

## THE ROLE OF THE TREATY OF HUDAYBIAH IN INTERNATIONAL RELATIONS

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### Abstract

International Relations (IR) is an essential phenomenon in inter-country affairs nowadays, but it has achieved its own place as a study based on the interrelation among the communities and countries from the various periods of civilization and social contacts. Apart from this, it is known to all of us that the Great Prophet Muhammad (peace be upon him) is the last and final messenger from Allah the Most Exalted towards all the humankind, and his lifestyle is the best model for all the ages and eras. There is no span of human life from personal to international, where there is no customs, model and unique indications from his speeches, acts, approval as well as his character, similarly in the span of international relations too. It began with the Treaty of Hdaybiah, in the sixth year after Hijrat, what played a vital role in Islamic Theo-political affairs. On the other hand, Islam threw an ideal process of international affairs and presented it in a very efficient way through this Treaty. Keeping these before us, we would like to evaluate the playing role of the Treaty of Hdaybiah in international relations as they would be come to the light.

**Keywords:** Bay'atur Ridwan, International Relations, Islam, Prophetic Diplomacy, Treaty of Hdaybiah.

### INTRODUCTION

It is well recognized that, the treaty of Hudybiah is a very important historical fact for both religious and political aspects. After establishing the Islamic State of Medina with its own unique constitution (Agreement of Medina) especially rules and regulations given by the supreme authority of legislature Allah, the Almighty, Medina became an ideal state for all the ages. And from the first day of Prophet Muhammad (pbuh) in Medina, he strived to solve every internal problem faced by the countrymen according to the instructions of Islam. Thus, the days were passing with fulfillment of peace and calm in their everyday life. Slowly but continuously people were attracted to Islam seeing its inner beauty to keep themselves in heavenly peace. And by this way, the tree of peace (Islam) started to spread its shading towards mankind. Successively it was going to touch the boundary of international sphere gradually. The treaty of Hudybiah can be considered as the preface of international relations and the pinpoint of intruding Islam into international sphere of diplomacy. Hence this paper will analytically discuss the treaty of Hudybiah and its playing role in international relations as it would be clear to all.

### TERMINOLOGICAL ACKNOWLEDGMENT

For the purpose of clarity, the terminological use of the Treaty of Hudybiah and International Relations will be initially discussed as in the following:

## 1. Treaty of Hudybiah:

It is a treaty, which has taken place in Hudybiah (a place nearby Mecca) in March 627/628 A.D. among the Muslims and Quraysh tribe of Mecca for ten years.

**According to Iqbal Kabir Mohon:** “The Pact of Hudybiah is one of the important events in Islamic history. In the year 628 A. D., Hajrat Muhammad (pbuh) travelled from Medina to Mecca with his followers for performing Omrah. They have no arms. But the Quraysh intended to hinder them. Hearing this, the Messenger of Allah (pbuh) and his followers went to a place named Hudybiah. For keeping away of any confliction, they contracted a pact with the infidel of Mecca. This is called the pact of Hudybiah.”<sup>ii</sup>

## 2. International Relations:

**According to Chris Brown:** “For some, international relations means the diplomatic-strategic relations of states, ... .. Others see international relations as being about cross-border transactions of all kinds, political, economic and social, and IR is as likely to study trade negotiations or the operation of non-state institutions such as Amnesty International as it is conventional peace talks or the workings of the United Nations (UN).”<sup>iii</sup>

## CIRCUMSTANCE OF THE TREATY

Once the Prophet (pbuh) saw at night that he and his companions are entering into the Masjid al-Haram at Mecca safely,<sup>iv</sup> and after he had awakened from the bed, he informed it to the companions and decided to go to Mecca for performing Omrah, and the companions started to be ready to go with him.

It was 1<sup>st</sup> Dhul Qa’dah (11<sup>th</sup> month of Hijri year) from sixth year after Hijrah, giving all the responsibilities of the state to Abdullah bin Ummu Maktum, the Prophet (pbuh) began his journey to the way of Mecca with his 1400/1500 companions having no arms except the sheathed swords.<sup>v</sup>

