



Study of the Names of the Qur'an as a Book of Communication: The Perspective of Quraish Shihab in the Interpretation of Al-Mishbah

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Article Info	Abstract
<p>Keywords: The Qur'an; Book of Communication; Names of the Qur'an; Tafsir Al-Mishbah; Quraish Shihab;</p> <hr/> <p>Received: 02/01/2026 Revised: 29/04/2026 Accepted: 24/05/2026</p>	<p>Background: The Qur'an is not only the word of God but also a divine communication book that conveys messages systematically and ethically. This study examines the names of the Qur'an—Al-Qur'an, Al-Kitab, Al-Furqan, Adz-Dzikir, and At-Tanzil—within Tafsir Al-Mishbah by M. Quraish Shihab to understand the communicative function of revelation in human life.</p> <p>Method: Qualitative research using a descriptive-analytical approach through library study. Primary data were taken from Tafsir Al-Mishbah, while secondary data came from related literature. Analytical techniques were used to identify the meaning and communicative function of each name of the Qur'an.</p> <p>Results: Each name of the Qur'an reflects a unique communicative function: Al-Qur'an as a guiding recitation, Al-Kitab as a preserved written document, Al-Furqan as a distinguisher between truth and falsehood, Adz-Dzikir as a moral reminder, and At-Tanzil as an authentically revealed scripture. Quraish Shihab emphasizes that the Qur'an acts as a complete communication medium involving the communicator (God), the message (revelation), and the audience (humans).</p> <p>Conclusion: Through its names, the Qur'an functions as a communication book that not only conveys information but also shapes human awareness, morality, and actions according to cultural and social contexts. Tafsir Al-Mishbah shows that the Qur'an is a lamp that illuminates human life through persuasive and transformative communication.</p>

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INTRODUCTION

The Quran is a book for Muslims to use as a role model for humanity and is the most authentic and effective source of communication. Understanding the Quran as a source of communication is crucial because it conveys divine messages intended to guide humans in various aspects of life, including the transmission of moral values. In the context of communication, the Quran teaches the principles of ethical, effective, and adaptive communication, adapted to the social and psychological conditions of the recipient.

The Quran uses various communication models, ranging from commands and prohibitions, stories, parables, and dialogue, all designed to ensure the message is clearly received and has a positive impact. Furthermore, the Quran emphasizes the importance of polite and wise communication, such as using appropriate language, gentle speech, and avoiding communication that is harmful or incites hostility. Furthermore, the Quran has 114 surahs (chapters) with unique and meaningful names. These surahs serve not only as symbols or identities but also as thematic meanings and specific messages. Studying the names of the Quran is essential for understanding the scientific perspectives and interpretive approaches used in interpreting the Quran. Each name and chapter found in the Quran certainly has a meaning that goes beyond mere identity, but also represents the themes, messages, and characteristics of the verses contained therein. Studying these chapter names is crucial for understanding how the Quranic text is approached scientifically, particularly from the perspective of exploring deeper meanings.

The Quran has many memorable names within its sequence of sentences, which make it unique. Five common names used for the Quran are Al-Kitab, mentioned in Surah al-Isra' (17) verse 9; Al-Furqan, found in Surah ash-Syu'ara' (26) verses 192-193; Al-Dhikr, found in Surah al-Hijr (15), and Al-Shifa' (Syifa'), found in Surah ad-Dukhān (44) verses 1-3. (Muhammad Bestari, 2024).

The names of the Quran, such as Al-Kitab, Al-Dhikr, Al-Furqan, and others, are not merely labels, but represent the functions and characteristics of Divine communication conveyed through His words. The great scholar Muhammad Quraish Shihab emphasized that understanding the names of the Quran is key to understanding its messages and methods of communication, while also providing guidance for humans to interact effectively and wisely in accordance with Islamic values.

Muhammad Quraish Shihab, in his work "Tafsir Al-Misbah," is a modern interpretation with an in-depth analysis of the relationship between the Quran and education. Tafsir Al-Misbah states that values such as honesty, patience, and learning or *iktibar* are key to effective communication. In verse 125 of Surah An-Nahl, Allah SWT says, "Call (humans) to the path of your Lord with wisdom and good instruction, and refute them in a good way. Indeed, your Lord, He is the one who knows better about those who stray from His path, and He is the one who knows better those who are guided." This shows that in the world of education,

communication must be carried out well, wisely and with good lessons. (Naufalul Khoir and Rofiatul Surul, 2024).

