



THE EFFECTIVENESS OF AGREEMENT HUDAYBIYA (Study of Conflict Resolution Method)

Mahli Ismail¹

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Abstract

This study aims to answer the problem of Hodaybiya conflict occurred in six moved when Prophet Muhammad and Moslems umrah to Mecca. The conflict arises because of concerns the Quraysh against the Moslems will take revenge on the expulsion of the Prophet to migrate to Madina. The conflict resolution begins Budeil Quraysh sent to the Prophet in Hodaybiya to develop measures of peace. The method used prophet is interactive dialogue. The method is very effective in resolving the conflict once the right solution and the right. Diplomacy built Prophet as an effective approach to demonstrate in peace Hodaybiya. Mutual agreement between the Prophets with Suheil is the two sides agreed to a ceasefire for 10 years. Diplomacy built Prophet proven success Hodaybiya agreement. Effectiveness Hodaybiya agreement described increased number of Moslems, Islam weakened the strength of the enemy, and terrain propaganda expanded, and maintained the dignity of women. The success of the negotiations and diplomacy cannot be separated from the attitude wise, polite, patient, gentle, and the genius of the character's personality majesty that provide energy and great intelligence in his preaching activity.

Keywords: *Hodaybiya, Conflict, Diplomacy, Method*

¹ Mahli is an lecturer at Syari`ah STAIN Malikussaleh Lhokseumawe St. Cempaka No. 2 Lancang Garam Lhokseumawe-Aceh Email: ismailmahli@yahoo.com mahlippsstain@gmail.com

A. Introduction

Reflection study Hdaybiya agreement is important to reveal a number of positive information on conflict resolution method used by the Quraysh Prophet Mohammad. This study will contribute to conflict resolution and information is examined using the historical study of texts from various references. This study is expected to be one solution to answer to conflict resolution that occurs due to a misunderstanding between the warring parties, so as to reach a mutual agreement.

Many studies found that the interpretations, traditions and history of the conflict Hdaybiya discussed focused on aspects of history, not in conflict resolution strategies, including Qutub (1985: 307) explained "the Prophet Mohammad and pilgrims on a pilgrimage to the Kakba not fighting purposes...". Sabuni (1981: 351) explained "the Prophet entered Mecca for pilgrimage to the Kakba, if the Quraysh prevented us from going to war they...". Hisham (1994: 366) explained "the agreement after approval Hdaybiya both parties". Qayyim (1986: 243 explained that "the Prophet entered Mecca for umrah not to fight...". Nasution (1985: 243) explained that "Islam is a political force, the Prophet's position as head of state and head of religion...". Haekal (1992: 391) explained "in 1400 the Moslems and their Prophet entered Mecca for umrah not to fight...". Omar (1999: 71) explained "Islam brought radical changes in individual and social life in Medina...". Husein (2000: 616) explained that, Omar asked the Prophet "Is Hdaybiya agreement a victory...".

The Prophet build community and foster brotherhood Medina muhajirin and Ansar. Based on the study above, both among scholars of tafsir, hadith scholars, and historian and in the books of fiqh, there has been no serious and focused writing about conflict resolution strategies between the Quraysh to the Prophet in *Hdaybiya*.

B. Literature of Review

The study examines the conflict resolution strategies between the Prophet Mohammad with the Quraysh no visible from various titles thesis or dissertation. But it's in a thesis written by Fuady Legislation titled Islamic Law in the Modern Era (Overview of the Role of the MPU in the

Making Qanun Islamic Law in the Province of Nanggroe Aceh Darussalam). In the Chapter II Legislation Jurisprudence refer to Islamic law. Islam is a state based on the Quran and other legal sources to form the independent country of God. Because of inspiration and emotion transcendental obedience to God in carrying out His Sharia seems necessary in the formation of a state, as well as the formation of the state of Medina at the time of the Prophet Mohammad.

