

The Political Impacts Of The Treaty Of Al-Hudaybiya

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Abstract

The Treaty of Hudaibiyah, concluded in 628 CE, was a pivotal moment in early Islamic history. This research paper examines the background and effects of this treaty between the nascent Muslim community in Medina and the ruling Quraysh tribe of Mecca. The paper argues that despite initial appearances of compromise, the treaty proved to be a strategic victory for the Muslims. Key terms of the treaty included a ten-year ceasefire, provisions for Muslim pilgrimage to Mecca, and the establishment of a framework for alliances. The treaty's consequences included a crucial period of peace that allowed for the growth of Islam, both politically and religiously. Furthermore, the treaty inadvertently facilitated the eventual Conquest of Mecca. This research analyzes the circumstances leading to the Treaty of Hudaibiyah, its key provisions, and its short- and long-term impacts on the development of Islam in the Arabian Peninsula.

Keywords: Hudaibiyah, Quraysh, Muslims, Conquest of Mecca.

Introduction

To eliminate the powers that stood in the way of the expansion and development of the state of Medina, the Prophet (Peace Be upon Him) adopted the ¹strategy that first they should not be given any opportunity to unite among themselves and then they should deal separately. Historically, there were three notable rival powers to the inner Arab state: the pagan Meccans, the Jews, and the Arab tribes. In particular, the tribes of the region who inhabited the northeast, southeast, and southwest of Medina and whose sympathies were divided between the Jews of Khaybar and the polytheists of Mecca, or both, were equal. On the occasion of the Battle of Ahzab, these three powers attacked Medina together. Although these forces had failed on that occasion and had dealt a severe blow to their prestige, and all these elements had dispersed from one another in a state of great heartbreak and despondency, the possibility of their reunification on the account of al kufr millet e Wahida (all non-Muslims are united against Islam) could not be ignored (1). The problem, therefore, was how to prevent the coming together of these forces and which of the three should be fought first.

During the period between the Battle of Ahzab and the Treaty of Hudaibiyah, the tribes of Arabia to whom the Messenger of Allah (peace be upon him) was constantly confronted and

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dealt with, which can be gauged from the campaigns. Although these operations were not 100% successful in the sense that the enemy would have been overwhelmed anyway, because on some occasions it happened that the enemy escaped without a fight or the Islamic Legion could not achieve its goal on various occasions, it has been found that these activities have proved that the tribes are upset and demoralized. Therefore, no immediate threat to the state of Medina was expected from them. Also, they could have postponed the decisive battle.

The second great power was the Jews. Although they had several settlements, the main power was concentrated in Khyber. A large number of the Jews who came out of Medina, the Banu Qainqa and the Banu Nazeer, were also settled here. The most active among them was the Jewish Banu Nazeer, who constantly stirred up feelings against the state of Medina by exerting his capitalist influence not only among the Jews of Khyber but also among the neighboring Arab tribes. Khyber was the largest Jewish stronghold, a very active base, and the center of war plots against the state of Medina. During this time, the Prophet (Peace Be upon Him) was very busy on other fronts, but he was not neglected by the Jews, so to break their power, he first sent a seriah under the leadership of Hazrat Abdullah bin Atiq in Ramadan 6 Hijri and brought Khyber Abu Rafa Salam bin Abi Al-Haqiq to his final destination (2). His murder was an extraordinary loss for the Jews of Khyber, but the king went to Saba and then made his emir, En-Zarim, who also became active against the state of Medina and began to make plans to attack Medina by conspiring with the Arab tribes, especially the Ghutfan, etc (3). When the Prophet (Peace Be Upon Him) was informed of this, he sent a detachment of men under the command of Abdullah bin Ruha to Khyber in Shawwal 6 Hijri to understand the captive and guide him. After the meeting, the captive agreed to come to the Prophet (Peace Be upon Him) and walked with Abdullah, but on the way, he unsuccessfully tried to snatch the sword of a Muslim warrior (Abdullah bin Anis). The attempt to seize the sword was directed at the murder of Nest. So the captive Ben Zarim and his companions were killed by the Muslims (4). It was natural that it would take some time to deal with the unity that had been imposed on the Jews by the murder of the emir and his companions and to plan an attack on Medina afresh. The Prophet (peace be upon him) took full advantage of this brief respite. A few days later, the month of Dhu Qa'dah, which was forbidden to the Arabs, was about to begin. The delay of two months between al-Ghwazi al-Hijjah and al-Zuqayda became the cause of the war, and at the same time, free from all apprehension on the part of the Arabs and the Jews of Khaybar, the Messenger of Allah (peace be upon him) went to the Haram of Mecca, where the great event of peace and reconciliation took place.

