



Reconciliation Agreements of Rahmat-ul-Ulameen Muhammad for Establishing a State in the Islamic State

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Abstract

The defense of any country requires not only military preparation but also non-military arrangements. Out of these, reconciliation and peace agreements have the status of foundation. In history, we find mention of reconciliation and peace in the life of the Prophet (peace be upon him) even before his prophethood. When the Prophet ﷺ laid the foundations of a new Islamic society in Madinah through the unity of faith, politics and system among Muslims, he focused on organizing his relations with non-Muslims. The aim was for all humanity to enjoy the joys and blessings of peace and security and at the same time to unite Madinah and its environs in a federal unity. Since the Muslims had become a permanent ummah after coming to Madinah, they also needed to organize collectively. Obviously, every organization has certain rights and obligations. Strategy of prophet Muhammad (SAW)'s reconciliation was very successful. He laid the foundation of the Sultanate Madinah with his wise measures. After the migration from Makkah, the Prophet ﷺ established an agreement of brotherhood in the house of Anas Ibn Malik among a group of ninety men, half of whom were Ansaar and half of whom were Muhajireen. Those who had left their home, property, business, wife and children, were thus compensated by this treaty. The only way to make the enemy of the Quraysh by diverting the friends of the Quraysh by various means and to make them the friends of the Muslims was the Prophet's ﷺ method. The basis of the caliphate from the tribes around Madinah was to deviate from the support of the Quraysh. It was a great political victory. In addition to this, to encircle the enemy with its enemies, to subdue the tribes around Makkah and to help against the Quraysh, to divide the enemy, to seduce a section of the enemy, to stir up domestic rivalry within the enemy were the strategies and by using them, the Prophet ﷺ succeeded in making Madinah a state and forming a government on one million square miles. In addition, the non-Muslim polytheists, the Jewish tribes were also organized and made clear through civil opposition.

Keywords: Rahmat-ul-Ulameen, Reconciliation Agreements, Reconciliation Agreements

1. Introduction

The defense of any country requires not only military preparation but also non-military arrangements. Out of these, reconciliation and peace agreements have the status of foundation. In history, we find mention of reconciliation and peace in the life of the Prophet (peace be upon him) even before his prophethood. He ﷺ participated in a battle named Harb-e-Fajar on the basis of the sacred place and the forbidden month. Right after this expedition in this sacred month, a treaty; Half alfazool was made. It was committed among a few tribes of Qurayish; Banu Hashim Bin Matlib, Bani Asad Bin Abdul Uza, Bnai Zahra Bin Kalab and Bani Taim Bin Marra. After that, in a sacred month of Dhul-Qa'dah, the oath of allegiance took place.

This was the first reconciliation and peace effort of the life of the Holy Prophet ﷺ. It was an oath, Abdullah bin Jidaan gathered at Taymi's house and it was vowed that whoever was oppressed in Makkah, whether he was a resident of Makkah or a foreigner, all these tribes would stand up for his help and support. They would continue to claim the right of the oppressed from the oppressor.

The Prophet ﷺ mentioned this treaty as, "I participated in such a treaty at the house of Abdullah Bin Jadaan that I do not prefer a red camel in its place. And If I had been called for this contract after Islam, I would accept it" ⁽¹⁾

The dispute over the construction of the Ka'bah and the installation of the Black Stone took place at the age of thirty-five. This dispute continued for four or five days in the form of a conflict and became so intense that the Kaba would have been covered in blood and bloodshed. However, Abu Umayya Makhzumi paved the way for reconciliation by saying that whoever would be the first person to enter through the door of the Masjid al-Haram the next day, they would accept it as the ruling of their case. The people accepted this proposal ⁽²⁾. Coincidentally, on the second day, when the Holy Prophet visited the Haram in the morning, the people began to say happily:

هذا لا مين تر ضيئناه هذا محمد ﷺ ⁽³⁾

Then the Prophet ﷺ asked for a piece of cloth, placed the Hajar-e-Aswad in the middle of it, and told the chiefs of the four disputed tribes to hold one corner of the cloth. It was a very sensible and prudent course of action to raise his hand and place it in its place in the event of controversy and tension, based entirely on reconciliation and expediency. ⁽⁴⁾

After the Prophethood, Rasool Akram's ﷺ strategy of reconciliation was very successful. He laid the foundation of the Sultanate Madinah with his wise measures. After the migration from Makkah, the Prophet ﷺ established an agreement of brotherhood in the house of Anas Ibn Malik among a group of ninety men, half of whom were

