
THE ROLE OF SULH (CONCILIATION) FOR SPIRITUAL ADVANCEMENT IN ISLAM
PERANAN SULH (PERDAMAIAN) DALAM PEMBANGUNAN KEROHANIAN DALAM ISLAM

^{i,*} Muhammathu Mubarak Shiyana, ⁱⁱFarhana Mohamed Suhaimi, ⁱⁱⁱAbidah Abdul Ghaffar,

ⁱFaculty of Islamic Studies and Arabic Language, Southeastern University of Sri Lanka, Oluvil, Sri Lanka,

ⁱⁱFakulti Syariah dan Undang-undang, Universiti Sains Islam Malaysia (USIM), 71800, Nilai, Negeri Sembilan, Malaysia

*(Corresponding author) e-mail: shiyana@seu.ac.lk

ABSTRACT

This qualitative study aims to explore the spiritual dimensions of sulh in the Quran through a doctrinal legal textual analysis technique. The primary data comprises texts from the Quran and Hadith, while the secondary data encompasses plenty of Islamic classical commentaries, journal articles, theses, and online resources. The Qur'an and Sunnah consistently underscore the importance of sulh in various contexts. Sulh is seen as an effective way to settle disagreements instead of resorting to court. This embraces diverse ADR approaches such as mediation, negotiation, and reconciliation. Sulh is presented as a broad moral ideal that is integrated into Islamic ethics and the daily lives of Muslims. Accordingly, the Quran informs believers that Sulh should be framed as a moral duty and a spiritual act that is pleasing to God and encouraged among people. A person can achieve inner peace and spiritual purification by practising divine qualities such as mercy and forgiveness through reconciliation. Therefore, this study concludes that using the approach of Sulh can be an effective way to implement Islamic ideals founded on peace and spiritual purification and to gain closeness to God. This study contributes a profound theoretical understanding of reconciliation in Islamic thought. The researchers suggest a further investigation into broader religious dimensions of sulh within the Islamic system.

Keywords: *Sulh, Spiritual growth, Allah's Mercy, Forgiveness, Conflict Resolution*

ABSTRAK

Kajian kualitatif ini bertujuan meneroka dimensi kerohanian sulh dalam al-Quran melalui teknik analisis tekstual undang-undang secara doktrinal. Data primer kajian ini terdiri daripada teks al-Quran dan Hadis, manakala data sekunder merangkumi pelbagai karya klasik Islam, artikel jurnal, tesis, dan sumber dalam talian. Al-Quran dan Sunnah secara konsisten menekankan kepentingan sulh dalam pelbagai konteks. Sulh dilihat sebagai mekanisme yang berkesan untuk menyelesaikan perselisihan tanpa perlu membawa perkara ke mahkamah. Pendekatan ini merangkumi pelbagai bentuk penyelesaian pertikaian alternatif (ADR) seperti mediasi, rundingan dan perdamaian. Sulh turut digambarkan sebagai suatu ideal moral yang luas, berintegrasi dengan etika Islam dan kehidupan seharian umat Islam. Maka, al-Quran mengingatkan para mukmin bahawa sulh harus difahami sebagai kewajipan moral dan suatu amalan kerohanian yang diredai Allah serta digalakkan dalam hubungan sesama manusia. Seseorang dapat mencapai ketenangan jiwa dan penyucian rohani dengan mengamalkan sifat-sifat ketuhanan seperti belas kasihan dan kemaafan melalui proses perdamaian. Sehubungan itu, kajian ini merumuskan bahawa pendekatan sulh merupakan kaedah yang berkesan untuk melaksanakan nilai-nilai Islam yang berteraskan keamanan, penyucian rohani, dan usaha mendekati diri kepada Allah. Kajian ini menyumbang kepada pemahaman teori yang mendalam mengenai konsep perdamaian dalam pemikiran Islam. Para penyelidik mencadangkan agar penyelidikan lanjutan dijalankan bagi meneroka dimensi keagamaan sulh yang lebih luas dalam sistem Islam.

