

The Impact of the Treaty of Hudaibiyah on the Spread of Islam in the Arabian Peninsula

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Abstract:

Purpose:

This research aims to analyze Muslims' main goals in the Treaty of Hudaibiyah and its impact on the relationship between Muslims and the Quraysh. The study focuses on the establishment of four points of the agreement, including a ceasefire, freedom of affiliation, rules for the return of individuals, and permission for pilgrimage the following year. The results of these negotiations caused Muslims to be disappointed.

Methodology:

This research uses a historical research method that consists of four stages: heuristics (gathering sources), criticism (selecting data), interpretation (interpreting data), and historiography (writing history).

Findings:

The research findings concluded that the Treaty of Hudaibiyah significantly impacted the spread of Islamic teachings in the Arabian Peninsula. With the agreement on a ceasefire, Muslims were able to spread the teachings of Islam freely. The Prophet Muhammad (peace be upon him) responded to the agreement by sending letters to the kings in Arabia and surrounding areas.

Implication:

The Treaty of Hudaibiyah was a major factor in the liberation of the city of Mecca. It happened when the Banu Bakr, who was part of the treaty with the Quraysh, attacked Khuza'ah, who was part of the Islamic group. With the treaty broken and invalidated, the Prophet Muhammad (peace be upon him) then ordered 10,000 Muslim troops to head to Mecca with the aim of freeing Mecca from the shackles of disbelief and the ignorant behavior of the Quraysh people.

INTRODUCTION

The Impact of the Treaty of Hudaibiyah on the Spread of Islam in the Arabian Peninsula. The Prophet Muhammad was sent to the Arab community in Mecca, bringing the teachings of Islam, which aimed to change the system of paganism that had taken root in the traditions of the Quraysh community. His presence caused an uproar among the Quraysh, who saw the teachings of Islam as a threat to their power and religious system, which was a source of wealth (Mahmudunnasir, 2011).

Initially, Islamic da'wah was carried out within the closest family environment, such as Khadijah, Ali bin Abi Talib, Abu Bakar, and Zaid (Aizid, 2013). However, the changes in traditions and beliefs brought by Islam met with strong rejection from the Quraysh community, including acts of persecution against the followers of the Prophet Muhammad (Mahmudunnasir, 2011).

The cruel treatment of the Quraysh prompted the Prophet Muhammad and his followers to migrate to Medina. This migration was not only a rescue effort but also a strategic momentum to build a strong Islamic community. The arrival of the Prophet in Medina was warmly welcomed by the residents who recognized his leadership. The Prophet Muhammad also introduced the Charter of Medina as a foundation of unity that guaranteed the rights and obligations between Muslims and non-Muslims (Mahmudunnasir, 2011).

In the development of Medina, various important events occurred, including a series of wars such as the Battle of Badr, the Battle of Uhud, and the Battle of Khandaq. These wars strengthened the position of Muslims until finally a crucial peace agreement emerged, namely the Treaty of Hudaibiyah, in the 6th year of Hijri. This

agreement was initially considered detrimental to Muslims because it provided several advantages to the Quraysh, but it actually became a strategic turning point. The 10-year ceasefire clause allowed Muslims to expand da'wah to various regions of the Arabian Peninsula, including sending da'wah letters to world leaders (Hisyam, 2018; Al-Mubarakfury, 2008).

The Treaty of Hudaibiyah was one of the important events in Islamic history which involved diplomatic negotiations between the Prophet Muhammad and the Quraysh. When the Prophet and his companions arrived around Mecca with the aim of performing worship at the Grand Mosque, they emphasized that their arrival was not to fight but to make a pilgrimage. It was conveyed by the Prophet through Budail, a representative, to the Quraysh. However, after considering the vulnerability of the situation, the Quraysh decided to send Suhail bin Amr as the main negotiator to formulate a peace agreement.

In the negotiations, several important clauses were agreed upon, including:

1. The Prophet Muhammad must return this year and may not enter Mecca except next year with the Muslims. They were given three days to be in Mecca and were only allowed to carry weapons commonly carried by travelers. Meanwhile, the Quraysh should not prevent them in any way.
2. A ceasefire between the two parties for 10 years so that everyone feels safe.
3. Whoever likes the agreement of Muhammad joins it, and whoever likes the agreement of the Quraysh joins it.
4. Anyone among the Quraysh who comes to Muhammad without the permission of his guardian must be returned to him, and whoever among the followers of Muhammad comes to the Quraysh does not have to be returned to him (Hisyam, 2018).

Although this agreement drew criticism from some companions who considered the provisions more favorable to the Quraysh, the Treaty of Hudaibiyah proved to be a strategic momentum in the expansion of Islamic da'wah. The ten-year ceasefire clause gave space for Muslims to expand Islam's influence in the Arabian Peninsula. This agreement not only succeeded in postponing armed conflict but also opened new opportunities for the peaceful spread of Islam.

In the context of diplomacy, the Treaty of Hudaibiyah demonstrates the wisdom of the Prophet Muhammad in dealing with conflict and building understanding. Although it seemed to yield, this diplomatic strategy succeeded in paving the way for the development of Islam, such as the conversion of Quraysh figures to Islam, culminating in the Fathu Makkah event, which marked the total victory of Muslims (Katsir, 2010).

Based on the description above, this study aims to examine the impact of the Treaty of Hudaibiyah on the spread of Islam in the Arabian Peninsula. It also discusses the diplomatic strategies applied by the Prophet Muhammad, both during and after the Treaty of Hudaibiyah. The research period is limited from the 6th year of Hijri (Treaty of Hudaibiyah) to the 8th year of Hijri (Fathu Makkah), as this is a significant period in Islamic history that shows the success of da'wah peacefully.

METHODS

This research employs the historical method, which involves the systematic principles and rules designed to effectively gather historical materials, critically evaluate data, and produce a comprehensive interpretation of the events under investigation (Notosutanto, 1978). The historical method encompasses five main stages as outlined by Kuntowijoyo (2018): (1) Topic Selection, (2) Source Collection (Heuristics), (3) Critique (Verification), (4) Interpretation, and (5) Historiography.

In this study, the author has chosen the topic "The Impact of The Treaty of Hudaibiyah on the Spread of Islam in the Arabian Peninsula." The research process is conducted through the following stages:

Heuristics. The heuristic stage involves gathering data from various primary and secondary sources.

1. Primary Sources: The primary data used includes classic Islamic works such as Tarikh ath-Thabari (by Ibn Jarir ath-Thabari), Sirah Nabawiyah (by Ibn Hisyam), Al-Bidayah wa an-Nihayah (by Ibn Kathir), as well as interpretations of the Qur'an such as Tafsir Al-Qur'anul Adzim (by Ibn Kathir) and Tafsir At-Thabari.
2. Secondary Sources: Secondary data is obtained from contemporary books and journals, including History of the Arabs (by Philip K. Hitti), The Great Story of Muhammad (by Ahmad Hatta), as well as scholarly journals such as "The Treaty of Hudaibiyah The Prophet Muhammad's Skill in Diplomacy" (by Abu Haif) and "The Prophet Muhammad's Negotiation Strategy at the Treaty of Hudaibiyah" (by Dhanny Wahyudiyanto).

