

The Implication of Peace Treaties in Disseminating Da'wah Islamiyah (the Islamic call) among Non-Muslims: A Special Reference to Hudaibiya Treaty

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Abstract: This paper discusses the truth of the existence of an impact of the treaties of peace to preach Islam among non-Muslims on the basis of the consequences of Khudaibiya in attracting large numbers of non-Muslims and their entry into the religion of Islam voluntarily and without the fear of the sword, and if there is an effective impact of the treaties of peace on communities containing ethnicities and different religions by accepting to convert into Islam voluntarily as a result the spread of peace and security in the community, through the model applied for peaceful coexistence between Muslims and others such as the Treaty of Khudaibiya between Muslims and infidels, which aimed to demonstrate the principle of peaceful coexistence and acceptance of reconciliation with the other as a branch of Islam, through the general and universal message of Islam, with the description of the call to God and stages, and confirm the principle of freedom of religion and to prevent religious persecution. This study targeted also to determine the real motives for accepting Khudaibiya by discussing the importance of achieving security and safety to lay the principles of peaceful coexistence in Islam, then showing and clarifying the objectives of Islam call for peace, and the ethics of peace among the Muslims, with an indication of a number of consequences of Khudaibiya by addressing the events of Khudaibiya as contained in the biography of the Prophet and Islamic history, and determine the results of treaties of peace and peaceful coexistence between Muslims and others through Khudaibiya and its impact on the Islamic faith. The researchers ended their research by the drawn lessons and rules learned from Khudaibiya, which are summarized by the permissibility for Imam to request reconciliation with enemies if that bring interests and benefits for the Muslims, and that don't end by the request of the peace, and that large numbers of the idolaters converted to Islam due to the impact of Khudaibiya, this number exceeded the original number of Muslims before the treaty, this study has concluded to the existence of an effective impact of the reconciliation and peaceful coexistence between Muslims and others to accept and spread the Islamic call among non-Muslims

Key words: The Implication, Peace Treaties, Disseminating Da'wah Islamiyah, Non-Muslims, Hudaibiya Treaty.

INTRODUCTION

All the Muslim scholars agreed that the origin of the call to God is compassion, wisdom, speech, and good treatment of the verse, "*Invite (all) to the Way of thy Lord with wisdom and beautiful preaching.*" In general, The call to Islam has never been by violence or forcing anyone to convert to Islam, neither by the prophet nor the Muslims. "*Let there be no compulsion in religion: Truth stands out clear from Error.*" no one can prove the allegations that Islam was spread by the sword, but the historically inescapable fact is that many of the countries, nations and peoples entered Islam by choice and voluntarily without war or fighting. The researchers are trying through this paper is to prove that the presence of security and safety in the community that accompanied with the peaceful coexistence between Muslims and others will help on establishing a better understanding among people and assure the correct understanding of Islam, from there, the people will convert to Islam willingly and voluntarily as a result of the state of peace in society. Since how is it possible to get conviction of the non-Muslim during the state of war and fighting?

In this paper, the researchers deals with the impact of the peace treaties in the dissemination of the Islamic call among non-Muslims, through the applied study of Khudaibiya treaty, peace treaties and peaceful coexistence, or truce and left the fighting between Muslims and others, where the researchers consider this agreement as the best evidence or a witness to the impact of peaceful coexistence in the dissemination of the Islamic call among non-Muslims in Islam, where the numbers of non-Muslims who converted to Islam was very large with respect to those who convert during the time of wars.

- The researchers aim to achieve some objectives as follows:
 - Proof of the principle of peaceful coexistence and the acceptance of peace with the other as a way of Islamic reconciliation.
 - The real motives of accepting Hudaibiya agreement
 - The consequences of Hudaibiya agreement

1. Proof Of The Principle Of Peaceful Coexistence And The Acceptance Of Peace With The Other As A Way Of Islamic Reconciliation.

Researchers address a number of points to prove this principle, such as:

1.1. The Generality And Universality Of Islaml

Muslims believe that the message of Prophet Muhammad "Salla Allahu Alaihee Wa Sallam" peace be upon him (PBUH) is the final of divine messages, for both of the mankind and the jinn, as Ibn Kathir explained the verse, {O people, I am the Messenger of Allah to you all} (Al-A'raaf: 158) that Almighty Allah says to His Prophet and Messenger Mohammad "Salla Allahu Alaihee Wa Sallam" be upon him {Say} O Mohammad: {O people} where confirms Ibn Kathir, this letter to the white and black, Arab and other races, {I am the Messenger of Allah to you all} means all of you. This an honor and greatness that Mohammad is the last Prophet, and that he is envoy to all the people, as Allaah says: {Allah is witness between me and you; This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches.} [Al-An'aam: 19] He says: {but those of the Sects that reject it, - the Fire will be their promised meeting-place.} [Hood: 17] and the Almighty said: {And say to the People of the Book and to those who are unlearned: "Do ye (also) submit yourselves?" If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message} [Al-Imran: 20]. There are many verses about this. Also it's seen that the hadith in the proof of this is more than can be listed, which is well known in the religion of Islam that the Prophet Mohammad prayers of God be upon him is the Messenger of God to all people, as in the hadith narrated by Ibn Abbas from the Messenger of Allah (PBUH) said: "I had five that no other prophet have before me - and I don't say it as a pride. I've been sent to all people: red and black, and conquer by fear, and spoils became a right for me, but it has never been to anybody before me, and all lands became a mosque for me, and given intercession but I postpone it for my nation, it is to those who do not associate anything with Allaah "He also said (PBUH)," I have given tonight five that no one have before me, I sent to all people in general, while whoever was before me has been sent to his people (Ibn Kathir: 1999 A.D.). Raouf Shalaby agreed; he sees the universality of the religion, and the religion which called for by the Prophet Muhammad (PBUH) since the first word in Islam "Read" is the religion of God to all mankind and jinn. God says {Say: " No reward for this do I ask of you: This is no less than a message for the nations." (Al-An'aam: 90), and saying, {Say: O people, I am the Messenger of Allah to you all} (Al-A'raaf: 158) (Raouf Shalaby: 2001). Anwar Al-Jundi also affirms the generality of Islam legislation and validity of all time and place; as its seen as a flexible and fixed frame. (Al-Jundi: 1977). The researchers conclude the idea of this message of the religion of Islam and the emphasis on its universality, and aim to emphasize the need to believe in the universality of Islam and not as a religion or as a local religion that does not exceed the limits of the place which is emitted from it.

1.2 The Characteristics Of Calling To Islam And Its Ranks:

The researchers realize that there are characteristics and correct ways for the Islamic call; which is far from violence. Ismail Hamed (1996) states, the call to God should be with wisdom and good preaching and it's the prevailed concept in the Islamic call (Dawa) since it carried out by the Prophet (PBUH), where the early Muslims has applied this principle in Islam call in inviting infidels to the faith. Others think (Abdullah Shehata: 1986) that the call should be to the way of Allah and not to the person who is calling or to his tribe. The preacher is performing his duty to God, since he is not doing a favor that is related to him on the preaching nor on the people who convert because of him, and his reward is then from God. So the researchers agree that the preacher must be sober when he is trying to communicate with the people. Some define the wise call to Islam has to consider the conditions of the targeted audience and their circumstances and the amount of preaching that the preacher shall do every time as he calls people to Islam. Also, the amount of duties he teaches to them shall be gradual to prepare them mentally. The way he address them (Abdullah Shehata: 1986) should possess the meaning of good exhortations in the Islamic call according to Shehata that the good exhortations in the Islamic call are those that enter the hearts gently and deepening in feelings, not by rebuke and reprimand, and he should be careful not to expose mistakes that may occur out of ignorance or good faith, since the kindness in advice often guide the stray hearts. He should convey the controversy in the best manner without prejudice to the violator, rebuking him or modify it to make him feel comfortable with the preacher. It is not his goal to be prevailed in the controversy, but persuasion and knowing the truth (Abdullah Shehata: 1986). The researchers concluded that the Islamic call succeed through the first centuries up to this day because its being addressed to

the heart in a soft way and appealing to the mind in the clearest and easiest degrees of persuasion. They do agree with the view that the approach of the call is to give and take and convincing with substantiated correspondance to reality, true to the verse, "Call unto the way of your Lord with wisdom and advice" and the wisdom here, as seen by Harbi is to put the thing in its place and that is the way of wisdom and good counsel (military: 1986).

As for the ranks of the call, researchers are consistent with the decision of others, in that it's at three ranks. The first, to invite other nations and other people by the Islamic nation to Islam; secondly, Muslims call each other to goodness, calling for what is right and forbid what is evil, the invite is based on beliefs, worship, transactions, virtues and more; thirdly, Muslims call each other to goodness enjoin right and forbid what is evil, a partial call related to the provisions of Sharia (Ismail Hamid: 1996). Harbi disagrees; he believes that dividing the call into stages should be based on the decision of the Ibn al-Qayyim. Initially, it starts by the prophecy; secondly, warning his people that a warner came to them before (the Arabs as a whole); thirdly, the emphasis in knowing about Islam and the call of the jinn and mankind to the end of time (the war: 1986).