Medina Constitution contains important provisions of article 47 of the lives of the people of Medina as a resident of a state consisting of a plural society on religion and class is united in a charter deed that guides the implementation of the next government. Review and discussion of the above thesis focused on the concepts, theories and sources of sovereignty and laws of a country, which is based on Islamic law (the Quran and Hadith, as well as in others sources of law), to regulate the life of a plural society (Muslim, Pagan Zimmy, and Jewish) in the division of tasks also formed Shura Agency (Legislative), is a consulting and legal container with scholars/ intellectuals and experts in various fields of science strategy of war, politics, weapons and social field. In these studies no one has discussed about the propaganda strategy of the Prophet Mohammad in the formation and development of the propagation of Islam in Medina. In studies of the history there seems to be some discussion that has been written about Hodaybiya agreement in the history books that focus on aspects of the history is not on conflict resolution strategies.

Qayyim (1986:243) according to this study is an important as reference in resolving disputes between parties that have occurred in this God, of which; of Prophet Mohammad along with friends out to perform the pilgrimage in the sixth year of the Hijrah, on Thursday to bring dozens of cattle to accompanied by ihram, entering Mecca to do umrah not for war... ". Nasution (1985: 243) fails to clarify in the period of Medina, Islam is a political force. Prophet Mohammad has no place, which is not only a religious head, but also as a head of state...". Haekal (1992: 391) has explain in the sixth year of the Hijrah of the Prophet Mohammad led about 1,400 Muslims went to Mecca to perform umrah, not the intention of fighting, they camped in Hodaybiya and finally there Hodaybiya agreement...".

Qaradawi (1997: 45) explained that, the Islamic State is *Daula* Madani enforced on earth by using the laws of Islam, in charge of maintaining order and prohibition of God among men. *Daula* was thus entitled to the help of God". However all the previous similarly with Omar (1999: 71) explained that Islam brought radical changes in individual and social life of Medina, because of its ability affects all aspects of quality of life, (we take) our color (*sibghah*) from Allah, and who is better than Allah in color. Medina Islamic community building on the basis of love and help each other..."

Husein (2000: 616) explained that, when Omar ibn Khatthab hear verses 1-3 alfath letter, he asked: O Messenger of Allah, whether the agreement (Hudaybiya) a victory? The Prophet replied succinctly and emphatically, yes, it cannot be denied or doubted, that the agreement is indeed a victory Hudaybiya...". Hashim (2001: 94) said that, after the migration of the Prophet to build community in the short term are the believers and the market. As a brotherhood among the believers of the Emigrants and the Anshar group of people rich and poor...". Qutub (1985: 307) has explained the Prophet and his congregation out of Medina for pilgrimage to the Kakba, not an end to war; even the Prophet was willing to forgive the people who were around. Bawadi who was with the Prophet in Hudaybiya worried that the Quraysh want to fight, blocking the Prophet's pilgrimage to the Kakba...".

The previous study of it Sabuni (1981:351) explaining that we (the Prophet) came not to kill anyone, but to make a pilgrimage, indeed the Quraysh had many perished from war, so if they want to give us the freedom of preaching to people, or they are unwilling to accept Islam, and if they reluctantly, for the sake of God that my soul in his power certainly we are fighting them... ". While Hisham (1994:366) explained, about the contents of the agreement Hudaybiya written by Ali bin Abi Talib, after obtaining the consent of both parties...". Based on the results of the literature review above it can be concluded that there has been no serious research and writing focus on conflict resolution strategies between the Prophet Muhammad with the Quraysh in Hudaybiya.

C. Methods

This research was conducted in Lhokseumawe in 2014 using the historical method of text is the rationale of the Prophet Mohammad to do umrah to Mecca after a conducive situation legality of Allah. This study is based on the historical approach focused on text and more text analysis to examine the basis of the policy, and the reasons for conflict resolution strategies Hdaybiya agreement. Step-by-step methodology is as follows: First, define a problem that needs to be studied as well as the limitations on these issues will be discussed:

1. Firstly the verses of the agreement Hdaybiya taken from the popular interpretations. The traditions explained the mechanism Hdaybiya agreement. Finding alternative methods of basic policy, reasons for, and conflict resolution strategies Hdaybiya agreement.
2. Secondly, process the collected data (analyzed) to be clarified by writing a predetermined framework. Furthermore, the data were analyzed according to the subject matter in this study and draw conclusions. Because the sources used are as follows:
 - a. Tafseer in Arabic, among others: a) Sayid Qutub (1985) "*Fi Zilali Quran*", Beirut: Dar al-Syuruq. b) Ali Sabuni (1981) "*Mukhtasar Tafsir Ibn Kathir*", Beirut: Dar Glorious Quran.
 - b. Books of Hadith, including: a) Abdillah Muhammad, "*Sahih Bukhari*", Maktabat wa Mutbaat Son. b) Muslim, "*Sahih Muslim*", Maktabat Dar al-Haya al-Maktabah al-Maklabiyah c) Abu Isa, (1419) "*Jamik at-Tirmidhi*", Riyad Dar As-salam.
 - c. The books are written history of Moslim scholars, among them: a) Ibn Hisham (1981) "*Sirah an-Nabi Sallallah alaih wasallam*", Dar al-Fikir. b) Abi Hatim, Busti (1987) "*Sirah an-Nabawiyah wa Akhbar al-Khulafa*", Beirut.

D. Discussion

1. Process Hdaybiya Agreement

At the end of the sixth year of the Hijra of the Prophet along with wearing clothes umrah pilgrims out of Medina to Mecca with the aim to umrah. Tabari also found (1978: 308) The Quraysh leaders responded by

sending a delegation to negotiate...". The Prophet sent an informant (Sufyan Ibn al-Kakbi) to study the state of the Quraysh. Kakbi reported that, "the Quraysh had been preparing troops from various Kabillah with the aim of blocking the Prophet and pilgrims want to be umrah. The Prophet went on to reach the Hdaybiya. That makes the Quraysh fear of contact arms, so they asked the Prophet sent a messenger to tell the purpose of arrival of the Prophet and pilgrims. Important moment was used by the Prophet as well as possible to set the strategy possibility of a stressful situation. The Prophet sent Othman to notify the arrival of the Prophet along with pilgrims intent is to umrah not fight.

Mudor (1992: 249) explained "Quraysh represented by Budeil to attend a meeting with the Prophet Mohammad in Hdaybiya with purpose, the formulation of the agenda of deliberations in connection with the coming of the Prophet Mohammad to Mecca. The main agenda of the Prophet is "We came with the purpose intended to umrah and no war". In the dialogic Prophet offered four alternatives; Peace, freedom of preaching, invites the Quraysh tribe to Islam or want to fight. These are the four alternatives offered to the Quraysh Prophet to consider...". Hisham (1994: 359) said Quraysh blocking the Prophet to enter Mecca forever...". In response to such purposes, the Prophet sent Othman to Mecca to Abu Sufyan and Quraysh leaders and conveys the message of the Prophet of them: We came to umrah not fight and invite them to Islam.

2. Negotiations both sides

Negotiations both sides have started by the Quraysh sent Suheil with the message; According to Heikal (1992: 401) "Come into Mohammad and held for approval this year (6 H) he must return that among the Arabs no one said that, Mohammad managed to get into Mecca without violence...". Negotiations are running out of harmony because all parties want to get satisfactory results. Quraysh very tight and firmly defend his opinion, while the Prophet much gives concessions, flexible and dynamic to the Quraysh. When the draft agreement has been agreed to put in the form of the memorandum of understanding (MoU), the Prophet assisted by Ali ibn Abi Thalib as the minutes Hdaybiya agreement. Suheil said: Write the agreement concluded between us (Quraysh) to you (Mohammad).

The Prophet asked Ali wrote "*Bismillahirrahmanirrahim*". Suheil said: "The word ar-Rahman that we do not know, but write *Bismikallahumma*, as usual we write". The Prophet Mohammad said: "I am a true Prophet Mohammad". Suheil said; "For the sake of God if we know that you are the Messenger of God, we do not preclude you for pilgrimage and nor are we going to kill you." Write Mohammad bin Abdillah. The Prophet said; "For the sake of Allah, I am the Apostle of Allah. Therefore Mohammad bin Abdillah write. Finally, the agreement was successfully created with read as follows: By thy name, O God, this is a mutual agreement between Mohammad bin Abdullah bin Amir with Suheil. Both sides agreed to a ceasefire for 10 years.