Reaching Dhul Hulayfa, he and his companions made the animals signed with sacrificial animal and dressed themselves in Ihram. This was made to clearly manifest their intention to perform religious worship rather than fight. The Prophet then sent a man from the tribe of Khujhaya to know of intention of Quraysh.<sup>vi</sup> But when they reached at U’sfan, he met Bishr ibn Sufyan, and Bishr informed him saying: “O the Prophet of Allah, the Quraysh have been together very nearly to us, and they are coming with a huge number of camels to fight against you. And they have got together at Dhu Tuwa and have taken an oath to make not you entered into Mecca, and they advanced to Kuraul Ghamim under the leading of Khalid bin Walid.”<sup>vii</sup> In as much as the Prophet (pbuh) had no intention to stand against them, he ordained to change the direction and gave Kuraul Ghamim (the main road to Mecca) up, and appeared at Hudybiah through Saniah al-Murrah. After having stood in Hudaybiah, Budayl Ibn Waraqa came to Muslims with a group of people from the tribe of Khujayah for arbitration among

Quraysh and Muslims. And the Prophet (pbuh) stated him clearly that Muslims came not to fight but they have just come to perform Omrah.

### **Envoys among Quraysh and Muslims**

The Quraysh sent to Muslims some people as envoy in several times, namely:

- a. Mikraz ibn Hafs, and the Prophet (pbuh) said Mikraz the same which he said Budayl Ibn Waraqa, and made it clear that Muslims did not come here to fight nor to conflict, and they intended nothing except performing Omrah. Then he returned and reported to Quraysh as he had known of.
- b. And then a man from Bani Kinanah named Hulais ibn A'lkamah willingly, the Prophet (pbuh) ordered to show him the sacrificial animals for he was from one of the tribes that esteem those animals. And seeing those animals he went back to Quraysh and tried to make them convinced but they refused it as before.
- c. Then sent U'rwah bin Masud as-Sakafi to Muslims, coming to Muslims he started to talk as he wished, but the Prophet (pbuh) said him as he said before those who came before, but there was a little wrathful situation caused by his indecent deeds among U'rwah, Abu Bakr and Mughirah bin Su'bah. At last he also went back and informed Quraysh about the intention of the Prophet (pbuh).

### **Messenger of the Prophet in Mecca**

The Prophet (pbuh) sent Khirash ibn Umayyah to Quraysh in Mecca, but Quraysh of Mecca did not listen to him but tried to kill him, on this circumstance some of the tribal people made him escaped and free. And then the Prophet (pbuh) decided to sent U'mar (Ra.) to Mecca, but U'mar asked him apologize for having him a problem with Quraysh, then finally Rasul (pbuh) selected U'thman (Ra.) as the representative to explain the Muslims' intention. U'thman (Ra.) then went to Mecca and met Aban ibn Say'id where he took shelter at his home. U'thman (Ra.) informed Abu Sufyan and other Quraysh leaders about the Prophet's (pbuh) message, then they offered him to perform Omrah, but U'thman refused that, saying: "I would not perform my Omrah until the Messenger of Allah (pbuh) had performed his Omra." And then Quraysh of Mecca detained U'thman (Ra.) at Mecca.

### **Bay'atur Ridwan**

The Muslims thought that U'thman (Ra.) might have been killed by the Quraysh at Mecca since he failed to return as planned. So they took a Bay'at (solemn oath) under a tree uttering "No one from us (Muslims) would flee away of the war against Quraysh" and everyone participated to this Bay'at spontaneously except Jadd ibn Qays (a hypocrite one from Banu Salamah), and the first man to participate in this oath was Abu Sinan al-Asadi, the Prophet (pbuh) kept his one palm from himself and another from U'thman (Ra.). And that was the moment Allah-the Most Exalted- said in:

“Verily those who plight their fealty to thee do no less than plight their fealty to Allah: The Hand of Allah is over their hands: then anyone who violates his oath, does so to the harm of his own soul, and anyone who fulfils what he has covenanted with Allah, Allah will soon grant him a great Reward.”<sup>viii</sup>

And He also said:

“Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquility to them; and He rewarded them with a speedy Victory;”<sup>ix</sup>

On hearing about this Bay’at, the Quraysh of Mecca decided to send one of them to the Muslims for arbitration.

