

# The Lofty Islamic Status of Reconciliation Between People: Shaykh Rabī' ibn Hādī al-Madkhalī

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

All praise is due to Allāh and may He make mention of His Messenger in the highest of company and grant peace to him, his family, his companions and those who follow his guidance.

To proceed:

There is no doubt that reconciliation and making peace between people is from the greatest objectives that Islām has come to actualise. Allāh commanded and encouraged rectification and reconciliation (iṣlāḥ) in the Qur'ān and, likewise, encouraged unity whilst forbidding blameworthy differing and splitting.

Allāh (سُبْحٰنَهُ وَتَعَالٰی) said:

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا

ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَإِنْ كُنْتُمْ مُؤْمِنِينَ﴾

They ask you about the spoils of war. Say: “The spoils are for Allāh and the Messenger.” So, fear Allāh and rectify all matters of differing amongst yourselves, and obey Allāh and His Messenger if you are believers. [al-Anfāl (8:1)]

Likewise, He (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا

إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا﴾

If you fear splitting between them two (i.e. a man and his wife) then appoint two arbitrators – one from his family and the other from hers. If they both wish for peace then Allāh will bring about their reconciliation. Verily, Allāh is ever All-Knower, Well-Acquainted with all things. [al-Nisā’ (4:35)]

When ‘Abdullāh ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) debated the Khawārij he used this verse as evidence to show the great importance and status of iṣlāḥ between people in Islām. He said:

As for your statement that ‘Alī had men judge in a matter that was for Allāh alone then I will recite to you from Allāh’s Book wherein He delegates His judgement to men regarding the eighth of a quarter of a dirham. Allāh commanded the people to judge in this matter. Do you not see Allāh’s Statement:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ وَمِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ﴾

You who believe, do not kill game while you are in a state of ihram and whomsoever kills it intentionally then the penalty is an offering equivalent to the one he killed as judged by two just men among you. [al-Mā'idah (5:95)]

It is from Allāh’s judgment that He delegates men to judge in this issue. If Allāh had willed, He could have judged in this issue but He allowed men to.

I ask you by Allāh, is it better that men judge in relation to reconciliation during disputes in addition to preventing bloodshed or is it better that they judge regarding the hunting of a rabbit?

They said: “Of course, this is better (i.e. the former).”

Furthermore, regarding a woman and her husband:

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ ۖ وَحَكَمًا مِّنْ أَهْلِهَا﴾

If you fear splitting between them two (i.e. a man and his wife) then appoint two arbitrators – one from his family and the other from hers. [al-Nisā’ (4:35)]

I ask you by Allāh, is men judging in reconciling disputes and preventing bloodshed not better than men judging regarding the private parts of a woman?

Have we finished with this point? They said: “Yes.”<sup>1</sup>

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

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

There is no good in most of their secret conversations except in him who enjoins charity, good deeds or iṣlāḥ between mankind and regarding he who does this, seeking the good Pleasure of Allāh, We shall give him a great reward. [al-Nisā’ (4:114)]

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

<sup>1</sup> Al-Kubrā of al-Nasā’ī (no. 8522)

﴿وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make *ishlah* amongst themselves and *ishlah* is better and the souls are swayed by greed. However, if you do good and keep away from evil then, indeed, Allāh is Ever Well-Acquainted with what you do. [al-Nisā' (4:128)]

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقْتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

And if two groups amongst the believers fall into fighting, make *ishlah* between them both but if one of them rebels against the other then all of you fight

against the one that rebels until it complies with the Command of Allāh. If it complies then make *ishlah* between them justly and be fair. Verily, Allāh loves those who are fair. The believers are nothing else except brothers. So, make reconciliation between your brothers and fear Allāh so that you may receive mercy. [al-Hujurāt (49:9-10)]

Ibn Kathīr (رَحْمَةُ اللَّهِ) said in his explanation of this verse:

Allāh commands with making *ishlah* between Muslims that fight one another – “and if two groups amongst the believers fall into fighting then make *ishlah* between them both”. Allāh calls both opposing groups ‘believers’ even though they are fighting each other. Al-Bukhārī and other scholars used this as evidence that mere commission of sin [below polytheism and disbelief] does not nullify faith irrespective of how major the sin is. This creed contradicts the doctrine of the Khawārij and those who followed them in their beliefs such as the Mu‘tazilah.

Moreover, it is established in Ṣaḥīḥ al-Bukhārī (no. 2704) from the hadith of al-Ḥasan who narrated from Abū Bakrah (رَضِيَ اللَّهُ عَنْهُ):

Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave a sermon on the pulpit one day while al-Ḥasan ibn ‘Alī was with him. He repeatedly looked at al-Ḥasan and then at the people. Then, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«إِنَّ ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللهُ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ»

“Verily, this son of mine is a sayyid (leader) and perhaps Allāh will bring about reconciliation between two great Muslim groups through him.”

What the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said actually occurred. Allāh used al-Ḥasan to bring peace between the people of Shām<sup>2</sup> and ‘Irāq after they fought long wars, including many terrifying and frightening battles.

Allāh (سُبْحَانَهُ وَتَعَالَى) said: “...but if one of them rebels against the other then all of you fight against the one that rebels until it complies with the Command of Allāh.” Meaning: fight against the one that rebels until they refer to the commandments of Allāh and

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<sup>2</sup> TN: A geographical location comprising of Syria, Jordan, Lebanon, Palestine and some surrounding areas

His Messenger for judgment as well as listen to and obey the truth.