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Ansaar and half of whom were Muhajireen. Those who had left their home, property, business, wife and children, were thus compensated by this treaty. The basis of this was that they would grieve for each other and after death they would be entitled to inheritance instead of kinship and this rule of inheritance remained valid till the battle of Badr. "So the rule of mutual inheritance between the Ansar and the Muhajireen was abolished, but the promise of brotherhood remained. According to Zad al-Ma'ad, he established another brotherhood which was among the emigrants themselves." ⁽⁵⁾

According to Maulana Safi-ul-Haman Mubarak Puri, "Through this agreement, the Prophet ﷺ laid the foundation for all ignorant strife and tribal strife and left no room for the customs and traditions of the pre-Islamic era." ⁽⁶⁾ There was no empire in Yathrib, i.e. Madinah. There was only a monopoly of the tribes and these tribes were engaged in civil wars from generation to generation. There was mutual hatred, envy, jealousy and enmity. And if one of these tribes was attacked by their enemy, the rest of the tribes would remain neutral and the entire tribe would be consumed in the fire of war.

The Prophet ﷺ very prudently suggested to the tribes of the city of Madinah that in spite of their religious differences and tribal individuality, it would be appropriate for all of them to establish a small kingdom and empire together. They should gather their scattered forces by forming a circle. This agreement was accepted by the polytheistic tribes of Muslims, Jews and Christians of Madinah.

Therefore, this reconciliation agreement of the Prophet (SAW) is known as the Charter of Medina. According to this reconciliation agreement, all the tribes of Madinah recognized the Prophet as their leader and appointed him to the position of centralism. The decisive power was reserved for the Prophet ﷺ and the rest of the tribes were given autonomy. In this treaty, he gave the Jews absolute freedom of religion, life and property. This was manifestation of rare wisdom, wise politics and a great solution to many problems facing Muslims.

Brief review of the provisions of this agreement

"This is the writing on behalf of the Prophet ﷺ between the Quraysh, the Yathribis and the Muslims who are submissive to Him and the people who participate in jihad with Him:"

- i. All of them are a separate Ummah apart from human beings.
- ii. The Mahjerjin and the Quraysh will pay the Diyat for any unlawful killing according to their previous norm, and the believers will pay their Diyat according to their previous condition, and all the tribes of Ansar will pay the Diyat according to their previous custom. And each of their groups will pay their captives with justice among in a known manner.
- iii. And the believers will not deprive any of them of the blessings and favors according to the well-known method in the matter of redemption or Diyat.
- iv. All the righteous believers will be against the person who transgresses against them or causes oppression, sin, and corruption among the believers.
- v. And that all their hands will be against this person, even if he is the son of one of them.
- vi. No believer will kill a believer in exchange for a disbeliever, nor will he help a disbeliever against a believer.
- vii. And the obligation (covenant) of Allah will be one and the obligation given by an ordinary person will also apply to all Muslims.
- viii. The Jews who would become the Prophet's followers would be helped and they will be like other Muslims, they would not be oppressed or co-operated against.
- ix. The peace of the Muslims will be one, no Muslim will reconcile except in the case of fighting for the sake of Allah, but all will make a covenant on the basis of equality and justice.
- x. Muslims will be equal to each other in the blood that will be shed for the sake of Allah. .
- xi. Whoever kills a believer and there is an evidence, retribution will be taken from him unless the guardian of the victim agrees.
- xii. It is not lawful for a believer to help or shelter a troublemaker, and whoever helps him or protects him, may Allah's curse be upon him on the Day of Resurrection.
- xiii. Whatever disagreement arises among people, will be returned to Allah Almighty and Muhammad. ⁽⁷⁾

2. Agreements with the Jews

When the Prophet ﷺ laid the foundations of a new Islamic society in Madinah through the unity of faith, politics and system among Muslims, he focused on organizing his relations with non-Muslims. The aim was for all humanity to enjoy the joys and blessings of peace and security and at the same time to unite Madinah and its environs in a federal unity. Therefore, he enacted laws for tolerance and generosity which were unimaginable in this world, full of prejudice and extremism.

The closest neighbors to Medina were Jews. Although they were secretly hostile to the Muslims, they were seemingly reluctant to fight or quarrel at the time. The policy of deportation and confiscation of property or disputes was not adopted. The main provisions of this agreement were:

Provisions of the treaty with the Jews:

- i. "The Jews of Banu Awf will be one community with the Muslims. The Jews will practice their religion and the Muslims will practice their religion. Other Jews will have the same rights.
- ii. Jews will be responsible for their expenses and Muslims will be responsible for their expenses.
- iii. And any power that fights any party to this agreement will cooperate against it. And the parties to this agreement will be based on mutual relations, goodwill, benevolence and mutual benefit. No one will be found guilty of sin because of his ally.
- iv. The oppressed will be helped and as long as the war continues, the Jews will bear the cost with the Muslims.
- v. On all the terms of this treaty, riots and bloodshed will be forbidden in Madinah. Every dispute will be taken to Muhammad ﷺ.
- vi. Quraysh and his helpers will not be given shelter. The treaty will not be a barrier for any oppressor or criminal.