1.3 Freedom Of Religion And To Prevent Religious Persecution:

The researchers see that Islam is forgiving and tolerate with others in the field of beliefs, which does not force anyone to belief in Islam, nor persecute anyone from non-Muslims based on their faith or religion. However, Ismail Hamed (1996) sees religious persecution as a deviation from the teachings of Islam, God Almighty says, {Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah love those who are just.} (Al-Mumtahana: 8), this verse places the rules in the treatment with other religious people, ordered to treat them very well, socialize with them and uphold justice with them, as long as they are not hostile or fighting with Muslims. He says the Prophet (PBUH) (Whoever hurts a non-Muslim, I will be his deducted at the Day of Resurrection), and said, (those who injustice someone that we have treaties with, deficiency a right for anyone of them, overworked anyone of them, or taking something from them other than willingly, I will deducted at the Day of Resurrection). These Hadiths have prevented the injustice or persecution of non-Muslims. Others state that the open-mindedness of Islam and it's principles of a peaceful coexistence for all people in the world, no matter how different their religions, sectarian, ideological, cultural or ethnic is desirable. Islam is the only global system which contains the legislation that enables the world to live in peace and harmony, even in a single inch of land. Jews, Christians, Muslims and even atheists, if they succumbed to the directives of Islam while they still believe in their beliefs, can coexist. This is something that does not exist in any other system on earth (Almtni: 1996). The researchers emphasize on the tolerance of Islam with non-Muslims to what was stated in the Holy Book (Al-Quran) and the Sunnah, such as the verse, {There is no compulsion in religion: Truth stands out clear from error} (Al-Baqarah: 256). Saadi said, in his commentary (2000), that Allah tells us there is no compulsion in religion since it does not need to coercion to practice it. Coercion can only be on matters that are disliked for souls, while this religion is a straight path and true, its secrets have been proven to those who have smart minds. It's very clear, and the righteous have been distinguished in it; whoever thinks about it, will understand it and follow it. On the other hand, whoever has bad intentions of corruption, will and malignant self can find the right path but selects the wrong path, and they see the good but chooses to go with the ugly. God doesn't need to be compelled to this religion, due to the absence of the benefits from him. The impeller doesn't have a true belief, and this is something that is also consistent with what the Almtni (1996) mentioned. The Almtni stated, the lack of coercion is the framework of a peaceful third invitation that is mentioned in the verse: {There is no compulsion in religion: Truth stands out clear from error}. He said that exile here means forbidding forcing anyone to convert, as asserted by some that the relationship of the Islamic nation to other non-Islamic nations is peace but not war. The researchers also confirms that it was settled by all the Muslims that the call to God is a call for peace, but without violence, as Allah says {Therefore do thou give admonition, for thou art one to admonish. Thou art not one to manage (men's) affairs.}{Gash: 21-22}, and says, {Say, The truth is from your Lord": Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent} (Kahf: 29) (Almtni: 1996). Researchers tend to agree with those who decided that, according to this verse, the Prophet (PBUH), as well as preachers after him, that they have to say the right only without coercion. They leave the people to choose their religion, but with a stern warning to those who deny and disbelieve (Almtni: 1996). The researchers decided that it is not strange for this religion to have freedom of belief which is guaranteed to all people, God did not send the Prophet Muhammad (PBUH), but as a witness, a missionary, a warner, calling to God with his permission, and a light at the end of the tunnel (Almtni: 1996). Abu Zahra (1992) stated that the proper call of Islam was prosperous and was bringing people into Islam in crowds. He said, people believe in God as a wish but not fear without temptation or lure. The researchers found that there were three ways to make that happened. The first, by mixing and the coalition; the second, is to signifying what can be done by ordering to do what is good and forbidding what is wrong with the form of hearts and good counsel; lastly, by removing the illusions that control the people with regard to idols.