In this context, *Tafsir Al-Mishbah* by Muhammad Quraish Shihab publishes an important reference with a modern and thematic interpretive approach, besides that it also emphasizes the harmony and relevance between the text in the Al-Qur'an and the social context of today.

Muhammad Quraish Shihab himself is a great Indonesian scholar who is widely known, writing *Tafsir Al-Mishbah* as a form of effort to enlighten the people through a deep understanding of the Al-Qur'an. The name "*Al-Mishbah*" itself means lamp or lantern, which symbolizes enlightenment of knowledge and guidance for life, one of which is regarding communication.

In writing his commentary, Quraish Shihab employed the *tahlili* technique, which involves explaining and interpreting Quranic verses one by one, chapter by chapter, according to the order of the Ottoman Mushaf. However, it is also important to note that the *Tafsir Al-Mishbah* method is based on the *adabi ijtima'i* (consensus), which means interpreting Quranic verses based on the accuracy of each verse, written in clear and concise language, prioritizing the primary purpose of the Quran, and then relating it to everyday life. (Lufaei Lufaei, 2019).

Tafsir Al-Mishbah is highly appropriate for the modern era, with its content emphasizing contemporary social issues. However, its distinctive feature is its consistency in explaining each sentence of the Quranic verse. Furthermore, *Tafsir Al-Mishbah* pays close attention to the benefits and qualities of the verses, written in great detail.

The *Tafsir Al-Mishbah* approach, which emphasizes the harmony of words within the surah, the coherence between each verse, and the harmony of the themes of the surah names, is a method rich in meaning and context. Reciting the names of these surahs not only allows for a literal understanding of the text, but also its historical, cultural, and contemporary social context.

Thus, *Tafsir Al-Mishbah* can be considered a bridge between the classical text and the modern reality of Muslims, helping to explain every human problem with guidance from the Qur'an that is still relevant today.

Tafsir Al-Mishbah represents one of the contemporary tafsirs because it has been embellished by earlier Nusantara tafsirs. This is evident when examining how Quraish Shihab explains the verses of the Quran, compared to other Nusantara tafsirs of the past, such as his interpretation of verse 2 of Surah An-Naba, which means "From the Great News." (Lufaei Lufaei, 2019)

This research also attempts to connect the study of Quranic names with thematic themes and the reasons for the revelation of verses, or *asbab al-nuzul*, thus making *Tafsir Al-Mishbah* a contextual and applicable work.

Thus, the study of Quranic names from Quraish Shihab's perspective reveals that the Quran guides the community in communicating in a correct, ethical, and

effective manner, ultimately serving as a source of inspiration for Islamic da'wah and social life.

METHOD

This research employs a library research technique or system, specifically descriptive analysis. The data collection technique involves sorting primary and secondary data. The primary and secondary data were collected from books related to or relevant to the research title, including the books Tafsir Al-Misbah and Tafsir Al-Munir.

FINDING AND DISCUSSION

Analysis of the Name of the Quran as a Book of Communication in the Tafsir Al Misbah

1. Al-Quran

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۙ ﴾ ٩

Meaning: "Indeed, this Al-Qur'an guides to the straightest (path) and gives good news to believers who do good deeds that for them there is a very great reward" (Al-Isra'/17:9) (Ministry of Religion, Al-Quran., 2019)

The Al-Qur'an is the word of Allah that was revealed by Allah SWT with the aim of being a guide to the life of mankind by reading and understanding it, in accordance with the meaning of the word Qur'an itself.

The word "Quran" is derived from the words: - أرفى - أرقى - أرقى قرأنا - أرقى - أرقى, which means reading material. This meaning is profound, namely an encouragement for every human being to recite the Quran. The word "Quran" itself is derived from "أرقا" which means to gather and assemble all. This is because the Quran gathers a number of letters, words, and sentences in an orderly manner, one by one, until they are structured neatly and correctly.

According to M. Quraish Shihab, the Quran means a perfect recitation. Besides being a recitation, the Quran is also a perfect chosen name of Allah SWT, because there is no recitation other than the Quran that is most noble for every human being. (M. Quraish Shihab, 1996)

The Quran is the word of Allah SWT, given through the Angel Gabriel to the Prophet Muhammad, a direct transmission from Allah SWT, and has been passed down to all Muslims from generation to generation. The Quran has many names that simultaneously indicate its function. Two names that are often used or recognized are Al-Qur'an and Al-Kitab. In addition, there are other names for the Quran, such as Al-Furqan, AdzDhikr, and At-Tanzil. The verses of the Quran mention these names, as well as descriptions of the face of at-tasmiyah, and these can be found in this place. (Sayed Akhyar, 2021).