Critique. This stage aims to assess the authenticity and credibility of the data through two types of critique:

1. External Critique: This is done by examining the physical aspects of the source, such as the publication date, paper material, and ink, to ensure authenticity. For example, Tarikh at-Thabari was obtained in the Arabic version published in the Netherlands in 1885 and the English translation by the State University of New York in 1997, both of which are considered original.
2. Internal Critique: This tests the feasibility of the source based on its competence and proximity to the historical events under study. For example, Sirah Nabawiyah by Ibn Hisyam is widely recognized as one of the main sources about the life of the Prophet Muhammad.

Interpretation. At this stage, the criticized data is analyzed to produce a coherent synthesis. Interpretation is done by combining factual data from verified sources and applying it to the framework of accommodative negotiation theory and clean diplomacy. The accommodative negotiation theory explains the strategy of prioritizing peace even if it means fulfilling some of the opponent's demands (Tulus & Surwandono, 2015). In addition, the theory of Islamic diplomacy developed by Dr. Lukman Arake is also used to highlight the aspects of justice, humanity, and respect for promises in the Treaty of Hudaibiyah.

Historiography. The final stage is writing the research results in a systematic format. Historiography is done by dividing the discussion into main chapters that include the background, the core discussion regarding the Treaty of Hudaibiyah, analysis of socio-political impacts, and conclusions. This approach aims to provide a clear and structured overview of the role of the Treaty of Hudaibiyah in the development of Islam.

This method is designed to ensure the validity of the research while contributing to the understanding of Islamic history, especially regarding the diplomatic strategies of the Prophet Muhammad that are relevant to the present.

RESULTS AND DISCUSSION

The Chronological History of the Treaty of Hudaibiyah. Six years after the Hijra (migration) of the Prophet Muhammad and his companions to Medina, the Muslim community faced numerous conflicts and battles. One significant event was the Battle of the Trench (Khandaq) in the fifth year of Hijra, where the Muslims successfully defeated the coalition of Quraysh and Jewish tribes. This victory weakened the position of the Quraysh, while the stability of Medina increased with the reduction of external interventions (Hatta, 2016).

كَانَ رَسُولُ اللَّهِ ﷺ قَدْ أُرِيَ فِي الْمَنَامِ أَنَّهُ دَخَلَ مَكَّةَ وَطَافَ بِهَا بِالْبَيْتِ، فَأَخْبَرَ أَصْحَابَهُ بِذَلِكَ وَهُوَ بِالْمَدِينَةِ كَانَ

The Prophet Muhammad had a dream that he entered Mecca and performed tawaf at the Kaaba. He shared this dream with his companions in Medina (Katsir, 2005).

The companions, longing for the House of God (Baitullah), were overjoyed upon hearing this dream. The Prophet Muhammad then announced his intention to perform Umrah with his companions (Al-Mubarakfury, 2008). This event occurred in the month of Dzulq'adah in the sixth year of Hijra, as confirmed in various narrations (Katsir, 2010).

The Prophet's Preparations and the Quraysh's Response. The Prophet Muhammad prepared to depart for Mecca with his companions to perform Umrah. He invited the Bedouin Arabs to join him, fearing that the Quraysh would prevent them from entering Mecca. Before leaving, the Prophet Muhammad appointed Numailah bin Abdullah al-Laithi as the leader of Medina. He invited the Bedouins to join, but many refused, fearing they would not return. The Prophet Muhammad, along with the Muhajirin and Ansar, set out, bringing sacrificial animals and wearing Ihram clothing to demonstrate their peaceful intentions (Katsir, 2010). The number of Umrah participants was estimated to be between 700 and 1,400, based on various narrations (Katsir, 2010).

News of the Prophet Muhammad's arrival in Mecca reached the Quraysh, who believed this was a strategy to conquer Mecca. Khalid bin Walid, along with 200 troops, was sent to prevent the Muslims. However, the Muslims avoided confrontation by taking a difficult alternative route to Hdaybiyah (Al-Mubarakfury, 2008).

Negotiations and the Treaty of Hdaybiyah. The Quraysh sent delegates, including Budail bin Warqa', Makraz bin Hafsh, and Al-Halis bin Uqbah. The Prophet Muhammad emphasized the peaceful purpose of this journey. However, the Quraysh's stubbornness led them to reject this explanation (Katsir, 2010). One of the delegates, 'Urwah bin Mas'ud, after witnessing the love and respect of the companions for the Prophet Muhammad, advised the Quraysh to change their attitude (Thabari, 1885).

A group of 80 Quraysh youths attempted to infiltrate and attack the Muslims but failed and were captured. The Prophet Muhammad, prioritizing peace, forgave and released them. This event is immortalized in the Qur'an, Surah Al-Fath, verse 24, as evidence of God's help to the Muslims in the face of this threat.

This chronology demonstrates the strategic and diplomatic steps taken by the Prophet Muhammad to deal with conflict without compromising the principles of peace and justice. The Treaty of Hdaybiyah, the result of this journey, marked a significant turning point in the spread of Islam in the Arabian Peninsula.

Analysis of the Narrative and the Process of the Treaty of Hdaybiyah. The process of the Treaty of Hdaybiyah, as recorded in Islamic historical sources, shows the dynamics of negotiations between the Prophet Muhammad and the Quraysh. The narrative begins with the Quraysh delegate, Suhail bin Amr, who was sent to meet the Prophet Muhammad to arrange a peace agreement. The delegate brought unfavorable terms for the Muslims, such as the obligation for the Prophet to return from Hdaybiyah and not enter Mecca that year. The Quraysh emphasized that they did not want to be humiliated by mentioning that the Prophet Muhammad entered Mecca by force.

During the negotiations, we can see Umar bin Khattab's response. He expressed his disappointment with the terms of the agreement, which he considered detrimental to the Muslims. He questioned why the Muslims should show weakness in their religion, considering they were Muslims and the Quraysh were polytheists. However, the Prophet Muhammad's wise response calmed Umar's concerns, reminding him that he was God's servant and Messenger and would never disobey His commands.

The changes that occurred in the writing of the agreement show adjustments to the traditions of each party. In this case, the difference in the opening words "Bismillahirrahmanirrahim," proposed by the Prophet Muhammad and "Bismika Allahumma," suggested by Suhail, although both have similar meanings, reflect different cultural influences. Suhail's reluctance to accept the recognition of Muhammad's prophethood, which was evident in the rejection of the writing of "Messenger of God," illustrates the political and social tensions behind the agreement. The replacement with "Muhammad bin Abdullah" was a step taken to preserve the dignity of the Quraysh, although it did not substantively change the nature of the Muslims' faith.