Kata kunci: *Sulh, pembangunan rohani, Rahmat Allah, kemaafan, penyelesaian konflik*

Introduction

Islam advocates an amicable solution to every dispute to avoid hostility between parties (Mohammad, 2014). Thus, sulh is a central point to spread peace and harmony when occurring conflict between the parties. The word *ṣulh* is derived from the Arabic root *ṣalaha* (صَلَحَ), which means to do good or to be good, righteous, to reconcile, to resolve a dispute, or to be at peace (Ramiza, 2007; Rahman, 2018). Its antonyms in Arabic are *niza* (النزاع, conflict) and *fasād* (الفساد, corruption) (Saifullah, 2023). The noun *salihat* refers “good works,” and the adjective *salih* indicates “to possess the character of righteousness”. These two terms are widely used expressions for religious moral perfection and strongly associated with faith in God (Abdul Hak & Khan, 2013).

In Islamic jurisprudence, sulh is a valid means of resolving conflicts beyond court proceedings. which include mediation, negotiation, reconciliation (Muhammad et al., 2023), and various other approaches that could bring about dispute resolution. Imam Al-Nawawi claims that the purpose of sulh is to restore relationships and ensure justice by resolving disputes between individuals, groups, or a group and individuals, either through the parties themselves or an impartial third party (Hoque & Zarif, 2020, p. 2). Thus, sulh is defined as preferring reconciliation over conflict to end disputes between two parties.

The Qur'an and the Prophet's teachings emphasise the practical application of sulh in resolving disputes amicably (Hamid et al., 2019), including both civil and criminal matters (Except for hudud crimes) (Jada, 2025). For example, Allah says regarding familial disputes, “If you're afraid of a breach between them (husband and wife), appoint two arbiters (Al-Qur'an, 4:35). Similarly, the Prophet (peace be upon him) taught people and tribes throughout the Arabian Peninsula how to resolve their differences peacefully and without bloodshed through (Al-Ramahi, 2008). According to Othman (2017), sulh has evolved into a broad moral ideal and has become intrinsic to Islamic practice, representing peace and moral advancement within the Islamic community. Therefore, sulh is not just about sustaining peace between people; it is also about changing oneself.

Recent studies have highlighted sulh as an alternative dispute resolution (ADR) mechanism, especially in community, family, and criminal conflict resolution, as well as institutional contexts. Studies by Khan and Omoola (2025), Khakimov (2020), and Wani (2024) have explored sulh as a legitimate alternative dispute settlement method, characterising it as a peaceful approach within Islamic jurisprudence. As Che Adnan (2024), Ashraf and Khan (2024), and Rossiman (2020) highlight, sulh is crucial for resolving Islamic familial disputes. Othman (2017) claims sulh is best practice in commercial and community-based conflict resolution. In addition, Fazaluddin (2016) examines the ethical framework of conciliation within the Qur'anic worldview, defining it as a fundamental principle of

Islamic law and linking it with the social harmony aspect rather than the religious perspective. Some scholars are concerned about conciliation being a sort of forgiveness (afw), or the waiver of a right or claim.

In addition, according to Benishaikh et al. (2025) conciliation is characterised by its role in alleviating challenging emotions like feelings of revenge and offering a spiritual training to mitigate such psychological problems. In support of this, Hamad and Qasim (2021) highlight that Al-Qur'an encourages forgiveness as a tool to improve personal morality and foster social harmony. He also notes that Justice is the cornerstone of stability and trust inherent in social existence. However, many people today find it difficult to control their anger and maintain noble moral character among people.

In this context, promoting forgiveness, reconciliation through the practice of sulh, while adhering to God's commands, can enhance moral character and assist individuals in their spiritual development. Therefore, this concept is an incentive for believers to maintain peace and harmony with God and others and help them achieve a state of inner peace and submission to God. Combining Islamic spiritual objectives with the concept of sulh could distinguish it from secular conciliation. The role of sulh in both civil and criminal contexts is often discussed. However, its religious connection to divine grace and spiritual norm has not been fully explored. Thus, this study aims to distinguish sulh from conventional alternative dispute resolution approaches by integrating its religious connection with the quranic injunctions. Therefore, this investigation is significant to understand the Qur'anic spiritual dimension of sulh beyond its general concept of reconciliation.