Literally, the Qur'an also means a noble recitation for Muslims. "Al-Qur'an al-Karim" is an abbreviation for the most special and noble manuscript. The perfection and majesty of this "recitation" seem to be comprehensible to anyone with even a little bit of thought, not just scholars. (M. Quraish Shihab, 1994).

There are three types of people who recite the Qur'an: those who recite it with correct or fluent comprehension and grasp its meaning; those who recite it with proper interpretation but do not understand its meaning; and those who recite it with proper recitation but do not understand its meaning. Those who recite the Qur'an at each of these three levels receive abundant rewards, but the rewards given to each level differ. This clearly states that those who recite the Quran will receive rewards, even if they accidentally make mistakes or err in pronunciation or interpretation. (Mardan, 2010)

Tafsir Al-Misbah emphasizes the Quran as a book of effective communication, containing principles of good and ethical communication, such as the use of good words (*qaulan kariman*) and polite speech. The Quran, as a medium of communication, also contains a pattern of communicator (Allah), message (revelation), and recipient (humanity), making this book highly relevant in the context of interpersonal and social communication.

Tafsir Al-Misbah also provides verses that illustrate the purpose of the Quran: to provide guidance, explain the truth, improve morals, and raise awareness, not simply to provide information. The relevance of the Quran, dubbed the book of communication today, lies in its flexible, symbolic, and universal language, its messages that can be interpreted according to the context of the times, and its use of cross-cultural communication methods.

In the commentary on Al-Misbah, QS. Al-Isrā' [17]: 9 explains the position of the Qur'an as the word of God given through the Prophet Muhammad (peace be upon him), after Allah previously explained the Torah given to the Prophet Moses (peace be upon him) for the Children of Israel. The experience of the Children of Israel in ignoring divine guidance, which resulted in disaster, serves as a warning to Muslims, making it impossible to repeat the same mistakes. Therefore, this verse also serves to reassure the people of the Prophet Muhammad (peace be upon him). The Qur'an also emphasizes that it provides a straighter and more perfect guidance for this world and the hereafter, and brings good news to every individual who has faith by proving their faith through good deeds.

Commentators such as Thahir Ibn 'Asyur and Thabathaba'i emphasize that this verse demonstrates the application of the *sunnatullah* to all mankind, namely that obedience brings goodness, while disobedience brings destruction. This *Sunnatullah* also applies to Muslims, but they are privileged because they have been blessed with the Qur'an, whose teachings are clearer, more comprehensive, and more in line with human nature than previous scriptures. The use of the term *hadza al-Qur'an* (this Qur'an) indicates the closeness of its teachings to human life, while the characteristic of *aqwam* (religious adherence) affirms that the Qur'an's guidance is the most direct and perfect.

The perfection of the Qur'an does not negate the truth of previous scriptures, but rather demonstrates its superiority in its method of delivery and the breadth of its content. According to Sayyid Quthub, the Qur'an's guidance is universal, encompassing all of humanity without the limitations of time and space, and governing all aspects of life, including faith, worship, and noble morals, as well as all social and interfaith interactions.

Thus, the Al-Qur'an appears as the most complete guide to life to bring human beings to achieve joy, peace in this world and the hereafter. (M. Quraish Shihab, 2002)

It can be analyzed that the name of the Qur'an emphasizes the function of revelation as a living and effective medium of divine communication. In the Tafsir Al-Mishbah, QS. Al-Isrā' [17]: 9 shows that the Qur'an is not only a ritual reading, but also a communicative guide and directs humans to the most righteous path of life (aqwam) through persuasive and transformative messages. Quraish Shihab emphasizes that the Qur'an addresses the mind and heart simultaneously, using polite, symbolic, and universal language so that it can be understood across eras. As a book of communication, the Qur'an contains a pattern of communicator (Allah), message (revelation), and communicant (humans), so that it functions to shape morals, awareness, and a civilized social order.