The agreement reached between the two parties included a cessation of hostilities for ten years, with provisions governing relations between the Muslims and the Quraysh. Some important points of the agreement were the prohibition for Muhammad to enter Mecca that year, with a promise that the following year he could enter it with his companions, as well as an agreement regarding the exchange of people who changed sides between

the Muslims and the Quraysh. In addition, this agreement also regulated the protection and moral obligations of both parties not to betray each other.

Overall, the Treaty of Hudaibiyah illustrates a diplomatic process full of compromise and strategy. The Prophet Muhammad, with his wisdom, was able to take advantage of the situation to achieve long-term goals despite facing difficulties and rejection from the Quraysh. The yielding attitude shown by the Prophet Muhammad in some aspects of the agreement can be understood as part of a larger strategy, namely maintaining good relations to create long-term peace.

The Reaction of the Muslims to the Treaty of Hudaibiyah. The Treaty of Hudaibiyah triggered various reactions among the Muslims, with most feeling disappointed with the contents of the agreement. One figure who expressed his disappointment was Umar bin al-Khattab, who argued that this agreement was a form of humiliation to the Prophet Muhammad and the Muslims (Haekal, 1992). Umar's disappointment was even more evident during the negotiations between Suhail and the Prophet Muhammad. Umar, who witnessed the agreement, considered it a humiliation, then went to Abu Bakr to ask about the meaning of the Prophet Muhammad's actions in agreeing to the agreement. Abu Bakr emphasized to Umar to remain obedient and obedient to the Prophet Muhammad because he stood on the truth. Nevertheless, Umar's curiosity was still unanswered, so he then went to the Prophet Muhammad to ask the same thing. The Prophet Muhammad then assured Umar that he was God's messenger and that God would not forsake him (Hatta, 2016).

Although at first glance, some articles in the Treaty of Hudaibiyah seemed detrimental to the Muslims, especially in the second and fourth points, a deeper analysis of these articles reveals a deeper meaning. For example, the second point, which requires the return of the people of Medina who apostatized to the Quraysh, if analyzed further, can be seen as an effort to maintain the stability of the Muslims. By returning the apostates to the Quraysh, the potential for internal division of the Muslims can be minimized. In addition, the article that rejects the Quraysh people who want to join Islam without the blessing of their guardians has a negative impact on the internal Quraysh, triggering disappointment and potential conflict within them. Therefore, although this agreement initially seemed detrimental, there was a clever strategy behind it designed by the Prophet Muhammad to protect the Muslims from internal and external threats and gradually weaken the enemy's strength (Syllabi, 1995).

The disappointment felt by the Muslims became even more apparent when they were about to return to Medina. The Prophet Muhammad ordered them to get up, slaughter the sacrificial animals, and shave their heads, but none of them carried out the order. The Prophet Muhammad repeated this order three times, but still no one carried it out. Finally, the Prophet Muhammad entered Ummu Salamah's tent and told her about the incident. Ummu Salamah advised the Prophet Muhammad to go out and not say a word to them, but instead, immediately slaughter his camel and shave his head. The Prophet Muhammad went out and carried out the order without saying anything, and after that, the companions immediately got up to do the same (Thabari, 1885).

In addition, the Prophet Muhammad also slaughtered a camel obtained from Abu Jahal, which was fitted with a silver earring on its nose as a form of mockery of the infidel Quraysh. Furthermore, he was shaved by his companion, Khirasy bin Umayyah bin al-Fadl al-Kuzai (Thabari, 1885). When some companions only shortened their hair, the Prophet Muhammad said, "May God have mercy on those who shave their hair." The companions asked about those who only shortened their hair, and the Prophet Muhammad answered by repeating his prayer for those

When some Muslims doubted the Prophet's dream, Allah SWT revealed His words to strengthen their belief:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَنَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۗ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

Meaning: "Indeed, Allah will prove to His Messenger the truth of his dream that you will surely enter the Sacred Mosque, if Allah wills, in safety, shaving your heads and cutting them short, and you will not fear. So Allah knows what you do not know, and besides that, He has given you a near victory." (Al-Fath: 27)

According to Ibn Kathir in Tafsirul Qur'anul Adzim (2005), this verse strengthens and realizes the news conveyed by the Prophet Muhammad, and this does not include exceptions.

When on his way home, the Prophet received a revelation in the form of Surah Al-Fath, which he immediately recited in front of the Companions:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١
لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا
مُسْتَقِيمًا ۝٢

Meaning:

1. "Indeed, We have given you a clear victory."
2. "That Allah may forgive you (Muhammad) your past and future sins, and perfect His favor upon you and point you to the straight path."

Imam At-Thabari in Tafsir At-Thabari (2001) explains that this verse implies that Allah has given a clear victory to the Prophet Muhammad SAW over the opponents who opposed him so as to emphasize the truth of his mission. It is also a form of reinforcement that the victory and forgiveness of the sins of the Prophet Muhammad SAW have been determined, both past and future, as long as he is grateful and asks for forgiveness from Allah.

This verse answers the anxiety and disappointment of some of the companions towards the Hudaibiyah Agreement and confirms their belief in the promised victory and the truth of the dream. The Muslims returned to Medina to prepare for the following year, fully confident that they would return to Makkah in accordance with Allah's revelation.

The Condition of the Muslims in Makkah City After the Treaty of Hudaibiyah. After the Prophet and the Muslims arrived in Medina and were living a peaceful life, a Muslim from Makkah, Abu Bashir, who was from Banu Tsaqif (an ally of Quraysh), fled to Medina. In Makkah, he and a number of other converts to Islam were subjected to oppression and restricted rights. Abu Bashir's arrival was known to the Quraysh, who attempted to send him back to Makkah. For this reason, Azhar bin 'Abd 'Awf of Quraysh and al-Akhnas bin Shariq of Banu Tsaqif sent a letter to the Prophet Muhammad, requesting that Abu Bashir be returned to them. The letter was delivered by a messenger from Banu 'Amir bin Lu'ay, whom a representative from his tribe accompanied.

يَا أَبَا بَصِيرٍ إِنَّا قَدْ أَعْطَيْنَا هَؤُلَاءِ الْقَوْمَ مَا قَدْ عَلِمْتَ وَلَا يَصْلُحُ لَنَا فِي دِينِنَا الْعَذْرُ وَإِنَّ اللَّهَ جَاعِلٌ لَكَ
وَلِمَنْ مَعَكَ مِنَ الْمُسْتَضْعَفِينَ فَرَجًا وَمَخْرَجًا قَالَ فَأَنْطَلِقَ مَعَهُمَا حَتَّى إِذَا كَانَ بِذِي الْحُلَيْفَةِ

Meaning: "Oh Abu Bashir, you know what we have given to these people. Breaking a promise is not right in our religion. Allah will give you and those oppressed with your help and a way out." (Thabari, 1885)

This event confirmed the Prophet's commitment to the Hudaibiyah Agreement despite the difficult situation faced by the Muslims in Makkah. It shows that Muslims must always keep their promises and must not betray under any circumstances.