During that time both parties freely breathe the air of peace and not allowed to do battle. If there is one of the followers of Mohammad wanted to travel to Mecca in a variety of purposes will have safeguards against their lives and property. Who came to Medina from the Quraysh in a variety of purposes, they also have to get security that came to the Quraysh of the followers of Mohammad, the Quraysh not required to return it to Mohammad. In between we have to agree on all that has been agreed. No one is allowed to spoil the MoU in secret and did not take action treason. Anyone who wants to join with Mohammad, they are free to enter.

Who wants to join the Quraysh, he is free to do so. Thou (Mohammad) should return this year and should not be in this area (Mecca). Ikbal (2000: 29-30) explaining if Moslems come to Mecca next year, we (Quraysh) would be out of our place and you along with pilgrims allowed to settle for three days and three nights with a sword weapon. They slaughter of sacrificial animals at this place (Hdaybiya) and forbidden to bring back to Mecca. After the two sides signed an MoU Hdaybiya, the Quraysh were Mohammad's return to Mecca along pilgrims still stay a few days longer in Hdaybiya.

The Companions wondered about the wisdom of the MoU agreement made by the Prophet, no doubt the truth of this MoU...". There are also some in the Moslim community are faced moody and feel free to clauses in the agreement. Moreover, the Prophet's companion saw many succumb and desire

Quraysh. This was caused by the friends can not catch two things; The first, at the beginning of the Prophet Mohammad has said that the congregation can *tawaf* at the Grand Mosque. Then why the Prophet and pilgrims returned to Medina and do not perform *tawaf* in Mecca. Second, the Prophet is above the truth and God promises victory religion. Why Prophet has make MoU without exerting pressure on the Quraysh in advance.

Both of these conditions that provoke the companions of the emergence of doubt and suspect manifold. Both of these make their feelings become sore and injured. For pain and more alleged master mind, they do not think more about the impact of the MoU which carries a positive message for the development of Islam. Finally, the Prophet and the pilgrims returned home to Medina. While in the middle of the road between Mecca and Medina Quranic revelation descended alfath Letter paragraph 1-2. Meaning: Surely we have given you a real victory. That Allah may forgive you for your sins that have past and future as well as the complete His favor upon you and guide you to the straight path.

The above verse states that God has given a real victory to the Prophet and all Moslems in the MoU Hudaibiya. After descending the paragraph above which is the explanation of doubts partly Companions of the Prophet, and the help of God given right away. Hudaibiya agreement has been answered clearly and completely as they want victory. So they are happy and calm as he was grateful to God's promise that has been kept on the way to Medina.

3. Conflict Resolution Methods and Approaches

The Quran has laid the foundations for conflict resolution methods among them; Quran al-Nahl paragraph 125 Meaning: Call upon (humans) to the way of your lord with wisdom and good lessons and them in a good way. Verily thy lord is he who knows more about who strayed from his path, and he is the one who knows best those who receive guidance.

The above verse comprehensively explains the basics of conflict resolution methods used Prophet Mohammad is Al-hikmah, Al-Mau`izah exploratory and interactive dialogue. The method is very effective in resolving the conflict to find the right solution and the right so as to achieve the desired goals. Al-hikmah method is appropriate sayings, true and strong and convincing arguments.

Mau'izah hasanah is unbiased advice and useful. While the interactive dialogue is a dialogue with well adapted to the conditions and the situation on the ground. (Jacob. 2000: 121) Explained the philosophy of the use of this method is the embodiment of inspiration Quran that have been described and used the Prophet throughout his life in the propagation of Islam from the various ethnic groups in this hemisphere. Religion preached a mission *Rahmatullilalamin*, including diplomacy approach, Personal, Contact and military approach.

a. Approach Diplomacy

Diplomacy is an approach that is built by the Prophet in a mission of preaching. In the treasure of modern politics, and diplomacy is a joint management of international negotiations with the delivery of an official delegation of ambassadors or country. Diplomat is also expert negotiation. Ikbal (2000: xxii) explained "Diplomacy as the art of negotiation had been there before the Prophet was sent. In Greek mythology, Hermes is known as the god diplomat described by handsomely, cunning and deception...". The main qualification of a diplomat at the time was to have a strong memory and a strong voice. The Prophet is also a charismatic diplomat. Prophet expertise in diplomacy not only because handsomely, ingenuity, but more than that the Prophet has a gentle nature, wisdom and eloquence with a partner or interlocutor.

