

## INTERPERSONAL COMMUNICATION IN SURAH AN-NAHL 125: AT-TABARI AND FAZLUR RAHMAN

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### Abstract

This study aims to analyze interpersonal communication in Surah An-Nahl verse 125 based on the views of two *mufasirs*, namely Imam At-Thabari as a representation of classical interpretation and Fazlur Rahman as a representation of modern interpretation. This study aims to identify similarities and differences in the interpretations of the two *mufasirs* and explore their relevance to Islamic interpersonal communication theory. This research uses a qualitative method with a library research approach. The primary data sources used are Jami' al-Bayan fi Tafsir al-Qur'an by At-Thabari and Major Themes of the Qur'an by Fazlur Rahman. The results showed that Imam At-Thabari emphasized the importance of wisdom as revelation-based wisdom, *mau' izhah hasanah* as gentle and heartfelt advice, and *mujadalah bi allati hiya ahsan* as a dialogue based on justice and empathy. On the other hand, Fazlur Rahman offers a modern approach by highlighting contextual and humanist aspects, such as the importance of understanding the culture, psychology, and social conditions of the audience in delivering da'wah messages. This approach is relevant in answering communication challenges in the increasingly complex era of globalization. This research makes an academic contribution by combining classical and modern interpretations in the context of Islamic interpersonal communication theory, as well as offering practical guidance in effective Islamic da'wah that is in accordance with the values of the Islamic religion.

**Keywords:** *Interpersonal Communication; Imam At-Thabari; Fazlur Rahman; Islamic Preaching.*

### INTRODUCTION

The Qur'an, as a treasure of knowledge and divine words, presents a variety of interesting and in-depth aspects related to interpersonal communication. (Zahraini & Andrian, 2024). Interpersonal communication in Islam has a very strong foundation, as stated in the Qur'an, especially in Surah An-Nahl verse 125, which explicitly emphasizes the importance, of wisdom, good advice, and polite dialogue in conveying

messages to others. (Nurhidayat, 2015). This verse is an important guideline in Islamic da'wah, emphasizing three main elements: wisdom, *mau'izhah hasanah* (good advice), and better dialog. Interpersonal communication is one of the most important aspects of human life, especially in the context of the Islamic religion. Islamic proselytizing. In the Qur'an, the principles of interpersonal communication are often explained, one of which is found in Surah An-Nahl verse 125.

*"Invite (people) to the way of your Lord with wisdom and good lessons, and argue with them in a better way."*

This verse emphasizes the importance of dialogue/discussion with wisdom, good advice and gentleness so that it can be the foundation of Islamic communication. In the study of tafsir, this verse becomes one of the references to understand the Prophet's da'wah method based on effective interpersonal communication and relevant to Islamic values (Azhar, 2018).

Many academic studies on Surah An-Nahl verse 125 have been conducted, especially in the context of da'wah. First, the research that has been reviewed by Nur Hidayat Muh Said entitled "Da'wah Method (Study of Al-Qur'an Surah An-Nahl Verse 125) in the study is conveyed descriptively how Surah An-Nahl Verse 125 as a basis for good and gentle preaching and adjusting what is delivered and conditions with the audience or congregation who listen to it (Nurhidayat, 2015). Second, the research studied by Siti Zahraini and Bob Andrian entitled "Method of Dakwah Message Delivery in the Qur'an: Analysis of Alqur'an Surah An-Nahl Verse 125" in the study explains how the method of da'wah based on surah an-nahl verse 125 and adjusts to the circumstances and conditions of the audience, meaning that a *mad'u* must understand the conditions and potential of his audience when conveying the treasures of science. (Zahraini & Andrian, 2024). Third, research by Azhar entitled "interpersonal communication: A Study in an Islamic Perspective", the research has been conveyed explicitly about the process of interpersonal or interpersonal communication well between communicators and communicants by producing feedback, but this research does not discuss in detail the differences in views of classical and modern interpretations (Azhar, 2018). However, most of the previous research studies tend to be descriptive and not exploratory. The research only discusses aspects of da'wah in general without exploring the concept of interpersonal communication contained in this verse or comparing the views of the mufasirs. This leaves room to dig deeper into how the mufasirs understand and apply the values of interpersonal communication in the verse. Thus, a more in-depth approach is needed to explore the diverse interpretations of the mufasirs regarding this verse.