Abu Bashir was then taken by the Quraysh envoys to return to Makkah. However, when they reached Dhul Hulaifah and rested, Abu Bashir borrowed the sword of one of the messengers and, when the opportunity arose, killed him. The second messenger fled and complained to the Messenger of Allah.

Abu Bashir came to see the Messenger and explained the situation. The Prophet expressed concern that Abu Bashir's actions could trigger a war and cancel the Treaty of Hudaibiyah. Realizing this, Abu Bashir then fled even further, eventually joining other Muslim communities fleeing Makkah, including Abu Jandal. (Al-Mubarakfury, 2008)

In response, the Quraysh realized that the presence of Muslims outside Makkah was detrimental to them. The struggle of the oppressed Muslims had a negative impact on Quraysh's trade. It shows that the oppression of the Muslims only strengthened their resolve to fight for their freedom and rights. The Quraysh eventually sent a message to the Prophet, stating that whoever Muslims met him would be considered safe. With this, Abu Bashir and others returned to Medina, resolving the crisis the Muslims were experiencing in Makkah. (Hatta, 2016)

Events After the Treaty of Hudaibiyah. After the agreement between Suhail bin Amr and the Prophet Muhammad, several important events occurred. One of them was the incident of Abu Jandal, who escaped from the shackles of the Quraysh to embrace Islam. When he emerged shackled, Suhail bin Amr, his father, tried to return him to Quraysh. Abu Jandal cried out to the Muslims, asking for help not to be returned to the disbelievers who would torture him. The Messenger of Allah, despite witnessing the suffering, kept the promise in the treaty and asked Abu Jandal to be patient. (Katsir, 2010)

This event is proof of the Prophet's commitment to the Hudaibiyah Agreement, even though it was painful for the Muslims. It emphasizes the importance of trust and honesty in Islam, which is the foundation of social life, politics, and diplomacy between countries. (Arake, 2019)

In addition, after finishing with the exiting, some believing women came to the Messenger of Allah to request that they be returned to their disbelieving husbands, according to the clause of the agreement. However, the Prophet refused this, as the covenant did not include women. Allah SWT then sent down a revelation that regulated this matter, namely the prohibition of returning Muslim women who had migrated to their disbelieving husbands, as well as the law regarding marriage with disbelieving women. (Al-Mumtahanah: 10, 12)

This incident also demonstrates the strict application of Islamic law regarding interfaith relations in the context of marriage and the importance of loyalty to agreed-upon principles. In this case, the Prophet and the Muslims continued to uphold the principles of faith and Allah's law despite facing pressure from the Quraysh.

Analysis of the Main Points of the Hudaibiyah Agreement. The Treaty of Hudaibiyah, which was concluded between the Muslims and the Quraysh, caused disappointment among some Muslims. Many of them were disappointed that they could not perform Umrah that year and had to return to Medina. Nevertheless, even though this agreement seemed detrimental to the Muslims, they still accepted the decision gracefully as a respect for the principle of peace taught by the Prophet Muhammad. Although some companions felt that this agreement showed weakness, Rasulullah SAW managed to convince them that this decision was a strategic step to achieve long-term goals, namely spreading the teachings of Islam peacefully (Mahmudunnasir, 2011).

The author will explain some aspects of Islamic diplomatic fiqh to help readers better understand the Prophet's decision in the agreement. From the Islamic perspective, diplomacy aims to build harmonious relations between countries by emphasizing mutually beneficial political, educational, and social cooperation. It should play an active role in reconciling conflicts and spreading the message of Islam wisely and peacefully (Arake, 2019).

The basic principle of Islamic diplomacy is to realize the overall benefit of the people, which is in line with the universal values in the Quran and Hadith, namely creating rahmatan lil 'alamin-peace and prosperity for all humanity (Tulus & Surwandono, 2015). Islamic diplomacy prioritizes the equal rights and dignity of every individual, rejects all forms of oppression, and aims to realize peace and justice for all parties.

1. وَضِعَ الْحَرْبِ عَنِ النَّاسِ عَشْرَ سِنِينَ، يَأْمَنُ فِيهِنَّ النَّاسُ، وَيَكْتَفُ بَعْضُهُمْ عَنِ بَعْضٍ
2. أَنَّهُ مَنْ أَتَى مُحَمَّدًا مِنْ قُرَيْشٍ بِغَيْرِ إِذْنٍ وَلِيهِ رَدُّهُ عَلَيْهِمْ، وَمَنْ جَاءَ قُرَيْشًا مِمَّنْ مَعَ مُحَمَّدٍ لَمْ يَرُدُّوهُ عَلَيْهِ، وَأَنَّ بَيْنَنَا عَيْبَةً مَكْفُوفَةً وَأَنَّهُ لَا إِسْلَالَ وَلَا إِغْلَالَ
3. وَأَنَّهُ مَنْ أَحَبَّ أَنْ يَدْخُلَ فِي عَقْدِ مُحَمَّدٍ [وَعَهْدِهِ] دَخَلَ فِيهِ، وَمَنْ أَحَبَّ أَنْ يَدْخُلَ فِي عَقْدِ قُرَيْشٍ وَعَهْدِهِمْ دَخَلَ فِيهِ
4. وَأَنَّكَ تَرْجِعُ عَنَّا عَامَكَ هَذَا، فَلَا تَدْخُلُ عَلَيْنَا مَكَّةَ، وَأَنَّهُ إِذَا كَانَ عَامٌ قَابِلٌ خَرَجْنَا عَنكَ، فَدَخَلْتَهَا بِأَصْحَابِكَ، فَأَقَمْتَ بِهَا ثَلَاثًا، مَعَكَ سِلَاحُ الرَّكِيبِ؛ السُّيُوفُ فِي الْقُرْبِ، لَا تَدْخُلُهَا بِغَيْرِهَا.

Meaning:

1. Stopping the war for ten years, during which the Arabs would feel secure and restrain each other.
2. Whoever comes to Muhammad from the Quraysh without the permission of his guardian, then he is to be returned to them. Moreover, whoever comes to the Quraysh from those who were with Muhammad, then they should not return him to him. That between us, some obligations must be fulfilled, and there must be no betrayal and deception.
3. That whoever wishes to enter into the covenant of Muhammad and his promise may enter into it, and whoever wishes to enter into the covenant of the Quraysh and their covenant may enter into it.
4. That you (Muhammad) will return from us this year and will not enter Makkah. Moreover, when next year comes, we will go out from you (Makkah), then you may enter it with your companions and stay there for three days, taking with you the weapons of a traveler, that is, the swords in their sheaths and not entering Makkah with anything other than that.

The main points of the Hudaibiyah Agreement consisted of four agreed points. The points will be described as follows;

1. Truce and Peace Agreement. The first point in this agreement stated a ten-year ceasefire. Although, at first glance, this truce seemed neutral, it was very favorable to the Muslims. The ceasefire gave the Muslims the opportunity to proselytize Islam more effectively without the distraction of prolonged war (Armstrong, 2007). It allowed the Muslims to expand Islam's influence throughout the Arabian Peninsula without fear of attack from the Quraysh.