Mansur (2000: 421) explained "The main aim of diplomacy is built Prophet to create solutions and the consolidation and promotion of harmonious way of life of Moslems in the target achievement proselytizing mission...". Forms of diplomacy Prophet explained below both before and after becoming the Apostle:

1) Reconciliation Diplomacy Medina Moslems and Jews

Prophet Mohammad after emigrated to reconcile with all parties to be effective propaganda center in Medina. The first step is to make the community a chance to Medina and the Jews who have long been living in Medina. Ikbal (2000:12) explained "The Prophet made a deal at the same time become an important historical document. The document has been reformed in revolutionarily concept of a state which is based on faith...". In a country that embraces people from different faiths and denominations. However, loyalty a political bond. Moslems declared themselves as a community different from the others, but that binds and unites them (Emigrants and the Ansar) are in common

people. Ideologically they become enemies for their siblings in Mecca. Friendship and hostility is no longer based on blood ties, economic, ethnic and family, it is based on religious affiliation.

The desire for accord and troubled life that makes Jews in Medina still get the same treatment (equality), the word equality is repeated several times in the mission of the agreement. Do not help and facilitate the guilty and their enemies. Moslems are free to practice their own faith and beliefs as Jews. Freedom of religion is guaranteed, that the Jewish people (descendants Awf) is considered Brother Moslems. Prophet after signing the agreement to say: flesh and blood ye (the Jews) are our blood too. At the time of religion, wealth and their lives are guaranteed; the Medina and surrounding areas will be a prosperous state. The success of the Prophet to negotiate successfully delivered over important decisions for the success of the Prophet preaching mission at a later date. It is not independent of the accuracy, policies and genius of the Prophet in establishing political and social communication with all elements of society that existed at that time.

2) Diplomacy approach MoU Hdaybiya

Diplomacy approach Prophet Mohammad other in preaching is Hdaybiya event. This is one of the most significant diplomatic and never reached the Prophet conjunction with the Quraysh. The role diplomacy with negotiation skills he plays big enough to give risk Hdaybiya agreement that occurred six years after the Hijrah. What are the process and negotiation skills possessed Prophet can be listened to in the foregoing description? That is a description of some of the important events concerning diplomacy ever done Prophet as one of the effective approaches that have demonstrated the success of its effectiveness for the propagation of Islam. Of course that is described above are the smallest part and quite a lot of diplomatic events ever done Prophet? But most important are the principles, methods, and genius as well as the wisdom of the Prophet in building communication and negotiation, to the success of diplomacy of the principles can be clarified diplomatic propaganda strategies and mechanisms for succeeding generations, in addition to the need for diplomatic steps to perform and meet the challenges of preaching anywhere and anytime, certainly according to the situation at hand. So as contribute alternative to approaches to the conflict resolution and effective preaching.

b. Personal Approach

Saad (1990: 199) explained, since the Prophet Mohammad received a revelation for the first time; he was immediately conveyed to the people closest. With a personal approach he preaches to them one by one and in a very confidential. This approach he traveled so as not to cause turbulence and shock among the people of Quraysh. The Prophet given the time that they still adhere to animism heritage of their ancestors.

About three years of the Prophet to take the approach of this kind of propaganda. Among those who believe through the propaganda of the Prophet with a method or approach...". Khadijah bint is Khuwailid, Ali ibn Abi Talib, Abu Bakar Sidik, Othman Ibn Affan, Zaid Ibn Harisah, Abdurrahman Ibn Au, Saad Ibn Wakas, Ibn Zubeir Auwam, and some other friends. If at that time wanted to perform worship at the Haram, they went in secret so as not to be known by a group of Quraysh. With this personal approach, the Prophet Mohammad has been to combine efforts and surrender themselves to Allah or between effort and trust. From here can also have learned a lesson that the implementation propaganda must also consider the local situation. Buti (1990: 94) explained "If the situation is not allowed to be delivered open, the personal approach of mouth needs to be taken...". When other desires and circumstances have changed, then participate tailored to the circumstances existing at the time. In this context, propaganda with a personalized approach shows its elasticity. In addition, it also can be analyzed that the first people who converted to Islam in this era the majority of those coming from the lower classes. Why lower class people quickly follow propaganda Prophet Mohammad?. Because of the lower classes generally do not have the character and characteristics of arrogant, like power, regulate and govern. They are accustomed to running the command of others.

