

## Prophetic Reconciliation as a Prophetic Tradition: A Socio-Religious Analysis of Conflict Resolution in Contemporary Islam

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### Abstract

This study aims to examine *prophetic reconciliation* as a socio-religious ethical framework for conflict resolution in contemporary Islam. The data are drawn from Qur'anic verses—particularly *Surah al-Hujurat* (49:9–10), *al-Nisa'* (4:114), and *al-Anfal* (8:1)—as well as relevant Prophetic traditions (*hadiths*). Using a qualitative thematic analysis (*maudhū'i*), the study analyzes these texts in light of their social-historical contexts to uncover the operational model of *ishlah* (reconciliation) in the prophetic tradition. The findings reveal that the Qur'an positions reconciliation as a collective social obligation aimed at maintaining communal cohesion, while the Prophet Muhammad's practices demonstrate systematic and contextual patterns of mediation and relational restoration. This study concludes that prophetic reconciliation offers an adaptive public ethic for addressing modern religious conflicts and contributes to Qur'anic and Hadith studies by framing reconciliation as a transformative paradigm of Islamic social ethics.

**Keywords:** Conflict Resolution; Ishlah; Islamic Social Ethics; Prophetic Reconciliation; Prophetic Tradition

### Abstrak

Penelitian ini bertujuan untuk mengkaji *rekonsiliasi profetik* sebagai kerangka etika sosial-keagamaan dalam penyelesaian konflik pada konteks Islam kontemporer. Data penelitian bersumber dari ayat-ayat Al-Qur'an—terutama *Surah al-Hujurat* (49:9–10), *al-Nisa'* (4:114), dan *al-Anfal* (8:1)—serta hadis-hadis Nabi yang relevan. Dengan menggunakan pendekatan kualitatif dan metode analisis tematik (*maudhū'i*), penelitian ini menganalisis teks-teks tersebut berdasarkan konteks sosial-historisnya untuk menemukan model operasional *ishlah* (rekonsiliasi) dalam tradisi kenabian. Hasil penelitian menunjukkan bahwa Al-Qur'an menempatkan rekonsiliasi sebagai kewajiban sosial kolektif untuk menjaga kohesi umat, sedangkan praktik Nabi Muhammad menunjukkan pola mediasi dan pemulihan relasi yang sistematis dan kontekstual. Penelitian ini menyimpulkan bahwa rekonsiliasi profetik merupakan etika publik Islam yang adaptif dalam menghadapi konflik keagamaan modern serta memberikan kontribusi konseptual bagi pengembangan kajian Qur'an dan Hadis.

**Kata Kunci:** Resolusi Konflik; Ishlah; Etika Sosial Islam; Rekonsiliasi Nabi; Tradisi Kenabian

## INTRODUCTION

Contemporary Islamic religious life exhibits complex dynamics, marked by the intensification of socio-religious conflicts in the form of theological differences, sectarian disputes, and exclusive truth claims. This polarization has become more pronounced alongside the hardening of religious identities in the public sphere, particularly when religious texts are understood literally and detached from their social contexts. In such circumstances, religion—which normatively carries a message of peace—is often mobilized as a tool of legitimation for conflict, exclusion, and social fragmentation.<sup>1</sup> The Qur'an, as the primary source of Islamic teaching, does not regard social conflict as a reality to be left unresolved. The principle of *isblah* (reconciliation and restoration of relations) is explicitly positioned as the ethical foundation of the social life of believers. The Qur'an emphasizes that peace and the restoration of relationships constitute a collective obligation aimed at preserving brotherhood and social cohesion.<sup>2</sup> Thus, reconciliation in Islam is not merely an individual moral exhortation but an integral component of the social vision of revelation.

