims from the as-Sawiq gazwah ⁹. This war was triggered by a provocative issue deliberately blown up by the Bani Gathafan group that they had prepared troops with allies to invade the city of Medina.

Hearing the news of an attack on the city of Medina led by the Bani Gathafan, a tribe with the strongest troops in the Arabian Peninsula at that time, the Prophet Muhammad immediately prepared a strategy and deployed an army of around 450 personnel, while maintaining the security of the city of Medina was entrusted to 'Uthman bin 'Affan.

Together with the Muslim troops, the Prophet Muhammad SAW as the leader of the troops immediately moved towards the place where the enemy troops were, precisely in the village of Dzi Amr which is located in the Najd region. Upon arriving in Dzi Amr, the area with its hilly and mountainous terrain actually made the polytheist allied troops afraid. Because they already knew a lot about the strength of the Muslims who were brave in every battle arena; fearless, compact and firm in upholding principles and very obedient to the orders of the troop leader. Proven in several wars and also in the as-Sawiq war which had just ended and was won by the Muslim troops.

The enemy troops led by Da'tsur bin al-Harith fled to the mountaintops to hide and save themselves, but it turned out that they were observing the movements of the Muslim troops. One stroke of luck for the enemy troops suddenly there was heavy rain so that the Prophet Muhammad and the Muslim troops looked for shelter while drying their clothes that were wet from the rain, while the Prophet himself rested while lying under a shady tree called ar-Riq'a', (that is why some people also call the Gathafan war as the Dzaat ar-Riq'a' war), because of exhaustion the Prophet finally fell asleep and his sword was hung on the tree ¹⁰.

⁹ Muhammad Abdul Malik bin Hisham, *as-Sirah an-Nabawiyah* Juz 2 (Cairo: Daar al-Fikr: tth), p. 807.

¹⁰ Al-Imam and Al-Hafizh Abi Abdillah bin al-Qayyim az-Zauji, *Zaad al-Ma'ad volume 2 Cet. ke-3* (Egypt: Daar al-Fikr: 1973), p. 111.
<http://shariajournal.com/index.php/IERJ/>

Unbeknownst to the Muslim troops including the Prophet Muhammad, it turned out that the enemy troops on the mountaintops found and knew that Muhammad was lying down and sleeping alone and then told Da'tsur bin al-Harith as the leader of the troops. Without wasting time and not wanting to waste the opportunity, Da'tsur bin al-Harith who was known to be brave and highly respected by the Ghathafan tribe and its allies rushed to where Muhammad was. Da'tsur bin al-Harith immediately took the sword hanging on the tree and swung it right above the head of the Prophet Muhammad while saying loudly: "O Muhammad! Are you afraid of me?" Muhammad firmly answered: I am not afraid. Da'tsur bin al-Harith asked again: Who can help you, O Muhammad, from me? Muhammad replied: Allah who can help me, O enemy of Allah" ¹¹. Hearing the answer that "Allah" would help me. Da'tsur who planned to kill Muhammad trembled and immediately the sword fell from his hand, then sat weakly in front of Muhammad, the Messenger of Allah. The sword was immediately taken by the Prophet Muhammad SAW while imitating what Da'tsur bin al-Harith had just done to him while asking: O enemy of Allah, who will help you from me?, in a soft tone and trembling voice as if there was something stored inside Da'tsur bin al-Harith while answering: No one can help me, O Muhammad" ¹². Da'tsur could not do anything anymore, which was evident from his facial expression of "resignation" and "fear" which was very great.

The Ghathafan War lasted quite a short time and did not result in physical confrontation as is common in a war using weapons, so that it did not cause casualties on both sides. The Ghathafan War took place in the form of a "psychic war" that occurred between the two troop leaders, namely Da'tsur bin al-Harith al-Muharib from the side of the infidel allies with Muhammad bin Abdullah bin Abdul Muthalib from the side of the Muslims. This war ended with victory on the side of the Muslim troops which was "marked" by the fall of Da'tsur bin al-Harith al-Muharib into the bosom of Islam which was then followed by all members of the allied troops.

The chronology of events as stated above which began with the "trembling" of Da'tsur bin al-Harith al-Muharib's body and the falling of his drawn sword from his hand after immediately hearing Muhammad's answer "I am not afraid" and "Allah" will help me, only "Allah" can prevent you from harming me, O enemy of Allah, followed by Da'tsur's "sitting weakly" in front of Muhammad as the person he was going to kill earlier while answering that no one can help me, O Muhammad. It actually contains a deep meaning from a psychological perspective. Because the attitude and behavior shown by Da'tsur bin al-Harith when there was a communication interaction with the Prophet Muhammad SAW, both verbally and

¹¹ Ibn Atsir, *al-Kamil fi al-Tarikh volume 2* ..., p. 174.