Obey and accept orders already thought in the reality of their lives. Therefore, when they hear the teachings of the Prophet Mohammad forbade being arrogant, they do not experience psychological shock to believe and embrace the teachings in fact; they feel that the teachings of the Prophet Mohammad is very appropriate, because the essence of this doctrine is to liberate mankind from the loyalty and submission to God the Creator. In addition the successes of the Prophet in personal propaganda was also strongly influenced by the nature, properties and behavior of the Prophet's

noble, glorious, full of politeness and good words, deeds, as well as provisions and methods are exemplified. In contrast, the upper classes and elites Mecca, they are difficult to receive propaganda Prophet, because of the teachings of the Prophet threatens existences those who oppress, bossy and happy human being observed by others. This attitude has been ingrained in them.

c. Approach correspondence

Once the agreement is signed Hudaibiya by both parties which may reflect the political policies of the Prophet Mohammad can be marked, which in the past two years have demonstrated the success and rapid progress very favorable to Islam, the first program is the spread, the propagation of Islam to the kings of whom; Husein (2000: 629) explained "Letter of the Prophet to the Emperor, the Prophet invited to follow the teachings of Islam and you will survive and get a double reward..." Letter of the Prophet referred to connote an invitation to Islam to Heracles and his people.

Islam means congratulations, get double reward, if refused will bear the sins of himself and his people. Similarly, the contents of which are summarized in a letter addressed to the Prophet Byzantine Emperor Heracles.

Letter of the Prophet to Najashi, invited to worship Allah, Oneness and obey Him by faith in the Prophet's revelations. Mustafa (186) explained "Letter of the Prophet to Najashi king of Abyssinia, explaining the creation of Maryam bint Isa and Adam, invitation obedient to God through revelation to the Prophet, explaining the truth of the Prophet as the messenger of God, but it also contains advice. Letter from Najashi, he accepted Islam and the Prophet received a request to marry Ummi Habiba bint Abi Sufyan..."

Letter of the Prophet to the king of Egypt Mukaukis, (Husein. 631) explained to invite enter Islam. Busti (1997: 46) also explained "The Letter from Mukaukis in addition he accepted Islam also give gifts to the Prophet Mohammad...". The letter of the Prophet to Mukaukis also contains the same thing with the king Najashi form of invitation and call to embrace Islam, and the same reply, as well as many gifts as a token of gratitude to God for guidance accepted Islam that can be used as guidance to live in interacting to all parties. Among the kings and rulers of the Arab in the Arabian Peninsula who received a letter of the Prophet, they generally respond to the propaganda of the Prophet and embraced Islam. While there are small rejected and some

are asking certain conditions, but all conditions was rejected by the Prophet. Husein (2000: 642) explained "Of course there are many other letters sent by the Prophet to people who want to be invited to convert to Islam or improve his Islam...". When listened to all the letters sent by the Prophet to call the authorities that exist at the time, it can be concluded that the Prophet letter contains: first, the call to Islam.

This type of letter is addressed to those non-Moslims either Jews, Christians, and Zoroastrians mushrikeen. Second, it contains the rules of Islam concerning charity, alms and others. These letters are addressed to Moslims who require an explanation of the Prophet. Third, the problem that must be implemented by the non-Moslims against Moslims government, such as the jizya problem. These letters are addressed to non-Moslims who have made a peace treaty with the Prophet Mohammad.