Reconciliation Formula

The incident of the reconciliation of Hudaibiyah is simply that, in compliance with a gesture (dream) in Shawwal 6 Hijri, the Prophet (Peace Be Upon Him) decided to go to Mecca for a pilgrimage to the Ka'bah(6). And he also made it public that whoever wants to go along should join the caravan pilgrimage. As a result, about fourteen hundred people accompanied you on this journey(7). To convince the Quraysh of Mecca that the intention of the Muslims is not to fight but only to perform pilgrimage and umrah(8). By your command, all of them took the sacrificial animals from Dhu al-Hilifa (Medina), did not take any weapon except the sword in Niyam, and proceeded to Mecca in the month of Dhu al-Qa'dah(9). Despite all the conciliatory measures or not, the Quraysh strongly resented your arrival in Mecca, and they gathered and decided that neither the Prophet (Peace Be upon Him) nor any other Muslim should be allowed to enter the Holy Land. They were prepared to die for it. Not only that, but they sent the regular army led by Khalid ibn al-Walid to Karaimim(10). These things were reported to the Prophet (Peace Be Upon Him) at the place of 'Ausafan(11). So he left the normal road to Mecca, took

the road to al-Marar, and passed through a difficult road to Hadeebiyah(12). It was at this place that a written agreement was finally concluded between you and the Quraysh of Mecca after several exchanges of diplomacy and negotiations (13). This is called the Treaty of al Hudaybiyah.

At first glance, these events do not seem to be very important, but in fact, this peace had such profound religious, political, military, and cultural effects that it gave it a lasting place in future history. To review this, we need to look specifically at some details and some other aspects of this event.

Historical Perspective

The first thing to be noted is the intention of the Prophet (Peace Be upon Him) to perform Umrah and his announcement. The best way for the Messenger of Allah (peace be upon him) to set out on an expedition was to determine the destination of the expedition, and obviously, in this method, there are many commandments. Thus, on this occasion, your public preaching and destination setting are also meaningful. Historical accounts suggest that the proclamation had conflicting and significant effects on Muslim and non-Muslim elements. The case between the Prophet (peace be upon him) and the Muslims was that Mecca was their Qiblah(14). And since Qibla, you had exhausted all limits of religious and heartfelt attachment to the Baitullah, and he was now the center of all their efforts and struggles, the center of their movements and actions, the center of their desires, and the goal of Qibla. Therefore, on the one hand, the dream pilgrimage ignited the passion of the Messenger of Allah (peace be upon him) and signaled him to go to Mecca, and he passed away without any delay. On the other hand, this announcement of the Umrah pilgrimage became a lightning rod for hypocrites and infidels. According to the announcement, these people could also have been part of the caravan, but a large number of them(as if being shaken in the face of death), turned away, considering this journey as going to the face of death.(15

But you thought that the Messenger and those who believed in him would never return to their families, and this seemed good to your hearts. **(16)**

The fact is that these fears of the hypocrites were not without reason. Like the other manifest believers, they were amazed to see that the Prophet (peace be upon him) was taking this step at this time. While there are threats to the state of Madinah and the dwellings of its enemies around Madinah, Then the journey is also to the land of Mecca, not far from which the Quraysh set aside all the sanctities of the Ashur-Haram and did not let the enemy return to their territory(17). In this situation, participation in the journey to Mecca was tantamount to committing suicide in the eyes of the hypocrites. This way of thinking of the hypocrites is also confirmed by many sayings of the Holy Qur'an, the summary of which is that these people were only worshipers of their interests. Therefore, in Surah Al-Fatihah, he said:

The people who stayed behind when you're going to get teams will say, Allow us to go with you.