Methodology

This qualitative study utilised doctrinal and textual analysis methods with the key Qur'anic verses related to sulh along with hadith narrations. The secondary data includes scholarly articles, classical exegeses, thesis, and online resources. The Quranic verses are selected for theme-based exploration which is underscore the role of sulh as a means of Islamic divine command, a pathway for Allah's mercy and forgiveness and individual's spiritual advancement.

Results and Discussion

Sulh as a Divine Command and Moral Obligation

The Qur'an instructs on conduct, such as *ihsan*, attitudes that include differentiation, positive thinking, and externalisation that limit the adverse impact of harmful behaviour, along with preventative strategies that avert conflicts. Conducting *ṣulḥ* between people is considered a collective moral obligation (Fazaluddin, 2016). Thus, this aspect highlights the importance of sulh in a religious perspective.

Allah commands believers to seek conciliation and harmony between disputants. Making conciliation is not merely an ADR practice. It also considers one of the moral obligations of Muslims. The following verse exhorts conciliation in cases of conflict among Muslims.

Translation: "And if two groups among the 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 command of Allah"

(Surah al-Ḥujurāt, 49:9)

According to the Tafsir of Ibn Kathir (n.d./2000, Abridged), this verse emphasizes the obligation to make peace between Muslims who are fighting with each other. As a result, Allah continues to call both opposing factions of Muslims believers. This implies that their religious faith endures, despite their engagement in conflict. Thus, reconciliation among brothers and in all circumstances is encouraged. When Muslims engage in conflicts with one another, it results in the deterioration of the Islamic nation and diminishes its overall strength. Thus, unity among the Muslim ummah preserves their strength. Therefore, believers have a moral duty to uphold the divine mandate and promote harmony among people.

Hoque & Zarif (2020) State that Al-Quran verse 49:9 highlights the dispute resolution method that includes third party's assistance through recommending mediation in two distinct situations. First, an impartial individual should facilitate mediation between the parties over an issue. Second, if the dispute escalates, they instruct reconciliation until they reach peace with justice and fairness. Similarly, Rahman & Aasa (2021) and Othman (2017) affirm that this verse embodies the Quran's strong jurisprudential command to amicable dispute resolution and promises Allah's reward for those who promote peace and harmony.

Other Quranic verses reinforce this command:

Translation: Say "O Prophet, 'Obey Allah and His Messenger.'" Allah will not favour unbelievers if they continue to turn away.

(Surah Al 'Imrān, 3:32)

Translation: And hold firmly together to the rope of Allah, and do not be divided. Remember Allah's favour upon you when you were adversaries, and how He linked your hearts, so you became brothers through His grace.

(Surah Al 'Imrān, 3:103)

As observed in the above verses, they reflect the principles of religious obedience, justice, brotherly kindness, and divine command for making reconciliation through the sulh. Consequently, these Quranic injunctions serve to promote harmony, while also strengthening the bond of faith among believers.

According to classical exegesis, Muslims are encouraged to follow Allah's faith and his covenant. Conciliation binds Muslims together against the discord. Allah united them, those who were antagonists before Islam (Anwīr al-Miḳfās min Tafsīr Ibn 'Abbās, n.d., Tafsīr of Ibn Kathīr, n.d.). Through Sulh, Allah united the divisions and replaced enmity with brotherhood. It promotes maintaining unity and spiritual integrity among the community of believers by warning against fasad (discord).

Moreover, the Prophet (peace be upon him) consistently used Sulh in dispute resolution practice. It can be seen in the Treaty of Hudaibiyah, the Charter of Medina, and the resolution of conflicts between the tribes of Aws and Khazraj (Hamid et al., 2019). The messenger of Allah (PBUH) always preferred amicable results rather than disputes with others. Ibn al-Arabi observed that "Unity provides peace to the mind and strength to the heart, and conflict reduces it" (Abdullah Abdul-Qadir Muhammad al-Hajj, 2017). Thus, Quran command to Muslims to adopt sulh in fostering moral strength and divine obligation.

The Prophet Muhammad said, (PBUH) "Sulh is acceptable among Muslims except for those who make the unlawful lawful and the lawful unlawful." (Jāmi' at-Tirmidhī, 1352). This hadith narration highlights that sulh is an act of obedience with Islamic divine guidelines and limitations. Therefore, Muslims are bound by their promises, except for those who make the unlawful lawful and the lawful unlawful. This aspect directly refers to human reconciliation behaviour in accordance with God's will. This means that true conciliation is not just a human agreement between the parties. Rather, it reflects the Islamic moral code, which is associated with divine command. In this way, conciliation becomes an expression of worship among believers.