Hashimi (2001: 95) explained comprehensive the key indicators of preaching through correspondence is: 1) Chart propaganda/ global Islamic education, the Prophet invite you all with Islamic propaganda. 2) Reward those who follow the essential obedience, embraced Islam undoubtedly you survived. 3) Dabble leadership responsibility lies in its safety and its people. 4) Chart specialized in propaganda/education only worship God alone. Intact human equality. Confidence in yourself and honor him, and away from the dogmatic attitude. Become glorious in Islam or Islamic proud. Prophet by mail very effective and significant, so much the king and his followers who converted to Islam. Thus Islam has been known in the hemisphere at that time. Although not all of the invitation of the Prophet accepted by the authorities, but the propaganda communication through the medium of writing or correspondence has been effective and demonstrate the effectiveness and efficiency, with increasing adherents of Islam and the increasing understanding of the teachings of Islam that was followed.

4. Military Approach

The success of propaganda Islamic is not caused by Islam is a religion of war. But success is caused by the propaganda they meet the requirements of success and was taken by professional orators who have high dedication. Although the Prophet tried to avoid hostility, he also has expertise in the fight that is not owned by his enemies. Unwillingness to attack the first is not caused

by the fear of things that are not yet known and mastered. But because he thinks that war is an abomination and should only be done in an emergency. War should only be done if it cannot be avoided anymore. War is only allowed for the purpose of self-defense. In the context of preaching, Mohammad fought the final approach after a variety of other approaches taken and has not been successful. It must be stressed, so as not to cause a minor in the Orientals view of the war in Islam. Some of the events of the war as one of the military approach taken by the Prophet in preventing the destruction of sacred messages underneath. Among war ever done Prophet was the Battle of Badr, Khaibar and conquest of Mecca City.

Based on some of the above statement, the military approach taken by the Prophet as an alternative approach in the successful propagation of Islam. In a scenario can be seen, what the background of the battle of Badr, how the war was going on and how good and noble character of the Prophet Mohammad and his followers to treat the enemy and their captives. All of it is propaganda messages, which later was able to persuade many people to embrace Islam and fought alongside the Prophet Mohammad. According to Mubarakfuri (1997: 58) "Under the agreement Hudaibiya, the Bani Khuzaa join the Prophet, being joined by the Bani Quraysh Bakir. The opportunity was used by the Children Bakir long for revenge against Khuzaah "Bani Bakir a surprise attack at night against Bani Khuzaah who was in the spring, the two sides fought exciting. Quraysh secretly gave aid to the Children Bakir weapons ...".

Hudaibiya agreement has been violated by the Quraysh, because the Prophet wanted to end the rule of Quraysh, by way of liberating the city of Mecca. The Prophet entered the Grand Mosque along while reading the Emigrants and the Ansar (Quran al-Isra` paragraph 81). The verse is read by the Prophet and the Companions in the shrine with a loud voice and loud while destroying the statues that were there. After the Prophet came out in the Kakba and said: know any power, possessions or blood now under the authority of the Prophet Mohammad except take care of the affairs of the Kakba.

At the time of the Prophet Hudaibiya agreement with the best possible use of time to take care of the interests of Moslems. After the conquest of Mecca this can really help the Prophet in control of the situation. There is no option for Arabic (Quraysh) unless sent messengers

to the Prophet, and they expressed a willingness to embrace Islam and propaganda throughout the world.

However in the fifteen days of the Prophet lived in Mecca to build and organize the new government. After the Prophet went to Taif to destroy the last defense polytheists safety disruptive Islam and the Umma. Since that, all residents of Mecca become faith and embrace Islam. It is important to remember and ponder a big event without many casualties in the conquest of Mecca, the Prophet's so easy to master Mecca without resistance and without a lot of energy is spent.

This is a great victory. The Prophet collects pilgrims while his told actually we have given this to you a real victory. Sabuni (1981: 340) explained that "the definition of victory is Hodaybiya agreement...". So while Hodaybiya agreement was the result of a successful political communication with the approach of diplomacy and negotiation of joint Prophet Companions it's can be used as a solution to the conflict resolution as a reference for the success of the Prophet Mohammad's incredible.

E. Conclusion.

Hodaybiya conflict resolution brings a big victory for the Moslems, free from oppression and political pressures Arabic Quraysh, communication propagation of Islam extends throughout the Arabian Peninsula as well as political legitimacy and legality of the rule of Islam. Conflict resolution method with a variety of approaches used to be a powerful prophet Mohammad conflict resolution, even be the right solution and the right has demonstrated its effectiveness for the success of the effective propagation of Islam.

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