This Qur'anic principle finds its practical manifestation in the life of the Prophet Muhammad. In various social events, the Prophet acted as a mediator of conflicts, a reconciler between groups, and an agent in reconstructing fractured social relations. These practices demonstrate that the Prophet's sunnah functions not only as a model of worship and personal ethics but also as a prophetic tradition imbued with socio-religious dimensions. Nevertheless, in both classical and modern Islamic studies, the social dimension of the sunnah—particularly in relation to conflict resolution—has often been reduced to historical narratives or legal precedents, without being examined as a systematic and contextual prophetic tradition. Within the corpus of classical Qur'anic exegesis, commentators such as al-Ṭabari and al-Qurṭubi interpret the verses of *isblah* within the framework of a normative duty incumbent upon Muslims to maintain unity and prevent division.<sup>3</sup> The main emphasis of this approach lies in the normative dimension of the text, while the Prophet's *sunnah* is largely understood as an example of individual ethics or a foundation for legal rulings. As a result, the Prophet's practices of conflict resolution have not yet been fully positioned as a social model with methodological significance for Qur'anic and Hadith studies.

Developments in modern scholarship have begun to open space for more contextual readings. Fazlur Rahman emphasizes that the Prophet's sunnah should be understood as a living moral practice within a specific socio-historical context rather than as a static legal precedent.<sup>4</sup> Similarly, Abdullah Saeed proposes a contextual approach to the Qur'an, highlighting the transformation of universal ethical values in accordance with the needs of the time.<sup>5</sup> Although

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1 R. Scott Appleby, *The Ambivalence of The Sacred: Religion, Violence, and Reconciliation*, 1st ed, with Theodore M. Hesburgh, Carnegie Commission on Preventing Deadly Conflict Series (New York: Rowman & Littlefield Publishers, Incorporated, 1999), 3–5.

2 Kementrian Agama RI, *Al-Qur'an dan Terjemahnya* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2019), 754.

3 Abu Ja'far al-Ṭabari, *Jami' al-Bayan fi Ta'wil al-Qur'an* (Beirut: Darul Fikr, 1995), 26:92–95. Ahmad Al-Qurthubi, *Al-Jami' li Ahkam al-Qur'an* (Beirut: Darul Kutub Ilmiah, 2006), 16:322–24.

4 Fazlur Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition*, 8. impr, Publications of the Center for Middle Eastern Studies 15 (Chicago: Univ. of Chicago Press, 2002), 6–8.

5 Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (Erscheinungsort nicht ermittelbar: Taylor & Francis, 2006), 11–13.

these approaches make important contributions, they still tend to address Islamic ethics in general and have not specifically elaborated reconciliation as a prophetic tradition functioning as a mechanism for socio-religious conflict resolution. On the other hand, studies on conflict resolution in Islam often adopt modern theories of peace while relegating Islamic texts to the role of normative legitimation.<sup>6</sup> Such an approach risks positioning the Prophet Muhammad's practices merely as complementary discourse rather than as an independent source of social paradigms. Consequently, there remains an academic gap in Qur'anic and Hadith studies—namely, the absence of a comprehensive reading that situates the Prophet's reconciliatory practices as a prophetic tradition with socio-religious relevance across eras.

In view of this situation, this article aims to examine how the concept of *ishlāḥ* is represented in the Qur'an and Hadith, and how the Prophet Muhammad's conflict resolution practices can be understood as a socio-religious prophetic tradition. This study proceeds from the assumption that reconciliation in the prophetic tradition is not merely an individual moral example but a model of prophetic social ethics that serves to preserve communal cohesion and prevent social fragmentation. Within this framework, prophetic reconciliation is viewed as a concept relevant for transformation in the context of contemporary Islamic religious conflicts.

Theoretically, this article is grounded in the concept of the prophetic tradition—understood as the Prophet's social praxis in responding to the realities of his community. This framework is enriched by the approach of prophetic ethics, which views religion as a transformative force within the social sphere. In this context, prophetic reconciliation is positioned as a bridge between revelation as a normative text and the *sunnah* as historical practice, thereby allowing a contextual reading of the prophetic tradition without losing its textual foundation.

## Method

This study employs a qualitative approach using the thematic analysis method (*maudhū'ī*) of Qur'anic verses and Prophetic hadiths related to the concepts of *ishlāḥ* (reconciliation), peacebuilding, and conflict resolution.<sup>7</sup> The selected verses and hadiths are analyzed by taking into account the context of revelation (*asbāb al-nuzūl*), the social context of the hadith's emergence, and the intertextual relations between them, in order to develop a comprehensive understanding of reconciliation within the prophetic tradition.

