



Analysis of the Prophet's Interaction Patterns from the Perspective of Islamic Communication in the Tafsir Al-Mishbah and Al-Munir

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Abstract

Background: A lack of deep understanding of the prophets' interaction patterns in the Qur'an—especially from an Islamic-communication perspective that integrates verbal, non-verbal and contextual dimensions—hampers the application of prophetic ethics in modern da'wah. This study analyses the communication styles of Prophet Muḥammad ﷺ and the five Ulu l-'Azm prophets (Nūḥ, Ibrāhīm, Mūsā, 'Īsā) as interpreted in Tafsir al-Miṣbāh by M. Quraish Shihab and Tafsir al-Munir by Wahbah al-Zuhaylī.

Method: Descriptive-analytical library research with a comparative approach. Primary data were both tafsirs; secondary data came from related literature. Verses on prophetic dialogues were collected, coded and compared for communicative elements such as qawl layyin, ḥikmah and shūrā.

Findings: Four dominant patterns emerge: patient-persuasive (Nūḥ), rational-demonstrative (Ibrāhīm), gentle-miraculous (Mūsā & 'Īsā) and wise-adaptive (Muḥammad ﷺ) embodying the roles of bashīr, nadhīr, mubayyin and sirāj munīr. Both commentaries highlight compassion, firmness and empathy as ethical foundations for effective, audience-sensitive da'wah.

Conclusion: These Qur'ānic models offer an applicable "good example" for contemporary Islamic communication, underscoring shari'ah-based ethics to build a civil society. The study recommends integrating them into Islamic education to cultivate highly moral generations.

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INTRODUCTION

The Prophet Muhammad's interaction patterns are a prime example of Islamic communication, encompassing not only verbal messages but also effective non-verbal communication for preaching and fostering social relationships. In the context of Islamic communication, the Prophet consistently displayed communication characteristics based on noble morals, patience, exemplary behavior, and empathy, thus fostering Islamic brotherhood. His friendly, considerate behavior and actions set concrete examples in his daily life, serving as benchmarks for ideal Islamic communication.

The Prophet Muhammad (peace be upon him) is a figure in Islam imbued with noble character and morals, as described in the Quran. The Quran depicts him as a man of noble morals, a role model, and a skilled communicator. In the Quran, the Prophet Muhammad (peace be upon him) is described as being compassionate, honest, patient, and wise when preaching, as well as possessing varied communication skills, including one-way, two-way, and multi-way communication with his companions and followers. (Arief Agus Triansyah, Feni Tri Mustika, Siva Meilinda, Sekar Puspita Anjani, 2024) These characteristics not only characterize his personality as a leader of humanity but also serve as a moral and ethical example in communication. This ensures that the preaching he conveyed was not only intellectually received but also felt through harmonious and loving interactions between people. Tafsir Al-Mishbah also discusses the values of the Prophet's preaching based on socio-cultural aspects and worship, all of which are forms of the Prophet's interaction patterns to build human relationships that synergize with sharia principles. Tafsir Al-Mishbah also emphasizes the importance of utilizing and respecting each other's relationships within society, thus fostering peace and prosperity. Tafsir Al-Mishbah also highlights the attitude of tolerance and respect for opinions, such as the Hudaibiyah incident where the Prophet showed humility and focused on the unity of the people. (Wahdah, n.d.) Meanwhile, Tafsir Al-Munir gives special attention to the morals of Rasulullah who was a role model and guiding figure who invited people to the right path and was approved by Allah SWT. (Hermansyah, 2015) Approach to Rasulullah's communication verses in The Qur'an reveals that he practiced politeness, patience and clarity in conveying his message so that he was able to implement his da'wah effectively and touch the community. Likewise, Al-Munir's tafsir describes in detail the Prophet's interactions with other groups. Wahbah Az-Zuhaili underlines the principle of harmonious social relations and does not ignore the values of justice, a sense of security as well as the basis for effective and ethical communication. The prophet's modern and contextual communication patterns show that Islam always prioritizes openness, tolerance and wise conflict management. Apart from that, the pattern of interaction of the Prophet in these two interpretations also highlights that Islamic communication functions as a unifier of the people and conveys moral and social values. Tafsir Al-Mishbah and tafsir Al-Munir provide a very in-depth approach to interpreting communication verses which contain the character and communication style of the Prophet Muhammad. These two interpretations highlight aspects of

gentleness, firmness, honesty, trust and compassion to spread the message of Islam. In Al-Munir's interpretation, the Messenger of Allah is described as having a firm attitude towards unbelievers but gentle and merciful towards fellow Muslims. Meanwhile, the interpretation of Al-Mishbah emphasizes politeness and authority in communication.