2. Return of the Muslims to Quraysh. The second point of the treaty dealt with the return of converts. Although it seemed unfair to the Muslims, this decision was taken to avoid further tensions, with the Prophet stating that people who chose to join Quraysh would spare the Muslims from their evil deeds (Iskandar, 2019). This decision ended up costing the Quraysh as they could not force back the apostates. The incident of Abu Bashir shows that the oppressed Muslims in Makkah would continue to find ways to fight Quraysh, to their eventual detriment (Haekal, 1992).

3. Freedom to Choose a Party. The third point gave each tribe the freedom to choose whether they wanted to join the Muslims or the Quraysh. The tribe of Banu Khuza'ah, who chose to join the Muslims, was very favorable, as they were close to Medina and could provide military support if needed. This decision reflected the peace and friendship that the Prophet wanted in building relationships between the tribes, which were characterized by respect for human dignity, including the rights of women, whom the Muslims more valued than the Quraysh, who were known for violence against women (Haif, 2014).

4. The Delay of the Muslims to Perform the Umrah. The fourth point became the biggest point of disappointment for the Muslims because they had to postpone the Umrah and return to Medina without being able to see the Kaaba. However, Rasulullah SAW approved this decision as a step to maintain peace and avoid potential conflict with Quraysh. This postponement actually gave the Muslims the opportunity to perform Umrah with more peace of mind a year later, with their numbers increasing rapidly. It shows that the agreement benefited

not only the Prophet and the Muslims but also the development of Islam throughout the Arabian Peninsula (Syllabi, 1995).

Overall, although some companions considered the Treaty of Hudaibiyah as a temporary defeat, it was actually a great victory for Muslims. It gave legitimacy to Islam and recognized the existence of the Muslims before the Quraysh, as well as paving the way for the wider expansion of Islam in the future (Haekal, 1992; Alkhateeb, 2016).

The Conversion of Amr bin Ash, Khalid bin Walid, and Uthman bin Talhah to Islam After the Treaty of Hudaibiyah. After the agreement in the Treaty of Hudaibiyah, the Quraysh faced increasingly desperate conditions. They realized that the growing strength of the Muslims could easily defeat them. This critical situation encouraged the leaders of Quraysh to hold deliberations to find solutions to the problems they faced. One of the options proposed was to migrate to Habashah to ask for protection from King Najashi. They believed that if the Prophet and the Muslims managed to take control of Makkah, they could settle in Habashah and live under the rule of Najashi. For them, living under the rule of Najashi was better than submitting to the leadership of the Prophet. However, if the Quraysh succeeded in defeating the Messenger of Allah, they still hoped to benefit by establishing good relations with Najashi, which were expected to provide political and economic benefits in the future (Hisham, 2018).

The Quraysh then prepared gifts, especially leather, which was favored by Najashi, to bring when meeting the King. Amr bin Ash, who was appointed as the representative, set out with an entourage to deliver the gifts. Arriving before Najasyi, Amr bin Ash was surprised to see Amr bin Umayyah ad-Dhamiri, who was present as an envoy of the Prophet with the mission of spreading the teachings of Islam (Hisham, 2018).

Seeing this, Amr bin Ash thought of killing Amr bin Umayyah in order to gain the appreciation of the Quraysh. He thought that by killing the Messenger of Allah's messenger, he would please the Quraysh and fulfill his obligation towards them (Katsir, 2010). However, after meeting Najashi and presenting him with a gift, Amr bin Ash made his request that Najashi hand over Amr bin Umayyah to be killed. An unexpected reaction was given by Najashi, who got angry and hit Amr bin Ash's nose until it bled. The terrified Amr then asked for an explanation, to which Najashi replied, "O 'Amr, are you asking me to hand over the messenger visited by the great Ruhul Qudus, who used to come to Moses and Jesus so that you kill him?" (Katsir, 2010).

Najashi's response surprised Amr bin Ash and made him doubt his stance. Najashi then testified that Muhammad was above the truth and would surely triumph over those who opposed him, just as Moses triumphed over Pharaoh (Katsir, 2010). Witnessing Najasyi's belief in the truth of Muhammad, Amr bin Ash finally decided to embrace Islam and asked for allegiance to Najasyi. However, he did not immediately reveal his decision to his group (Hisham, 2018).

Amr bin Ash continued his journey to Medina, where, on his way to the city, he met Khalid bin Walid, who was also on his way to the Prophet. Khalid expressed his desire to embrace Islam, and Amr followed suit. The two of them, along with Uthman bin Talhah, finally reached Medina and were welcomed with joy by the Muslims. The Messenger of Allah received them with great joy, and all three immediately recited the shahada. The Prophet then said, "Verily, Islam abrogates what has gone before, and Hijrah abrogates what has gone before." (Katsir, 2010).

Amr bin Ash, Khalid bin Walid, and Uthman bin Talhah's conversion to Islam contributed significantly to its development. This event shows how the Prophet utilized the Hudaibiyah Agreement to spread the teachings of Islam massively. As a result, the power of the Quraysh was weakening while the Muslims were growing rapidly.

Letter to the Kings. The ceasefire and the Treaty of Hudaibiyah marked a new phase in the development of Islam and the lives of Muslims. With Quraysh retreating from war with the Muslims, the activities of proselytizing Islam became smoother. This ceasefire also led to one of the three enemy forces, namely Quraysh, being significantly reduced. The three forces in question were the Quraysh, Ghathafan, and the Jews (Al-Mubarakfury, 2008). Given that Quraysh were considered the main leaders of Paganism throughout the Arabian

Peninsula, the peace treaty between them and the Muslims weakened the other two enemy forces, which in turn reduced resistance to Islam.

In the seventh year of Hijri, one year after the Treaty of Hudaibiyah, the Prophet took a further step in expanding the preaching of Islam. He sent letters to the kings and rulers of the Arabian region and beyond. The letters invited them to submit to monotheism and recognize Muhammad SAW's apostolate (Hatta, 2016).

Before sending the letters, the Prophet received a suggestion to add a ring stamp to ensure the authenticity of the letter. Responding to the suggestion, the Prophet ordered the making of a silver ring seal with the inscription "Muhammad Rasul Allah" consisting of three lines: "Muhammad," 'Rasul,' and 'Allah' (Al-Mubarakfury, 2008), with the following arrangement:

Allah الله
Rasul رسول
Muhammad محمد

In the mission of da'wah, Rasulullah SAW sent several companions to deliver letters to the kings, including:

1. 'Amr bin Umayyah ad-Damri to Najasyi in Habasyah.
2. Hatib bin Abi Balta'ah to al-Muqawqis, the ruler of Iskandariyah or Egypt.
3. Abdullah b. Hudzafah as-Sahmi to Kisra (Emperor of Persia).
4. Dihyah b. Khalif al-Kalbi to the Roman Emperor.
5. Shalith b. 'Amr al-'Amiri to Haudzah b. 'Ali al-Hanafi, the ruler of Yamamah.
6. Al-'Ala' b. al-Hadrami to al-Mundzir b. Sawa, the ruler of Bahrain.
7. Shuja' b. Wahb to al-Harith b. Abi Shamr al-Ghassani, the ruler of Damascus.
8. 'Amr b. 'Ash to Jaifar b. Julanda al-Azdi and 'Abbad b. Julanda al-Azdi, the ruler of Oman (Thabari, 1885).