In addition to textual analysis, this research applies a socio-religious approach to interpret the practices of the Prophet Muhammad as socio-historical phenomena. This approach allows the *sunnah* of the Prophet to be understood not merely as an individual normative guide, but as a social practice aimed at fostering stability and communal cohesion. Thus, the *sunnah* is positioned as a living tradition that dynamically interacts with the social realities of its time.

Furthermore, the results of the textual and historical analyses are contextualized within contemporary Islamic realities through a critical dialogue with recent academic literature on religious conflict and reconciliation. This process of contextualization seeks to transform the values of prophetic reconciliation at a conceptual level, rather than through literal imitation of the Prophet's historical context, thereby ensuring that Qur'anic and Hadith studies remain relevant in addressing.

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6 Mohammed Abu Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice* (Gainesville: University Press of Florida, 2003), 22–25.

7 Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir* (Yogyakarta: Idea Press, 2017).

## RESULT AND DISCUSSION

### Reconciliation (*Ishlah*) in the Qur'anic Perspective: Conceptual Findings

The Qur'an places *ishlah* (reconciliation) as a fundamental principle in the management of social relations among believers. This concept does not appear sporadically but is distributed across several verses that collectively form a thematic unity concerning conflict resolution, relational restoration, and the preservation of social cohesion. These verses indicate that social conflict is a reality acknowledged by the Qur'an, yet it must be addressed through structured ethical mechanisms oriented toward peace.

One of the key verses on this theme is Sūrat al-Ḥujurāt (49): 9–10,<sup>8</sup> which affirms the collective obligation of the Muslim community to reconcile two disputing groups of believers:

وَأَنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي  
حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنَّ فَاءَ تَ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ  
إِخْوَةٌ فَاصْلِحُوا بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

“And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they (are willing to) submit to the rule of Allah. If they do so, then make peace between both (groups) in all fairness and act justly. Surely Allah loves those who uphold justice. [9] The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy. [10]”

This verse not only affirms the legitimacy of social intervention in internal communal conflicts but also positions reconciliation as a prerequisite for realizing the fraternity of faith. In his *tafsir*, al-Ṭabarī explains that the command *fa-aṣliḥū baynahumā* denotes an active communal obligation to halt conflict and restore damaged social relations, rather than leaving the resolution solely to the disputing parties.<sup>9</sup>

A similar emphasis appears in Sūrat al-Nisā' (4): 114, which states that most human whisperings contain no good except those that encourage charity, righteousness, or reconciliation among people:<sup>10</sup>

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ  
ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

“There is no good in most of their secret talks—except those encouraging charity, kindness, or reconciliation between people. And whoever does this seeking Allah’s pleasure, We will grant them a great reward.”

Al-Qurṭubī, in his interpretation, emphasizes that *ishlah* possesses a higher ethical value than personal interest, as it directly relates to collective welfare and social stability.<sup>11</sup> This verse

8 Kementrian Agama RI, Al-Qur'an dan Terjemahnya, 754.

9 al-Ṭabarī, Jami' al-Bayan fi Ta'wil al-Qur'an, 26:108.

10 Kementrian Agama RI, Al-Qur'an dan Terjemahnya, 130.

11 Al-Qurṭubī, Al-Jami' li Ahkam al-Qur'an, 16:260.

broadens the meaning of reconciliation beyond the context of open conflict, establishing it as a general ethical principle in everyday social relations. Furthermore, Sūrat al-Anfāl (8): 1, underscores the importance of reconciliation in the context of internal community disputes. The command *fa-ittaqullāba wa-aṣliḥū dhāta baynikum* (“So fear Allah and set right your mutual relations”) indicates that piety cannot be separated from the effort to maintain social harmony:<sup>12</sup>

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ

إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾

“They ask you (O Prophet) regarding the spoils of war. Say, ‘Their distribution is decided by Allah and His Messenger. So be mindful of Allah, settle your affairs, and obey Allah and His Messenger if you are (true) believers.’ ”