The Prophet's communication includes verbal, non-verbal and instructive which aims to create a civilized and ethical social system. The Prophet's interaction patterns are not only a means of preaching, but also a form of Islamic teachings that contain wisdom and benefits, so that they can change the social structure in a good direction. The special attention to the communication ethics taught by the Prophet in these two commentaries emphasizes that the success of Islamic communication depends on the character and integrity of the communicator. This approach serves as the basis for understanding the Prophet's interaction patterns comprehensively from the perspective of Islamic communication, as outlined in the commentaries of Al-Mishbah and Al-Munir.

However, a comprehensive understanding of the characteristics of the Prophet in communication verses needs to be explored more deeply to make an academic contribution to the study of the Al-Qur'an and Tafsir. This research aims to examine in depth the communication verses related to the character of the Prophet based on these two interpretations in order to produce a contextual understanding of the characteristics that emerged in his communication interactions. Thus, the importance of the characteristics of the Messenger of Allah in the Al-Qur'an according to the Al-Mishbah commentary and Al-Munir commentary in order to enrich scientific literature on the Prophet's morals and communication, as well as providing a communicative example that is applicable to Muslims.

METHOD

The type of research used was library research, which included descriptive analysis. Data were collected by distinguishing between primary and secondary data. The books Tafsir Al-Misbah and Tafsir Al-Munir constituted primary data, and other books related to the research title constituted secondary data. Comparative analysis compared elements.

FINDING AND DISCUSSION

Interaction Patterns of the Prophets in the Quran

The communication patterns of the prophets in the Quran utilize a gentle, firm, and wise verbal and nonverbal approach, tailored to the context of the audience, such as kings, families, or communities, to effectively convey the message.

Communication Patterns of the Prophet Noah (peace be upon him)

The communication patterns of the Prophet Noah (peace be upon him) in the Quran reflect patient, wise, and diverse preaching, particularly in Surah Noah, with a

focus on monotheism, warnings, and consistent dialogue for 950 years. Noah used the methods of tanzir (warning with examples of destruction), tabsyir (good news for the believers), and mau'izah hasanah (good advice) to convey God's message to his idolatrous people. This approach combined sir and jahr (covert and overt preaching), as well as related wisdom to maximize influence (Adjie Satria, 2023).

His communication was dialogical and rational, inviting his people to think about God's creation and offering warnings, yet filled with compassion, despite frequent ridicule and rejection. He was very persistent in preaching under various conditions, demonstrating consistency and submission through prayer when guidance depended on Allah SWT (Sopian, 2017). Prophet Noah (peace be upon him) repeatedly conveyed the message to worship Allah and abandon evil to face the rejection of his people, as mentioned in the Quran, Surah Nuh, verses 5-7.

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۝ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ۖ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا
أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا وَاسْتَكْبَرُوا ۗ

It means:

5. He (Noah) said, "O my Lord, indeed I have called upon my people day and night,
6. But my call did not increase their (faith), but they (increasingly) ran away (from the truth).
7. In fact, every time I call on them (to believe) that You will forgive them, they put their fingers in their ears and cover their clothes (over their faces). They still (deny) and are very proud of themselves.