1. Letter To Najasyi in Habasyah. Rasulullah SAW sent the first letter to Najasyi, King of Habashah, through the messenger 'Amr bin Umayyah ad-Damari. The contents of the letter are as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى النَّجَاشِيِّ الْأَصْحَمِ مَلِكِ الْحَبَشَةِ
سَلِّمْ أَنْتَ فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ الْمَلِكُ الْفُؤُوسَ السَّلَامَ الْمُؤْمِنِ الْمُؤْمِنِينَ، وَأَشْهَدُ أَنْ
عِيسَى ابْنَ مَرْيَمَ رُوحُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ الْبَتُولِ الطَّيِّبَةِ الْحَصِينَةِ، فَحَمَلَتْ
بِعِيسَى فَخَلَقَهُ اللَّهُ مِنْ رُوحِهِ وَنَفَخَهُ كَمَا خَلَقَ آدَمَ بِيَدِهِ وَنَفَخَهُ، وَإِنِّي أَدْعُوكَ إِلَى
وَحْدَهُ لَا شَرِيكَ لَهُ، وَالْمُؤَالَاةَ عَلَى طَاعَتِهِ، وَأَنْ تَتَّبِعَنِي وَتُؤْمِنَ بِالَّذِي جَاءَنِي، فَإِنِّي
رَسُولُ اللَّهِ، وَقَدْ بَعَثْتُ إِلَيْكَ ابْنَ عَمِّي جَعْفَرًا وَنَفَرًا مَعَهُ مِنَ الْمُسْلِمِينَ، فَإِذَا جَاءَكَ
فَاقْرَأْهُ، وَدَعِ التَّحَجُّرَ، فَإِنِّي أَدْعُوكَ وَجُنُودَكَ إِلَى اللَّهِ، فَقَدْ بَلَغْتُ وَنَصَحْتُ، فَاقْبَلُوا
نَصِيحَتِي، وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Meaning: "In the name of Allah, the Most Merciful, from Muhammad the Messenger of Allah to Najashi al-Ashham, King of Habashah. May you be safe. Verily, I praise Allah to you, the King of the Holy, the Beneficent, the Faithful, the Sustainer. Moreover, I testify that Isa ibn Maryam is the Spirit of Allah, and His Word was conveyed to Maryam, the virgin, the pure, the preserved. So Maryam conceived Isa, and Allah created him from His spirit and His breath, just as Allah created Adam with His hand and His breath. Moreover, indeed, I invite you

to Allah, the One, with whom there is no partner, and (invite you) to be faithful in obeying Him, and that you follow me and believe in what comes to me. Indeed, I am the messenger of Allah. Moreover, I have sent you my uncle's son, Ja'far, and some Muslims with him. So when he comes to you, receive him kindly and abandon pride. Verily, I call you and your army to Allah. Indeed, I have delivered (the message) and advised. So accept my advice. Moreover, salvation is for those who follow guidance."

Upon receiving the letter, King Najashi read and understood it with great respect. He then accepted the invitation to embrace Islam and immediately recognized the apostolate of Muhammad SAW. After that, King Najasyi sent a reply letter stating his testimony to the truth of the message of Islam (Thabari, 1885)

2. Letter to Muqauqis, King of Egypt. The Messenger of Allah (saw) also sent a letter to Muqauqis, the King of Egypt and Alexandria, through the envoy Hatib bin Abi Balta'ah. The content of the letter was as follows:

"In the name of Allah, the Most Gracious, the Most Merciful"

From Muhammad, the servant of Allah and His Messenger, to Muqauqis, the King of the Copts, peace be upon those who follow the guidance. To proceed, I invite you to the call of Islam. Enter Islam, and you will find safety. Enter Islam, and Allah will reward you twice. However, if you turn away, you will bear the sin of the Copts."

Upon receiving the letter, Muqauqis kissed it as a sign of respect. Although he refused to embrace Islam, he still honored the Messenger's envoy and sent gifts back, including clothing, a white mule, and two slave girls, one of whom would later become the mother of Ibrahim, the son of the Messenger of Allah (Al-Mubarakfury, 2008; Katsir, 2010).

3. Letter to the Persian Emperor. The Messenger of Allah (saw) sent a letter to the Persian Emperor, known as Khosrow. This letter was delivered through the envoy Abdullah bin Hudhafa, and it included a message of dawah that began with Bismillah, calling him to embrace Islam for guaranteed safety. The letter also reminded Khosrow of his responsibilities if he rejected the call, which meant he would bear the sin of the Magians (Thabari, 1885).

Khosrow, upon receiving this letter, arrogantly tore it up in front of the Messenger's envoy and belittled the sender, saying that the letter came from a mere enslaved person (Thabari, 1885). The Messenger of Allah (saw), upon hearing this, prayed for the fall of Khosrow's kingdom (Al-Mubarakfury, 2008). Khosrow then sent a letter to Badzan, the governor of Yemen, instructing him to capture the Messenger's envoy. After receiving Khosrow's letter, Badzan sent two Persians to bring the envoy.

They issued threats to the Prophet Muhammad (saw), but he firmly responded that if Kisra rejected the call to Islam, then his kingdom would come to an end. Over time, news of significant events involving Kisra reached the Prophet Muhammad (saw), including the murder of Kisra by his son, Shiruya, who overthrew and killed his father on the 10th of Jumada al-Awwal in the year 7 Hijri (Tabari, 1885). After receiving this information, the Prophet Muhammad (saw) informed the two Persian envoys, who relayed the news to Badzan, who ultimately decided to embrace Islam after the events proved consistent with the Prophet's (saw) prophecy.

4. Letter to Heraclius. Before Heraclius received a letter from the Prophet Muhammad (saw), an important event occurred between Abu Sufyan bin Harb and Heraclius. During his journey to Syria, Abu Sufyan met with Heraclius's army, which had just defeated Persia and regained the Great Cross. Heraclius, feeling anxious, then dreamt of the victory of the circumcised people, which piqued his interest in finding out more about the Prophet Muhammad (saw). The misinformation shared by Heraclius's followers about the circumcised individuals opened the door for further information coming from the Prophet's envoy, Dihyah al-Khalif. After receiving the Prophet's (saw) letter inviting Heraclius to embrace Islam, he felt moved. He confirmed the truth of Muhammad's prophethood through a Hebrew linguist who affirmed that Muhammad was the awaited prophet. Heraclius then gathered the Roman nobles and presented the Prophet's (saw) letter. However, despite believing in the truth of the invitation, Heraclius feared losing his power and ultimately chose to reject embracing Islam. This decision was made after he realized that the Roman populace would likely not support such a change. Heraclius decided to

refrain from embracing Islam even though he believed in the prophethood of Muhammad, he considered the political power and stability of his rule in Rome. The Roman society that heard it also expressed their disapproval of the call, and Heraclius decided not to take further action. However, his belief in the prophethood of the Messenger of Allah (saw) remained intact.