Ibn ‘Āshūr highlights that this phrase conveys that one’s faith is reflected in one’s readiness to preserve social harmony and prevent communal division.<sup>13</sup> Hence, *isblāḥ* is positioned as an indicator of social piety, not merely ritual devotion. Based on the thematic analysis of these verses, this study finds that the concept of *isblāḥ* in the Qur’an is not presented as a mere individual virtue but as a collective social mechanism that maintains community cohesion and prevents social disintegration. Qur’anic reconciliation demands active communal participation, affirms the structural dimension of peace, and directly links the quality of faith to social responsibility.<sup>14</sup>

These findings challenge the normative reductionist reading that confines *isblāḥ* to personal moral advice. On the contrary, the Qur’an presents reconciliation as a public ethical principle with social and political implications for the life of the *ummah*. In this context, *isblāḥ* is not a reactive response to conflict but a foundational orientation for constructing a just and sustainable social order. Thus, this study affirms that the Qur’anic foundation of reconciliation provides a strong normative framework for conflict resolution within the prophetic tradition. The collective and social nature of *isblāḥ* finds its practical embodiment in the life of the Prophet Muhammad—as a mediator of conflict and an agent of social reconciliation—as will be discussed in the following section.<sup>15</sup>

### The Prophet’s Practice of Reconciliation as a Prophetic Tradition: Socio-Historical Findings

The Qur’anic principle of *isblāḥ* finds its concrete manifestation in the lived experience of the Prophet Muhammad. In the context of pre-Islamic Arab society—characterized by inter-tribal conflicts, cycles of vengeance, and the absence of fair dispute-resolution mechanisms—the Prophet’s presence introduced a new paradigm for managing social conflicts. The Prophet was not only a conveyor of divine revelation but also an active mediator, peacemaker, and architect of social reconciliation. These recurring and consistent practices can thus be understood as constituting a prophetic tradition, rather than incidental acts.

12 Kementrian Agama RI, Al-Qur’an dan Terjemahnya, 243.

13 Muhammad al-Tahir Ibn ‘Ashur, al-Tahrir wa al-Tanwir (Tunis: Dar al-Tunisiyyah, 1984), 9:16.

14 A. Rippin, “The Qur’an as Literature: Perils, Pitfalls and Prospects,” British Society for Middle Eastern Studies. Bulletin 10, no. 1 (1983): 38–47, <https://doi.org/10.1080/13530198308705361>.

15 Muhammad Hatta, “Abdullah Saeed’s Contextual Restructures of The Qur’an,” International Journal of Islamic Thought and Humanities 2, no. 1 (2023): 47–55, <https://doi.org/10.54298/ijith.v2i1.56>.

One significant ḥadīth highlights the excellence of reconciling those in conflict. The Prophet Muhammad emphasized that reconciling two disputing parties surpasses the merit of many individual acts of devotion such as fasting, prayer, and charity.

*Ḥaddathanā Muḥammad ibn al-‘Alā’, ḥaddathanā Abū Mu‘āwiyah, ‘an al-A‘mash, ‘an ‘Amr ibn Murrāh, ‘an Sālim, ‘an Umm al-Dardā’, ‘an Abī al-Dardā’, qāla: qāla Rasūlullāh ṣallallāhu ‘alayhi wa-sallam: “Alā ukhbirukum bi afḍali min darajati al-ṣiyāmi wa-al-ṣalāti wa-al-ṣadaqah?” Qālū: balā yā Rasūlallāh. Qāla: iṣlahu dhāti al-bayn, fa-inna fasāda dhāti al-bayn hiya al-ḥāliqah.*

Translation:

*“Abū al-Dardā’ (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) said: ‘Shall I not inform you of something that is better in rank than fasting, prayer, and charity?’ They replied, ‘Yes, O Messenger of Allah.’ He said, ‘Reconciling those who are in conflict (iṣlah dhāt al-bayn); for discord among people is the shaver—it shaves away good deeds.’”*