Quraish Shihab in his interpretation explains that this verse describes the sincerity of the Prophet Nuh a.s to invite his people to believe in Allah with patience and in the best way, but his invitation was not only rejected by his people but showed an attitude of stubbornness, arrogance and hatred towards his preaching so that the Prophet Nuh a.s complained to Allah because his preaching did not produce results and even his people moved further away from the truth. (M. Q. Shihab, 2002)

Wahbah Az-Zuhaili in his commentary explains that the Prophet Nuh (a.s) complained to Allah because every time he relentlessly invited his people to believe and repent, he was ridiculed and even made his people run away from the truth. Prophet Nuh (a.s.)'s communication pattern was patience and complaint to Allah against the harsh attitude of his people who closed themselves off from the call of truth, as well as total rejection. His people also refused verbally and even physically to avoid the preaching of Prophet Nuh (A.S.) (Wahbah Az-Zuhaili, 2003) From this explanation, Quraish Shihab and Wahbah Az-Zuhaili emphasized that Prophet Nuh (a.s) preached with extraordinary patience and the best communication. However, his people refused with strong rejection, arrogance and hostility, which became the main obstacle that made his preaching unsuccessful. Prophet Nuh's complaint to Allah shows his honesty and struggle in inviting his people and at the same time indicates that the success of preaching is not always the results seen immediately but his sincerity and determination to face rejection.

The Prophet Ibrahim's Communication Pattern

The Prophet Ibrahim's communication pattern demonstrates a rational, gentle, and persuasive approach to conveying the message of monotheism, tailored to audiences such as his father, his people, King Nimrod, and his son Ismail. This strategy included questions to raise awareness, concrete demonstrations such as destroying idols, and respectful dialogue despite rejection. (Yuliyani, 2015)

Prophet Ibrahim communicated with his people starting with the question "are these statues that you diligently worship?" and followed by a firm statement against the ancestors in error. He also used symbolic action by destroying idols and leaving behind large idols and then responding to accusations with large idols, doing so to prove that idols were logically powerless. This pattern is interrogation, conversation, social and opening of the mind without insults. (Akbar, 2021) Prophet Ibrahim a.s. also challenged the king of Namrud about turning on and off with the argument "it is Allah who makes the sun rise from the east and west" thus making the opponent speechless. This approach also provides strong arguments and calmness in facing arrogant rulers. (Yuliani, 2015) Prophet Ibrahim also conveyed Allah's order to slaughter his son which was directly approved by Prophet Ismail AS because he obeyed divine consciousness. This communication also shows that trust and obedience in the relationship between parents and children. (Kencanawati & Rifai, 2021) The preaching of Prophet Ibrahim is also mentioned in the Al-Quran Surah Al-Anbiya verses 52-68.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ٥٢ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبَادِينَ ٥٣ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ
وَأَبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ٥٤ قَالُوا اجْتَنَبْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّعِينِينَ ٥٥ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ
وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ ٥٦ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ٥٧ فَجَعَلَهُمْ جُدُودًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ
يَرْجِعُونَ ٥٨ قَالُوا مَنْ فَعَلَ هَذَا بِالْهَيْبَتِ إِنَّهُ لَمِنَ الظَّالِمِينَ ٥٩ قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ٦٠ قَالُوا فَأَتَوْا بِهِ عَلَىٰ
أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ٦١ قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِالْهَيْبَةِ يَا إِبْرَاهِيمُ ٦٢ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ
٦٣ فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ٦٤ ثُمَّ نَسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هُوَ لِآءٍ يَنْطِقُونَ ٦٥ قَالَ
أَقْتَعِبُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ٦٦ أَفَبِكُمْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ٦٧ قَالُوا حَرِّقُوهُ
وَانصُرُوا إِلَهَيْكُمْ إِنْ كُنْتُمْ فاعِلِينَ ٦٨

It means:

52. (Remember) when he (Ibrahim) said to his father and his people, "What are these statues that you diligently worship?"
53. They answered, "We found our ancestors to be his worshippers."
54. He (Ibrahim) said, "Indeed, you and your ancestors are in clear error."
55. They said, "Have you come to us bringing the truth or are you (only) playing around?"
56. He (Ibrahim) answered, "In fact, your God is the God of the heavens and the earth who created them and I am one of the witnesses of that."
57. (Prophet Abraham said in his heart,) "By Allah, indeed, I will do deception against your idols after you leave them."
58. He (Ibrahim) then made them (the idols) break into pieces, except (one statue) which was the largest which belonged to them so that they would return (to ask) him.