It is authentically established in the Ṣaḥīḥ from Anas (رَضِيَ اللَّهُ عَنْهُ) that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا»

**“Help your brother whether he is an oppressor or he is oppressed.”**

قُلْتُ: «يَا رَسُولَ اللَّهِ، هَذَا نَصْرْتُهُ مَظْلُومًا، فَكَيْفَ أَنْصُرُهُ ظَالِمًا؟»

I (Anas) asked: Allāh's Messenger, I help him if he is oppressed but how should I help him if he is an oppressor?

قَالَ: «تَمْنَعُهُ مِنَ الظُّلْمِ فَذَلِكَ نَصْرُكَ إِيَّاهُ»

He said:

**“By preventing him from oppressing others. This is how you help him in this case.”**

[End Quote of Ibn Kathīr]

Allāh (سُبْحَانَهُ وَتَعَالَى) said:



﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ﴾

Verily, those who divide their religion and break up into sects, you have no concern in them in the least. Their affair is only with Allāh Who will then tell them what they used to do. [al-An‘ām (6:159)]

Ibn Kathīr (رَحْمَةُ اللَّهِ) said in his explanation of this verse:

What is apparent is that this verse refers to everyone who separates themselves from the religion of Allāh and opposes it. Allāh sent His Messenger with guidance and the religion of truth to make it superior over all religions. He has one Legislation which does not contain any contradiction or differing. Therefore, those who differ in the religion, breaking up into groups—i.e. sects such as the people of varying religions, desires and misguidance—then, indeed, Allāh has saved His Messenger from their ways.

He (سُبْحَانَهُ وَتَعَالَى) said:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿٣٠﴾ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

So, establish your face (i.e. self) towards the religion of pure Islamic monotheism – Allāh’s Fiṭrah with which He created mankind. Let there be no change in the creation of Allāh. That is the straight religion but most men do not know. [Always] turning in repentance, be afraid and dutiful to Him, perform the prayer and do not be of the polytheists – those who split up their religion and became sects, each sect rejoicing in what is with it. [al-Rūm (30:30-32)]

Ibn Kathīr (رَحِمَهُ اللهُ) said:

The followers of the religions before us had differences of opinions and split into false sects [as a result] with each group claiming to be following the truth. This Islamic nation has also split into sects, all of which are misguided except one which is Ahl al-Sunnah wa al-Jama’āh – those who adhere to the Qur’ān, the Sunnah of Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the way of the first generations who are the

Ṣahābah, the Tābi‘īn and the Imāms of the Muslims in earlier and later times.

Due to the fact that creating conflicts between people is a cause of differing, splitting and weakness and that it allows the enemies of Islām to dominate and have the upper hand over the Muslims, Allāh (سُبْحَانَهُ وَتَعَالَى) warned against argumentation, saying:

﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ  
وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

And obey Allāh and His Messenger, and do not dispute [with one another] lest you lose courage and your strength departs. And be patient. Indeed, Allāh is with those who are patient. [al-Anfāl (8:46)]

It has come in the authentic ḥadith<sup>3</sup> from Abū al-Dardā’ (رَضِيَ اللَّهُ عَنْهُ) who narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصَّلَاةِ وَالصِّيَامِ وَالصَّدَقَةِ؟»

<sup>3</sup> Al-Adab al-Mufrad of al-Bukhārī (no. 391), Musnad Imām Aḥmad (no. 27508), Sunan Abū Dāwūd (no. 4921) and Jāmi’ al-Tirmidhī (no. 2509). It is authenticated by al-Albānī in Ṣaḥīḥ al-Adab al-Mufrad as well as in Ṣaḥīḥ al-Jāmi’ al-Ṣaḥīr wa Ziyādatuh (no. 2595).

“Shall I not tell you what is better in degree than fasting, prayer and charity?”

They said: “Of course!” He responded:

«إِصْلَاحُ ذَاتِ الْبَيْنِ، وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ»

“Reconciliation between people. Verily, creating conflict between people is the razor [that cuts the religion open].”

Al-Zubayr ibn al-‘Awwām (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ، وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ، لَا أَقُولُ تَحْلِقُ الشَّعْرَ وَلَكِنْ تَحْلِقُ الدِّينَ، وَالَّذِي نَفْسِي بِيَدِهِ -أَوْ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ- لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أُبَيِّنُ لَكُمْ ذَلِكَ لَكُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ»

The diseases of the former nations have come to you: envy and hatred, and hatred is the razor. I do not say it cuts hair but, rather, it cuts the religion. By the one in Whose Hand is my soul-or he said: “By the one in Whose Hand is Muḥammad’s soul”-you will not enter Jannah until you believe, and you will not believe

until you love one another. Shall I tell you something that would strengthen that for you? Spread the greeting of ‘salām’ between yourselves.<sup>4</sup>

In conclusion, it is an obligation upon all Salafis to keep these verses and narrations at the forefront of their minds and to abandon the differing amongst themselves for, indeed, differing is evil.

I ask Allāh to guide everyone to the Qur’ān and Sunnah, and to guide them to hold onto it with their molar teeth (i.e. firmly).

Written by:

Rabīʿ ibn Hādī [al-Madkhalī]

Sunday Night

6/8/1439<sup>AH</sup> (Corresponding to 22/4/2018)

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<sup>4</sup> Musnad Imām Aḥmad (no. 1430), Jāmiʿ al-Tirmidhī (no. 2510) and al-Bukhārī in al-Adab al-Mufrad (no. 260). It is authenticated by al-Albānī in Ṣaḥīḥ al-Targhīb wa al-Tarhīb (3/44) who said it is *ḥasan li-ghayrihi*.