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Peace Theology in the Hudaibiyah Agreement: Actualization of the Values of the Faith from the Perspective of Qashash Al-Qur'an

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Abstract. This study examines the theology of peace embodied in the Treaty of Hudaybiyyah through the perspective of Qashash al-Qur'an (Qur'anic narratives), with a particular focus on the actualization of creedal values (aqidah) relevant to the lives of Muslims. The Treaty of Hudaybiyyah represents one of the most monumental events in Islamic history, not only reflecting the diplomatic strategy of Prophet Muhammad (peace be upon him) but also demonstrating theological principles grounded in faith, patience, obedience, and commitment to peace. From the Qur'anic perspective, this event is portrayed as a victory containing profound wisdom for strengthening faith and shaping the moral character of the Muslim community. This research aims to identify the creedal values embedded in the narrative of the Treaty of Hudaybiyyah based on the interpretations of Qur'anic exegetes, while also analyzing their relevance in constructing a theology of peace amid the dynamics of contemporary Muslim society. This study employs a library research method using a thematic interpretation (mawdhu'i) approach within the framework of Qashash al-Qur'an studies. Primary data were obtained from various Qur'anic commentaries discussing the verses related to the Treaty of Hudaybiyyah, particularly those contained in Surah al-Fath. Secondary data were drawn from Islamic historical literature, scholarly articles, and other relevant academic studies. All data were analyzed using content analysis techniques to uncover the meanings, values, and theological messages embedded in this event. The findings reveal that the Treaty of Hudaybiyyah embodies several creedal values that serve as the foundation of the theology of peace in Islam. These include belief in Allah's wisdom behind every divine decree, patience in facing trials and pressures, obedience to the decisions of the Prophet Muhammad (peace be upon him), commitment to agreements and covenants, and the spirit of consultation (shura) in resolving conflicts. These values possess strong relevance in modern life, particularly in fostering a culture of tolerance, strengthening moderate attitudes, promoting peaceful conflict resolution, and cultivating optimism and trust in the wisdom underlying every circumstance faced by Muslims.
Keywords: Theology of Peace, Treaty of Hudaybiyyah, Aqidah, Qashash al-Qur'an

Abstrak. *Penelitian ini mengkaji teologi perdamaian yang terkandung dalam Perjanjian Hudaibiyah melalui perspektif qashash al-Qur'an dengan menitikberatkan pada aktualisasi nilai-nilai akidah yang relevan bagi kehidupan umat Islam. Perjanjian Hudaibiyah merupakan salah satu peristiwa monumental dalam sejarah Islam yang tidak hanya merepresentasikan strategi diplomasi Nabi Muhammad saw., tetapi juga mencerminkan prinsip-prinsip teologis yang berlandaskan keimanan, kesabaran, ketaatan, dan komitmen terhadap perdamaian. Dalam perspektif al-Qur'an, peristiwa ini diposisikan sebagai kemenangan yang mengandung hikmah besar bagi penguatan akidah dan pembentukan karakter umat. Penelitian ini bertujuan untuk mengidentifikasi nilai-nilai akidah yang terkandung dalam kisah Perjanjian Hudaibiyah berdasarkan penafsiran para mufasir, sekaligus menganalisis relevansinya dalam membangun teologi perdamaian di tengah dinamika kehidupan masyarakat Muslim kontemporer. Penelitian ini merupakan penelitian kepustakaan (library research) dengan menggunakan pendekatan tafsir tematik (maudhu'i) dalam kerangka kajian qashash al-Qur'an. Data primer diperoleh dari berbagai kitab tafsir yang membahas ayat-ayat terkait Perjanjian*

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Hudaibiyah, khususnya yang termuat dalam Surah al-Fath, sedangkan data sekunder bersumber dari literatur sejarah Islam, artikel ilmiah, dan kajian akademik yang relevan. Seluruh data dianalisis menggunakan teknik content analysis untuk mengungkap makna, nilai, dan pesan teologis yang terkandung dalam peristiwa tersebut. Hasil penelitian menunjukkan bahwa Perjanjian Hudaibiyah mengandung sejumlah nilai akidah yang menjadi fondasi teologi perdamaian dalam Islam, yaitu keyakinan terhadap kebijaksanaan Allah dalam setiap ketetapan-Nya, kesabaran dalam menghadapi ujian dan tekanan, kepatuhan terhadap keputusan Rasulullah saw., komitmen terhadap perjanjian, serta semangat musyawarah dalam menyelesaikan konflik. Nilai-nilai tersebut memiliki relevansi yang kuat dalam konteks kehidupan modern, terutama dalam membangun budaya toleransi, memperkuat sikap moderat, mengedepankan penyelesaian konflik secara damai, serta menumbuhkan optimisme dan kepercayaan terhadap hikmah di balik setiap peristiwa yang dihadapi umat Islam.
Kata Kunci: *Teologi Perdamaian, Perjanjian Hudaibiyah, Akidah, Qashash al-Qur'an.*

INTRODUCTION

Conflicts in the name of religion, social polarization, and increasing tensions between groups in various parts of the world have made the issue of peace one of the central themes in contemporary Islamic discourse. In these situations, religion is often perceived as a factor that strengthens group identity so that it has the potential to give birth to exclusivism and even legitimacy to conflicts. In fact, normatively the Qur'an places peace (*Al-Silm*) as one of the fundamental principles in human life. These values are reflected in various teachings that encourage reconciliation (*iṣdateḥ*), justice (*Al-'ADL*), affection (*dateḥSão*), as well as dispute resolution through dialogue and deliberation. Thus, rebuilding the understanding of peace theology in the perspective of the Qur'an is becoming an increasingly urgent need, especially in response to various forms of symbolic and physical violence in the name of religion (Hamat & Naim, 2012).