59. They said, "Who did this (act) against our gods? Indeed, he is one of the wrongdoers."
60. They (the other idol worshipers) said, "We heard a young man criticizing them (the idols). He was called by the name of Ibrahim."
61. They said, "(Then) take him and show him to the people so that they may see (him)."
62. They asked, "Are you the one who did this (act) against our gods, O Abraham?"
63. He (Ibrahim) answered, "Actually this big (statue) did it. Ask them (the other statues) if they can speak."
64. So, they returned to themselves (began to come to their senses) and said (to their fellow men), "Indeed, it is you who have wronged (yourselves)."
65. Then they bowed their heads (and said), "You (Ibrahim) surely know that (the idols) cannot speak."
66. He (Ibrahim) said, "Why do you worship something other than Allah which cannot benefit you in the slightest and does not (also) bring harm to you?"
67. Woe to you and what you worship besides Allah! Don't you understand?"
68. They said, "Burn him (Ibrahim) and help your gods if you really want to do it."

Quraish Shihab in his commentary explains that the Prophet Ibrahim used questions to invite his father and his people to reflect on the handmade statues they worshiped even though these objects did not have qualities such as creating and protecting. He also continued destroying idols except the big ones. Then he answered logically, "ask the great idol, this proves the powerlessness of polytheism rationally without direct insult (M. Q. Shihab, 2002).

Wahbah Az-Zuhaili in his interpretation explains that Allah gave instructions to the Prophet Ibrahim since he was a child so that he asked his father and his people about the statues they worshiped and this gave rise to the illogicality of worshipping inanimate objects. Prophet Ibrahim also planned a trick against his people against idols after his people left, he destroyed all the statues except the large statue to prove that the statue they worshiped was powerless. This is a very effective communication method that combines words and actions (Az-Zuhaili, 2018)

From this explanation, Prophet Ibrahim used a soft and firm intellectual communication pattern, relying on reason and real demonstrators to deal with his stubborn people, thus making it a persuasive method to protect monotheism from hostility. This approach also shows dependence on Allah SWT's guidance.

Communication Patterns of the Prophet Musa a.s

The communication pattern of Prophet Musa (AS) was shown with a gentle, rational and gradual approach when starting out. He also often prayed for a clear chest and a smooth tongue when facing the king of Pharaoh. This strategy also includes active and passive two-way dialogue with Allah, his miracle of being able to

change a stick into a snake and collaborating with Prophet Harun to cover his shortcomings. (Ulfa, 2021)

Prophet Musa (a.s) used Qaulaan Layyinan (gentle words) to appeal to the very unjust Pharaoh. He combined monotheism arguments with real evidence to make things easier and create fear of Allah SWT's punishment. During the debate he also answered Pharaoh's claims with miracles and logical evidence, facing insults with firmness without violence (Ulfa, 2021). His communication also took the form of a prayer "broaden my chest, make my affairs easier, smooth my tongue so that I can be understood," with this he showed humility and dependence before the message. The preaching of Prophet Musa (AS) is also mentioned in the Al-Qur'an in surah Asy-Syu'ara verses 23-29:

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ۚ ۲۳ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ مُؤْمِنِينَ ۚ ۲۴ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمْعُونَ ۚ ۲۵ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ۚ ۲۶ قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ۚ ۲۷ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ تَعْمَلُونَ ۚ ۲۸ قَالَ لَيْنَ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَكَ مِنَ الْمَسْجُونِينَ ۚ ۲۹

It means:

23. Pharaoh said, "Who is the Lord of the worlds?"
24. He (Moses) answered, "The Lord (creator and sustainer) of the heavens, the earth, and everything in between if you are those who believe."
25. He (Pharaoh) said to the people around him, "Didn't you hear (what he said)?"
26. He (Moses) said, "(He) is your God and the God of your former ancestors."
27. He (Pharaoh) said, "Indeed, your messenger who was sent to you is truly crazy."
28. He (Moses) said, "(He) is the Lord (who controls) the east and the west and everything in between if you understand."
29. He (Pharaoh) said, "Indeed, if you worship God other than me, I will definitely make you one of those imprisoned."