5. Letter to the Ruler of Yamamah. The Prophet Muhammad (saw) sent a letter to Haudhah bin Ali, the ruler of Yamamah, through Salith bin Amr. The letter contained an invitation to embrace Islam with a promise of safety and power. The content of the letter was as follows:

“In the name of Allah, the Most Gracious, the Most Merciful. From Muhammad the Messenger of Allah to Haudhah bin Ali. Peace be upon whoever follows the guidance. Know that my religion will be embraced by both the rich and the poor. So enter Islam, and you will be safe, and I will hand over what is in your possession right now.” (Al-Mubarakfury, 2008)

After reading the letter, Haudhah replied, stating that he would only convert to Islam if he were given power by the Prophet Muhammad (saw). The Prophet firmly rejected this request, stating that Haudhah had enough of what he already possessed. After the conquest of Makkah, the Prophet received a revelation informing him that Haudhah had died and that a liar would emerge from Yamamah, claiming to be a prophet who would kill Muslims. Haudhah did not embrace Islam until the end of his life. Only interested in power.

6. Letter to the Ruler of Bahrain. The Prophet Muhammad (saw) sent a letter to Mundzir bin Sawa, the ruler of Bahrain, accompanied by the messenger Al-Ala bin Hadhrami. Mundzir replied by stating that some of the people of Bahrain embraced Islam while others rejected it, and he requested further clarification from the Prophet. The Prophet responded by explaining that anyone who follows the prayer, sacrificial rites, and the qibla of the Muslims is considered a Muslim. At the same time, those who reject it must pay jizyah. In the end, Mundzir embraced Islam along with his people. At the same time, the agreement with the Magians in Bahrain established the obligation to pay jizyah, prohibited consuming their sacrifices, and prohibited marrying their women (Thabari, 1885).

7. Letter to the Ruler of Damascus. The Prophet Muhammad (saw) sent a letter to Al-Harits bin Abu Shamr, the ruler of Damascus, through the messenger Syuja bin Wahb. The letter contained an invitation to embrace Islam with a promise that if Al-Harits accepted Islam, his kingdom would remain intact. Al-Harits responded angrily and refused to convert, even asking Heraclius, the Roman Emperor, to attack the Muslims. Heraclius rejected that request and invited Al-Harits to Jerusalem (Hatta, 2016).

8. Letter to the King of Oman. The Prophet Muhammad (saw) sent a letter to the King of Oman, Jaifar, and his brother, 'Abdu bin al-Julanda, through the messenger 'Amr bin Ash. The letter urged both of them to embrace Islam with a warning that if they refused, their kingdom would be lost. After hearing 'Amr's explanation, both decided to embrace Islam and were willing to relinquish their power to support Islam (Hatta, 2016).

The sending of the Prophet's letters to kings and rulers both within and outside the Arabian Peninsula emphasized that Islam is a religion for all of humanity. These letters served not just as an invitation to embrace Islam but also warned that their worldly power would not last if they opposed the truth of Islam. Rulers were given the choice to accept Islam or at least allow their people the freedom to choose their religion (Hatta, 2016).

The diplomatic mission of the Prophet (saw) through these letters elicited various responses from the world's rulers. Some, like King Najashy of Abyssinia, accepted Islam, while others, like Muqauqis, the King of Egypt, and Heraclius, the Roman Emperor, while respecting Islam, refused to embrace it. Some strongly rejected, like Khosrow, the King of Persia, who even tore up the Prophet's letter. Despite the mixed outcomes, this missionary effort successfully introduced Islam as a religion that calls for goodness, truth, and humanity to the world.

The Liberation of the City of Makkah. Two years after the Treaty of Hudaibiyah was signed between the Muslims and the Quraysh, several clauses in the agreement allowed each tribe the freedom to join whichever

side they preferred. The Aslam, Ghifar, Daus, Bani Salim, and Khuza'ah tribes chose to join the Islamic group, while Bani Bakr sided with the Quraysh (Hatta, 2016). However, the treaty was violated when Bani Bakr attacked the Khuza'ah tribe. There had been previous disputes between the two tribes, with Bani Bakr attacking and killing a member of Khuza'ah, which was then retaliated with a larger assault. This feud escalated over time, ultimately leading to a breach of the Treaty of Hudaibiyah when Bani Bakr attacked Khuza'ah with support from the Quraysh (Thabari, 1885).

The attack was carried out by Bani Bakr, led by Naufal bin Mu'awiyah ad-Daili, who struck the Khuza'ah tribe in the al-Watir area while they were at a watering place. In the battle, the Quraysh provided support with weapons, and several individuals also fought alongside Bani Bakr, including Safwan bin Umayyah, Ikrimah bin Abu Jahal, and Suhail bin Amr (Thabari, 1885). This action further strained the relationship between the Muslims and the Quraysh. As the attack reached close to the sacred land, Naufal stirred the emotions of the Bani Bakr warriors by declaring that they could act freely, even to the point of looting in the sacred area. Following his command, Bani Bakr then entered the Ka'bah area and continued the killing of Khuza'ah members. One of the Khuza'ah leaders, Budail bin Warqa, quickly sent a messenger to report the incident to the Prophet Muhammad in Madinah (Al-Mubarakfury, 2008).

Upon arriving in Madinah, the messenger, Amr bin Salim, met with the Prophet Muhammad and recounted the event through an evocative poem. The poem mentioned the Quraysh's breach of promise and aggression against the Khuza'ah tribe. Upon hearing this, the Prophet Muhammad promised to assist Khuza'ah and respond to the Quraysh's violation of their agreement (Hatta, 2016).

The Quraysh began to feel regret after the incident and realized that they had broken the agreed-upon treaty. They then held a meeting to discuss what steps to take. Several options were proposed, including paying a fine or handing over the murderers, but none of them were beneficial for the Quraysh. During the meeting, Abu Sufyan suggested renewing the terms of the agreement. However, after his meeting with the Prophet Muhammad (saw), he returned feeling hopeless, realizing that the Quraysh's position was getting increasingly desperate (Hatta, 2016).

The plan for the conquest of Makkah by the Prophet Muhammad (saw) was then prepared with great secrecy. The companions were informed to get ready but were not given further explanations regarding their objective. Before departing, Hassan bin Thabit recited poetry to boost the morale of the Muslim troops (Thabari, 1885).