The theology of peace in Islam cannot be understood solely as a rejection of war, but rather as a theological construction that views peace as a manifestation of obedience to Allah SWT., the realization of the values of faith, and part of the purpose of the sharia (*Squirtṣid al-syari'ah*) in safeguarding human life. In this perspective, peace is not just a pragmatic political strategy, but an ethical and spiritual choice rooted in the belief that God's guidance contains benefits that go beyond human rational consideration. Therefore, the discussion of the theology of peace requires a reading that is not only oriented to the historical aspect, but also to the theological dimension that forms the Qur'an's perspective on conflict resolution, reconciliation, and human relations (Fikri, 2019).

One of the most important representations of peace theology in the Qur'an can be found in the events of the Hudaibiyah Agreement that occurred in the sixth year of the Hijri. This event was a peace agreement between the Prophet PBUH and the Quraysh when the Muslims intended to perform Umrah to Makkah. Visually, a number of clauses in the agreement seemed to be more favorable to the Quraysh so that it caused objections from some of the companions. However, the Prophet (peace and blessings of Allaah be upon him) still accepted the agreement as a form of commitment to peace and obedience to Allah's guidance. This decision then became a turning point that changed the direction of the development of Islamic da'wah, because the peaceful atmosphere created actually opened up a wider space for social interaction so that the spread of Islam took place significantly in the following years (Sabiq, 1974).

The uniqueness of the Hudaibiyah Agreement lies in the paradox it displays. An agreement that is politically seen as a form of compromise is actually affirmed by the Qur'an as "*Fathan Mubīnā*" (real victory) (Hamka, 1956). This paradox shows that the concept of victory

according to the Qur'an is not always synonymous with military superiority or political domination, but can be realized through the success of building peace that results in greater benefits. This perspective is what makes Hudaibiyah not only a historical record of the Prophet Muhammad's da'wah, but also a Qur'anic model of how faith, patience, diplomacy, and reconciliation are intertwined in shaping the paradigm of peace theology (Ahmadi, 2015).

The events of the Hudaibiyah Agreement received considerable attention in the treasures of Qur'anic interpretation, especially in relation to the interpretation of Surah al-Fath which recorded the theological and historical dimensions of the event. Allah SWT. said:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

"Indeed, We have given you a clear victory" (QS. al-Fath [48]: 1).

It is a divine declaration affirming that the Hudaibiyah Agreement is *a fathan mubīnā* (real victory), although empirically some of the Companions view the content of the agreement as a form of concession to the detriment of the Muslims. From the perspective of the mufasir, the determination of Hudaibiyah as victory shows that the measure of success according to the Qur'an is not solely based on military victory or political domination, but on the creation of conditions that allow the realization of benefits, the spread of da'wah, and the preservation of human life. Thus, Surah al-Fath presents a theological paradigm that peace can be a more substantial form of victory than armed confrontation (Azty & others, 2018).

This understanding shows the importance of the interpretation approach in uncovering the theological meaning contained behind the Hudaibiyah Agreement. Tafsir not only explains the historical background of the passage (*Asbāb al-Nuzūl*), but also reconstructs the normative message of the Qur'an that is universal (Amen, 2021). Through the thematic interpretation approach (*Tafsīr maudhū'i*), values such as patience, trust in Allah's decrees, reconciliation, respect for covenants, and commitment to peace can be understood as a unity of theological concepts that guide conflict resolution from an Islamic perspective (Hamka, 1956). Therefore, the study of the interpretation of verses related to Hudaibiyah is not only relevant to understand the history of the Prophet Muhammad's da'wah, but also important in formulating a contextual paradigm of peace theology for contemporary Muslim society.

The study of the Hudaibiyah Agreement has developed in various scientific perspectives (Scott, 2021). Yeni's research (2022) places Hudaibiyah as a model of diplomacy for the Prophet (saw) in resolving conflicts through negotiation and reconciliation. Research A Ridho (2025) analyzes the decision-making of the Hudaibiyah Agreement with the *bounded rationality*. These studies affirm that the success of Islamic da'wah is not only built through military force, but also through a peace strategy that provides space for social stability and the wider spread of Islamic teachings. This perspective shows the political and diplomatic dimensions of Hudaibiyah as an important milestone in the history of Islamic civilization.

The research focuses on the interpretation of Surah al-Fath, especially on the concept of *fathan mubīnā*, the causes of the descent of the verses, and the relationship between the victory and the da'wah strategy of the Prophet (peace be upon him). These studies have succeeded in explaining the historical and linguistic dimensions of the verse, but they are generally still oriented towards the meaning of victory and have not developed its implications as a building of peace theology.