¹² Abi al-Abbas Zainuddin Ahmad bin Ahmad Abdul Lathif, *at-Tajrid as-Sharib volume 2* (Semarang: Maktabah Family Business: tth), p. 78.
<http://shariajournal.com/index.php/IERJ/>

non-verbally, are psychic phenomena. Muhammad Syalthout concluded that "az-Zhaahir yadullu 'ala al-Baathin", namely what is written shows what is implied.

The form of "surrender" expressed in Da'tsur bin al-Harith is the highest instinct or *garizah* of every human individual, namely surrender to something that naturally believes in the existence of a power beyond the power that exists in the universe. This psychological condition arose in Da'tsur bin al-Harith in a critical situation that he used as a reference as a place to seek temporary shelter. Because it is recognized that anyone who is called a human, whether polytheism, dynamism, animism and even atheism, in essence has a sense of divinity and has a belief in the existence of a supernatural "causa prima" towards the One and Mighty. Prof. CG Yung calls it *naturaliter religiosa*, *naturaliter to believe* for every human being since being in the womb of the mother.

In connection with the above, in Al-'Azhim's commentary on the Qur'an, it is stated that "...indeed, Allah SWT has created a *fitrah* for every human being to recognize the existence of Allah, to know His oneness, that there is no God but Him. As has been explained: Allah takes testimony to the human soul (while saying): Am I not your God? Humans answer: Yes (You are our God), we testify ¹³. " Da'tsur bin al-Hariths as a human also has religious feelings and belief in God "Feelings of the One God. So he experienced extraordinary psychological shock, because the name of Allah, which he had actually acknowledged since he was in his mother's womb, had just been heard again from someone who he considered an enemy and wanted to kill previously; he had always lied about this name of Allah, denied it and he was focused on Him" ¹⁴in association with the worship of the god he named 'Uzza.

In this context, the famous psychologist Kohnstman stated that "The feeling of divinity is the highest or deepest feeling. And according to him, the depth or height of the feeling of divinity does not depend on a person's intelligence and ability. With the feeling of divinity, everything will be. The re-emergence of the feeling of divinity in Da'tsur bin al-Harith is a form of psychic response to the stimulus from the Prophet Muhammad in verbal form in the form of the sentence of the name of Allah which is the lineage of every human individual since he was created.

Then on the other hand, the feeling of "fear" or in terms called anxiety which is one of the forms of mental illness also arose in Daa'tsur bin al-Harith. The psychological condition he experienced like this was because he originally intended to kill Muhammad, but the opposite happened. Because in Da'tsur bin al-Harith's mind, Muhammad would definitely kill him, especially in that place where there were only the two of them who according to him were enemies who were hostile to each

¹³ Imaduddin and Ismail Abi al-Fida Ibnu Katsir, *Tafsir Qur'an al-Azhim* juz 3 (Beirut Lebanon: 1969), p. 432

¹⁴ Bimo Walgito, *Introduction to General Psychology* (Yogyakarta: Faculty of Psychology Publishing Foundation, Gadjah Mada University: 1986), p. 140.
<http://shariajournal.com/index.php/IERJ/>

other, plus the prestige as the leader of the troops. This situation really made Da'tsur feel unsafe and very dangerous which in psychological terms is known as "insecurity" as a constant symptom found in *das unbewuzte*. As a human being, Da'tsur bin al-Harith really needed security so that he would be safe from the sword in Muhammad's hand which was not impossible and even according to his feelings at that time Muhammad would definitely kill him. Adler said that every human being needs physic as a tool to face adjustment and self-protection. In other words, every individual human being who is in a threatened situation really needs to fulfill protection, security or a sense of security as a psychological need, which is called "need for security or *al-Haajaat li al-Amn*", which according to Woodwort in its division of motives is called "emergency motives, namely motives for immediate actions because the situation demands it, for example the motive to escape from danger, the motive to fight, the motive to overcome obstacles" ¹⁵.

Although these motives also arise in Da'tsur bin al-Harith as a response to the situation faced, for Da'tsur bin al-Harith it is very impossible to realize them in the form of attitudes and behavior or other actions which are also psychological phenomenology, so that as a further consequence there is a psychic process of inner conflict, namely internal conflict within the individual between thoughts, feelings and desires which then in the next stage gives birth to *avoidance conflict*.