In the same context, Almt'ani concluded that the method of the call to Islam, as stated in the Qur'an, is based on the reporting and clarification in a two peaceful frames. Also, the response in the verse {Invite (all) to the Way of thy Lord with wisdom and beautiful preaching} (Sura Al-nahl \ 125), arguing that the mission of the Prophet (PBUH) and that the task of preachers that follow him, stop at this point and does not exceed to the oppression, coercion and the imposition of opinion by force (Almtni: 1996). For all of these reasons, the researchers are sure that Islam was spread among the people, nations and tribes by calling for peaceful non-terrorist for anyone to engage in it. Some people raise the suspicion that the spread of Islam by force, wars and violence; Harbi replied, that Islam is not spread by the sword, but spread through advocacy, with evidence of persuasion and good counsel. He also stated that it relieves the pain in the hearts of those who was suffering in Mecca (Harbi: 1986). Researchers also agree that the frequency of the verses and Hadiths that indicate this, is the best evidence to support the impact the freedom of belief in Islam and the absence of religious persecution of non-Muslims in Islamic societies possesses; such as the verse {The Messenger's duty is only to preach the clear (Message)} (An-noor: 54), and saying, {If then they run away, We have not sent thee as a guard over them. Thy duty is but to convey (the Message).} (Shura: 48), and saying {Thy duty is to make (the Message) reach them: it is our part to call them to account.} (Thunder: 40), and saying {Let there be no compulsion in religion: Truth stands out clear from Error } (The Cow: 256), and saying {It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will} (stories: 56) and, finally, He says, { It is not required of thee (O Messenger), to set them on the right path, but Allah sets on the right path whom He pleaseth. } (Al-Baqarah: 272). Almtni (1996) believes that Islam has laid down the principle of human freedom in the matter of doctrine, which corner the pillars of religion. Furthermore, he states, the doctrine is placed in the heart, and there's no one who has control over hearts other than the creator of the heavens, the earth and everything in them and between them Jami (1992); underlining that people who call to God have to be understanding what they claim to and believers { Say thou: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me } (Yusuf: 108). Also believed, these two qualities of the followers of Muhammad (PBUH) which are doing the duty of calling, and to gain insight before they begin in the call to Islam. Almtni (1993) also noted that there is conclusive evidence in the Sunnah when it comes to the peaceful relationship between Muslims and others; he whom decides that the call to faith through peaceful means in the Qur'an manage in co-opt people to what is right among Islam.

2. The real motives for Hudaibiya agreement:

2.1 Islam is keen on achieving safety and security by laying the principles of peaceful coexistence.

Almt'ani believes (1996) that Islam has established a set of global principles of a peaceful coexistence between Muslims and others represented by the peaceful advocacy to God. Furthermore, it disputes people in the best manner, and he sees the relation between Muslims and other nations is a peaceful relation and not war, finally the freedom of belief in Islam. Researchers agree with Almtni; thus, this is fully in line with the decision of the others (Al-Nahy: 1994) that are concerned with public safety and providing stability. It is a matter in which was unanimously agreed on by the ancient and modern laws; however, others (Ahmed Omar Hashem: d. c) previeve that peace is the path charted by God for believers, and he guided and clarified it to them; which is the way of truth, the guidance and wisdom { Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight. } (Al-Maaida, 16). Mohiuddin Abdul-Halim (d. c) believes that the Islamic call requires followers to respect the covenants and compliance with covenants of the verse {O ye who believe! fulfil (all) obligations. } (Al-Maaida, 1), and said, {Those who faithfully observe their trusts and their covenants; } (Al-Muminoon: 7), and says { and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning). } (Al-Israa: 34). Omar Hashim entrusts that Muslims must fulfill covenants to the polytheists as long as they did not pounce them something; as in verse { (But the treaties are) not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for Allah loveth the righteous. } (Al-Tawbah: 4). The researchers found that the main models of practical application of the peaceful relation between Muslims and others is the treaty or treaties held by the prophet (PBUH) with the Jews in Medina. The treaties were held after the migration of neighboring tribes of Al-Madinah, the headquarters of the emerging Islamic Dawa (Almtni: 1996). Almtni decided that there are a number of leads that are calling for peaceful coexistence in the Qur'an, Sunnah, and the practical application of the Prophet (PBUH) him and the Caliphs. This was proved based according to, but not limited to, evidence calls for pardon and general forgiveness for non-Muslims such as the verse, {Quite a number of the People of the Book wish they could Turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things.} (Al-Baqarah: 109); evidence which states that the basic principle is peace and signal the beginning of the war in exceptional emergency circumstances; and the evidence urges Muslims to philanthropy to non-Muslims in specific circumstances such as saying Almighty, {If one amongst the Pagans ask thee for asylum, grant it to him, so that

he may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge. } (Al-Tawba: 6), and the verse {Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.} (Al-Mumtahinah: 8). Many researchers believe that Allah has ordered Muslims to be peaceful and clarify to them that if their enemies tended to the peace and they want peace. Muslims must respond to what they asked of them, and if this reconciliation and peace beneficial to them and to delegate it to God (Ahmad Omar Hashim. d. T). They must follow the command of Allah to His Messenger (PBUH) to respond to the call for peace, {But if the enemy incline towards peace, do thou (also) incline towards peace,} (Al-Anfal, 61) and his order to trust in Allah without worrying to follow the peace {, and trust in Allah} (Al-Anfal, 61). The researchers emphasize that the accuracy of Islam and confirmed the call to peace and security, says, { If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure.} " (Al-Tawba: 6). Islam has taken into account peace and security for non-Muslims from the covenanters and the people of the Book. The prophet (PBUH) said: (Whoever killed a will not smell the Paradise, Paradise's fragrance can be smelled from the distance of forty years.) (Narrated by Ahmad, Bukhari and Al-Nesa'ay) (Ahmed Omar Hashem. d. T). It is consistent with researchers that what was said by Mohiuddin Abdul-Halim (d. T), the decision that, "Islam has established the relationship between individuals, groups and countries on the principles of peace, security, brotherhood and love, and destroys the spirit of patronizing race, blood, territory or people." He also said, "Non-Muslims find in Islam's call what will allow them to achieve their purposes and meet the needs and aspirations to lead a decent life dominated by love and equality among humans."