Once this agreement was reached, Madinah and its environs would become a federal government with Madinah as its capital. The word was enforced and ruled by the Muslims and Medina became the capital of Islam.⁽⁸⁾ In order to further expand peace and security, the Prophet ﷺ made similar agreements with many other tribes according to the circumstances.

Quraysh threatened refugees

Qazi Sulaiman Mansoor Puri writes:

"The Quraysh of Makkah sent a message to the Muslims not to be arrogant, lest they escape from Makkah. We will reach Yathrib and destroy you."⁽⁹⁾

And it was not just a threat. The Prophet ﷺ came to know about the tricks and evil intentions of the Quraysh through very strong sources.

Therefore, the Prophet ﷺ used a strategy to counter Quraysh attacks. In view of his wisdom, the Prophet ﷺ decided to extend his dominion and control to this commercial city of Quraysh which was going from Makkah to Syria. "The tribes that settled around this city or in the area between this city and Madinah made a treaty of friendship and non-war by sending patrols to this city.

The purpose of these agreements was to keep a close eye on the routes leading to Madinah in general and to the routes to Makkah in particular, and to keep abreast of the situation, as well as to ally with the tribes along these routes. Reconciliation agreements were made, so that the polytheists of Yathrib and the Jews and the evildoers around them may realize that the Muslims are powerful and the Quraysh would see their economy and means of economy in danger and move towards peace. Be inclined and refrain from persecuting Muslims so that Muslims can be free in the matter of Da'wah to Allah.

The first expedition to Madinah was to the tribe of Jahina. Jehina was inhabited on three measures of distance from Madinah and its mountains were spread to a long distance. These people were told that they would not participate in the activities of any of the tribe.⁽¹⁰⁾

3. Allied Agreement with Banu Zamra

There are several further examples of the Prophet's prudence and selection of the ways to peace and collaboration. The Prophet ﷺ accompanied by seventy Muhajireen came to Nafis Wadan on August 6, and appointed Sa'd ibn 'Abaadah as his successor in Madinah. At that time, he did not become a Muslim, so he made an alliance with Amru ibn Bakhshi al-Dhamri, the chief of the Banu Dhamar. The Prophet wrote to him an agreement that, "This is the writing of the Prophet ﷺ for the Banu Zamrah. They will fight (this agreement is for as long as it lasts) until the sea drowns them (i.e. forever) and when the Prophet ﷺ would call them for help, they will have to come."⁽¹¹⁾ This was the first military expedition in which the Holy Prophet ﷺ himself would visit and return after spending fifteen days outside Madinah. The flag of this campaign was white and Hazrat Hamza was the pioneer, and since the Banu Zamra had already entered into the treaty of Islam, they readily accepted these conditions.⁽¹²⁾

4. Non-War Pact with Banu Madlaj and Their Ally Banu Zamra

On the 5th of Jamadi al-Akhir, 2nd December, 633 there were two hundred Muhajireen with the Messenger of Allah, but he did not force anyone to leave. He was leaving for Syria. It was learned that the caravan had left. It was the same caravan which the Prophet ﷺ wanted to arrest on his return from Syria. But when the war of Badar was confronted, He ﷺ made an alliance with Madlaj and Banu Zamra.

On their way back from the tragic accident at Beer Ma'unah, Umar and Ibn Umayyah reached Qarqarah at the head of the Manat Valley and landed in the shade under a tree. When Hazrat Ibn Umayyah Zamri killed them both, he thought that he had paid the price for his companions, wherever, they both had a covenant of reconciliation from the Messenger of Allah but Hazrat Umar and Ibn Umayyah did not know, later the Prophet ﷺ paid the diyat of both of them.⁽¹³⁾

4.1. Reconciliation agreement with Dumat al-Jandal and Fazara tribe:

Six months after the Battle of Badr-e-Sughra, the Prophet received reports that the surrounding tribes were looting caravans and travelers near Dumat al-Jandal in Syria. Most importantly, they were fully prepared to attack

Madinah. ” In view of these reports, the Prophet appointed Saba 'ibn' Arafat al-Ghaffari as his successor in Madinah, and he himself, along with a force of a thousand Muslims left Madina and took a man from Banu Ghadra with him as a guide.