3. Al-Kitab (The Book)

﴿ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ٢ ﴾

Meaning: "This is the Book (the Qur'an) in which there is no doubt; it is a guidance for the pious." (Al-Baqarah/2:2) (Ministry of Religious Affairs, Al-Quran. 2019)

Al-Kitab means "al-jam'u," meaning "to gather." As-Suyuthi explains the reason it is called the "Al-Kitab" (The Book) because it unites or combines many sciences, stories, and news. Meanwhile, according to Muhammad Abdullah Draz, as quoted in Manna' al-Qathan, the Qur'an was not only preserved orally but also written down. Its most well-known names, Al-Qur'an and Al-Kitab, indicate that the word of Allah, the Qur'an, must be preserved and traced in two ways: by memorizing or remembering it word for word (hifzhuhu fi as-shudur) and by writing it down (hifzhuhu fi as-suthur). The connection between the names Al-Qur'an and Al-Kitab demonstrates that the Qur'an cannot be considered a source of law that can only be opened and read to examine some of its compositions. Furthermore, it illustrates that all knowledge gained through reciting the Qur'an must be documented for subsequent sharing with others. If the Qur'an is read diligently and its meaning is grasped, various understandings will emerge, based on new and dynamic perspectives, thus inspiring enthusiasm for the goal of creating and applying knowledge through its guidelines. (Prof. Dr. H. Harun Nasution, 1994)

In the interpretation of Al-Mishbah, Al-Kitāb in Surah Al-Baqarah [2]: 2 refers directly to the Qur'an as the most perfect book. The use of the word al in al-kitab indicates unparalleled perfection, so that when the term is mentioned, concepts or perspectives immediately point to the Qur'an, even if it is not explicitly mentioned.

The authenticity of this book's source and contents, both rationally and spiritually, is beyond doubt, as the evidence is clear and convincing.

The phrase "lā raiba fih" (the principle of truth) affirms that the Quran is free from all forms of doubt, prejudice, and mental anxiety. The doubt in question is not the positive doubt that encourages the search for truth, but rather the doubt that weakens faith and causes inner anxiety. The Quran is above any level of doubt, thus serving as a solid foundation for faith and providing space for the initial search process leading to a more mature belief.

The Quran is said to be like a guide for every individual who fears Allah SWT, namely those who strive to avoid disbelief, do what Allah commands, and avoid anything that distances them from Him. The Quran's guidance is comprehensive, concrete, and continuously applicable to all times, past, present, and future. However, the benefits of this guidance will be increasingly open to every human being who approaches the Qur'an with a pure, sincere, and pious heart or soul. (Shihab, 2023)

4. Al - Furqan

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝ ١ ﴾

Meaning: "Allah is Most Gracious Who has sent down the Furqan (the Qur'an) to His servant (the Prophet Muhammad) that he may be a warner to all the worlds. (Al-Furqan/25:1)."

The Qur'an clearly distinguishes between haq, right and wrong, and good and bad. Therefore, Al-Furqan, the root of the word faraqa, has a form of musyabahah (consensus) and a very different meaning in the wazan fu'lan (religious guidance). Such a command from Al-Furqan should be written down. (Prof. Dr. H. Harun Nasution, 1994)

In the communication paradigm, Al-Furqan is an instrument for clarifying and filtering truth values effectively for the recipient of the message. In his Tafsir Al-Mishbah, M. Quraish Shihab explains that the naming of the Qur'an as Al-Furqān emphasizes the function of revelation as a clear distinction between truth and falsehood. Surah Al-Furqān [25]:1 presents the Qur'an as a divine instrument revealed to provide a universal warning to all humanity, not just to a specific community. The word Al-Furqān is derived from the root word faraqa, which means to distinguish clearly and convincingly, leaving no doubt for the recipients of the revelation.

Quraish Shihab emphasizes that this distinguishing function is not only theological but also communicative. The Qur'an serves as an instrument of value clarification, helping humans assess reality, attitudes, and behavior based on divine standards. Thus, Al-Furqān serves as a normative communication medium that guides the mind and heart to distinguish between guidance and error, and between morality and deviation.

The Qur'an, as Al-Furqān, conveys the message of truth through rational argumentation, ethical touch, and a persuasive approach, not coercion. This demonstrates that the Qur'an's communication is dialogical and transformative,

aiming to shape human awareness and responsibility in determining life choices. Therefore, Al-Furqān not only differentiates conceptually but also directs humans to internalize the values of truth in their personal and social lives. The designation of the Qur'an as Al-Furqān emphasizes its function as a distinctive characteristic or distinction between truth and falsehood. In Tafsir Al-Mishbah, Quraish Shihab explains that Al-Furqān serves as a divine communication medium that guides humans through the clarification of values and the affirmation of ethics. With a rational and persuasive approach, the Quran guides humans to make life choices consciously, justly, and in accordance with the guidance of Allah SWT. It can be analyzed that naming the Quran as Al-Furqān indicates that revelation functions as an instrument of communication of values that is highly relevant throughout the ages. The Quran not only conveys the teachings that should be, but also equips each individual with critical thinking skills so they can distinguish between truth and error in complex social realities. Through a rational, ethical, and persuasive communicative approach, the Quran shapes moral awareness and individual responsibility in determining attitudes and behavior. Thus, the Quran, as Al-Furqān, plays a specific role in upholding the principles of a just, civilized society based on divine values.