This ḥadīth, narrated by Abū Dāwūd and al-Tirmidhī, indicates that *iṣlah dhāt al-bayn* (reconciliation between people) is an act that prevents social decay and the destruction of communal relations. Commentators on the ḥadīth interpret this statement as emphasizing that social conflict has a more destructive impact than individual transgressions, and therefore reconciliation must take precedence.<sup>16</sup> Beyond normative *ḥadīth* teachings, the Prophet’s reconciliatory practices are also evident in historical events recorded in the *sīrah* literature. During the incident of the placement of the Black Stone (Ḥajar Aswad)—before his prophethood—the Prophet acted as a mediator among the Quraysh tribes, offering an inclusive solution acceptable to all parties. Ibn Hishām notes that this resolution not only averted potential physical conflict but also restored the social dignity of each tribe involved.<sup>17</sup> This pattern of resolution demonstrates the Prophet’s consistent preference for collective participation and the avoidance of domination by any single group.

In the context of Madinan society, the Prophet’s reconciliatory practices became even more visible as part of a systematic social policy. The long-standing conflict between the Aws and Khazraj tribes was not resolved through coercion or suppression, but through the reconstruction of social relations founded on brotherhood and collective commitment. The Constitution of Medina (Ṣaḥīfat al-Madīnah) reflects this approach, grounding the new community in principles of justice, mutual agreement, and collective responsibility. Both classical Muslim historians and modern scholars agree that the Prophet’s approach to building the Madinan polity was deeply rooted in a sustained orientation toward social reconciliation.<sup>18</sup>

Based on the analysis of ḥadīth and *sīrah* data, this study finds that the Prophet Muhammad’s methods of conflict resolution were systematic, recurrent, and contextually responsive, thereby constituting a prophetic tradition (*sunnah nabawiyyah*) in the socio-religious sense. The Prophet’s reconciliation practices were not conducted on an ad hoc basis but followed

16 Abu Dawud, Sunan Abi Dawud, Kitab al-Adab, Bab Islah Dhat al-Bayn; al-Tirmizi, Sunan al-Tirmizi, Kitab al-Sifah al-Qiyamah, no. 2509; Lihat pula penjelasan dalam al-Mubarakfuri, Tuhfat al-Ahwadhi (Beirut: Darul Kutub Ilmiah, 1990), 6:446.

17 Ibn Hisham, Al-Sirah al-Nabawiyyah (Beirut: Dar al-Ma’arif, 1997), 1:209.

18 William Montgomery Watt, Muhammad at Medina, 5. impr (Karachi: Oxford University Press, 2000), 223.

a consistent ethical pattern—prioritizing the restoration of relationships, preventing the escalation of violence, and upholding the dignity of all parties involved.<sup>19</sup>

These findings further demonstrate that the *sunnah* of the Prophet in the context of reconciliation cannot be reduced to a mere individual moral example or historical narrative. Rather, it represents a model of prophetic social ethics that functions to manage conflict, build communal cohesion, and reconstruct social relations on the basis of justice. Thus, prophetic reconciliation constitutes an integral component of the prophetic tradition, possessing methodological significance for Qur’anic and Hadith studies.

Moreover, the Prophet’s reconciliatory practice reveals a methodological flexibility. He did not impose a single rigid model of conflict resolution; instead, he adjusted his approach according to the social context and the character of the disputing parties. This underscores that the essence of the prophetic tradition lies in its ethical values and moral orientation, not in technical forms to be replicated literally. This aspect forms the crucial foundation for transforming prophetic reconciliation into a living and applicable model within contemporary Islamic contexts.

### **Prophetic Reconciliation in the Context of Contemporary Islam: Analytical–Conceptual Findings**

Contemporary Islam is characterized by the growing complexity of socio-religious conflicts that extend beyond theological or sectarian differences. These conflicts often involve struggles for religious authority, identity polarization, and the instrumentalization of religious symbols in the public sphere. Recent studies indicate that modern religious conflicts are more often triggered by the failure to establish shared ethical frameworks than by the teachings of religion themselves.<sup>20</sup> In such conditions, religion becomes ambivalent—it can function either as a justification for violence or as a source of reconciliation, depending on the social-ethical framework that accompanies it.