### **CONDITIONAL POINTS OF THE TREATY**

It was Suhayl ibn A’mr, who came to the Muslims at Hdaybiah to discuss a treaty between the Quraysh and the Muslims. Noticing him from afar the Prophet (pbuh) uttered: “This man is sent from Quraysh when they are determined for a treaty”. Suhayl went to the Prophet (pbuh) and after a lengthy discussion between them, both parties agreed on certain rules and conditions:

The Messenger of Allah (pbuh) will have to return to Medina instead of having entranced Mecca that year. The Muslim shall perform their pilgrimage on upcoming year and they would stay in peace at Mecca for three days with no arms except sheathed swords,

1. There will be a truce between both parties for ten years, whereby during this period all the people may enjoy safety and harmony.
2. Whoever wish to enter into a covenant with the Prophet will be allowed to do so, and whoever wish to enter into a covenant with the Quraysh will be allowed to do so. Whoever enter into anyone of the parties, will be considered as a part of that party. Likewise, any sort of exaggeration on them will be considered as exaggeration against that party.
3. Whoever come to Muhammad (pbuh) from Mecca fleeing away without having permission from his/her guardians, will be sent back to the Quraysh, but whoever come to the Quraysh from the Muslims will not be sent back to the Muslims.

Primarily the points were set up, and then the Prophet (pbuh) called A’li ibn Abu Taleb (Ra.) to write these points down, and A’li (Ra.) started it writing with “*Bismillahir Rahmanir Rahim*” (in the name of Allah, the Most Gracious and the Most Merciful), Suhayl denied that and said: “We don’t know what is Rahman, so you say him to write ‘*Bi ismika allahumma*’ (by Your name, O Allah)” The Prophet (pbuh) bade Ali to do that. And Ali (Ra.) again started writing with “This is the paper of treaty which Muhammad the Messenger of Allah agreed with” but Suhayl said: “We don’t agree with it, if we know that you are (Muhammad) the messenger of Allah, then we will not be against you”, the Prophet (pbuh) said Ali to erase it, Ali (Ra.) replied: “I am not capable of erase it”, the

Prophet (pbuh) erased that himself (having indicated by Ali).<sup>x</sup> And then everything went through it easily. And the treaty was successful.<sup>xi</sup>

## TARGET OF INTERNATIONAL RELATIONS

If we go through the definitions of Chris Brown and Kirsten Ainley once again, we notice an idea of target and purpose of international relations, as there is mentioned: “For some, international relations means the diplomatic-strategic relations of states, and the characteristic focus of IR is on issues of war and peace, conflict and cooperation. Others see international relations as being about cross-border transactions of all kinds, political, economic and social, and IR is as likely to study trade negotiations or the operation of non-state institutions such as Amnesty International as it is conventional peace talks or the workings of the United Nations (UN).”<sup>xii</sup>

It is submitted that the essence of international relations are:

1. International Relations relates the interactions and the diplomacy of a state to other states.
2. It controls the nature of activities related to war and confliction between two countries or more than that.
3. It also studies the development of social, political and economic affairs of the countries.
4. And the expectation from international relations is interrelation of states and countries for well understanding, solving problems, cooperation in various ways of diplomacy and having peace around the inner and outer sides of the country amongst them mutually.
5. It also denotes to the relations among those people of other countries who are the essential parts of those countries including governmental, nongovernmental and intergovernmental organizations and institutions that is why all the parties may have a peaceful situation in their way of life.

## FRUITION AND EVALUATION OF THE TREATY:

The treaty of Hudaibiyah had brought a great opportunity for Muslims to be introduced to international sphere as well as recognized through the World, and it plays a vital role in international relations, namely:

**Recognition of Islam:** The treaty marked the recognition of Islam by the Quraysh, who initially denied the Islamic state and Muslims. It can be noted that, after coming to Medina the Prophet (pbuh) established an Islamic State, and all the citizen of Medina (Aws and Khazraj) were under his administrative strategy (the agreement of Medina). And the Jews of Medina also recognized him for internal convenience and socio-political aspects. But the Quraysh were always stood against him as well as Muslims till the treaty was done. They were the people from outside of the state of Medina. So, by the way, the treaty was considered as the first step to proceed on to the International Relations indeed.

**Manifest Victory:** Although most of the people thought<sup>xiii</sup> that “Victory of Mecca” is the Manifest Victory, but according to the most eminent companions of the Prophet (pbuh): The treaty of Hudaibiyah is the Manifest Victory<sup>xiv</sup> because it is introductory process of Victory of Mecca and others. It would be understood when we notice a record broken number of people accepted Islam within two years only after this was done including the monarchs like the king of Oman, Jaifar Ibn al-Julanda and his brother<sup>xv</sup>. Safiur Rahman Mubarakpuri mentioned: “And the number of the Muslims was not more than three thousand before the treaty, but at the time of victory of Mecca, the number of the Muslim Army was ten thousand within two years after this truce.”<sup>xvi</sup>