According to the inner conflict and *avoidance conflict* faced and experienced by Da'tsur bin al-Harith, Crt. Levin as quoted by Musthafa Fahmi stated that *avoidance conflict* appears in a person's state where he is faced with a situation, both of which cause danger to him ¹⁶. The situation and condition of Da'tsur bin al-Hadits was truly a dilemma, if he accepted the teachings brought by Muhammad which were essentially in accordance with his religious nature and nature, it meant that he had to stop worshipping the idol 'Uzza which was worshiped by his ancestors with the consequences and risk of being hostile to his family, tribe and allies. On the other hand, if Da.tsur bin al-Harith as an influential and highly feared figure with the prestige as the leader of the war troops insisted on continuing to fight and kill Muhammad, he was in a situation that was impossible to do so, in fact in Da'tsur bin al-Harith's mind and feelings Muhammad would definitely kill him. The psychological situation and condition experienced by Da'tsur bin al-Harith became increasingly complicated and complex, so that in order to maintain his honor and self-esteem it was not impossible that he would end his own life as a form of frustration in a situation that was very disadvantageous from any side.

Therefore, humans, including Da'tsur bin al-Harith al-Muharib as a war leader

¹⁵ *Ibid.*, p. 144.

¹⁶ Musthafa Fahmi, *Mental Health and Family, School and Society*, Translated by Zakiab Drajat (Jakarta: Bulan Bintang: 1977), p. 19.
<http://shariajournal.com/index.php/IERJ/>

who is facing a critical situation of inner conflict (psychology) as described above, need the presence of someone or whatever they are called as a problem solver, a savior god who is able to free him from the problems that are very torturing his psyche. That hope finally came true, which turned out to come from Muhammad bin Abdullah bin Abdul Muthalib, the person he previously wanted to kill and now stands steadfastly before him. Muhammad, although as an apostle, is also a human being: (QS al-Kahfi: 110) with his *basyariah* empathy, he really understands and comprehends the psychological condition being faced by someone in this case Da'tsur bin al-Harith, this is also in accordance with one of the characteristics that every apostle of God must have, namely "fathanah or intelligent". Without Da'tsur bin al-Harith expecting it at all, it turned out that with a wise attitude Muhammad forgave everything that Da'tsur had just done to him. Khalid bin Muhammad Khalid in his book "Insaaniyatu Muhammad" revealed that "Muhammad's position was as an ordinary human being, his heart was always open to anyone, whether friend or foe ¹⁷. " This action taken by Rasulullah SAW is in line with what Allah taught him and anyone as a transmitter of *da'wah*. As stated in the Qur'an: So, thanks to Allah's mercy, you (Muhammad) were gentle towards them. If you act hard and have a rough heart, they will certainly distance themselves from those around you. Therefore, forgive them and ask for forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in him (QS Ali Imran: 159).

The description above shows the extraordinary ability possessed by Muhammad Rasulullah in understanding a person's psychological or psychic condition. The need for security which is also termed "need for security or *al-haajat li al-Amn*" which is highly expected and awaited by Da'tsur is fulfilled by Rasulullah SAW which is the basic needs of every human individual who is essentially a whole as an object of *da'wah*. In the next process, Da'tsur's heart became soft mixed with admiration for the attitude and behavior shown by Muhammad Rasulullah. The psychological condition of Da'tsur bin al-Harith like this is one of the catalysts between the religious nature of "surrender" to the One God with the need for a "sense of security". This means that Rasulullah SAW succeeded in creating a comfortable atmosphere in the soul or psyche of Da'tsur bin al-Harith as one of the strategies and approaches to *da'wah* that is very effective and accurate. Because after all *da'wah* is aimed at the psyche, not the physical. "Therefore, as a preacher, one must master and understand all matters concerning the object of his preaching; especially from the psychological or psychological, sociological and background aspects of intelligence and knowledge capacity, as well as the religious background of the object ¹⁸. "

¹⁷ Khalid bin Muhammad Khalid, *Insaaniyat Muhammad* (Cairo: at-Thaba'ah wa an-Nasyr: 1966), p. 116.

¹⁸ Abu Bakr Zakaria, *ad-Da'wah Ila al-Islam* (Cairo: Maktabah Daar al-Arabiah: 1972), p. 154.

Closing

Based on the research results and discussion above, it can be concluded that: The Ghathafan War, which was one of the gazwah wars between the allied forces of the infidels and the Muslim forces, was a psychic war that had a very deep meaning and had a very big influence on the journey of da'wah and the development of Islam. Because the war that occurred in this psychic form did not involve physical contact. This psychic war only involved the two leaders of the troops, namely Da'tsur bin al-Harith al-Muharib from the allied side with Muhammad Rasulullah from the Islamic side, which occurred when the two met under a tree called ar-Riqaa' and ended in victory for Muhammad Rasulullah which automatically resulted in the victory of the Muslims and the defeat of the allied forces of the polytheists. Victory was proven by the surrender and submission of Da'tsur bin al-Harith to the bosom of Islam and was followed by all members of the troops he led.