On the other hand, a number of contemporary studies on the theology of peace in Islam have studied more general principles of the Qur'an such as *ṣulḥ* (reconciliation), *iṣlaḥ* (peace), tolerance, and conflict resolution in multicultural societies. Although they made important contributions to the development of Islamic and peace studies, they have not specifically made the Hudaibiyah Covenant the main framework for reconstructing the concept of peace theology based on the perspective of Qur'anic interpretation. As a result, the conceptual relationship between faith, obedience to revelation, diplomacy, and peace has not yet been comprehensively described as a complete theological paradigm.

This study considers the historical context and social conditions behind the occurrence of the Hudaibiyah Agreement. This approach is carried out to gain a more complete understanding of the meaning, purpose, and implications of the event, as well as to examine the relevance of the values of the faith contained in it to the reality of contemporary Muslim life. By paying attention to the historical and theological dimensions at the same time, this study is expected to be able to present a more contextual interpretation of the messages of the Qur'an.

This research uses a library research approach, which is a type of research that relies on the collection, study, and analysis of various literature sources that are relevant to the object of study (Hadi, 1987). The selection of this approach is based on the characteristics of research that focuses on the study of texts, especially the interpretation of Qur'anic verses related to the Hudaibiyah Covenant and the values of the faith contained in it. Therefore, research data is not obtained through field observation, but through the exploration of written sources that have academic and scientific authority.

This study departs from the assumption that an understanding of the values of faith in the story of the Hudaibiyah Testament can only be obtained comprehensively through an in-depth study of the literature of interpretation, classical books, such as Ibn Kathir, Al-Qurthubi and Ath-Thabari, and contemporary tafsir literature such as Hamka, Quraysh Shihab, and Wahbah Al-Zuhaili, as well as various supporting references that discuss Islamic history, Qur'an studies, and Islamic thought. Thus, the source of research data fully relies on the treasures of literature written by mufasir, scholars, Muslim scholars, and academics who have competence in the field of study being studied. The analysis method used is descriptive-analytical, which is a method that begins with the process of collecting and presenting data systematically, then continues with critical analysis to identify the meaning, pattern, and relationship between the data found. Through this method, various information obtained from literature sources is not only described, but also analyzed in depth to produce a comprehensive understanding of the research object. Meanwhile, the interpretation approach used is contextual thematic interpretation (al-tafsīr al-mawḍū'ī al-siyāqī).

This approach is carried out by collecting verses of the Qur'an that are related to the theme of the Hudaibiyah Agreement, then studying them integratively to reveal the values of the faith, theological message, and the dimension of wisdom contained in it. The analysis is not only directed at the linguistic and historical aspects of the verses, but also at the construction of thought, normative goals, and its relevance to the context of contemporary Muslim life. Through this approach, the relationship between verses (munāsabah al-āyāt) is systematically analyzed so as to produce a complete, coherent, and able understanding of the Qur'an's central message regarding the theology of peace in the Hudaibiyah Covenant (Shihab, 1996).

RESULTS AND DISCUSSION

Chronology and Structure of the Hudaibiyah Agreement

The Hudaibiyah Agreement took place on Monday, 1 Dzulqa'dah in the 6th year of Hijri or coinciding with the year 628 AD. This event began with the departure of the Prophet (peace be upon him) and around 1,500 companions to Makkah with the aim of carrying out the Umrah pilgrimage. On the trip, Ummul Mukminin Ummu Salamah also accompanied the Prophet (saw) as his only wife who participated in the group.(Husaini, 2006) Meanwhile, the responsibility of leadership in Medina was temporarily handed over to Abdullah bin Ummi Maktum as the representative of the Prophet (peace be upon him) while he was out of town (Mubarakfury, 2005).

The Hudaibiyah event was preceded by a series of diplomatic tensions that severely tested the mental resilience of the Muslims. The Prophet PBUH's decision to choose the path of peace was reflected in his willingness to stop the pace of the group in Hudaibiyah—a sandy plain near the border of the haram land that is now called Asyamisiy or al-Shumaisi—after his camel named Al-Qaswa knelt down and refused to advance. In this location, the Prophet PBUH received various peace envoys from the Quraysh, such as Budail bin Warqa' al-Khuza'i, Al-Hulais bin Alqamah, and Urwah bin Mas'ud. To clarify the position of the Muslims, Uthman bin Affan was sent directly to the heart of Makkah. When Uthman's return was delayed for three days and the news broke that he had been killed, the Prophet PBUH gathered his companions under the samurah tree to swear allegiance in the event Bay'at Ridwan. This collective commitment is described in the hadith of Jabir ibn Abdullah al-Ansari where the Prophet PBUH said, "You are the best human being on earth"(Mubarakfury, 2005).

The journey to Makkah was carried out in an atmosphere that reflected peaceful intentions and worship orientation, not a military expedition. The Prophet (peace and blessings of Allaah be upon him) rode his camel named al-Qashwa' and carried about 70 sacrificial camels that had been specially marked on their bodies as a symbol that the animals were prepared for worship, not to support war activities. In addition, the Prophet (peace and blessings of Allaah be upon him) and his companions only brought the equipment that was commonly used by travelers at that time, namely the sword that remained in its sheath. This policy is part of the communication and diplomacy strategy carried out by the Prophet (saw) to emphasize to the Arab community, especially the Quraysh, that the purpose of the departure of Muslims is solely to perform the Umrah pilgrimage, not to carry out armed confrontation or acts of hostility (Iskandar, 2019).