Sulh as a pathway to Allah's mercy and forgiveness

The Quran describes Sulh, as a moral duty and a spiritual act that draws believers closer to Allah's mercy. This can be expressed in the following statement.

Translation: The reward of an evil deed is its equivalent. But whoever pardons and seeks reconciliation, then their reward is with Allah. He certainly does not like the wrongdoers.

(Surah al-Shūrā, 42:40)

According to Tafsir al-Jalalayn (n.d.), this verse indicates the value of forgiveness and punishment for an evil deed. This distinction is clear in the context of revenge for injuries. However, whoever forgives wrongs and reconciles his friendship, with the one who has been forgiven will earn Allah's reward. Ibn Kathir (n.d.) connects this verse, as the idea of fair treatment, with other verses in the Quran, such as 2:194 and 16:126, to explain the rules of justice and the great compensation that comes with forgiveness. This divine principle is also reinforced in the following hadith: Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah (PBUH) said, "*Deeds are presented on every Monday and Thursday, and Allah will forgive everyone who associates nothing with Allah on that day, except for the one who is at enmity with his brother*" (Muslim, *Riyad as-Salihin*, Book 17, Hadith 83).

In the above Hadith, reconciliation is not just a virtue in the life of a Muslim, but also a prerequisite for Allah to accept the deeds of His servants and obtain forgiveness of sins. Therefore, it is supported that Sulh has the essence of spiritual purification.

Benisheik et al. (2025) observe that scholars frequently equate reconciliation with forgiveness, as both need the relinquishment of claims to facilitate reconciliation. Although the Qur'an has allowed equal justice, one can proportionally take revenge for harm. At the same time forgiveness through sulh holds higher moral ideals. In this context, turning revenge into forgiveness changes conflicted relationships and provides the opportunity to acquire Allah's mercy. The pursuit of reconciliation through forgiveness is not a sign of weakness. Instead, the Quran presents it as a reward. This reward should be considered a powerful tool for a believer. Therefore, through forgiveness, Sulh transforms a crime into an opportunity to gain a deeper connection with Allah rather than merely imposing punishment.

The following divine command also connects sulh with religious piety:

Translation: "They ask you, [O Muhammad], about the goods of war. say: "The [decision concerning] bounties is for Allah and the Messenger." If you are believers, then fear Allah, rectify what is between you, and obey Allah and His Messenger."

(Surah al-Anfāl, 8:1).

Translation: "And do not use [your pledge to Allah] as an excuse to be upright, fear Allah, and promote peace among people." And Allah is Hearing and Knowing."

(Surah al-Baqarah, 2:224)

These verses explicitly demonstrate that Muslims attain conciliation with Allah Almighty through peace with humans. In this context, the moral concept of sulh posits that one can achieve reconciliation with Allah by forgiving others and fostering peace with them. According to Ibn al-Arabi, "Unity brings peace to the mind and strength to the heart and also reduces conflict" (Abdullah Abdul-Qadir Muhammad al-Hajj, 2017). Thus, Sulh strengthens the Muslim community by promoting peace and forgiveness. As Hammad & Qasim (2022) note, forgiveness, humanity, and justice are fundamental elements for human existence. This ethical aspect reflects divine mercy (Rahmah) and forgiveness (Maghfirah).

The Quranic concept of afw (forgiveness) expresses the power of Allah's mercy, that God's mercy and forgiveness are stronger than human forgiveness, emphasizing the generosity of choosing to show mercy rather than pursuing punitive justice. Islam (2023) states that Allah's attribute al-Ghafūr ("the Most Forgiving") reminds individuals who believe that mercy is a divine attribute that should be fostered.

The following verse calls to divine reward through sulh:

Translation: "No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that to gain Allah's approbation, we will grant him a great reward"

(Surah al-Nisā', 4:114).