The Prophet ﷺ used to travel at night and hide during the day so that they would suddenly and unknowingly fall on the enemy. As far as the inhabitants of Dumata al-Jandal were concerned, they ran away with all their animals. When the Muslims landed in the field of Dumata al-Jandal, no one was found. When they could not be searched, the Prophet ﷺ finally returned to Madinah. In the same battle, he made a peace treaty with Ainiya bin Hasan, the chief of the tribe of Fazara. “⁽¹⁴⁾FazaraGhatfan was an ally of the Jews of Khyber. The ordered them to remain neutral.

4.2. Banu Ghadra, Wadi al-Qura and Fadak

The Banu Ghadra were also Jews. Frightened by the fate of the Jews of Khyber, they themselves offered reconciliation, which the Prophet ﷺ accepted. The people of Wadi al-Qura were demanded obedience to the Holy Prophet on their return from Khyber. There was some (minor) war over the refusal. He ﷺ also gave some land here to Hamza Al-Ghadra as a jagir. ⁽¹⁵⁾

Fadak: Fadak also falls on the way to Madinah some distance from Khyber. The Prophet ﷺ sent a preacher, Mahisa ibn Saud, in response to their offer of reconciliation. ⁽¹⁶⁾

On the occasion of the Ghazwa-e-Ahzab, Hayy ibn Akhtab went to meet the Quraysh of Salam ibn Shakam. “The Quraysh Abu Sufyan and the Ghatfans, their leader Ainiya ibn Hasan, the Banu Mara Commander Harith bin Awf and Banu Din went out to fight under the leadership of Ashja, so the Qur'an has named this war as GhazwaAhzab. The number of Muslims was three thousand while the number of enemies of Islam was ten thousand. In a state of fear, he sent a message to the two leaders of Banu Ghatfan, Ainiya ibn Hasan and Harith ibn Awf, asking them to take one-third of the fruits of Madinah and reconcile, that is, to leave the Quraysh and the Jews and return. Both leaders agreed to this agreement

An treaty was also written in this regard. The only thing left to do was to finalize the agreement. The signatures of the witnesses had not yet been recorded. The matter was still under consideration. The Prophet ﷺ talked with Saad bin Maaz and Saad Bin Ibada who preferred to fight back. The prophet also supported their verdict . HazratSa'd grabbed the paper and cut out what was written in it and said, "They have an open choice to do whatever they want." ⁽¹⁷⁾

4.3. Treaty of Hudaybiyyah 2 AH

Hudaybiya is actually a well. In whose name the whole area is called Hudaybiyah, this is the battle of Zul-Qaeda, ⁽¹⁸⁾. Before coming to Hudaybiyyah, the Prophet ﷺ had a dream in Madinah that he and his companions were entering the Sacred Mosque.

When he narrated the dream to the Companions, they were very happy and thought that they would enter Makkah in the same year, so he announced to perform Umrah among the Companions. Preparations for the journey began in earnest. The Prophet ﷺ invited the people living in and around the area to accompany him. The Prophet ﷺ did not want to fight, however, expected that infidels could try to attack. They will either stop him from entering Makkah., The Holy Prophet rode on his camel Qaswa and appointed Abdullah Ibn Maktoum as his deputy in Madinah. His wife Hazrat Umm Salma was also with him.

The Prophet did not bring any weapon except the sword in its sheath. According to the narrations of Masur ibn Nahramah and Marwan ibn Hukam in Sahih Bukhari, when he reached Ghadir al-Ashtat, one of the spies from Banu Khuza'ah informed him that the Quraysh had amassed their army and used various means to halt him. They had gathered the people from the tribes and they intended to stop him from the House of Allah. ⁽¹⁹⁾

Meanwhile, Suhail bin Umar and Quraysh sent him with the intention of making peace. Then 'Uthman ibn Affan was sent for diplomacy. Iban binnSa'id ibn' Aas gave him refuge. When Uthman was taken over by the Quraysh, rumors spread that he had been martyred. To kill the ambassadors was a major international crime and resulted in Bait Rizwan. According to Jabir, the Prophet ﷺ said: “None of those who have lived under a tree will enter the fire.”

When the agreement was reached, Hazrat Ali was called as the scribe and said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Write in the name of Allah, the Most Gracious, the Most Merciful Suhail suggested: Write “Muhammad ibn Abdullah” and then it was written as it was said . The Prophet ﷺ accepted all conditions and said if they would respect Allah's harams, then He ﷺ will accept whatever they say.

Then the Prophet said: "Leave the path between us and the House of Allah so that we can circumambulate it." He said “We do not want our disrepute in Quraysh that Muslims have entered Makkah against our will. Yes, next year you can circumambulate the House of Allah. This is how it is written. ” ⁽²⁰⁾

Ibn Ishaq writes: The following points have been agreed upon among the believers.