A synthesis of the findings from the previous sections reveals that prophetic reconciliation within the prophetic tradition cannot be reduced to individual moral advice or situational responses to particular conflicts. The Qur’an situates *islah* as a collective social obligation directly related to the quality of faith and piety, while the practice of the Prophet Muhammad demonstrates how this principle was concretely enacted through mediation, relationship restoration, and the prevention of violence escalation.<sup>21</sup> Prophetic reconciliation therefore operates as a framework of social ethics that integrates the revelatory text and prophetic praxis within a unified normative–practical horizon.

The findings of this study suggest that prophetic reconciliation functions through interconnected normative, practical, and transformative dimensions. The normative dimension lies in the Qur’anic principle of *islah*, which affirms reconciliation as the foundation of social cohesion and fraternal faith. The prophetic-practical dimension is reflected in the Prophet Muhammad’s consistent and systematic actions in resolving conflicts through dialogue, collective agreement, and the reconstruction of social relations. The transformative dimension, meanwhile, manifests in the

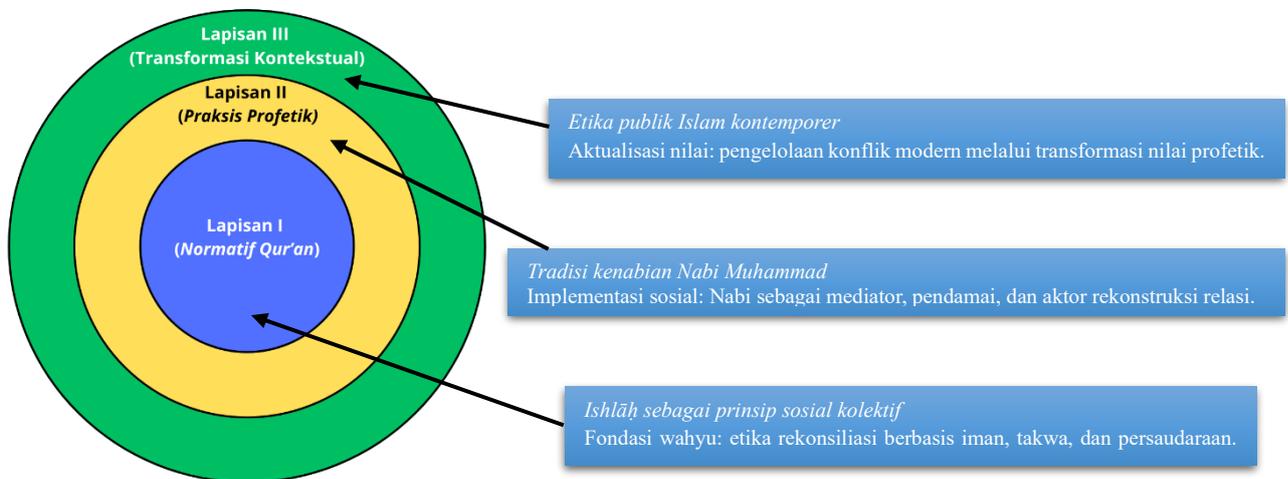
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19 Wael B. Hallaq, “The Authenticity of Prophetic Hadith: A Pseudo-Problem,” *Studia Islamica*, no. 89 (1999): 75, <https://doi.org/10.2307/1596086>.

20 Appleby, *The Ambivalence of the Sacred*, 21.

21 ‘Ashur, *al-Tahrir wa al-Tanwir*, 9:237.

ability of these prophetic values to be reinterpreted in accordance with changing social structures and the dynamics of contemporary religious conflict. These dimensions together form an integrated and operational prophetic tradition.<sup>22</sup>



**Figure 1.** Prophetic Reconciliation

*Source: by Author*

In contemporary Islamic contexts, the failure to actualize prophetic reconciliation often stems from two opposing tendencies. On one hand, historical literalism views the Prophet's *sunnah* as a technical model that must be replicated mechanically, neglecting the social transformations that have occurred since its inception. This rigidity deprives the prophetic tradition of adaptability and relevance. Wael B. Hallaq warns that such an approach risks immobilizing the authority of tradition and overlooking the dynamic social realities that shaped the *sunnah* in the first place.<sup>23</sup> On the other hand, secular pragmatism separates conflict resolution from religious ethics, relying exclusively on legal or political mechanisms while ignoring the moral and spiritual dimensions inherent in religious conflict.<sup>24</sup> Prophetic reconciliation offers a middle ground by positioning prophetic values as the foundation for a transformed social ethic—one that is neither frozen in history nor detached from its ethical essence.