Therefore, for the same reason, the hypocrites and the disbelievers often felt more comfortable remaining mute spectators and abstaining. The Prophet's (Peace Be upon Him) announcement for Umrah also put the Quraysh to a severe test and, according to a modern al-Abd writer, turned them into a fierce battle of propaganda (19). The difficulty for the Quraysh was that if they prevented the Messenger of Allah from visiting the Baitullah, the whole of Arabia would

see it, and everyone would say that it was a gross injustice. This will make every tribe worried that they will not know when they will be denied entry to the Holy Ka'ba if they fight. Even then, it is reported that the Quraysh have destroyed the honor of the forbidden month of Dhu-Qa'dah, which has been considered sacred for centuries for Hajj and pilgrimage, and if the Prophet (Peace Be Upon Him) is allowed to enter the city of Mecca with such a large caravan, then the Quraysh will cease to exist in the whole country. Thus, the Chinese reaction to the Quraysh and the conflict is seen in later events. Because of this conflict, it took weeks for their teenagers to come to a conclusion and make a final decision (20).

In short, these were different waves of reaction to the announcement of the Prophet (Peace Be upon Him), emerging from different directions. In these circumstances, we can say that the announcement of the Prophet (Peace Be Upon Him)'s departure for Umrah was extraordinary and then going to the enemy's territory provides a great testimony to the political and military intelligence, the editor, the case, the foresight, the carefree, the bloodless, the leadership, the vision, the courage, the sincerity and the vision.

From the study of historical events, it is estimated that the Prophet (Peace Be upon Him) was not suffering from any fear. Your unafraid advance suggests that you were fully aware of the true condition of the Quraysh and that your eyes were keenly watching the course of distant times. So we find Bashir ibn Sufyan al-Kubi(21) at the bathing place during the journey, and he said: "The Messenger of Allah (peace be upon him) has been informed of your arrival." The women came with their children. They are dressed in leopard skins. They have camped in Wami Tuli and have vowed not to allow you to enter. And he has sent the magazine of the horsemen under the command of Khalid ibn al-Walid to Qara'im. (22)

And according to the Book of Al-Kharaj, at that place, some of the people of Bani Ka'b reported: "O Messenger of Allah! We see that the Quraysh have gathered their Umamish, and they are called Khazars. They intend to prevent you from going to Baitullah."(23)

But based on these reports, the Messenger of Allah (peace be upon him) was not hurt for a single moment, nor did his resolve change, but what he said on this occasion shows his speechlessness, immense leadership, courageous action, and full understanding of the psychological state of the opposition. You said:

(24)-

Bad for the Quraish that they block the way! The war has destroyed them. What's wrong with them getting out of the middle and letting me and the whole Arab world deal with it? If the Arabs annihilate me, the Quraysh will mean it, and if Allah gives me the upper hand over the Arabs, then if the Quraysh want, they should enter Islam; otherwise, they have the power to fight, and if they do not like it, then the Quraysh are in some dispute about me. I swear by God the truth with which God has sent me, and I'll fight to the end. Either God will prevail or my neck will be cut off.