Dapat di Analisa bahwa Penamaan Al-Qur'an sebagai Adz-Dzikr menegaskan fungsinya sebagai media peringatan yang terus hidup dalam perjalanan manusia. Dalam Tafsir Al-Mishbah, QS. Al-Hijr [15]:9 dipahami sebagai penegasan ilahiah tentang otoritas sumber wahyu dan jaminan pemeliharannya. Quraish Shihab menekankan bahwa Adz-Dzikr tidak hanya mengingatkan manusia akan kebenaran akidah dan nilai moral, tetapi juga menjaga kesinambungan pesan ilahi agar tetap autentik dan relevan. Fungsi peringatan ini menunjukkan komunikasi Al-Qur'an yang berkelanjutan, melibatkan peran Allah, malaikat, dan umat Islam, sehingga wahyu tetap menjadi rujukan etis dan spiritual sepanjang zaman.

5. Adz-Dhikr (Remembrance)

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ ۙ ٩ ﴾

Meaning: "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian." (Al-Hijr/15:9) (Ministry of Religious Affairs, Al-Quran, 2019) Adz-Dhikr means reminder. This word of Allah is called Adz-Dhikr because it contains stories from the past and life lessons. Adz-Dhikr also means glory. (Sayed Akhyar, 2014)

The Qur'an is called al-Zikr, which literally means "reminder," because its presence among each individual serves as advice or a record for them throughout their spiritual lives. Furthermore, it serves as a record or admonition in various fields, such as theology (faith), manners or ethics (akhlak), and rules (law), among others. (Prof. Dr. H. Harun Nasution, 1994)

This verse in Al-Misbah's tafsir challenges those who question the origins of the Qur'an. This verse encourages individuals who are infidels to believe in the Qur'an while deciding on their beliefs that conflict with it because of Allah SWT. stated that it was He who gave the Qur'an through the angel Jibril AS. and ensuring that the Koran and the values contained in it will be eternal or will not be lost.

The use of the word "We" in this verse suggests the involvement of the angel Gabriel (AS). in conveying revelation and the role of Muslims in preserving the Koran. All verses of the Qur'an were conveyed by Jibril as., although Allah Swt. can also convey information to humans in other ways, such as through dreams or conversations behind the hijab. Muslims maintain the authenticity of the Koran by memorizing, writing, writing down, and preserving the reading and its meaning, so that any errors in reading or interpretation will immediately be corrected with the help of Allah SWT.

Unlike previous revelations of Allah, whose preservation was entrusted entirely to His people until they were changed, Allah SWT also directly safeguards the Quran. History proves that various attempts to add to, subtract from, or alter the Quran have always failed. Scholars, including Thabathaba'i, assert that the reports of changes to the Quran are unreliable. Therefore, the Quran held and believed by Muslims today is the same, unchanged Quran as the one revealed to the Prophet Muhammad (peace be upon him), because its authenticity has been preserved until the end of time. (Shihab, 2023)

It can be analyzed that the naming of the Quran as Adz-Dhikr emphasizes the function of revelation as a continuous reminder and a symbol of divine glory. In the Tafsir Al-Mishbah, QS. Al-Hijr [15]:9 is understood as a firm rebuttal to doubts about the authenticity of the Quran, as Allah Himself guarantees its revelation and preservation. Quraish Shihab emphasized that Adz-Dhikr not only reminds humans of faith, morals, and law, but also maintains the continuity of the divine message through the role of the angel Gabriel and the Muslim community. With this divine assurance, the Quran remains authentic and relevant as a guide for life until the end of time.