Although the departure of the Prophet (peace be upon him) and his companions was intended to carry out the Umrah pilgrimage, information about the journey soon reached the Quraysh in Makkah. In response, the Quraysh deployed about 200 cavalry led by Khalid bin Walid and Ikrimah bin Abi Jahl to prevent the Muslim group from entering the city of Makkah. Considering that the main purpose of the trip was not to wage war, the Prophet (peace and blessings of Allaah be upon him) chose to avoid confrontation by changing the route of travel through an alternative route. This decision was taken with the help of a guide who directed the group towards Tsaniyyatul Murad until they finally arrived in the area of Hudaibiyah, a province located on the outskirts of Makkah (Scott, 2021).

After arriving in Hudaibiyah, the Prophet (peace and blessings of Allaah be upon him) sent Uthman bin Affan as a delegate to convey directly to the Quraysh that the arrival of the Muslims was solely for the purpose of performing the Umrah and not for war. However, after some time had passed, Uthman had not yet returned to the Muslim camp. The situation became even more heated when news circulated that Uthman bin Affan had been killed by the Quraysh. The news sparked a spirit of struggle and solidarity among Muslims, who viewed the move as a serious violation of the prevailing diplomatic norms at the time. In such tense conditions, the Prophet (peace and blessings of Allaah be upon him) gathered his companions under a tree and expressed his determination not to let the actions of the polytheists pass unanswered. As a form of loyalty and commitment to the leadership of the Prophet (peace be upon him), the companions then declared a bai'at which contained a pledge of allegiance to remain steadfast in accompanying him, including if they had to face wars and sacrifice their souls to defend Islam (Haekal, 1990). The pledge of allegiance, which took place in 628 AD or 6 Hijri, became known in Islamic history as Bai'at al-Riḍwān, which is a monumental momentum that represents the peak of faith, obedience, and sacrifice of the Companions in supporting the struggle of the Prophet (saw) before the Hudaibiyah Agreement.

Shortly after the news of Uthman bin Affan's assassination spread, he finally returned and delivered the results of his negotiations with the Quraysh. Uthman explained that the Quraysh had understood and believed that the arrival of the Prophet (peace be upon him) and his companions was indeed aimed at carrying out the Umrah pilgrimage, not to wage war. Nevertheless, the Quraysh still refused to give permission to the Prophet (peace be upon him) and his entourage to enter Makkah in that year. This refusal was based more on social and political considerations, given that it had been widely circulated among the Arab tribes that the Quraysh had prepared troops to prevent the arrival of the Muslims. If the Prophet (peace and blessings of Allaah be upon him) was allowed to enter Makkah at that time, the Quraysh feared that he would lose his authority and legitimacy in the eyes of the rest of the Arab community (Scott, 2021).

The development of the situation then opens up space for efforts to resolve conflicts through diplomacy and negotiation. In order to avoid a wider confrontation, the Quraysh sent Suhail bin Amr, a figure known to have qualified diplomatic skills and political strategy, to negotiate with the Prophet (peace be upon him). The main purpose of the mission was to reach a peace agreement and at the same time ensure that the Prophet (peace be upon him) and his companions did not enter Makkah that year (al-Mubarakhfury, 2005). Furthermore, the negotiation process between the two parties took place which became the starting point for the birth of the Hudaibiyah Agreement. In the negotiations, the Prophet (peace and blessings of Allaah be upon him) acted as the representative of the Muslims, while the Quraysh were represented by Suhail bin Amr who was accompanied by Hathib bin Abdul Uzza and Mikraz bin Hafs. The meeting became an important momentum in Islamic history because it showed the dialogical and diplomatic approach taken by the Prophet (saw) in resolving conflicts, as well as becoming the foundation for the creation of stability and the expansion of Islamic da'wah in the following periods (Syakir, 2005).

The Hudaibiyah Agreement gave birth to seven points of agreement that were agreed upon by the Prophet (peace be upon him) and Suhail bin Amr as representatives of the Quraysh. Several provisions in the agreement are considered quite onerous for Muslims, including the

obligation to postpone the implementation of Umrah in that year and carry it out the following year, as well as provisions that require the return of Quraysh citizens who convert to Islam and migrate to Medina without the consent of their families or guardians. Nevertheless, Muslims still show a high commitment to the agreement that has been made by complying with all the clauses of the agreement.

Compliance with the Hudaibiyah Agreement continued until the 8th year of Hijri. However, the continuity of the agreement was disrupted when the Banu Bakr, who had the status of an ally of the Quraysh, attacked the Banu Khuza'ah who were allies of the Muslims. The action is seen as a violation of a previously agreed agreement. Therefore, this event became a reason for the Prophet (saw) to declare the end of the Hudaibiyah Agreement because one of the parties had reneged on the commitment on which the agreement was based (Syakir, 2005).