The Prophet (Peace Be upon Him) said: "In Makkah, the Messenger of Allah (SallAllahu Alayhi Wa Sallam) and other Muslims, there is a cell of mercy and goodwill. Whether it was because this Lord existed and it was expected of him to turn away from his bad attitude, or, in other words, his Islam could be more useful than the destruction of the people of Mecca, and his Islam could certainly affect the people of Arabia. Also, whether it is because of the sanctity and love of the Ashur-Haram and the Baitullah, and whether there is wisdom in it that the

Quraysh and the Quraysh join hands with the enemy, then it will be easy to deal with other enemies and whether they want to express their faith in their goal, i.e., the Kalimta-ul-Haq. Nevertheless, the Messenger of Allah (peace be upon him) certainly chose the path of peace instead of war to discuss all important and complicated matters, so he said that peace is dearer to you than anything else (25). It was also the age of (whom the whole of Arabia was witness to, not even armed), who had also changed the way to reach Hadiyya to avoid an immediate confrontation with the Quraysh (26). When the she-camel sat down near Hudaibiyah, he expressed the condition that the Meccans would demand of me today for the good of mankind. I'll admit it(27). He was also able to control the sins of the Quraysh (i.e., Urwah ibn Mas'ud)(28). Even when a group of Quraish from Makkah came with instructions to circumambulate the Messenger of Allah and to cleanse their hands of any Sahabah or the Messenger of Allah (peace be upon him), when the opportunity arose, they shot some arrows and threw stones. Even then, you tolerated their mischief and then, as a sign of a last attempt at reconciliation, forgave those arrested and released them(29). Moreover, by sending their envoys, they tried to convince the Quraysh that the intention of the Muslims was purely peaceful and that they had not come here with the intention of war. So Badil bin Faila went from Quraish and said, "You are acting in haste; Muhammad has not come to Qital(bloodshed); he has come to visit" (30). And the letter that the Messenger of Allah sent to the Quraysh through Uthman(31). Even more than that was their understanding, and the point was that your arrival was not for war. Rather, the special pilgrimage is to Bait Allah(32). The same wish was expressed to you and to Khusfan Bashir ibn Sufyan al-Ka'bi(33), Badil bin warqa(34), Makrzz ibn Hafs(35), and Urwah ibn Mas'ud al-Saqfi(36). What could be the purpose of saying the same thing to all the people except that the Messenger of Allah (peace be upon him) was the most desirous of peace and blessings and was repeatedly postponing his pilgrimage.

The Impact of the Peace Treaty on the Political History of the Prophet(Peace Be Upon Him)'s era

After reviewing the main provisions of the Treaty of al-Hudaybiya and some of its effects, we should finally see how the Treaty of al-Hudaybiya affected politics and paved the way for the expansion and development of the State of Medina.

One of the principles and fundamental results of the Treaty of al-Hudaybiya was, as Maulana Maududi wrote in one place(37), the formal recognition of the existence of an Islamic state for the first time. Until then, the status of the Holy Prophet (Peace Be Upon Him) in the eyes of the Arabs was only that of a group of exiles against the Quraysh and the tribes, and they considered you to be outside the community(38). Now the Quraysh themselves have made an agreement with you, accepted your authority over the people of the Islamic Empire, and also opened the door for the Arab tribes to make alliance agreements with whichever of the two political powers they want."(39)

In the treaty of Hadeebiyah, the Quraysh committed a grave political mistake by blocking the way to Baitullah for the Muslims. As a result, the public opinion was tilted in favour of the Muslims and many tribes tilted towards the Muslims and the area around the Quraish could not remain unaffected. All these things later practically facilitated the conquest of Mecca(40). After discussing the peace of Hadeebiyah, we turn again to the third aspect of this period of expansion according to the preamble.

The Treaty of al-Hudaybiya gave the Messenger of Allah the opportunity to implement his policy of not allowing the opposing forces to unite in the first degree and then uniting the

separate political units in the second degree. The Treaty of al-Hudaybiy created a rift between the Meccans and the Jewish allies of the Medinan state, the Quraysh. Now it was certain that in the event of an advance towards the Jews, the Quraysh would neither be able to help them nor would they pose a threat to the capital city of Medina. That is why, after the Treaty of al-Hudaybiya was satisfied by the south, the Prophet (peace be upon him) easily subdued all the opposing powers of northern Arabia and central Arabia.