1. The fighting will discontinue for ten years. People should live in peace and neither side should interfere with the other.
2. The Quraysh man who goes to Muhammad ﷺ without the permission of his guardian will return him, and the man who comes to the Quraysh among Muhammad's companions will not return to him, nor will any of the

Arab tribes from the tribe of Muhammad^ﷺ or Whoever wants to enter the treaty of Quraysh has the right to enter into the treaty of any of the believers.

Under the same clause, Banu Khuza'ah declared that "we are entering the treaty of Muhammad" and Banu Bakr announced that "we are entering the treaty of Quraysh". They wrote, "Go back this year and next year we will leave the path of the Messenger of Allah. You can enter Makkah with your companions and stay for three days in Makka. No other weapons except one sword, can be brought along." ⁽²¹⁾

The treaty was, in fact, a symbol of the Quraysh's severe psychological turmoil, anxiety, nervousness and defeat, and for the Muslims it was a "great victory."

In this treaty, the Quraysh granted three concessions to the Muslims and got only one concession which is mentioned in Article 2, but this concession was very trivial and insignificant, because no Muslim could flee from Medina for Mecca. For Muslims, the whole land except Madinah was empty as a place of migration and refuge.

Then, with a ten-year ceasefire, the pride of the Quraysh was shattered and they recognized the Muslims as their equals.

In the context of a ceasefire and peace, when people had complete freedom of belief and peace, through this peace, Muslims could freely invite everyone to the religion, which was not possible in the case of war. Because the purpose of the war of the Muslims was only to make every person become a Muslim by his own free will or to end the ongoing oppression and tyranny, and this purpose was achieved through peace.

3. The number of Muslim armies had never exceeded three thousand before, while in just two years of peace, the number of Islamic armies had increased to ten thousand.
4. The Quraysh's inclination towards peace was an acknowledgment of the strength and supremacy of the Muslims. Their power and supremacy had been forgotten.

4.4. Agreement to Conquer Khyber

It was a large city with many forts and agricultural farms. It is located eight miles north of Madinah. In Hudaybah, God promised:

وَعَنْكُمُ اللَّهُ مَغَانِمٌ كَثِيرَةٌ تَأْخُذُونَهَا فَعَجَلَ لَكُمْ هَذِهِ ⁽²²⁾

"Allah has promised you many spoils. You will get them, but this is the first of them."

That is, "Islah Hudaybah" is the first and "Maghnam Kathira" means the conquest of Khyber. The Prophet ﷺ returned from Hudaybah and stayed in Madinah for the entire month of Dhul-Hijjah and a few days of Muharram and left for Khyber in the remaining days of Muharram. ⁽²³⁾

When the people of Khyber came to know about this, they sent Kanana bin Abi Al-Haqiq and Hudha bin Qais to Banu Ghatfan for help. They were allies of Khyber Jews. Banu Ghatfan got ready and went for help. When they heard of some quarrel, they returned. They feared that the Muslims had attacked their children and cattle. "The population of Khyber was divided into two regions, one with five forts. The second area of Khyber's population, called Katiba, had only three forts. The battle took place only in the first area.

Then Ibn Abi Al-Haqiq sent a message and asked could he can come to talk? He said: Yes, then he came to the Prophet ﷺ and made peace on the condition that the army in the fort would not be killed and their children would stay with them. They will not be made slaves, but they will leave the land of Khyber. He ﷺ said: And if you conceal anything from me, then Allah and His Apostle will not be held accountable. The Jews accepted this condition and reconciliation took place.

After the reconciliation, the three forts were handed over to the Muslims and thus the conquest of Khyber was completed. The people of Fadak also reconciled in the same manner. The Jews themselves did not have any political or local status, so a conciliatory agreement was made with them, ⁽²⁴⁾

4.5. Agreements of Riba, Azrah, Tayma and Maqna

When the Jews of Tema were informed that the inhabitants of Khyber, Fadak and Wadi al-Qura were superficial, they sent a man of peace instead of taking any action against the Muslims. The Prophet ﷺ accepted it and the Jews stayed with their possessions.: Khalid bin Saeed wrote the treaty, "This is the writing of Muhammad, the Messenger of Allah, for the children of A'ida. They will pay the tax and take responsibility. They will not be tortured nor will be deported." ⁽²⁵⁾

The tribes of Jarba and Azrah also offered to reconcile on the payment of Jizyah which was accepted. The Prophet ﷺ also wrote a peace treaty to Hakim Ela which remained with him. ^{"(26)}