After the Quraysh realized the mental strength of the Muslims, they sent Suhail bin Amr to formulate a peace draft.1 Theological tensions again arose as the writing of the document began.1 Suhail rejected the opening sentence "Bismillahirrahmanirrahim" and demanded that it be replaced with "Bismika Allahumma". He also rejected the title "Messenger of Allah" behind the name Muhammad PBUH with the argument, "If we recognize you as the messenger of Allah, surely we will not prevent you from visiting Baitullah". Although Ali bin Abi Talib as the scribe strongly refused to remove the prophetic title, the Prophet PBUH with the greatness of his soul took over the pen and erased the writing with his own hands (Nazaruddin & Mariyah, 2024). He viewed the naming as merely a symbol of formal identity, while the essential prophetic mission would not collapse simply because of the abolition of written editorial.

The asymmetrical clauses in the Hudaibiyah Agreement, the short-term psychosocial responses of the companions, and their long-term theological strategic implications are comprehensively analyzed in the table below;

No.	Hudaibiyah Agreement Clauses	Psychosocial Response	Strategic & Theological Implications
1	An absolute ceasefire between the Muslims and the Quraysh lasted for ten years.	It is considered to stop the momentum of the physical struggle of the Muslims when they are ready to fight.	Provide a safe space to carry out internal consolidation, stop bloodshed, and expand da'wah without military interference.
2	The postponement of the Umrah pilgrimage until the following year, with a maximum duration of three days in the city of Makkah without complete weapons.	It caused deep disappointment to the companions who had traveled a long way and missed Baitullah.	Forcing the Quraysh to peacefully vacate the city of Makkah in the 7th year of the Hijri, demonstrating the legitimacy of Islamic law in the eyes of the Arab tribes.
3	The forced return of every Quraysh fugitive who came to Medina without the permission of the wali, while Muslim fugitives who defected to Makkah were not returned.	It is considered an insult to humanity and legal injustice that harms the dignity of Muslims.	Encouraging the formation of a Muslim guerrilla force outside Medina (Abu Basir's faction) which paralyzed the Quraysh trade routes until the Quraysh begged that this clause be cancelled.
4	The Arab tribes were given full freedom to ally with the Medina and the Quraysh of Makkah.	It is feared that it will break the geopolitical territorial power of the Arab tribes.	The collapse of the Quraysh political hegemony in the Arabian Peninsula was marked by the joining of powerful tribes such as the Banu Khuza'ah into the alliance of Medina.

The struggle to uphold the treatise of monotheism by the Prophet PBUH and the Muslims in the early period is a page of history that was filled with social pressure, economic boycotts, and military confrontations launched by the Quraysh polytheists. In the midst of a seemingly endless onslaught of armed conflict, the events of the Treaty of Hudaibiyah in the 6th year of the Hijri (628 AD) emerged as a turning point that radically changed the direction of Islamic civilization. This event began from a metaphysical clue through a dream of the Prophet PBUH who saw himself and his companions entering the city of Makkah, shaving his hair, and performing tawaf around the Baitullah al-Haram safely (Nazaruddin & Mariyah, 2024). Based on this spiritual vision, the Prophet PBUH decided to leave for Makkah with the surrounding 1400 up to 1500 companions by wearing ihram clothes and carrying 70 specially marked camel tail (*Hadyu*) as a symbol of pure worship (Fitri et al., 2025).

Although the mission was peaceful, the Quraysh of Makkah responded to the departure of the group with great political fear. They deployed cavalry under the leadership of Khalid bin Walid to stand guard at Qura' al-Ghamim, while the Quraysh elite gathered in Dzuthuwa while wearing tiger skins as a symbol of anger and vowing that Muslims would never set foot in Makkah forever. This psychological tension was further triggered by the report of a Muslim spy, Busra bin Sufyan al-Khuza'i, as well as the detention of Uthman bin Affan which resulted in false news of his death. The news triggered the birth of the Muslim oath of allegiance under an acacia tree (Bay'at Ridwan) to be ready to die in defense of the Prophet PBUH. The militant solidarity shown by the Muslims finally suppressed the Quraysh mentality so they sent Suhail bin Amr to negotiate a ceasefire (Nazaruddin & Mariyah, 2024).

The final result of the negotiations gave birth to a peace treaty text that was asymmetrical and at first glance very detrimental to the tactical position of the Muslims. Strong protests have emerged from prominent figures such as Umar bin Khattab who view the treaty's clause as a form of "insult to religion". However, the Qur'an through the descent of Surah Al-Fath actually declares the event as a real victory (Fathan Mubina) (Fitri et al., 2025). It is this historical paradox that triggers the fundamental need to reconstruct the theology of peace in Islam. Through the Qasahs Al-Quran (the stories of the Qur'an), the Hudaibiyah event is not just read as a chronological record of the past, but as a methodological instrument to actualize the values of fundamental faith in the midst of world political pragmatism.