So, as we know, the peace was barely a month and a half into Hadebea(41). The Prophet (peace be upon him) conquered Khyber, the largest and strongest center(42) of the Jews. It was possible that Khyber would have gotten more respite, but on the one hand, the hypocrites of Medina were busy with their demons. On the other hand, this emboldened the Jews, so they requested help from Bani Ghutfan through an embassy, which was immediately accepted(43). Thus, by the common conspiracy of these three groups (hypocrites, Jews, and Arabs), the plan of attack on Medina was made, but before its shameful completion, the Prophet (Peace Be Upon Him) left for Khyber without any delay(44) by taking fourteen hundred people(45), because it is not forbidden by any code of conduct to take such steps to stop the aggression, and your strategy from the beginning has been to crush the enemy before his hand(46). So the people of Ghutfan went out to help the Jews at the coming of the Messenger of Allah, but they did not dare to go beyond a point(47). First, they had received reports that their own population was in danger(48). And the second Messenger's stay in Rajiyah prevented him from going ahead. Nevertheless, the Prophet's war plan was fruitful. That is, you managed to block the path of the enemy's alliance and their reinforcement, after which it took about two months to complete the Khyber campaign. The fighting lasted from the beginning of Zero to the end of Rabi 'al-Thani, but in the end, victory was achieved by the Muslims(49). With the conquest of Khyber, the promise of victory near(50), the promise of excessive blessings(51) and the blessings of the akhirah(52) were also fulfilled, according to Surah Fath.

The conquest of Khyber gave rise to several other conquests. For example, when the news of the end of the pauper reached the nearby Jewish population of Fandak, the people there came to your service without a fight and made peace by offering half their land(53); however, the Jews of Wadi al-Quri put up a little resistance but soon surrendered and made peace on the same terms as the Khyber people and agreed to pay jizya(54). The Jewish center of Hama, adjacent to it, also broke away from the Jamat al-Thani in the Hijri, and thus all these settlements came under the control of the state of Medina in succession.

The extermination of the Jews brought about a marked change in the political situation in Arabia. One of the enemies of the Islamic State was completely destroyed, which actually supported all the other enemies, not only the Arabs, but especially the Ghutfan and the Quraysh. Rather, he used to provoke them, and their alliance would create a dangerous situation, but now, on the one hand, the war alliance of the Quraish, Mecca, Jews, and other tribes had broken down for the sake of peace, and on the other hand, with the subjugation of Khyber, the tribes of the Arabs were also left helpless. Thus, the Quraysh lost a very important part of Mecca, as a result of which the area that was under the influence of the Jews and the Quraysh was lost. Up until Islam gained access to these tribes' minds, he was under the influence of Islam's political and military superiority.

This statement is supported historically by the fact that when the Quraysh helped the Bani Bakr in the attack on Bani Khazia, the treaty of Hadebiyah was broken(55) for which the Quraysh themselves were very sorry(56). So the Messenger of Allah [peace be upon him] took an army of ten thousand men and marched towards them in the month of Ramadhan(57). Such a large