While Almtni concluded that it is not a fight to force non-Muslims to convert to Islam; furthermore, he stresses that he challenges those who are asking to see proof by a verse from the Koran or the Prophet Muhammad is true of Sanad and text. Both state to declare war and bloodshed in order to force people to enter in Islam by force, and adds that it has not been proven, not only in the era of prophecy and the era of caliphate, that Muslims were fighting people who did not choose their own fight. This is what asserts that there are controls for fighting in Islam; including that it was not to force people to convert to Islam, nor is it punishment for infidel or the involvement of an idolater.

Researchers agree that the Islamic call is based on tolerance, compassion and peace, there is no compulsion in religion, and the principle of freedom of the religion of Islam has set rules and rights in the treatment of non-Muslims. This ensures their freedom in their religion and spacious degree of freedom in the conduct of their own rules and laws among them, and the holding of their rites and ceremonies independently, according to the verse, {To every People have We appointed rites and ceremonies which they must follow: let them not then dispute with thee on the matter, but do thou invite (them) to thy Lord: for thou art assuredly on the Right Way.}{If they do wrangle with thee, say, "Allah knows best what it is ye are doing.} (Al-Haj: 67-68) (Mohiuddin Abdul-Halim: d. c). The researchers want to prove that the Hudaibiya agreement between the pagans of Mecca and Muslims is a shining proof of peace in the relationship between Muslims and people of other religions (Almtni: 1996).

2.2 Objectives Of The Call For Peace:

Researchers tend to believe that Islam, in all its commandments, is the greatest religion of peace and security. Hence, the duty of Muslims in all the earth, individuals, groups, nations, peoples, governments and organizations to preserve the peace (Omar Hashem. D. T). They agree, the aim of this commitment is to live in the whole world in peace, love and cooperation among nations, groups and individuals; therefore, Islam is keen to meet the covenants and agreements rules between Muslims and others. This can be achieved even if they are in a state of hostility or war; furthermore, even if the veto of the covenant is in the interests of Muslims. The fulfillment of promises in the forefront is also one of factors upon which international relations between Muslims and non-Muslims (finisher: 1994 m) is crucial.

Ahmed Omar Hashim (d. C) believed that the objectives of the call for peace reflected in the desire to achieve security and stability, as the Prophet said (PBUH): (Become a Muslim, you will be in peace). Also, that Islam sacrificed for the sake of peace within certain conditions, it seems that it's unfair and unjust, but Allah made good in it for the Muslims who wanted peace and have made sacrifices to achieve. Therefore, fully consistent with the researcher findings that what the Messenger of Allah (PBUH) in Hudaibiya, where the terms of the Quraish were unfair, it was opposed by some of the companions. Opposition was led by Omar Ben Al-Khattab, may Allah be pleased with him, but the Prophet (PBUH) was keen on peace, he accepted it. Mohammed bin Abdullah made peace with Suhail bin Amro. They agree to not have war for ten years, in order for avoid each other and keep the peace. The researchers observed that a Muslim is not fully well advised as Muslim unless their people were safe from his tongue and his hand. They also realized that Islam's goal was to preserve the peace; it was as if people have gone through in the mosques or in the markets that lay hold on the arrows so it will not harm anyone. This was narrated by Abu Musa al-Ash'ari may Allah be pleased with him said: The Messenger of Allah (PBUH): (whoever pass in any of our markets and our mosques, while he is

having an arrow, let him refrain his arrow or caught on the blades by his palm to avoid to harm any of the Muslims) (Bukhari and Muslim) (Omar Hashim: d. C).

2.3 Ethics of peace to Muslims:

Ahmed Omar Hashem stated that there are a number of ethics which are characterized by Muslims when they hold peace agreements such as:

- Respect and compliance covenants, and both teams shall non-harassment each other.
- Tolerance and shake hands "Forgive them and say peace."
- Cooperation (help one another in righteousness and piety. Do not help one another in sin and aggression.)
- The Promotion of Virtue and Prevention of Vice and the exercising Islamic rites {(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs }
- Security in society.

The researchers tend to the essence of what other concludes that peace is the basis of human relations. They agree that since Islam is taken from the word of peace, it encompass the security and tranquility in accordance and in implementation (Ahmed Omar Hashem: d. C).