4.6. Reconciliation with Aqeed, the Ruler of Do Mutta Jandal

The Prophet (peace and blessings of Allaah be upon him) sent Khalid Ibn Waleed with a group of four hundred and twenty horsemen to Aqeed, the ruler of Do Mutta al-Jandal, and said: "You will find him hunting a blue cow . When Hazrat Khalid bin Waleed was so far away that the fort was clearly visible, suddenly a blue cow came and started rubbing its horn on the gate of the fort. Aqeed and his hunter came out. When it was night, Khalid and his companions took him away, arrested him and presented him in the service of the Messenger of Allah ﷺ. He gave his life and he agreed to pay Jizyah. According to the terms of Domata Al-Jandal, Tabuk, Ela and Tema, including Yahna, a peace agreement was made. ⁽²⁷⁾

According to Hameedullah: "The issue of Muqna was very complicated. In any case, it was the port of the Gulf of Aqaba, which was often the target of Jewish-Christian disputes. And the Jews of this place were taken by the Christians of Ela. When an agreement was reached with the Prophet ﷺ, the Prophet ﷺ ordered: According to the agreement reached with them, they were ordered to pay a quarter of their arms, slaves, animals and products to the Islamic government." ⁽²⁸⁾

Only six months after the migration in Ramadan 9 AH, the Holy Prophet ﷺ had set his policy on Quraysh to put economic pressure on them and to avenge the confiscated property of the Muslim emigrants from Makkah, and to "peace and tranquility" by closing down the Quraysh trade. In this connection, an army contingent was sent to Amees on behalf of the tribes of Jahania. The chief of the army was an ally of the Muslims. There were no Ansar from Madinah were in this delegation. All of them were Muhajirs. Therefore, after the Hijrah, either the Prophet ﷺ himself made a treaty with Mujaddid ibn Umar and Al-Jahni, or at least renewed the treaty with the Ansar. The political leader of the party was Rasoolullah ﷺ.

The terms of the agreement were that they were safe in life and property. They would be helped against anyone who oppresses them or fights them, and their family members who refrain from fulfilling the treaty and breaking the covenant have the same rights for those who live in these settlements.

In this agreement, the Holy Prophet ﷺ assured them of his support against Majidi bin Umar, including the Quraysh, because of their strained relations with Mujaddidi, he supported the Muslims. The relations between the Muslims and the people of Jahniya improved, so the Prophet ﷺ bestowed on Mujahah ibn Hur Mullah al-Jahini a vast part of land, who lived in Dhu al-Marrah, a large estate. The Quraysh caravans used to pass through there. ⁽²⁹⁾

Bani Shamkh: The branch of the same Jahina was Bani Shamkh who were brought to the "path of peace" by encircling it from all sides.

The Banu al-Jarz of Jahinawere guaranteed a peace and the integrity of their territory which was explained in another Maktoob of the Prophet ﷺ with the explanation that the territory they occupied at the time of their conversion to Islam. It was understood that this area might be somewhat contentious and the fear of its going to civil war might be overwhelming and this fear led to the unseen conversion of this tribe to Islam.

In the last days of the Prophet's ﷺ time, Umar ibn Ma'bad al-Jahini and the Bani al-Harmatah and the Bani al-Jarmiz were given peace in a special condition if they convert to Islam, offer prayers, pay zakat and spend. Also they had to pay khums from wars to the state. They should not absolutely cut off ties with their non-Muslim relatives. Rather only take the capital money and give up the interest on their debts. Thus, the peace could prevail. Ibn Sa'd has narrated a blessed letter in the name of the Badil and Khuza'i chiefs (who were involved in the Hudaybiyyah peace treaty). Apparently, this peace is after Hudaybiyyah and before the conquest of Makkah. In it, the Prophet ﷺ assured them of protection of rights and said that they too would have the same rights in Makkah as the Muslims of Madinah, that is, they could go there for Hajj and 'Umrah.

5. Clab and Hawazan Tribe Embraced Islam

It was reported that tribe of Hawazan had also converted to Islam along with their respective tribes. And it was reassured that there would be equality between Muslims and Khuzais.

6. Prophet's ﷺ Letter Towards Khuza'ah, A Branch of Banu Aslam

One of the branches of Khuza'ah was the Banu Aslam, a letter from the Prophet ﷺ was sent to them that they would be protected and whenever they were called by the Prophet, they would help him. So Barida bin Al-Khaseeb, the chief of that place, came and greeted and convinced his people to submit. ⁽³⁰⁾

7. Juzam, Qadaah and Uzra Tribes

These tribes are found in the vicinity of Tabuk in northern Arabia. And after the conquest of Khyber in 7, AH, relations were established with these people. Ibn Hisham has written about the preaching letters sent to the surrounding sultans during this period.