number of the Islamic army, rather than supporting itself, was supported by other tribes of Arabia, and it is also mentioned in ancient and modern historical sources that this army consisted of one thousand, four hundred, and four hundred men from the tribes of Salim, Mazina, Ghaffar, and Aslam, respectively, and also a considerable number of people from Asad, Tamim, Ashih, and Jahina(58). This means the tribes of Arabia who were generally hostile to the state of Madinah before the Treaty of al-Hudaybiya and especially before the battle of Khaybar. After the Conciliation of Hadeebiyah and the Conquest of Khyber, the publication of the movement of Islam after the Conciliation of Hadeebiyah, as mentioned earlier, grew day by day and many people became followers of Islam, so it is not surprising how ten thousand people participated in the advance of Mecca, while the Islamic army before it was relatively short, nor is it surprising how the long journey from Medina to Mecca with such a large army was done with such silence and secrecy that the Quraysh could not know and the Muhammadan tribes of the Quraysh could not come to their aid. The fact is that almost all the tribes that came in the way of the Messenger of Allah had either become his own or you had persuaded them to remain neutral. Also, you were so secretive in your advance that the enemy was unaware. Then the Jews of Khaybar, their neighboring settlements, and a large number of tribes were overrun. Therefore, the Quraysh were left alone in Mecca, and no power of the Quraysh or the Arabs had the courage to confront the state of Medina. Therefore, Mecca was easily conquered in the year 8 AH of Ramadan(59).

The conquest of a city in whose embrace the enmity of the Prophet (Peace Be Upon Him) and the State of Medina grew, which remained the center of confrontation against Medina for eight years, and whose inhabitants devoted all their physical and mental faculties, their wealth and their material resources to God and the Prophet(Peace Be Upon Him). His victory comes with peace and security that neither the market of killing nor the market of killing is hot. Houses are not burned down or looted. This generosity and tolerance of the Messenger of Allah (peace be upon him) will surely be considered a great increase in the history of the world.

In light of these details, we can say that despite the breach of the covenant by the Quraysh, the Messenger of Allah (peace and blessings of Allah be upon him) kept the meaning of peace and security even on the occasion of the conquest of Mecca, and thus the peace that was declared in the conquest of Hudaibiyah. Its interpretation came in the form of the conquest of Mecca, as the peace of Hudaibiyah changed the balance of power in Arabia so much within the second year that the power of the Quraysh and the polytheists was suppressed and the dominance of Islam was ensured.

After the above discussion, we come to the conclusion that the event of reconciliation proved to be a very important turning point in the Prophet's (Peace Be Upon Him) politics that ruled the state in achieving the tripartite objectives. It helped to silence the Quraysh in the first degree and to finally end their power in the second degree. On the other hand, it provided opportunities to subjugate many important centers of the Jews, and then it led to a large number of Arab tribes becoming subject to the Medina state, and they recognized the political power of the Prophet (Peace Be Upon Him).

With regard to the Arab tribes in the preamble to the discussion under consideration, a few further clarifications are necessary before we proceed.

The Treaty of al-Hudaybiya and the Political Strategy of the Prophet (Peace be upon him)

The Prophet's (Peace Be Upon Him) strategy towards the common tribes of the Arabs (except the Jews and the Quraysh) was primarily to work through reconciliation rather than distorting the tribes. This was because the Messenger of Allah, peace and blessings be upon him, was a man of peace, and the religion he brought was Islam. Its literal meaning and the demand were that the path of peace and security should be taken in all matters. The Messenger of Allah [peace be upon him] was not concerned with useless fighting, nor was it his intention to take advantage of the enemy's weakness and demoralize him. You did not like the domination of his territory and the indiscriminate or unnecessary display of power and glory like the rulers of the world. On the contrary, it was normal for you to show mercy to the enemy in his state of weakness, to convey the goods of guidance, and to take the path of kindness. From the very beginning, the Messenger of Allah (peace be upon him) tried to achieve the goal through reconciliation and negotiation. After coming to Medina, the treaties with Ben-Zumra, Banu Madlaj, etc. are ample proof of this. Even on the occasion of the peace treaty, you treated the people of Makkah with mercy and kindness instead of giving them a taste of their deeds. However, when you were forced into war, all avenues of peace were blocked, and peace and security were targeted at Islam and the Islamic State. It was wrong for the government to act with immunity and remain silent at that time, and against the requirements of the duties of the Prophet (Peace Be Upon Him). Therefore, you were always ready to take advantage of such tribes who either conspired against the Muslims and attacked the capital Medina or made plans for it, many examples of which have been described before the peace of Hadebiyah. Moreover, 'Fiqh-ul-Din is the true essence of Islam. Therefore, you did not force any tribe to convert to Islam but also did not hesitate to bow before the political sovereignty of Islam, and in this regard, you acted with such a degree of discretion that the mere outward confession of faith by the tribes was considered sufficient. Therefore, at this time, there are also such tribes that are defective in their Islam. There are also those who only came to Islam ostensibly and who did not embrace Islam but accepted the Islamic state.