Prophetic reconciliation can therefore be understood as an Islamic public ethic for managing religious conflict in contemporary contexts. Within this paradigm, the goal of reconciliation is not to homogenize theological identities or eliminate differences, but to manage them through principles of relational justice, dialogue, and collective responsibility. This approach resonates with the idea that modern religious conflicts are exacerbated by the loss of a shared ethical space capable of mediating differences without violence.<sup>25</sup>

22 Mohammed Abu-Nimer, "Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding," *Journal of Peace Research* 38, no. 6 (2001): 685–704, <https://doi.org/10.1177/0022343301038006003>.

23 Wael B. Hallaq, *Authority, Continuity, and Change in Islamic Law*, Digitally printed 1st paperback version (Cambridge: Cambridge Univ. Press, 2005), 64.

24 Nimer, *Nonviolence and Peace Building in Islam*, 41.

25 Roy Olivier, *Holy Ignorance: When Religion and Culture Part Ways*, with ssor Ros Schwartz (New York: Oxford University Press, 2014), 90. Bandingkan Appleby, *The Ambivalence of the Sacred*, 18.

A deeper analytical inquiry reveals that prophetic reconciliation is closely linked to the issue of religious authority in contemporary Islam. Many conflicts are aggravated by the fragmentation of authority, in which groups claim exclusive interpretive legitimacy while denying mechanisms of social correction. The prophetic tradition demonstrates that the Prophet Muhammad's authority was not exercised coercively, but through ethical legitimacy grounded in dialogue, justice, and social trust.<sup>26</sup> This relational model of authority remains relevant today, offering a way to counterbalance the crisis of religious authority and the rise of exclusivist truth claims.

Prophetic reconciliation also carries epistemological implications for the interpretation of the Qur'an and Hadith. Reconciliation cannot be realized when the texts are understood atomistically and detached from their ethical objectives. The prophetic tradition calls for a hermeneutical approach that prioritizes the social aims of revelation—the preservation of fraternity and the prevention of social harm—as the guiding orientation of interpretation. In this sense, prophetic reconciliation serves not only as a framework of social ethics but also as an epistemological principle for Qur'anic and Hadith studies.<sup>27</sup>

Beyond its ethical and epistemological dimensions, prophetic reconciliation can also be understood as a forward-looking normative framework for the future of Muslim social relations. This prophetic tradition does not stop at resolving existing conflicts but directs the community toward developing preventive mechanisms through social justice, equality of dignity, and collective responsibility. In a global context marked by identity-based tensions and the politicization of religion, prophetic reconciliation provides an Islamic paradigm oriented toward social sustainability rather than mere short-term stability.<sup>28</sup>

At the same time, prophetic reconciliation can be read as an internal corrective to the reductionist tendencies in Islamic studies—both those that reduce religion to a purely legal system and those that confine it to private morality devoid of social consequence. The prophetic tradition reaffirms that revelation operates within concrete social realities and aims to construct just relational orders. The Qur'an and the Prophet's *sunnah* thus offer not only moral norms of right and wrong but also an ethical architecture for managing conflict and sustaining religious life. This understanding aligns with the contemporary framework of *maqāṣid al-sharī'ah*, which places the preservation of social unity and the prevention of harm (*dar' al-mafāṣid*) as the central objectives of Islamic teaching.<sup>29</sup>

The overall findings of this study affirm that prophetic reconciliation remains deeply relevant to contemporary Islam when understood as an adaptive and transformative paradigm of

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26 Talal Asad, *Formations of The Secular: Christianity, Islam, Modernity*, Reprint, *Cultural Memory in the Present* (Stanford: Stanford Univ. Press, 2010), 205.