An ambassador's belongings were looted by some robbers in the area of Jazam tribe, on which some neo-Muslim came to his aid and returned their belongings. When the Prophet ﷺ was informed, he launched a disciplinary campaign, but due to misunderstanding, some innocent people also fell victim to it. They came to Madinah and complained, the Prophet ﷺ arranged for their return. ⁽³¹⁾

According to Ibn al-Athir, on his return from Tabuk in 9 AH, Malik ibn Ahmar al-Jazami met the Prophet ﷺ at Medina. It was written in Ptophet's ﷺ letter that as long as the chief of tribe and his companions prayed, paid zakat, followed the Muslims, shunned the polytheists, paid khums from the war, and the tribesmen continued to pay their share, the peace of Allah and Muhammad ﷺ will prevail.

8. Dooma-tul-Jandal

This is the border between Syria and Iraq. From time immemorial, between North and South, Aram and Babylon served as a highway for the continuation of Indo-Egyptian trade. It is as if all the trade caravans going from Arabia

to the north would reach here and then fight in different areas wherever they wanted to go to Syria or Iraq. In the age of ignorance, there used to be a fair (souq) and in view of its importance, wars were fought for its ownership. Apparently due to the conspiracy of the Jews of Kheberand Quraysh, in 5 AH, Aqidar started harassing the caravans of grain coming here. This was a very dangerous news for the Muslims. The Prophet ﷺ himself left for Madinah. At the same time, when the parties started besieging Madinah, he went back to protect Madinah. ⁽³²⁾

9. Invitation of Islam to Aqedar

According to the narration of Hazrat Anas, "Kitab al-Aqedar Dumata Yad Uhun al-Salam" but his preaching letter had no effect on him. In order to strengthen them, a few months later, in 6 AH, The Prophet ﷺ sent a campaign under the leadership of 'Abd al-Rahman ibn' Awf, which was more of a political campaign than a military one. He preached Islam in the tribe Clab and when the result was good, he married the daughter of one of its chiefs, Al-Azbagh. Aqidar was a Christian and a dangerous neighbor. In the raid operation, Aqedar was captured alive and brought to the service of the Prophet ﷺ. He reconciled on this and other terms. ⁽³³⁾

10. Letter Addressed to Haritha bin Qatani Kalbi

This letter of Haritha Kalbi is believed to be in the name of Dumata Al-Jandal and the Clabs living in its vicinity. There is another letter in the name of Qatan bin Harith. It emphasizes prayers and zakat. ⁽³⁴⁾

11. Haneen, Hawazan, Thaqif Taif

The Prophet ﷺ was born and raised in Banu Hawazan and spent many years of his childhood in it. He took full care of it and forgave them like the people of Makkah. • Yet despite the defeat, the Muslims of Makkah refused to accept Islam. When the tribes of Taif became economically and morally detached, how many days could the people of Taif withstand this economic and social pressure because Islam was rapidly spreading all around? A few months later, they sent a delegation to Madinah to seek friendship with the Prophet ﷺ on some insane requisitions in which adultery, alcohol and usury were allowed as if they could get exemption from the whole of Islam. However, after Prophet's ﷺ explanation, an agreement was made with them. It was written that Banu Thaqif is given the responsibility of the God besides whom there is no god and the responsibility of the Prophet Ibn Abdullah ﷺ is related to what is written in this document.

And of course their valley is forbidden and all of them are forbidden in the name of God. The trees hunting, stealing or doing evil in their territory, all are forbidden. And Thaqif is the most privileged of this valley. No Muslim will be able to go there and evict them. They will be able to build whatever building they want in their Taif or elsewhere in their valley. Zakat will not be taken from them and they will not be forced to do anything about their wealth or caste. It will be their privilege to do whatever they want.

The loan that is required for them on the security of the mortgage and the repayment period is waived by Allah, and the loan which is taken on the security of the mortgage for the period after the season of Okaz is the original capital of Okaz. To be paid on time. ⁽³⁵⁾

And if the trustworthy person receives the trust or the wealth or the man (ie the male or female slave) whom the trustee had gained or lost in the booty, then it will be returned to him. If Thaqif's ancestral ally is a trader, then he too will get the orders of Thaqif. If someone accuses Thaqif or an oppressor oppresses them, it will not be known whether it is about wealth or life, the Messenger of Allah and all Muslims will help Thaqif against the person who will oppress them. Their rich man will be one of them and no one else. And the vineyards of the Quraysh, which the Thaqifs will irrigate, the irrigator will get half of it. ⁽³⁶⁾

According to Hameedullah, the agreement was extended to the next festival of Okaz, after which it was canceled and it was said that only the original capital of the loans would be repaid. ⁽³⁷⁾

12. Allied Treaty with the Quraysh

Qabdala and JarashKani were important places in the south of Taif. Before the conquest of Mecca, before the conversion of Taif to Islam, a Yemeni ruler, Mur bin Abdullah La Zori, converted to Islam. He obliged the Prophet ﷺ to carry out appropriate military operations in the area around him. ⁽³⁸⁾

By the order of the Prophet ﷺ Mur ibn 'Abdullah took an army and landed on Jarash, which was a walled city in those days. ⁽³⁹⁾

The bottom line was that their property would remain with them and what would they do with the free hospitality of Muslim travelers as well as the Jews of the Book. Abu Sufyan was sent as governor.