Quraish Shihab in his interpretation describes the dialogue between the Prophet Musa and Pharaoh which shows the unjust ruler. Pharaoh also threatened Prophet Musa and intimidated anyone who worshiped other than him with prison. This interpretation explains the monotheism of Prophet Moses which was supported by natural arguments and Pharaoh also rejected the truth by boasting even though there was real evidence. Overall, this verse illustrates the struggle of Prophet Musa (AS) to fight taghut, and gives the message that divine truth cannot be denied by worldly power (M. Q. Shihab, 2002)

Wahbah Az-Zuhaili in his interpretation describes the dialogue between Prophet Musa (a.s.) and Fir'aun which shows disbelief and arrogance. Pharaoh also rejected and insulted the Prophet Musa (a.s.) and called the Prophet Musa a madman. Prophet Musa also invited Pharaoh to reflect on God's power, but Pharaoh threatened Prophet Musa harshly. Overall, this verse teaches Muslims to face opponents of propositions rationally and patiently, while rejecting ta'yin other than Allah. (Az-Zuhaili, 2018)

Prophet Jesus' Communication Pattern

Prophet Jesus' communication pattern in the Quran is characterized by a gentle approach, full of wisdom, and miracles, from infancy to adulthood as a prophet. When his mother, Mary, was slandered by his people, Prophet Jesus spoke with the phrase "inni 'abdullah" (indeed, I am a servant of Allah), directly and eloquently affirming his monotheism and his servanthood. Prophet Jesus also communicated with the Children of Israel with wise teachings to clarify disputes. He also invited his people to obey Allah, supported by concrete evidence. This pattern is often referred to as persuasive communication, combining rational arguments with charisma. (Sikumbang, 2025)

In his interactions with his companions, Prophet Jesus used predictive and wise dialogue, predicting betrayal and pointing out people who resembled him. Overall, Prophet Jesus communicated contextually, responsive to accusations, and focused on strengthening faith. The story of Prophet Isa (a.s.) is also in the Al-Qur'an in surah Al-Maidah verse 116.

وَإِذْ قَالَ اللَّهُ لِعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ الْهَيْبِينَ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ فُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۝ ١١٦

It means:

116. (Remember) when Allah said, "O Jesus, son of Mary, did you say to the people, 'Make me and my mother two gods besides Allah?'" He (Isa) answered, "Glory be to You, it is not fitting for me to say anything that is not mine. If I had said it, You would have known it. You know whatever is in me and I do not know whatever is in You. Indeed, You are the All-Knower of all the unseen." Quraish Shihab in his interpretation explains that this verse describes Allah's dialogue with the Prophet Isa a.s which emphasizes the responsibility of the Prophet Isa a.s for the mistakes of his followers, who worshiped him with his mother even though he never conveyed this. This verse also teaches Islamic believers not to mistake the prophets as gods because all the prophets and apostles were only servants of Allah to convey their messages. (M. Q. Shihab, 2002)

The communication pattern of the Prophet Isa (a.s.) is consistent with his gentle and full of wisdom character, such as the miracle of speaking as a baby. Wahbah Az-Zuhaili in his interpretation explains that the verse describes Allah's dialogue with the Prophet Isa (a.s.) about worshiping him and his own people. Prophet Isa (as) answered that he had never taught this to his people. This reflects a humble attitude, as well as defending the belief that prophethood is not God but obedience to Allah SWT (Az-Zuhaili, 2016)

Communication Patterns of the Prophet Muhammad saw

The communication pattern of the Prophet Muhammad saw in the Koran was gentleness, deliberation, effective delivery with wisdom and he also positioned himself as *uswatun Hasanah* in all aspects including attentive communication depending on the interlocutor (Ridwan, 2021). The Prophet's communication was *qawlan layyinan* (gentle words), in accordance with norms, the Prophet's preaching pattern was also patient, forgiving, using concrete evidence. He is also able to adjust his delivery according to the audience. This approach includes face-to-face, *da'wah*

letters, which aim to bring good news while rejecting shirk (Mahfudz, 2021). Rasullah SAW's communication pattern is mentioned in the Al-Quran surah Ali Imran verse 159.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ١٥٩

It means:

So, thanks to Allah's grace, you (Prophet Muhammad) were gentle towards them. If you act hard and have a rough heart, of course they will stay away from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in all (important) matters. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust in him.