The victory of this psychic war is a concrete indicator of the success of the Prophet Muhammad SAW, on the one hand as a prophet and on the other hand as a human being in applying psychological approaches. As real evidence: he was able to understand the capacity and psychological condition of Da'tsur bin al-Harith al-Muharib who when faced with him experienced inner conflict and avoidance conflict, which resulted in the emergence of an attitude of frustration and insecurity that was very torturous for the psyche. The Prophet SAW with a wise attitude tried to revive motivation in Da'tsur bin al-Harith, one of which was by fulfilling psychological needs in the form of "need for security or al-Haajat li al-aAmn.

It can also be concluded that the Ghathafan war is the only war of gazwah that has a "specific characteristic", namely the only war in the time of the Prophet Muhammad SAW without going through battle with war equipment that succeeded in subduing the enemy and recognizing the truth of Islam.

Daftar Pustaka

- Al-Atsir, Ibnu. *Al-Kamil Fi At-Tarikh (jilid 2)*. Penerbit At-Thaba'ah wa An-Nasyr, 1965.
- Byshar, Abdurrahman. *Al-Aqidah wa Al-Akhlaq*. Penerbit Maktabah Mishriyah, 1973.
- Muhammad, Abdurrahman. *Ilm An-Nafs fi Al-Hayat Al-Ma'ashirah*. Penerbit Daar As-Sya'b, 1973.
- Abu Zahrah, Muhammad. *Ad-Da'wah Ila Al-Islam*. Penerbit Daar Al-Fikr Al-'Araby.
- Zaidan, Abdul Karim. *Ushul ad-Da'wah*. Penerbit Daar Iskandariyah, 1976.
- Hisyam, Muhammad Abdul Malik. *As-Siyrah An-Nabawiyah (juz 2)*. Penerbit Daar Al-Fikr, tth.
- Az-Zaujiy, Al-Imam Al-Hafizh Abi Abdillah bin Al-Qayim. *Zaad Al-Ma'aad (jilid 2, cet.ke-3)*. Penerbit Daar Al-Fikr, 1973.
- Lathit, Abi Al-Abbas Zainuddin Ahmad bin Ahmad Abdul. *At-Tajrid As-Sharih Li Ahaadits Al-Jaami' As-Shahih (jilid 2)*. Penerbit Maktabah Usaha Keluarga, tth.
- Imaduddin dan Ismail Abi Al-Fida Ibnu Katsir. *Tafsir Qur'an Al-Azhim (juz 3)*, 1969.
- Walgito, Bimo. *Pengantar Psikologi Umum*. Yayasan penerbitan Fakultas Psikologi UGM, 1986.

- Fahmi, Musthafa. Kesehatan Jiwa dalam Keluarga, Sekolah dan Masyarakat Terj. Zakiah Drajat. Penerbit Bulan Bintang, 1977.
- Khalid, Khalid bin Muhammad. (1966). Insaaniyat Muhammad. Penerbit At-Thaba'ah wa An-Nasyr.
- Zakaria, Abu Bakar. *Ad-Da'wah Ila Al-Islam*. Penerbit Maktabah Daar Al-Arabiyah, 1972.
- Abduh, Isa dan Ahmad Ismail Yahya. *Haqiqat Al-Insan*. Penerbit Daar Al-Ma'arit.
- Az-Zar'iy, Syamsuddin Muhammad bin Abi Bakar Ayyub. *At-Thibb An-Nabawiy*. Penerbit Daar Al-Fikr.
- Al-Mazid, Ahmad bin Utsman. *Hadyu Muhammad fi Ibadatih wa Mu'amalatih wa Akhlaqih (cet.ke-2)*. Penerbit Daar Al-Wathan, 2006.
- Departemen Agama RI. *Al-Qur'an dan Terjemahnya*. YPPP Al-Qur'an, 1971.
- Hasan, Ibrahim Husin. *Tarikh Al-Islam (cet.ke-8)*. Penerbit Maktabah An-Nahdhah, 1964.
- HM, Arifin. *Psikologi Dakwah Suatu Pengantar Studi (cet.ke-4)*. Penerbit Bina Aksara, 1977.
- Matta, Anis. Strategi Perang Rasulullah Mengungkap Rahasia Keunggulan Pasukan Muslim. Penerbit Qultum Media, 2009.
- As-Sajsataniy, Al-Imam Al-Hafizh Abi Daud Sulaiman bin Al-Asy'ats. *Sunan Abi Daud (cet.ke-3)*. Penerbit Daar Al-Kutub Al-Ilmiyah, 2011.
- Fahmi, Musthafa. *Al-Insaan wa Shihhah An-Nafsiyah*. Penerbit Al-Maktabah Ats-Tsaqafiyah, 1965.