As usual, concessions were made to the nine Muslim Jersey's that the tribal pastures they had at the time of their conversion to Islam would be safe for them, in which no one would be able to graze without their permission. Take away whatever you want.

These allied or reconciliation agreements are a masterpiece of the Prophet's politics, as is clear from the literal meanings of the title, that with the utmost ingenuity, understanding and prudence in the way of its mission, it is a testament to his understanding and insight. From the study of these reconciliation campaigns, we conclude that in

the background of a diplomatic mission, there were some universal aims of the Prophet ﷺ which are mentioned below.

13. Preaching the Message

The first and foremost principle that was kept in mind in every situation was to promote the mission and purpose for which the Prophet ﷺ was sent. For this great cause, he did not hesitate to offer all kinds of sacrifices for personal, financial gain, desire and revenge. On the occasion of the conquest of Makkah, revenge for looting, killing, physical and financial losses, seizure of the wrathful properties of Mahajirin could be avenged. Fatah for the defeated and conquered nation, oppression could be avenged, but the only purpose was not to block the way of preaching the true religion. Before the migration to Makkah, every effort was made to stop the Prophet ﷺ from preaching, but he said: "Even if you put the moon on one hand and the sun on the other, preaching the Prophethood cannot be stopped." ⁽⁴⁰⁾

Peace and harmony had a profound effect on the Islamic call. The invitation accelerated. The Muslims began to meet the common Arabs with their freedom.

No one in the largest empire, which was plagued by internal strife, could withstand even the most despicable and weak enemies, and by overcoming the differences between Aws and Khazraj, the Bedouins and the Hazratis, the people of Yathrib fought for a federal unity and brotherhood. It was a wonderful experience and foresight.

14. Combined Forces (Direct Supervision of the Center)

In Arabia, a person, tribe, or family who became a Muslim was required to emigrate to Madinah or its suburbs, resulting in an increase in the Muslim army.

15. Respect for Human Blood

In the ten years of the Prophet's time, an area of one million square miles was conquered, which was certainly a population of several million. Thus a series of conquests continued from migration to death for an average of about (1) square mile per day for ten years. In all these conquests, one enemy man was killed monthly. The loss of the Islamic army is even less because the Islamic country is in fact the name of eradicating, looting, fighting and killing all avenues of human blood.

16. News and Blockade

Being fully aware of every movement of the enemy and keeping the enemy unaware of his movements till the end depends on the high talent and insight of a shrewd politician.

In the days of the trench warfare, He ﷺ was on his way to Dumata al-Jandal in northern Arabia. In the same way, to catch the informant of the secret of the conquest of Makkah on the way, through the checkpoints, to manipulate the enemy with ten thousand troops, to go in the wrong direction, to go round and round and reach the destination, all strategies needed prudence, vigilance and planning.

17. Economic Pressure

Interfering with the enemy's help so that he would refrain from aggression. The Quraysh were engaged in trade. In winter they went south (Yemen) and in summer they went north (Syria, Palestine, Egypt, Iraq, etc.) only a few months after the migration. The Prophet ﷺ started closing the passages around the corridors for their tribes. When the Islamic blockade became tougher, the Quraysh abandoned the coastal route to Mecca and went to Iraq through the desert. Soon the Prophet's ﷺ influence spread to Najd. This road was also closed, then the grain from Bahrain and Yamama was also closed.

18. Breaking Up the Spoils of War

The only way to make the enemy of the Quraysh by diverting the friends of the Quraysh by various means and to make them the friends of the Muslims was the Prophet's ﷺ method. The basis of the caliphate from the tribes around Madinah was to deviate from the support of the Quraysh. It was a great political victory. In addition to this, to encircle the enemy with its enemies, to subdue the tribes around Makkah and to help against the Quraysh, to divide the enemy, to seduce a section of the enemy, to stir up domestic rivalry within the enemy were the strategies and by using them, the Prophet ﷺ succeeded in making Madinah a state and forming a government on one million square miles.

19. Organization

Since the Muslims had become a permanent ummah after coming to Madinah, they also needed to organize collectively. Obviously, every organization has certain rights and obligations.

In addition, the non-Muslim polytheists, the Jewish tribes were also organized and made clear through civil opposition.

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