Quraish Shihab in his interpretation explains that the Prophet Muhammad SAW was gentle towards his people. This verse also came down after the Uhud war, at that time the companions violated the Prophet Muhammad's orders by leaving the position of the arrow, so he forgave and asked Allah SWT for their forgiveness, and consulted so that their hearts remained strong. (M. Q. Shihab, 2002)

Wahbah Az-Zuhaili in his interpretation explains that this verse was revealed to the Prophet Muhammad SAW to be gentle towards his people, so that they gather themselves with full love and obedience. This verse also confirms that if he behaves harshly and harshly, his friends will be scattered and far away. Therefore, Allah ordered him to behave to forgive, ask for forgiveness and consult in various matters. (Az-Zuhaili, 2013)

The Prophet's Interaction Patterns in the Quran

The Prophet's interaction patterns reflect a wise, gentle, adaptive, hikmah (wisdom), mau'idhah hasanah (good intentions), and mujdalah (intelligible messages). His interactions demonstrate one-way communication during teaching, two-way communication during persuasive dialogue, and multi-way communication during deliberation, aimed at building psychological harmony with the audience. Ridwan, "The Prophet's Method of Da'wah Communication (Thematic Study in the Book of Şahîḥ Muslim)." The Prophet's interaction patterns in the Quran are:

1. Basyir and Nadzir (QS. Al-Isra' 17:105): Analysis of the Prophet as a bringer of good news and a giver of warning.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلٌ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

It means:

"We sent it (the Qur'an) in truth441) and it (the Qur'an) came down with (bringing) the truth. We sent you (Prophet Muhammad) only as a bearer of good news and a warner."

Quraish Shihab in Tafsir Al-Mishbah explains that this verse explains that the Al-Qur'an revealed to the prophet Muhammad SAW is a book full of truth. Basyir is giving good news to believers. The good news includes guarantees of safety in the afterlife, reward, heaven, and happiness in worldly life that is in harmony with

obedience. Nadzir is conveying threats or warnings to unbelievers who reject the truth. This verse explains the dual character of the Prophet Muhammad SAW as Basyir and Nadzir, namely reflecting the balance between the hopes and warnings of Islam. Tafsir Al-Mishbah places the Prophet Muhammad SAW as a figure who brought a message with reliable truth to guide humans on the right path. (M. Q. Shihab.)

Wahbah Az-Zuhaili in Tafsir Al-Munir explains that the Prophet Muhammad SAW as Basir and Nadzir to show balance in Islamic preaching, not only to spread hope and positive motivation but also to convey threats and warnings to be responsible for inviting people to the right path. Tafsir Al-Munir also emphasizes that the role is carried out in an appropriate manner according to the context and circumstances of the people, so that the da'wah can be well received. Rasulullah SAW is also a very important figure in conveying good news to believers and providing warnings to disbelievers in order to create a balance of preaching and the safety of mankind. (Az-Zuhaili, 2003)

From this explanation, the interpretation of Al-Mishbah states that this verse shows the Messenger of Allah as a figure who brought a trustworthy message to guide people on the right path by providing good news for believers and warnings for those who disbelieve. Meanwhile, Tafsir Al-Munir states that the Prophet Muhammad's SAW's preaching was carried out appropriately and contextually so that the message could be well received by humanity and contained elements of compassion and firmness, so that a balance was created between preaching and the safety of humanity.

2. Mubayyin (QS. Al-Nahl 16:44): The role of the Prophet as an explainer of Allah's revelation.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

It means:

"(We sent them) with (bringing) clear proofs (miracles) and books. We sent down az-Zikr (Al-Qur'an) to you so that you explain to people what has been revealed to them and so that they think."