Quranic exegesis described by Ibn Kathīr (n.d./2000) explains that in this verse, Allah said, "There is no good in most of their secret discussion; it is what they say to each other." Other than for something which encourages kindness, goodness, or relational healing). Imam Ahmad narrated that Umm Kulthum bint Uqbah stated that she heard the Prophet of Allah (PBUH) say, "*Whoever helps in reconciliation between parties by adorning good or saying something good is not a liar.*" This hadith narration illustrates the Islamic permissibility of sulh by integrating virtue.

Al-Qur'an further describes forgiveness through a story of Abu Bakr (RA) and Mistah.

"And let not those of virtue and riches among you swear not to give [help] to their families, the needy, and the emigrants for the sake of Allah, and then forgive and overlook. Would you not like Allah to forgive you? And Allah is forgiving and merciful

(Surah al-Nūr, 24:22).

This verse was revealed about Abu Bakr (PBUH) and several of his companions who promised not to provide any voluntary charity to those who spread slander against Ayishah (RA). Abu Bakr swore that he would not offer anything further to his familial relative, a poor Mistah. The Quran revealed that, "Do you not wish for God to forgive you in this matter?" And God is forgiving and merciful to believers. Thereafter, Abu Bakr embodied Quranic ethics and restored to Mistah what he used to expend on him (Al- Mahalli & al-Suyuti, Tafsīr of al-Jalālayn, n.d.).

This incident outlines how sulh plays to reconcile human relationships and spiritual connection with Allah. Forgiving others is tied to the Islamic faith. So, Abu Bakr supported Mistah again. In this context, forgiveness corrects mistakes and confers a higher meaning to prevent the Muslim community from falling apart due to conflict.

The Prophet's deed of forgiveness following the Muslims' conquest of Mecca was an excellent showcase of how peace might be achieved through sulh (Al-Ramahi, 2008). Although they had the power and authority to punish the captives, they sought Allah's approval and were granted forgiveness. Consequently, Forgiveness helps express a sense of liberation between the forgiver and the forgiven. Thus, the two parties can be free from resentment.

In addition, forgiveness in Islam is inextricably linked to one's repentance (tawbah). These elements have reflected Allah's infinite characters, such as al-kaffar (the Most Forgiving) and al-kafir (the All-Forgiving) (Linguavoyage, 2025). Al-Razī notes that the offering of forgiveness represents the most universal form of reward in the Hereafter.

The Role of Sulh in Spiritual Advancement in Islam

The role of the Sulh is not limited to resolving problems but also contributes to the spiritual development of man. The Quran declares that Muslims should treat with tolerance and kindness those who do not fight them or expel them from their homes because of their religion. "Allah does not restrict you from being just and just to people who do not fight you because of your religion or evict you from your homes. Allah loves those who act justly" (Qur'an, 60:8).

Likewise, another verse instructs:

Translation: "Make peace with your enemies if they are willing to do so. And place your trust in Allah. "He alone is the all-hearing and all-knowing".

(Surah al-Anfāl, 8:61).

Conciliation is a path that reveals a servant's humility, self-control, submission to God, generosity, and honesty. Such an act allows a person to develop spiritual maturity by removing anger, jealousy, and revenge from their hearts. This is why Allah states in the Quran (91:9) that those who purify their souls will be successful. Believers could enhance their bond with Allah through conciliation. Throughout prophetic history, seeking peace has been considered a sign of spiritual growth.

In pre-Islamic Arabia, the Khazraj and the Aws were two prominent tribes in Medina, and they were frequently engaged in conflict. To improve the situation, the Prophet (PBUH) migrated to Medina with

the permission of Allah. When he arrived, almost all the pagans in Aws and Khazraj welcomed Islam (El Alam, n.d.). Conciliation facilitated people becoming brothers and training morally by removing their egos and hatred for each other. Therefore, sulh assists in the internal and external purification of man and gives a path to strengthen his relationship with Allah.

When the Prophet Muhammad (peace be upon him) elevated peace to the level of a moral and spiritual goal. *He declared, 'Shall I inform you of something better than fasting, prayer and charity? It is to make peace between people' (Sunan Abi Dawud, 4273).*

Considering this narration, sulh plays as an act of worship (ibadah), and it contains equal or more benefits than fasting, prayer and charity when practised truly to seek Allah's love. Similarly, al-Tuwayjiri (2010) emphasizes that sulh is also considered a crucial form of obedience when done with the intention of seeking Allah's blessings. In these terms, sulh is acknowledged by sunnah as a moral reward, as it is mentioned alongside religious duties.