Theology of Peace in the Events of the Hudaibiyah Agreement

The Hudaibiyah Agreement is seen as a manifestation of the wisdom of the Prophet (peace be upon him) in managing the socio-political dynamics of Muslims through a strategic approach oriented towards long-term benefits. This event not only serves as an instrument of diplomacy to maintain the stability and security of Muslims, but also as an effective means of opening up a wider space for the development and spread of Islamic da'wah. Therefore, the Hudaibiyah Agreement is often understood by mufasir as a real representation of the implementation of religious values in social life, especially in building harmonious, just relationships, and based on the principles of faith.

Although the Qur'an does not describe chronologically and in detail the entire sequence of events of the Hudaibiyah Covenant, the verses related to it provide a strong theological foundation for understanding the meaning and wisdom behind these events. Through the study of interpretation, the Hudaibiyah Agreement is understood as a medium of learning faith that

emphasizes the importance of trust in the decrees of Allah SWT., obedience to the Prophet PBUH, and commitment to the values of peace and humanity. In this framework, the Hudaibiyah incident presents a very relevant lesson about the urgency of diplomacy, the enforcement of justice, self-control through patience, and reconciliation efforts as an integral part of the actualization of faith values in community life.

In the Qur'an, there is no detailed explanation of the Hudaibiyah Agreement. However, some verses can be associated with the event and provide insight into the values of the faith contained in it. One of the verses related to the Hudaibiyah Agreement is Surah Al-Fath [48] verses 1-3.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۞ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ۞ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ۞

"Verily We have given you a real victory. May Allah forgive you your past and future sins and complete His favor upon you and lead you to the right path. And may Allah help you with a strong help" (Surah Al-Fath [48] verses 1-3)

This surah came down when the Prophet PBUH returned from Hudaibiyah in the month of Dzulqa'dah in the 6th year of Hijri, which is when polytheists prevented him from entering the Grand Mosque to perform Umrah (Amrullah, 1990). Mercka created a barrier between him and the Grand Mosque. Furthermore, they tend to hold peace and ceasefires, and for him to return home this year and come back next year. The Prophet PBUH fulfilled their request, although there were also some companions who did not like it. Among the companions was Umar bin Khaththab ra (al-Imam al-Hafidz Abu al-Fida' Imanuddin Isma'il, 2005).

This surah begins with an abundance of divine gifts to the Prophet in the form of real victory, comprehensive forgiveness, perfect enjoyment, solid guidance, and strong help. That is the reward for perfect serenity with God's inspiration, His direction, willing surrender to His revelations and promptings, purity of heart from all personal interests, and deep trust in His tender providence (Syadzili, 2002).

In Surah Al-Fath [48] verse 1, Allah SWT conveys in a clear and concise state, namely the Hudaibiyah Agreement which has brought abundant good. Believers and disbelievers gather together. The meeting in Hudaibiyah was a tangible victory in a war that did not take up arms, but with Managing diplomacy skills. And another reason is the attitude of the Prophet PBUH in dealing with his enemies. The Prophet did not retreat from his determination to go to Makkah for a pilgrimage to Baitullah.(Amrullah, 1990) The treaty was also the cause of the conquest of the city of Mecca and the spread of useful knowledge and faith (az-Zuhaili, 2013).

Then in the 2nd verse, Allah SWT commanded the Prophet PBUH to purify his Lord (bertasbih) when Allah's help and victory over Makkah came, also asking for forgiveness from Him. He also told the Prophet PBUH that He is the Most Accepting of Repentance.(bin Jarir ath-Thabari, 2009) Allah helped the Prophet PBUH and the Muslims because of his submission to Allah SWT (al-Imam al-Hafidz Abu al-Fida' Imanuddin Isma'il, 2005).

While in verse 3 it is explained that the victory promised by Allah SWT to His Prophet is a gift for His Prophet's gratitude to Him. Included in this gift was the ceasefire agreed between the Prophet PBUH and the Quraysh polytheists in Hudaibiyah. In fact, some of these scholars mention that this letter came down to the Prophet PBUH at the time of his return from

Hudaibiyah, after the armistice agreement that occurred between him and his people (bin Jarir ath-Thabari, 2009).

Victorious in preaching, az-Zuhri said, "Islam has never achieved a greater victory than that. Victory in war requires humans to fight. However, if there is peace and a truce, then some people will feel safe from others, so that they can meet, exchange ideas, and argue. So, no Muslim understands a little about Islam, so he talks to non-Muslims, but he converts to Islam. Therefore, during those two years, between the Peace of Hudaibiyah and the Conquest of Mecca, the number of Muslims was equal to the previous number or more" (Syadzili, 2002). Besides this victory, there is another victory, namely the victory of the soul and heart which is reflected in the Baiat Ridhwan which is pleasing to Allah.

The Qur'an emphasizes that the sending of the Prophet PBUH is a blessing for the universe (QS. Al-Anbiya: 107), which underlies the principle that the main foreign relations in Islam are peace, while war (قتل) is just an emergency defensive means. In the perspective of Siyasah Shariyyah (Islamic politics), the Hudaibiyah Agreement succeeded in confirming the existence of *Darul Sulh* or *Darul 'Ahdi* (peace/treaty territory) in addition to the concept *Darul Islam* and *Darul Harb*. Concept of *Darul Sulh* this had previously been laid in the Charter of Medina, the Bai'at Aqabah, and the treaty with the Christians of Najran (Shihab, 1996).