Quraish Shihab in Tafsir Al-Mishbah explains that the Prophet Muhammad SAW explained revelations to humans. The Qur'an was revealed as a book full of truth and the role of the Messenger of Allah was to clearly explain what had been revealed to humans so that they could understand deeply and think about its contents. The role of mubayyin is also very important so that people do not misunderstand the message of Allah SWT so that the prophet's preaching can be educative, guiding and directing people towards the right path in accordance with Islamic teachings (M. Q. Shihab, 2002)

Wahbah Az-Zuhaili in Al-Munir's interpretation explains that mubayyin is an explanation of the revelation that Allah sent down through the Qur'an to humans. Allah revealed the Quran so that the Prophet Muhammad (peace be upon him) could clearly explain the meaning and content of revelation, enabling humans to correctly understand God's guidance and commands. Thus, the role of mubayyin (leaders)

demonstrates that the function of da'wah is educational and guides humans in understanding God's revelation so that they can practice Islam correctly based on sound knowledge (Az-Zuhaili, 2003).

From this explanation, it can be understood that the Prophet Muhammad (peace be upon him) was a mubayyin, that is, an expounder of God's revelation contained in the Quran. This role is crucial for humans to understand the content and meaning of revelation deeply and avoid misinterpreting it. This mubayyin function makes da'wah educative, guiding, and providing correct understanding within the context of their lives. Therefore, da'wah is not merely a message delivery but also serves as spiritual and intellectual support.

3. Sirajan Muniran (QS. Al-Ahzab 33:46): The Prophet as a lamp that illuminates.

وَدَاعِيًّا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

It means:

"and to be a caller to (religion) Allah with His permission and as a lamp that illuminates."

Quraish Shihab in his commentary on Al-Mishbah explains that Sirajan Munira is a lamp that illuminates, showing that the Messenger of Allah is a light that illuminates darkness such as ignorance, error and human ignorance by bringing truth from Allah SWT. Prophet Muhammad SAW as Sirajan Munira functions to explain the correct way of life, bringing humans out of darkness into the light of faith and knowledge and guiding humans to live in harmony with Islamic teachings. This role explains the position of the prophet Muhammad as a spiritual guide and source of light to illuminate human life on the right path (M. Q. Shihab, 2002.)

Wahbah Az-Zuhaili in Al-Munir's commentary explains that sirajan munira shows the Prophet Muhammad SAW as a source of light to illuminate the path of humans in darkness. The spread of this light is not only symbolic but also real in the form of teachings, morals and examples to guide humans in spiritual and social life. Wahbah Az-Zuhaili also emphasized that this title is very important to describe the role of the prophet as a guide who brings divine light to all humans to avoid error. (Az-Zuhaili, 2003)

From this explanation, it can be understood that Sirajan Munira is a lamp that illuminates darkness such as ignorance, error and human ignorance by bringing the light of truth from Allah SWT. The Prophet Muhammad's function was to explain the correct way of life to guide humans out of darkness into the light of faith, knowledge and noble morals as well as a life in harmony with Islamic teachings. This function explains the role of the Prophet Muhammad as a spiritual guide and a real, not just symbolic, source of light to guide humans to live a spiritually and socially correct life in order to avoid error.

A Glimpse of the Interpretation of Al Munir and Al-Misbah

1. Biography and Methodology of Interpretation of M. Quraish Shihab.

His full name is Muhammad Quraish bin Abdurrahman Shihab. He was born in Rappang, Sidenreng Rappang, South Sulawesi, in February 1944. He was raised in a family of merchant scholars who studied extensively about Islam, such as interpretation and the Quran. (Q. Shihab, 1996). This was evident when he served as Rector of Musli University, a large private university in eastern Indonesia, from 1959 to 1965, and of Alauddin Makassar, from 1972 to 1977.

As a scholar with innovative, contemporary, and creative thinking, Abdurrahman believes that education plays a crucial role in the coming revolution. Jami'atul Khair, a progressive institution considered one of the most Islamic educational institutions in Indonesia, has a history of education that supports this view.

Theories and concepts of Islamic renewal are taught and educated to students who have studied at this institution. Because the teachers sent to this institution had very close ties to sources of Islamic renewal in the Middle East, such as the Haramain, Hadramaut, Yemen, and Egypt, there was Sheikh Ahmad Surkati (Dian Permana, 2023), who came from Sudan, Africa.