3. The consequences of Hudaibiya:

3.1 Events of Hudaibiya:

The owner of (Rawed Anef) regarding Hudaibiyah was at the end of the sixth year, and mentioned that the allegiance of Radwan and reconciliation between the Messenger of Allah (PBUH) and Suhail bin Amr. Suhail bin Amr stayed with the Messenger of Allah (PBUH) in AL-Madinah in the holy month of Ramadan and Chawl, came out in Tho-Al-Qiadah for Omrah, did not want war, he alerted of the Prophet (PBUH) to the people and those around him from the people of the Arabs countryside to go out with him, since he feared Quraysh, who offer him a war or to prevent him to visit Mecca. Therefore, he was slowed by a lot of Arabs, then the Messenger of Allah (PBUH) went to Mecca including immigrants (Mohajereen), supporters (Ansar) and the Arabs who followed him moved with him sacrificial to Umrah to keep the people safe, instead of having a war, he only went out to visit this house and showing its glory. According to this researcher's view that Ibraam of the Prophet in Umrah is the best proof that (PBUH) wanted the truce and peace with the infidels. Bashimil stated that when the Prophet (PBUH) settled primarily in Hudaibiyah, and he had ruled out the idea of war, since he left the Al-Madinah, he sent a message to the Quraish to inform them officially that he did not come for war, but was peaceful. The goal of his coming was only to perform Umrah and then leave after that to Al-Madinah. He asked his special envoy, Khrash bin Umaiah, to give them this message and to try to convince them not to cause the raising of an unnecessary devastating war, and to allow him and his companions to spend the rituals in Mecca and then return to Al-Madina (Bashimil, 1983). Suhayli also confirmed in the biography that the exit of the Messenger of Allah (PBUH) in Hudaibiyah was with a view to visit the House of God, and that he transferred with him seventieth camel for sacrificing and seven hundred men. Each camel was meant for ten people. Jabir Ibn Abdullah stated that we were fourteen hundred, the people of Hudaibiyah, as the Suhayli also state that it was said, O Messenger of Allah these Quraysh, "They have heard that you are coming, they went out wearing their suit of armor and have worn skins of tigers and they have been encamped in Thi-Tewa, pledge to God you will not enter it at all." He also stated, "Khalid Ibn al-Walid is preparing his glorious army in Kera AL-Gamem, he said the Messenger of Allah (PBUH): 'O Woe Quraish, War has devoured them, what's wrong if they leave me alone with other Arabs, if they hit me, then they will get what they want, but if Allah supports me they will convert in large scale to Islam.'" "If Quraish asked me for peace treaty to reconcile with relatives then I will give it to them." This is the essence of what the researchers wants to prove in this work, that the Messenger of Allah (PBUH), was seeking a plan to bring peace and peaceful coexistence between Muslims and non-Muslims for the paramount interest that can be achieved to Islamic Call. As Suhayli narrated from Ibn Ishaq, said AL-Zohry, "Quraish then sent Suhail bin Amro, brother of Bani Amir bin Loay, to the Messenger of Allah (PBUH) and said to him bring Mohammad and make peace with him, state in the peace treaty that he has to return back this year, I swear Arabs will not say that Mohammad entered Mecca by force, so Suhail Ibn Amro went to the Prophet (PBUH), when the Messenger of Allah (PBUH) saw him coming, he said, they wanted the peace when they sent this guy." When Suhail bin Amro reached to the Messenger of Allah (PBUH) he spoke for a long time, there was then peace. After the Messenger of Allah (PBUH) called Ali bin Abi Talib, may Allah be upon him and said: "By the name of God the Merciful", said Suhail, "I do not know this, but type in your name O." so the Messenger of Allah (PBUH) said, write "in your name O." so he wrote it, and then said, "Write this as valid by Muhammad the Messenger of Allah and Suhail bin Amro, said Sohail: If I testify that you are the Messenger of God, then why am I fighting with you, but type your name and the name of your father," he said the Messenger of Allah (PBUH) " type this is in favor of it Mohammed bin Abdullah and Suhail bin Amro, agreed to put the war for ten years, to have safety to people and avoid each other, that whoever came to