In the eyes of modern geopolitics, the Prophet PBUH's decision to sign a ten-year ceasefire reflects a positive vision of peace. In this time of peace, Muslims succeeded in breaking down the political and social isolation deliberately installed by the Quraysh. The social integration between Muslims and polytheists in trade and social activities gave birth to a new understanding among Arab society about the nobility of Islamic morality. As a result, military tensions decreased drastically, providing a golden opportunity for the expansion of structural da'wah beyond the Arabian Peninsula (Scott, 2021). The Prophet PBUH took advantage of this safe space to send diplomatic letters to the world rulers at that time. Using the diplomatic services of the Companions, such as Amr bin Umayyah Adh-Dhomary who was sent to meet King Najashi in Ethiopia, Islam began to spread internationally through dignified official correspondence. Although there are cross-opinions among historians (such as Hasan Ibrahim Hasan and Husain Abdullah) regarding the certainty of Najasyi's conversion to Islam, the authentic narration records that King Najasyi declared his Islam in the presence of Ja'far bin Abi Talib and when he died in the 9th year of Hijri, the Prophet PBUH prayed for him from Medina. Similar letters were also sent to Emperor Heraclius of Rome, Kisra of Persia, and Muqauqis of Egypt, proving that the power of Islamic peace theology was capable of crossing the territorial boundaries of the superpower empire peacefully (Syakir, 2005).

The Manifestation of Faith in the Story of the Hudaibiyah Agreement

A search of the interpretation of the mufassir on the verses of the Hudaibiyah Covenant shows that the event is loaded with religious values that play an important role in shaping the character, attitude, and social orientation of Muslims. These values include the following:

1. Deliberation as an Instrument for Conflict Resolution and the Achievement of Peace

Deliberation means negotiating or exchanging opinions about a problem or asking for opinions from various parties to be considered and taken for the best for the common good (Abdullah, 2014).

Deliberation for peace requires commitment, patience, and cooperation from all parties involved (Abdullah, 2014). By involving all parties in the deliberative process, we can create a harmonious environment, respect differences, and achieve sustainable peace.

The attitude of deliberation has been shown by the Prophet Muhammad PBUH in the event of the Hudaibiyah Agreement which occurred between Muslims and Quraysh. The Muslims represented by Abu Bakr and the Quraysh represented by Suhail bin Amr. In making this draft agreement, there were many negotiations between Suhail and the Prophet Muhammad SAW. However, this agreement is also the beginning of Islamic peace. Deliberation also plays an important role in the Hudaibiyah agreement.

In the context of the Hudaibiyah agreement, deliberation is a means to reach agreement and a solution to a problem. The Prophet PBUH also taught Muslims about the importance of deliberation in making decisions. Deliberation is a form of active participation of all parties involved in the agreement, so that the decisions taken can reflect the common interest.

In the peace treaty signed between the Prophet Muhammad and the Quraysh in the 6th year of the Hijri, although the agreement was considered burdensome for the Muslims, the Prophet Muhammad accepted it. The patience of the Prophet Muhammad in facing the Hudaibiyah agreement shows his wisdom and foresight in fighting for the religion of Islam.

In the Hudaibiyah agreement, the Prophet Muhammad showed an attitude that kept his promise to the infidels of Quraysh. Although some of the companions disagreed with this agreement because they considered it detrimental to the Muslims, the Prophet Muhammad chose the path of moderation or the middle way to reach a peace agreement. Although some of the companions disagreed with this agreement because they considered it unfair and harassed the symbols of the Islamic faith, the Prophet Muhammad still held his commitment and kept the promise in the Hudaibiyah agreement.

2. Actualization of the Value of the Hudaibiyah Agreement in the Life of Contemporary Society

The Hudaibiyah Agreement cannot be understood solely as a historical event, but also as a transformative source of value. In the context of contemporary Muslim society, the values of the faith contained in it remain relevant and can be actualized in various dimensions of social life.

a. Tolerance and Peace as the Implementation of Faith Values in Contemporary Social Relations

Abed al-Jabri said that tolerance is an attitude of thought and behavior that is based on acceptance of the thoughts and behaviors of others, whether in a state of agreement or disagreement with us (Masduqi, 2011). As for Abu A'la Maududi, he defines tolerance as an attitude of respecting the beliefs and deeds of others even though it is wrong in our view. We do not use means of violence and coercion to change their beliefs, or by preventing them from doing anything(Rosyidi, n.d.).

Religion has a strategic role in a social conflict. This is because religion is a *The Deepest Element* (the most basic element) in culture and is very influential in people's lives. In addition, religion is also functional and dysfunctional. Religion is functional, meaning that religion is able to fulfill social functions, such as psychological peace, social cohesion, and the sanctification of social structures that maintain the internal balance of a society. While religion is dysfunctional,

that is, religion has the power to disperse and destroy if religion is used to develop sentiments in a social conflict (Ramadhan, 2017).