27 Tariq Ramadan, *Radical Reform: Islamic Ethics and Liberation* (Oxford: Oxford University Press, Incorporated, 2008), 294.

28 Sya'roni, Mokh, Moh Ichwan, Muhammad Yusuf Pratama, and David Ming. "Ecotheological Insights from Prophetic Hadiths: Reframing Islamic Environmental Ethics Based on SDGs." *Pharos Journal of Theology* 106, no. 5 (2025). <https://doi.org/10.46222/pharosjot.106.51>

29 Gasir 'Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*, ed. oleh Gasir 'Auda (London: The International Inst. of Islamic Thought, 2008), 22–25;  
أحمد الريسوني, نظرية المقاصد عند الامام الشاطبي, الطبعة الخامسة (هيرندن (فرجينيا): المعهد العالمي للفكر الاسلامي, (1995), 281.

social ethics.<sup>30</sup> Its purpose is not to eliminate conflict in a utopian sense but to manage it justly and sustainably, grounded in Qur’anic values and prophetic praxis. In this light, the prophetic tradition functions not merely as a source of normative legitimacy but as a conceptual contribution from Qur’anic and Hadith scholarship to the broader discourse on modern religious conflict resolution.<sup>31</sup>

## CONCLUSION

This study concludes that reconciliation within the prophetic tradition cannot be understood as a mere individual moral exhortation or an incidental ethical recommendation, but rather as a framework of social ethics deeply rooted in the Qur’an and consistently embodied in the praxis of the Prophet Muhammad. The Qur’an situates reconciliation (*isblah*) as a collective social obligation oriented toward the preservation of communal cohesion, framing conflict not as an anomaly to be denied or left unresolved, but as a social reality to be managed justly and responsibly. The findings demonstrate that the Prophet Muhammad’s conflict-resolution practices represent a systematic and contextually grounded prophetic tradition, in which the Prophet acts as a social agent of reconciliation through dialogue, relational justice, and the restoration of human dignity among conflicting parties. These actions affirm that the *sunnah* extends beyond its function as a model of personal morality to operate as a social mechanism shaping the governance of communal relations.

Conceptually, this research contributes to Qur’anic and Hadith studies by proposing a three-layered operational framework of prophetic reconciliation, integrating the normative foundations of revelation, the prophetic praxis, and their contextual actualization. This framework broadens the scope of *sunnah* from the domains of individual worship and morality to encompass the field of social ethics and the governance of religious conflict. By doing so, prophetic reconciliation emerges not only as a normative theme but also as an analytical paradigm relevant to the development of contemporary Islamic scholarship. The relevance of prophetic reconciliation in modern Islam lies in its transformative capacity as a public ethic, rather than in literal replication of historical forms. It offers an adaptive paradigm for managing religious conflicts amid modern challenges such as fragmented authority, identity polarization, and the politicization of religion, emphasizing the transformation of prophetic values rather than the imitation of their historical expressions.

Future research is recommended to explore the concrete application of prophetic reconciliation within more specific social contexts, such as intra-faith tensions, inter-sect relations, or public policy shaped by religious ethics. An interdisciplinary approach linking Qur’anic–Hadith studies with sociology of religion and peace studies would further enrich our understanding of the prophetic tradition as a transformative moral force in building a just and sustainable religious life. Such studies will deepen the appreciation of prophetic reconciliation as both a moral imperative and a sociological paradigm for peacebuilding in the contemporary Muslim world.

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30 Mohammad Hashim Kamali, “Maqasid Al-Shari’ah and Ijtihad as Instruments of Civilisational Renewal: A Methodological Perspective,” *ICR Journal* 2, no. 2 (2011): 245–71, <https://doi.org/10.52282/icr.v2i2.647>.

31 Andi Nurlela dkk., “Contemporary Islamic Ethics: An Analysis of Tariq Ramadan’s Perspectives on the Jurisprudence of Minorities and the Realities of Life in the West,” *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 117–36, <https://doi.org/10.32350/jitc.152.07>.

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