Mohammad from Quraish without the permission of his guardian, then he will send him back, and whoever came to Quraysh of people who is with Muhammad will not send them back,” There is no war and no fights, whoever wants to follow Mohammad (PBUH) and his religion, then he can, and whoever wants to follow Quraish, then he can as well.(Suhayli: 2000 m). Furthermore, Bashimil sees that the Prophet (PBUH) did not reach making peace only after passing hard phases and overcome the serious complex problems, either of his companions that opposing this peace, or of his people from Quraish who have mobilized all their and their allies forces for war to fight with Muslims, which both parties don’t want. Therefore, the Prophet (PBUH) thwarted by his courage and patience together the reckless plans conspired by evil Qurayshis and make them tend to peace rather than war, so they try themselves for such a historical reconciliation (Bashimil, 1983). The researchers seen that, according to the events of Hudaibiyah, the Messenger of Allah (PBUH) was sending mediators, one after the other, to the Quraish to invite them to peace and assure them of his unwillingness to go to war. He offered them the establishment of peace in which Muslims and Quraish could be safe with each other (Bashimil, 1983). While Some tend to see the actions of the Prophet the commander (PBUH) in the Hudaibiyah is in itself a comprehensive constitution that can be referred to quote from as an example of wisdom, patience, foresight and self-control, in addition to the control of the nerves to the provocations of the foolish and the challenge of fools in the field of justice and the fulfillment of the covenant and the respect for the fair opposition (Bashimil, 1983). What the researchers wants to alert to in this regard is that the Muslims are to always to bring peace, but it must also be prepared by the force to maintain peace and the protection of it. These factors are a must because peace that is not bolstered by the strength or protected by a powerful nation that terrorize the warlords and vampires is a weak unreal peace, and is closer to be considered as surrender. On the other hand, peace that is protected by the force, is based on truth, justice and equality; this strong peace is advocated by Islam. Although Islam is keen on the force that protects the peace, it is in great interest of peace itself and to achieve each statement in it. How great are the words of The Prophet (PBUH) said in the day of Hudaibiyah, “I swear If Quraish contacts me with regard to any plan that reconcile between relatives and maximize the sanctities, then I will give them what they want (Ahmad Omar Hashim: d. c).” Researchers agree that the Prophet avoided armed confrontation with his people as he could, in the interest of sparing the blood, and there is nothing more loathed than shedding it without justification. Especially in those circumstances that he did not come to fight in a war, but came only to visit the Sacred House (Bashimil, 1983).

3.2 The Results Of The Peace Treaties, Peaceful Coexistence Between Muslims And Others Through Hudaibiya Agreement And Its Impact On The Islamic Call.

The researchers concluded that there are positive results that have risen to the call Islam, because of the Treaty of Hudaibiya between Muslims and others. On the other hand, some decided of it as proof to the ratified of the Prophet (PBUH) and his foresight. Hudaibiya achieved what the Prophet (PBUH) was hoping for, and made the Muslims work on spreading the Islamic call freely. This resulted in doubling the number of Muslims, the virtues of Islam, and the noble attitude of the Muslims propagates to the hearts of a large number of tribal elders and the heads of infidels in the Quraish. This made them change their perception of the new religion and lower their enmity to his followers (Bashimil, 1983). Researchers agree with the view that the success of the Prophet (PBUH) in the Treaty of Hudaibiya with the Quraish benefited the Islamic call at all levels such as political, spiritual, moral, and military. This couldn’t be achieved by having any battle waged by the Prophet (PBUH) and his companions by the sword, spear and arrows (Bashimil, 1983). Researchers believe that it is one of the greatest gains, from their point of view, of the immortal historical Hudaibiya Treaty, that a large number of victories have been achieved in two years of the Islamic Call that couldn’t be achieved during the first nineteen years as recorded by Modern Scholars in the books of the Sunnah. Thus, they fully agree with the view of the others (Bashimil, 1983), and the evidence that the researchers have built their conclusion on. Others concluded that the number of Muslims by Hudaibiya Treaty did not exceed two thousand Muslim in the largest estimate; however, while the number in the eighth year before the conquest of Mecca was a little more than ten thousand, as Bashimil reported the view of Ibn Ishaq al-Zuhri. The Hudaibiyah agreement was the most glorious victory for Islam and Muslims. The people were at continuous war; however, this peace treaty made it safe for the people to mingle and become social with each other. It gave them a chance to discuss conflicts and to talk about Islam and its purposes. Those who embraced Islam and its concepts with their hearts and minds, converted to Islam. The number of conversions to Islam in those two years were more than any other in the history of Islam. (Bashimil, 1983).

3.3 The Lessons Learned From The Hudaibiya Agreement.

Researchers drew a number of important lessons of the treaty of peaceful coexistence that took place between Muslims and others in Hudaibiya; they include the following:

The Islamic call has to achieve safety in the community through the adoption of the principle of peaceful coexistence; which in turn helps others to listen to the teachings of Islam and accepted voluntarily and without coercion. Also, urging the community to accept peace with non-Muslims where Ibn al-Qayyim (1994) sees that

when it comes to peace treaties in Islam, Muslims must accept and be committed to the agreement established with non-Muslims. The only exception is with those who are in conflict with God's orders. (Ibn al-Qayyim: 1994). Hudaibiya is one of the most critical events in Islamic history. Abo Baker and Omar Ibn Al-Khatib supported the agreement, and that is in consistence with what the God Prophet (PBUH) wanted Islam to be. This indicates that Abo Baker and Omar, may God bless them, are the best companions and they know God Almighty and His Messenger (PBUH) the most. Some researchers agree with those who agreed with the possibility of incivility of the Messenger (PBUH) of the infidels and his ignorance. Despite that, the Prophet (PBUH) and his companions ignored his misbehaving for the sake of public interests (the son of values: 1994).