However, a betrayal occurred when Hatib bin Abi Balta'a, a companion of the Prophet Muhammad, sent a secret letter to the Quraysh containing information about the plan to conquer Makkah. This act was driven by Hatib's emotional ties with some of the Quraysh people in Makkah. When this action was brought to the attention of the Prophet, he immediately sent Ali bin Abi Talib and Zubair bin Awwam to chase after and find the letter. After the letter was found, the Prophet questioned Hatib about his reasons for the betrayal. Although Umar bin Khattab suggested that Hatib should be punished, the Prophet forgave him because Hatib was among the People of Badr whose sins had been forgiven by God.

The plan to conquer Makkah continued, with the Muslims ready to surprise the Quraysh. Before setting off, the Prophet prayed that the Quraysh's spies would not detect their movements.

The Wisdom of the Treaty of Hudaibiyah. The Treaty of Hudaibiyah is an important event in Islamic history that marks a turning point in the development of the Muslim community. In the year 6 H, the Prophet Muhammad (saw), along with about 1,400 of his followers, intended to perform Umrah in Makkah, but the Quraysh forces blocked them. The high tension between both sides nearly sparked a war. However, with extraordinary wisdom, the Prophet (saw) chose the path of peace, prioritizing diplomacy to avoid bloodshed. Negotiation efforts were made through several envoys, although the Quraysh side still refused to grant permission for the Muslims to enter Makkah. Tensions escalated when false news spread about the death of Uthman ibn Affan, the Prophet's envoy sent for negotiations.

Faced with this uncertainty, the Prophet (saw) gathered his companions under a tree, which then became known as the Bai'atur Ridwan. In this event, he urged his companions to pledge allegiance, demonstrating strong solidarity in defending Allah's religion, even if it meant going to war. Bai'atur Ridwan became a significant moment that raised the Quraysh's awareness of the seriousness of the Muslim community. Eventually, the Quraysh agreed to continue the negotiations.

The Prophet's (saw) instruction to Ali to write down the terms of the agreement was intended to ensure that both sides clearly understood the treaty's contents. It was important so that if any violations or betrayals occurred, there would be a clear basis for demanding accountability or canceling the agreement (Wahyudianto, 2022).

The Treaty of Hudaibiyah, although initially seen as burdensome by some of the companions because they could not perform Umrah and some of the terms seemed to favor the Quraysh, was referred to by the Messenger of Allah, peace be upon him as "fathan mubiina" or a clear victory, due to his long-term vision. A ten-year truce that halted hostilities between the Muslims and the Quraysh provided the Muslims with the opportunity to spread their message. In a short time, many who had previously opposed Islam became interested and eventually embraced Islam after witnessing the wisdom of the Muslim community. Two years after the treaty, the Muslims successfully conquered Makkah without significant resistance. The Messenger of Allah, peace be upon him, who had been opposed by the people of Makkah, forgave them. Safety and comfort in life were guaranteed as long as one did not engage in disgraceful acts. There was no resentment in the Messenger of Allah; peace be upon him, who set a great example in forgiving his enemies.

The Treaty of Hudaibiyah showcased the remarkable obedience of the companions to the Messenger of Allah; peace be upon him. Even though they initially had reservations about the terms of the treaty, they complied with his decision. This obedience led to extraordinary victories, including the conquest of Makkah, the destruction of idols, and the adhan being called in the Masjid al-Haram. This success proved that obedience to a wise leader can lead a community to victory and glory (Saddang, 2022).

The political policy of the Prophet Muhammad (saw) in the Treaty of Hudaibiyah also demonstrates exceptional leadership qualities. He was not just a spiritual leader but also a savvy statesman, capable of making strategic decisions for the welfare of his community. His willingness to compromise, even on sensitive issues like the mention of prophethood status in the agreement, shows remarkable political maturity and negotiation skills. The Prophet (saw) understood that long-term interests and peace were far more important than preserving ego and seeking short-term victories. His attitude of yielding was not a sign of weakness but rather a smart strategy to achieve a greater goal (Haif, 2014).

Overall, the Treaty of Hudaibiyah is a concrete example of the expertise of the Prophet Muhammad (saw) as a leader and statesman. He teaches us about the importance of flexibility, compromise, and prioritizing the common good in resolving conflicts and achieving peace. This agreement also reflects the recognition of the Quraysh tribe towards Muslims, who had previously been looked down upon. The signing of the peace treaty marked a significant shift in the relationship between the two sides.

Additionally, the Treaty of Hudaibiyah is rich with relevant Islamic educational values throughout the ages. One important moment to highlight is the Bai'at Ridwan, where the companions showed extraordinary loyalty and commitment to the Prophet Muhammad (saw) and the struggle for Islam. The Bai'at Ridwan took place when false news about the death of Uthman ibn Affan circulated. In that critical situation, the companions remained steadfast and united to defend the Prophet Muhammad (saw), ready to sacrifice for the sake of Islam. Values such as loyalty, unity, courage, and sacrifice contained in the Bai'at Ridwan remain relevant in today's society and governance (Saddang, 2022).

CONCLUSION

The Treaty of Hudaibiyyah was a significant event in Islamic history that took place in the sixth year of Hijrah. It occurred after the Prophet Muhammad (saw) had a dream that he entered Makkah and performed tawaf there. So, the Muslims set out for Makkah primarily to carry out the pilgrimage of Umrah. Their arrival was noticed by the Quraysh, who immediately prevented the Muslims from entering Makkah. They sent emissaries to negotiate with the Prophet Muhammad (saw) to have the Muslims turn back. The results of this negotiation became known as the Treaty of Hudaibiyyah. It is called the Treaty of Hudaibiyyah because the negotiations took place in the area of Hudaibiyyah, which is near Makkah. The Treaty of Hudaibiyyah resulted in four main points: first, a ceasefire between the Muslims and the Quraysh for ten years; second, the freedom for each tribe to choose which side they wanted to follow; third, the Muslims had to return any Muslim that joined them without the permission of their guardian, while the Quraysh did not have to return those who had apostatized back to the Muslims; and fourth, the Prophet Muhammad (saw) and the Muslims had to return to Madinah that year and could only enter Makkah the following year.

The agreement had a significant impact on the spread of Islamic teachings. The ceasefire that was agreed upon allowed Muslims to spread their faith more freely. Seizing this great opportunity, the Prophet Muhammad (saw) quickly sent letters to the kings in the Arab region and surrounding areas. The goal was to invite these kings and their communities to embrace Islam. Even if the teachings were rejected, there was no loss for the Prophet, as the letters made the kings and their people aware of a true religion called Islam. The agreement also led some figures from the Quraysh tribe to convert to Islam, such as 'Amr bin Ash, later Khalid bin Walid, and Uthman bin Talhah. The pinnacle of the Muslims' victory from this agreement occurred during the liberation of the city of Mecca. It happened due to a betrayal of the agreement by the Quraysh, who attacked and killed Khuza'ah, who was allied with the Muslims.

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