Quraish Shihab received attention and inspiration from his father, the son of a prominent scholar of the time. Furthermore, he admitted that his father, who often invited his children to sit together after prayers at home, instilled in him a love of the Quran and its interpretation from an early age. In these situations, his father provided advice, or religious guidance, which he later learned from the Quran, the hadith of the Prophet Muhammad, the companions of Qaul, and scholars. Method, or *manhaj*, as explained by the *mufassir*, is a means to achieve an intended goal. Mustafa al-Sawi al-Juwaini, in his book *Manahij fi al-Tafsir*, defines it as a systematic and sequential revision of material. Willing to write a commentary on the Koran in order to achieve its goals. In the book *al-Bidayah fi al-Tafsir al-Maudhu'i*, Al-Farmawi divides the methods of interpretation into four types. The first is the *tahlili* method, which tries to display all aspects of the verses in its interpretation according to the order of reading in the Usmani *mushaf*. (Siti Jumrotun, 2024)

Second, the *ijmali* method, which interprets the Al-Qur'an based on its verses in a complete, concise and clear manner. Third, the *muqarran* method, which interprets the Qur'an to solve certain problems by comparing its verses with other verses, hadith, or the opinions of *mufassir*. Fourth, the *maudhu'i* method, which interprets the Koran by studying and studying its verses. (Siti Jumrotun, 2024) Among the various methods of interpretation that have emerged, Quraish Shihab in this *tafsir al-Misbah* uses a method as is common in *tartib tafsir*. The *tahlili* method or what is called *Baqir al-Shadr* is one of the *tafsir* methods under various aspects whose order is taken into account. Al-Quran verses as in the *Mushaf*. All aspects deemed necessary by the *mufassir tahlili/tajzi'i* are explained, starting from vocabulary, *asbab al-nuzul*, *munasabah*, and related to the text or content of the verse. Even though this method is considered very broad, it does not complete the subject because a subject is often explained in terms of its side in other verses. (Siti Jumrotun, 2024)

2. Biography and interpretation methodology of Wahbah az-Zuhaili.

Wahbah Az-Zuhaili is a great contemporary cleric from Syria who was born in 1932 in Dair Atiyah, Damascus. He is widely known as a fiqh expert and prolific commentator with his monumental work, the book of tafsir *Al-Munir*. He also studied at Al-Azhar University, Cairo, Egypt and mastered scientific disciplines, especially tafsir, fiqh and aqidah. (Shohib, 2024)

Tafsir Al-Munir uses a tahlili and thematic interpretation approach, so that this interpretation not only explains the content of the verse but also examines the relationship between verses in a broader context. Apart from that, this interpretation also links historical, social and Islamic legal contexts that are relevant to the understanding of Muslims.

He also emphasized the importance of combining knowledge of the Koran with other knowledge such as Arabic, Balaghah, and Asbabun nuzul to produce interpretations that are applicable and easy to understand by Muslims today. *Al-Munir's* interpretation is also the main reference in modern interpretation which prioritizes the balance between textual and contextual. (Zulfikar & Abidin, 2019).

CONCLUSION

The character and morals of the Prophet Muhammad (peace be upon him), as depicted in the Qur'an and explained in the *Tafsir Al-Mishbah* and *Tafsir Al-Munir*, are prime examples for Muslims. The Prophet was compassionate, courteous, honest, patient, wise, and humble, yet firm in his preaching. His morals reflect the values and commandments of the Qur'an, which he practiced in his daily life, such as maintaining social relationships, prioritizing deliberation, and not repaying evil with evil. These characteristics make the Prophet an ideal guide for the people, spreading the message of Islam with courtesy and authority, making his preaching effective and touching the community. Theoretical and practical implications of this research.

It is important to continue exploring and studying the character and communication style of the Prophet Muhammad (peace be upon him) within the context of the Qur'an to enrich academic studies and Islamic scholarly literature, particularly Islamic interpretation and communication studies. This understanding can serve as a foundation for implementing modern Islamic preaching and education, enabling the community to emulate the Prophet's morals and communication styles in a contextual and applicable manner in the current era. Furthermore, instilling the Prophet's noble moral values in formal and informal education is a strategic step in developing a generation of Muslims with high character and morals.

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