In today's age, tolerance is very relevant because society is increasingly diverse and complex, both in terms of religion, culture, ethnicity, language, and political views. The urgency of tolerance in this day and age includes:

1) Tolerance is not only a problem today, but has been a problem since classical times to contemporary times
2) Tolerance is an attitude that can reduce, end, or prevent conflicts between religious communities
3) Maintaining harmony and tolerance between religious communities needs to be done continuously

The example of tolerance that has been exemplified by the Prophet Muhammad PBUH is in the Hudaibiyah agreement. In this agreement, the Prophet Muhammad PBUH showed his tolerance and willingness to make peace with the infidels of the Quraysh for the sake of creating peace. The agreement also shows that Islam is a religion of peace and calls for peace and the love of peace.

b. Optimistic Attitude in Facing Social Challenges as a Reflection of Faith Steadfastness

Muhammad Quraysh Shihab stated that optimism is something related to good and pleasing things and its arrival is awaited. It can be said that optimism as long as there are many reasons that are awaited are quite numerous and logical, if it is not adequate then it is not called optimism but only empty hope. Optimism is also called optimism *Husnudzan* Or think well, this is highly recommended in life especially before death (Shihab, 2005).

Optimism is a positive attitude that looks to the future with the belief that everything will work out. Even today, optimism is still very relevant and important. The reasons why optimism is still relevant today are:

1) An optimistic attitude can help improve a person's mental health, productivity, quality of life, ability to cope with problems, and social relationships.(Kurniawan, 2019)
2) An optimistic attitude can help a person to stay focused on goals and increase productivity (Alim & Rakhmat, 2020).
3) Optimism can help a person to see the positive side of life and appreciate the little things that are often overlooked.
4) An optimistic attitude can help a person to stay calm and deal with problems better.
5) An optimistic attitude makes a person get out of the problems they are facing quickly (Kurniawan, 2019).

In the Hudaibiyah agreement, the Prophet Muhammad PBUH also showed an attitude of optimism, which showed a wise and strategic leadership attitude. The Prophet Muhammad chose a moderate approach and had the belief that the outcome of this agreement would benefit Muslims in the future.

c. Commitment to the Fulfillment of Agreements with Non-Muslim Parties as a Manifestation of Faith Integrity

Al-'aqd As *contract and agreement* or contracts and agreements.(al-Ba'labakiyy, 1990) Meanwhile, a contract or contract according to the term is a joint agreement or commitment, both oral, sign, and written between two or more parties that have binding legal implications to implement it (Scott, 2008). Based on this understanding, we can observe that the agreement made by the two parties will basically give rise to a right on the one hand, and an obligation on

the other. This is closely related to the existing legal aspects. So in the law, if an act has an influence or effect related to the law, it is called a legal act (including an agreement) (Chairuman, 2004). Therefore, in relation to what has been agreed in the agreement, each party should respect each other's rights and obligations.

This act is in line with what the Prophet Muhammad PBUH has done in the Hudaibiyah agreement. Where the Prophet PBUH still respected the content of the restrictions of the agreement, until it was the disbelievers who violated the covenant itself.

As for respecting the covenant as done by the Prophet Muhammad PBUH, it has a very important relevance in the life of society, nation, and state. The urgency relevant to today's times includes:

1) Maintaining trust and stability in relations between individuals, between nations, and between countries. In an agreement, there is an agreement that must be fulfilled by all parties involved. If one of the parties does not respect the agreement, it will cause distrust and instability in the relationship.
2) Build a positive image and improve reputation. In business, honoring agreements can help build a positive image and improve a company's reputation.
3) Maintain legal certainty. The agreement has the force of law that is binding on all parties involved. By respecting the agreement, legal certainty will be maintained and all parties will feel safe and protected.
4) Increase efficiency and productivity. In an agreement, there is an agreement regarding the duties and responsibilities of each party. By respecting the agreement, all parties will work in accordance with the agreed duties and responsibilities. This will increase efficiency and productivity in achieving the goals that have been set.

In the context of freedom of opinion and expression, respect for the human rights of others is also very important. Freedom of opinion and expression must be done responsibly and not harm others. In this case, agreements can also be a tool to safeguard the human rights of others. In an agreement, there is an agreement regarding the rights and obligations of each party. By respecting the agreement, the human rights of others will be maintained and not harmed.

CONCLUSION

The story of the Hudaibiyah Agreement in the perspective of qashash al-Qur'an, it can be concluded that the event not only represents the success of the Prophet's diplomacy, but also contains the values of the faith that are the foundation of peace theology in Islam. The mufassir's interpretation of Surah al-Fath [48]: 1–3 shows that the Hudaibiyah Agreement was seen as a real victory (fathan mubīnan), as it paved the way for the spread of Islam through a peaceful approach, dialogue, and social reconciliation. The victory reflects a strong belief in Allah's provisions, obedience to the Prophet (peace be upon him), and the belief that peace can be a means of achieving greater benefits. The values of faith contained in the Hudaibiyah event include deliberation as an instrument for resolving conflicts, patience in the face of pressure and challenges, and commitment to keep agreements even with non-Muslims. These values show that faith is not only theological, but also has a social dimension that shapes behavior and ethics in social life. In the contemporary context, these values remain relevant as a foundation for building tolerance, fostering optimism in the face of challenges, and strengthening a

commitment to agreement and justice. Thus, the Hudaibiyah Agreement became a model for the actualization of the faith oriented towards peace, humanity, and the common good.

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