**Agreement of Peace and Calm:** The most important purpose of international relations is to have peace, cooperation and calm among the people, as Chris Brown said: “and the characteristic focus of IR is on issues of war and peace, conflict and cooperation.”<sup>xvii</sup> The Prophet (pbuh) contracted a treaty for having peace and fare free political position. Although there were some points in the treaty which were against the Muslim, such as: the third point of the treaty, which mentioned: whoever come to Muhammad (pbuh) from Mecca fleeing away without having permission from his/her guardians, will be sent back to the Quraysh, but whoever come to the Quraysh from the Muslims will not be sent back to the Muslims. Nevertheless, the Prophet (pbuh) agreed with those for nothing but peace.

**A Long Truce:** With the treaty, the Prophet (pbuh) omitted all the war between the people of Medina and the Quraysh including those people who were in their unity like Banu Bakr for long ten years proving that the Muslim believe not in war generally, but they want to have peace everywhere in the World. And it also proves that any tribe, cast and country can be with Muslims if they want to have treaty yet having their own social, political and religious views.

**To International Circumference:** Farsightedly the Treaty of Hudaibiyah played a vital role for reaching Islam at international sphere. In many instances, the Prophet (pbuh) sent messages to the international state leaders and monarchs calling them to Islam,<sup>xviii</sup> as for example:

1. To the Byzantine Emperor
2. To the King of Ethiopia
3. To the Governor of Bahrain
4. To Muqawqis of Egypt
5. To the Emperor of Persia
6. To Hauja, Governor of Yamamah
7. To the King of Oman
8. To the Governor of Damascus

Some of them accepted Islam, and some of them refused it. Although some of them refused his calling but they had known of Islam and Muslims. It is obviously a diffusive way to define the international relations and successful step in diplomatic world.

**To Strengthen Power of Muslims:** There was a close relation between the Quraysh and some Jews in Medina, who want to destroy Medina from first day of the Prophet (pbuh) in Medina. When the treaty was contracted, they had very disappointed fear of losing their power. On the other hand, the people who looked for the Muslims' assistance offered themselves as political cooperators.

**Development of Socio-Economic conditions:** Succeeding the treaty, the Muslims were given a golden opportunity to develop their socio-economic condition. This is since they had a chance to spread their business among all the tribes and states fearlessly. Which made them able to solve their internal problems and make weakness up after all. And it is verily another important task for developing international relations.

**Religious Position of Muslim:** The religious position of the Muslim was started to be developed after this treaty rapidly. As they had no intimidation from their enemies, they could pay their complete attention to spread Islam, for which a large number of people accumulated beneath the shade of Islam within two years only. Imam Zuhri (R) uttered: "No victory in Islam is more significant than this treaty ... .. And within these two years after the treaty, a large number of people accepted Islam who were the same in number of those who accepted Islam before it or more than that."<sup>xi</sup> Abul A'la Maudoodi said: "The signing of a no-war pact for ten years provided full peace to the Muslims, and spreading to every nook and corner of Arabia they preached Islam with such spirit and speed that within two years after Hudaibiah the number of the people who embraced Islam far exceeded those who had embraced it during the past 19 year or so."<sup>x</sup> He also added: "It was all due to this treaty that two years later when in consequence of the Quraish's violating the treaty the Holy Prophet invaded Makkah, he was accompanied by an army 10,000 strong, whereas on the occasion of Hudaibiah only 1,400 men had joined him in the march."<sup>xi</sup> On the other hand, this treaty was a golden opportunity for Muslims to remove all the misconceptions against Islam, Maudoodi said: "This diminished the hatred in the Arabs hearts that had been caused by the propaganda made by the Quraish against Islam."<sup>xii</sup>

## CONCLUSION

The Treaty of Hudaibiah is the most significant event took place in the Prophet's (pbuh) life. It has a vital role in Islamic political movement, and marked the turning point on the recognition of Islam on the practice of international diplomacy. It is also through this treaty that international relations and policy in Islam is introduced to the World with a unique process. Apparently, the treaty had brought a lot of effective result for Muslims such as: recognition of Islam and Islamic state throughout the World, having a peaceful life with a truce, strength of man power, development of position of Muslims in the sectors of religion, economy and political affairs. Moreover, it opened the way to 'Manifest Victory' as Allah the Almighty said: "Verily, We have given you a Manifest Victory"<sup>xiii</sup>.

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