Researchers concluded provisions from this agreement; such as the permissibility of reconciliation with idolaters, despite the presence of unfairness on the Muslims side. If this agreement will gain greater benefits for Muslims in the foreseen future, or protect them from anything that might harm them or the Islam itself (Ibn al-Qayyim: 1994). Another provision that can be concluded is that it's possible to reconcile with infidels on sending back anyone that wants to convert to Islam. On the other hand, not sending back Muslims who went to them. However, this is not applicable to women, since women shouldn't be sent back to the infidels (the son of values: 1994). One consideration was that if the covenanters pledged Imam, and then betrayed the agreement causing war, their money was then seized. The Imam then made a choice whether or not to protect them (Ibn al-Qayyim: 1994 m). Some decided that the Hudaibiyah was an introduction to a great conquest by God. They believed that God blessed his Messenger and his soldiers with the ability to convert the people to Islam. So this truce was a gate for the victory of Islam (Ibn al-Qayyim: 1994 m). One researcher agreed, stating (Ibn al-Qayyim: 1994) that this truce was one of the greatest conquests, making the community secure. Muslim mingled with infidels, and started to introduce them to Islam. They recited the Quran for them, and even argued with them about Islam openly and safely. The people who once hid their Islamic beliefs, started to emerge from hiding. The number of people who converted kept rising; therefore, God called it "a manifest victory." Ibn Qutaiba: We give you a manifest victory. Mujahid said, "It was Allah well to give you the victory.

On the other hand, the researchers lean towards the decision of Ibn al-Qayyim (1994); the treaty between Muslims and the idolaters was blocked until Allah (PBUH) made it happen. One of the factors which made this agreement possible for the Messenger of Allah (PBUH) and his companion is repelling them from going to Mecca to the Sacred House. The apparent picture of the agreement was that Muslims were oppressed; however, in reality it was a great victory and conquest. Bearing the agreement terms, Muslims still reaped the essence of victory. These terms were the biggest obstacle made by the Infidels. However, even with almost impossible terms to meet, Muslims did not break the agreement. Despite these facts, they demonstrated ability, pride and dominance and the Infidels were conquered. The Infidels reasoning for war ended. While researchers believe the Almighty was the cause for the increase of faith and submission, as well as docility to what they loved and hated. There was a revived contentment for God and the ratification of his promise. They believed that while waiting for what they have been promised, they witness the favor of God and his grace of tranquility. All of which was revealed in their hearts. Therefore, when they were in need, God descended on them his tranquility. All of this was to reassure their hearts, strengthened by tranquility, and to empower their beliefs (Ibn al-Qayyim: 1994). He made a provision, in which he blessed his Prophet (PBUH) and the believers as a reason of forgiveness to His Messenger (PBUH), to complete his favor on his Prophet (PBUH), to guide him the straight path, to reward him with victory, satisfaction, and give what they asked him for. This provision was of the reasons which the Prophet and his companions gained victory (Ibn al-Qayyim: 1994). One of the key provisions highlighted by Ibn al-Qayyim in Hudaibiyah (1994) stated that asking infidels for help in some situations is allowed in Islam; under the condition that the infidel has to be trustworthy. Bashimil (1983) observed in Hudaibiya lessons, sermons and examples that of patience, restraint, fulfillment of the covenant and acceptance of constructive criticism. Also observed, bearing fair opposition, and handling harm to achieve noble goals. Raouf Shalaby (2001) stated that one of the most important consequences of the Hudaibiya was to convert the opponents to followers; such as what happened to Suhail bin Amr after his conversion to Islam. At the Farewell Pilgrimage, people were bringing camels to the Prophet (PBUH) for slaughtering; he called the barber to shave his head. Sohail was picking up from the hair of the Prophet and putting it on his eyes. The researchers learned the permissibility of reconciliation with the idolaters, without losing money, and/or that peace is permissible if the Muslims are weak.

Conclusion:

This work proved that there is a significant and effective impact of treaties and agreements of peace and peaceful coexistence between Muslims and those of other religions. It highlighted the entry of large numbers of non-Muslims who converted to Islam of their own free will. Tranquility was achievable as a result of peace treaties and the achievement of the principles of a peaceful coexistence. All of which provided security and safety in the community.

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