Fazaluddin (2016) argues that the concept of conciliation acts as a norm and that compromise reflects ethics above human relationships. He describes Sulh's ideological manifestation as not only a social justice mechanism but also a moral reform within oneself. Human repentance and self-reform initiate an opportunity to compromise with Allah. Reformation is emphasized in the *Qur'anic verse of 3:135, And those who, when they commit an indecency or wrong themselves, remember Allah and seek forgiveness*". It highlights this inner transformation, which highlights the connection between seeking Divine forgiveness and the derivatives of *aṣḥāḥ/yuṣliḥu*, which emphasize both the necessity of reform and Divine love for al-muḥsinīn.

Combining all of these elements together, sulh can be considered as an integrated spiritual practice. By repairing human relations, a believer can strengthen his relationship with Allah. The result of reconciliation reflects Allah's mercy in every situation. The continuation of human inward reform enriches one's spiritual self. Ashraf and Khan (2024) note that conflict resolution is structured around the principle of justice, which is balanced with *Rahmah* (mercy) and *hikmah* (wisdom), as Islamic ethical dimensions that turn sulh into a spiritual activity instead of just a legal settlement.

Similarly, Islam (2023) states that conflict initially arises within the human self. *Aql* (intellect) must overcome *Hawa* (desire) and *Jahl* (ignorance) through the virtue of *Ikhlas* (sincerity) and *Ihsan* (doing good). Sulh functions first as an internal process of cleansing before external conciliation with the people. A soul that has been purified can only truly reconcile for Allah's sake, as He only knows people's intentions and blesses them accordingly. Therefore, this internal human process creates a spiritual foundation for aligning oneself with Islamic values, promoting external peace, and receiving spiritual gain. Sulh paves an opportunity for believers to develop kindness in their hearts and establish a strong connection between human conduct and divine law.

Conclusion

Sulh is a divine command and a religious obligation for Muslims. The Quran and Sunnah strongly emphasise practicing Sulh under various circumstances. It also serves as a means for individual self-purification through reconciliation with others. When Sulh is performed with genuine intention, people can achieve inner peace by embodying the divine qualities of mercy and forgiveness and moving closer to Allah. This study concludes that adopting the Sulh approach is an excellent practice for achieving Islamic values, which are inextricably linked to aspects of peace and spiritual purification. The study's findings will be beneficial for acquiring introductory spiritual knowledge of sulh and Quranic discourse. This study limits its discussion to certain Quranic and hadith narrations along with a few tafsir exegeses. Therefore, future studies can delve into a broader spiritual concept by integrating additional Quranic verses and classical fiqh texts.

References

Al-Mahalli, J. al-D., & al-Suyuti, J. al-D. (n.d.). *Tafsir al-Jalalayn* (English trans.). Internet Archive. Retrieved September 3, 2025, from <https://archive.org/details/AlJalalainEng>