6. At-Tanzil (The Descent)

وَأَنَّهُ لَنَتَنزِيلُ رَبِّ الْعَالَمِينَ ۚ ۞ نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ ۗ ۞ (الشعراء/26:192-193)

Meaning: "Indeed, it (the Qur'an) is truly a revelation from the Lord of the Worlds. It (the Qur'an) was brought down by the Ruhollamin (Gabriel). (Ash-Syu'ara'/26:192-193)" (Ministry of Religious Affairs of the Qur'an, 2019) At-Tanzil means truly revealed. This name was given because the Qur'an can be said to be the word of Allah or the recitation of Allah SWT given to the Prophet Muhammad (peace be upon him) as revelation through the Angel Gabriel. In general, there are five names for the Qur'an agreed upon by existing scholars. These names, such as An-Nur, Mau'izhah, Shifa', Hudan, Rahmah, and so on, are considered by some scholars to be attributes of the Qur'an rather than names. However, some other scholars, such as as-Suyūti, also consider them to be names of the Qur'an. According to as-Suyūthi, who wrote the book Al-Burhân fi Musykilât Al-Qur'an, Abu al-'Ali 'Uzaiza ibn Abdillah Syaizalah, Allah Swt said that the Al-Qur'an has 55 names. (Sayed Akhyar, 2014).

This shows that the Qur'an is an inspiration given directly by Allah, as an authentic divine communication. Its function is to convey messages that cannot be changed, change and must be received solemnly.

The interpretation of Al-Mishbah is also explained with an emphasis on rejecting accusations made by non-Muslims or those who are infidels and doubt the source of the Qur'an and judge it as the creation of the Prophet Muhammad SAW, and the result of the influence or manufacture of other humans. The word *tanzīl* (revealed) shows that the Qur'an came from Allah gradually, full of planning, and contains wisdom, not appearing suddenly or born from human thinking. By referring to Allah as the Lord of the Worlds, this verse also emphasizes that the Quran is universal and applicable to all individuals.

Allah also explains that the Quran was revealed through the *Ruḥ al-Amīn*, the Archangel Gabriel (peace be upon him). Quraish Shihab explains that referring to Gabriel as the *Ruḥ* implies that the Quranic revelation is the source of human spiritual life, while the attribute *al-Amīn* affirms the angel's absolute honesty and trustworthiness. Therefore, it is impossible for any changes, omissions, or additions to occur in the process of conveying revelation. This affirmation also refutes the notion that revelation is tainted with the whispers of Satan or the fabrications of other beings.

Based on the perspective of the Tafsir Al-Mishbah, this verse serves to strengthen the faith of believers and silence the doubts of those who oppose the Quran. Allah affirms that the source of revelation, its medium, and the process of its revelation are all under Divine guarantee. Therefore, the Qur'an is an authentic, preserved, and completely trustworthy book as a guide to life. These verses form an influential theological foundation for the truth of the Qur'an as a pure, holy, and sublime book of God's revelation. (Shihab, 2023).

It can be analyzed that naming the Qur'an as *At-Tanzīl* confirms that revelation is divine communication sent down consciously, deliberately, and authentically from Allah SWT. In the Tafsir Al-Mishbah, QS. Ash-Syu'arā' [26]:192-193 is understood as a firm rejection of the accusation that the Qur'an originated from human engineering. Quraish Shihab emphasizes that the gradual process of *tanzīl* contains pedagogical and communicative wisdom so that the message of revelation can be accepted, understood, and internalized by humans. The mention of the Angel Gabriel as *ar-Rūḥ al-Amīn* confirms the honesty of the intermediary of revelation, so that the purity and validity of the Qur'an as a universal guide for all mankind is guaranteed.

CONCLUSION

An analysis of the names of the Quran as a book of communication in Tafsir Al-Mishbah shows that Quraish Shihab understood the Quran not only as the word of God but also as a medium of divine communication that conveys God's message to humanity in a clear, structured, and meaningful manner. Each name of the Quran, such as Al-Qur'an, Al-Kitab, Al-Furqan, Adz-Dhikr, and At-Tanzil, describes its communicative function: as a perfect recitation, a written guide, a distinguishing mark between right and wrong, a reminder, and an authentic revelation. Through this explanation, it is clear that the Quran presents moral messages, laws, guidance, and life values in a style that is communicative, persuasive, and easily understood by humans.

Tafsir Al-Misbah emphasizes that Quranic communication encompasses the elements of a communicator (God), a message (revelation), and a recipient (humanity), so that the interaction of revelation occurs through a complete communication mechanism. The Quran not only offers information, but also shapes thought patterns, attitudes, and behavior through the use of rhetoric, stories, parables, and dialogue.

Thus, from Quraish Shihab's perspective, the Quran functions as a book of illuminating communication, in keeping with the meaning of Al-Misbah as a lamp, providing direction, light, and guidance for human life in various social and cultural contexts.

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