The activities of Arab tribes came to the fore before the Treaty of al-Hudaybiya, and their role also became clear after the Treaty of al-Hudaybiya until the conquest of Mecca. By the time the conquest reached Mecca, it was clear that the power of the Arab tribes had completely broken down. Because the two powers of Mecca, the Jews and the Quraysh, who supported them, were gone, the tribes practiced the doctrine of "wait and see." After the conquest of Mecca, they also saw the wind and submitted to the Islamic state. The influence of Mecca on the Arab tribes was also inevitable. The Muslim conquest of Mecca became a symbol of righteousness for many tribes because, for hundreds of years, the Arab tradition had been that Mecca could be captured by the one who is the angel of God and his beloved. Otherwise, its end cannot be different from that of the companions of feel(60).

Thus, Bukhari has quoted him as saying

(61)

They say Leave him and his people alone, and if he overcomes them, then know that he is a true Prophet(Peace Be Upon Him).

However, the tribes who were not affected by this situation and continued to have a wait-and-resist attitude ultimately could not remain unaffected by the subsequent events. So, after the conquest of Mecca, when Hawazin-Shaqif, Nasr, Jashim and some other pagan tribes brought all such power to Husayn's field(62), they did so. In order to block the path for the last time of the reformist revolution that had entered the phase after the conquest of Mecca, this last effort of theirs also failed(63). The wars of the Messenger of Allah with the Arabs over Ghazwa al-Husayn were almost over. All the great tribes who considered themselves to be the companions

of the Quraish He was vanquished, and with him the fate of Arabia was decided, that it should remain Dar al-Salam, and it was proved that the true religion would prevail over all other religions. That is why Allah's Messenger was sent(64). But this dominance was also necessary for the satisfaction but for (65). That is why Abu Sufyan, when he saw the army of the Messenger of Allah victorious, and it seemed to him that they were only men, said to Abbas:

'Abu al-Fadl, your nephew's kingdom has increased so much. "

"Abbas said," "This is not kingdom." This is a prophecy.

Abu Sufyan said, indeed(66)!

After the fact came to light that there was no force to stop the flow of Islam, we see that the tribes of Arabia moved towards Islam, and in groups(67) and they came to Medina and began to obey, but you were still living in Mecca when the delegation of Hawazin came to your service, and then the delegations of Saqif, Bu Abdul Qais, Milay, Kunda, and other tribes also did not delay the faith and Islam(68). Thus, after Husayn, in fact, the significant anti-Arab forces of the Islamic State died out, and now only a few prehistoric elements remained in different parts of the country, and it did not take more than a year to use them.

Now we come to the third point, and that is, after all the notable resistance in the interior of Arabia had ceased, one of the problems was the territories that had not yet been notified to the State of Nabui. The second problem was that the message of Islam should be spread abroad and that sovereignty should be imposed like that of God; that was the clear purpose of the Ba'th of the Prophet (Peace Be Upon Him).

Before the Messenger of Allah [peace be upon him], the Prophets and Messengers came to this world. Their prophethood was limited to his own people and his own tribe, but this distinction belongs only to Muhammad (peace be upon him). For all mankind, for all the world, your message and prophethood (peace be upon him) are common, and Ba-Mustan is Ba-Nam. It is also mentioned in the Qur'an(69). And there is a clear explanation for this in the hadiths(70).

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