- Al-Ramahi, A. (2008). Sulh: A crucial part of Islamic arbitration (Islamic Law and Law of the Muslim World Research Paper Series No. 08-45). New York Law School. <http://ssrn.com/abstract=1153659>
- Ashraf, Z., & Khan, N. A. (2024). Family conflict resolution in Islamic law: Prophetic methods and contemporary applications. *Al-Kashaf: Research Journal for Social Sciences (Miscellaneous)*, 4(4), October–December.
- At-Tirmidhī, M. ibn ‘Īsā. (n.d.). *Jāmi‘ at-Tirmidhī*, Book 15, Hadith 32 [Vol. 3, Book 13, Hadith 1352]. In *Sunan at-Tirmidhī (English trans.)*. Retrieved October 2, 2025, from <https://sunnah.com/tirmidhi:1352>
- Benisheikh, B. I. S., Sandabe, A., & Dunoma, Y. A. (2025). Family dispute mediation (Sulh) in Islamic family law: An overview of its validity and practice. *Journal of Customary and Religious Law*, 2(1), 48–65.
- Che Adnan, N. N. B. (2024). Sulh (resolution) of family dispute and its application in the Shariah courts of Malaysia. *Al Manhaj: Jurnal Hukum dan Pranata Sosial Islam*, 6(2), 455–468.
- El Alam, L. (n.d.). 3 ways the Prophet handled conflict resolution. SoundVision. Retrieved August 6, 2025, from <https://www.soundvision.com/article/3-ways-the-prophet>
- Fazaluddin, S. (2016). Conciliation ethics in the Qur’an. *International Journal for the Semiotics of Law*, 29(2), 333–358.
- Hamid, N. A. A., Hassim, M. H., Ab Wahab, N., Raja Abdul Aziz, T. N., Ramli, R., & Ahmad, S. N. (2019). Alternative dispute resolution (ADR) via Sulh processes. *International Journal of Law, Government and Communication*, 4(17), 25–33.
- Hammad, H. H., & Qasim, H. M. (2022). Analytical study of Qur’anic ideologies: Applications toward forgiveness and justice for survival of humanity. *Journal of Religious and Social Studies*, 2(02), 1–14.
- Hoque, M. R., & Zarif, M. M. M. (2020). The paradoxical use of the term Sulh: An analytical study from Quranic perspective. *Journal of Ma’alim al-Quran wa al-Sunnah*, 16(1), 1–14.
- Ibn Kathir. (n.d.). *Tafsir Ibn Kathir, commentary on Qur’an 49:10 [English translation]*. Quran.com. Retrieved August 1, 2025, from <https://quran.com/49/10/tafsirs/en-tafsir-ibn-kathir>
- Ibn Kathir. (n.d.). *Tafsir Ibn Kathir: Surah Ash-Shura, verse 40*. SurahQuran.com. <https://surahquran.com/tafsir-english-aya-40-sora-42.html>
- Islam, N. U. (2023). Peace and conflict resolution in Islam: A perspective building. *Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS)*, 6(2), 128–148.
- Khan, I. U., Mohamed, N. S., & Omoola, S. (2025). Alternative dispute resolution (ADR) in resolving community disputes in Pakistan: Learning from Malaysia’s experience. *IIUM Law Journal*, 33(1), 167–200.
- Linguavoyage. (2025, October 1). Forgiveness in Arabic: A deep dive into lexicon, Islamic ethics, and cultural practice. Retrieved October 7, 2025, from <https://www.linguavoyage.org/arb/112518.html>
- Muhammad, A. A., Idriss, I. D., Ardo, A. M., & Muhammed, Y. Z. (2023). A literature review of Islamic mediation (As-Sulh) as a mechanism for settling marital disputes among Muslim couples in Northeastern Nigeria. *Al-Irsyad: Jurnal Bimbingan Konseling Islam*, 5(2), 175.
- Othman, A. (2007). “And amicable settlement is best”: Sulh and dispute resolution in Islamic law. *Arab Law Quarterly*, 21(1), 64–90.
- Rahman, K. A., & Asa, R. S. (2021). ADR under Islamic law: An overview. *Bangladesh University Journal*, 4(1), 25–33.
- Rahman, M. M. (2018). Sulh: Towards a more comprehensive understanding of the process. *Journal of Asian and African Social Science and Humanities*, 4(1), 40–48.
- Ramizah, Wan Muhammad. (2007). Sulh sebagai alternatif penyelesaian kes di Mahkamah Syariah dalam Kaedah Perundangan dan Bidang Kuasa dan Tatacara Mahkamah Syariah. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Rossiman, N. S. B. (2020). The significance of Sulh in the Syariah Court. *Yudisia: Jurnal Pemikiran Hukum dan Hukum Islam*, 11(1), 141–154.
- Saifuddin, M., Ahmad, A., & Zulkifli, M. A. (2024). *Principles of Islamic conflict resolution: A legal and ethical approach*. IIUM Press.

- Saifullah, 'A. H. B. (2023). Practice and approach of mediators under the Shariah jurisdiction in resolving family conflicts in Malaysia (Master's thesis, Universiti Malaya). Universiti Malaya Repository.
- Tuwayjiri, M. I. I. A. (2010). Al-sulh in Mukhtasar al-fiqh al-Islami fi daw' al-Quran wa al-Sunnah. Al-Qasim, Buraydah: Dar Asda' al-Mujtama'.