According to At-Thabari in interpreting the word al-Hikmah in Surah An-Nahl verse 125 is the revelation of Allah and His book that He revealed to the Prophet SAW (Islam et al., 2018). In understanding Surah An-Nahl verse 125, one of the classical mufasirs Imam At-Thabari emphasizes the importance of wisdom as wisdom in

understanding the context and human conditions that are the object of da'wah. In this context, this wisdom refers to the depth of knowledge and wisdom in delivering da'wah. In contrast, Fazlur Rahman, a modern mufasir, offers a more contextual approach, highlighting the verse's relevance to interpersonal communication in modern society. These two perspectives reflect different but complementary approaches to understanding the verse (Kurdi, 2019). This research aims to compare and analyze the views of the two mufasirs in order to formulate Islamic interpersonal communication principles that are more relevant to the challenges of communication in the modern era.

Imam At-Thabari was chosen because he is one of the most influential classical mufasirs, with a very in-depth tafsir bil-ma'tsur approach in explaining the context of Qur'anic verses. His views reflect the traditional interpretation that is the main reference in Islamic studies. On the other hand, Fazlur Rahman was chosen for his modern approach that is more contextual and relevant to the challenges of interpersonal communication today. The combination of these two mufasirs offers diverse and complementary viewpoints, thus providing a richer insight into Islamic interpersonal communication based on Surah An-Nahl verse 125.

By combining classical and modern tafsir analysis, this research is expected to make a significant academic contribution to the development of Islamic communication science. In addition, this research is also expected to provide practical guidance for Muslims in applying the principles of effective Islamic interpersonal communication, in accordance with the values taught in Surah An-Nahl verse 125. This research is also an effort to answer the increasingly complex communication challenges in the era of globalization, while adhering to the Islamic principles taught in the Qur'an.

This study aims to analyze interpersonal communication in Surah An-Nahl verse 125 based on the views of two *mufassirs*, namely Imam At-Thabari as a representation of classical interpretation and Fazlur Rahman as a representation of modern interpretation. This study seeks to fill the gap of previous research that generally only discusses this verse in a religious context without directly linking it to interpersonal communication theory. The novelty of this study lies in the interdisciplinary approach that combines Qur'anic interpretation with communication theory, as well as the comparison of classical and modern perspectives that can provide a holistic understanding. The results of this research are expected to not only explain the differences and similarities in the interpretations of the two *mufassirs*, but also offer practical relevance in contemporary da'wah communication strategies.

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guidance for Muslims in applying the principles of effective Islamic interpersonal communication, in accordance with the values taught in Surah An-Nahl verse 125. This research is also an effort to answer the increasingly complex communication challenges in the era of globalization, while adhering to the Islamic principles taught in the Qur'an.

This research aims to analyze and compare Imam At-Thabari and Fazlur Rahman's views on Surah An-Nahl verse 125, especially in the context of interpersonal communication. This analysis is expected to explore the principles of Islamic communication derived from the verse, both through the perspective of classical and modern tafsir. In addition, this research aims to provide a more applicable understanding of the values of interpersonal communication that is relevant to the needs of da'wah in the modern era. Thus, this research is not only academic, but also practical to support the development of Islamic da'wah and communication methods. Imam At-Thabari was chosen because he is one of the most influential classical mufasirs, with a very in-depth tafsir bil-ma'tsur approach in explaining the context of Qur'anic verses. His views reflect the traditional interpretation that is the main reference in Islamic studies. On the other hand, Fazlur Rahman was chosen for his modern approach that is more contextual and relevant to the challenges of interpersonal communication today. The combination of these two mufasirs offers diverse and complementary viewpoints, thus providing a richer insight into Islamic interpersonal communication based on Surah An-Nahl verse 125.

## **METHODS**

This research uses a qualitative method with a type of library research. This method is carried out through a process of reviewing, identifying, and deepening the knowledge contained in various literatures relevant to the research theme. (Husna, 2022). This method is used to find out about the narratives of Imam At-Thabari's interpretation in *Tafsir Jami' al-Bayan fi Tafsir al-Qur'an* and Fazlur Rahman's interpretation in *Tafsir Major Themes of the Qur'an*, so that some similarities between the two will be found.

The data sources of this research consist of primary and secondary data sources. *Jami' al-Bayan fi Tafsir al-Qur'an* and *Major Themes of the Qur'an* are the primary data sources in this research. While secondary data sources are taken from various references related to the theme by collecting several articles and journals and other writings that are all related to the theme of this research.

While the data analysis techniques in this study using content analysis, namely by analyzing the text through reading readings on each reference related to *Tafsir At-Thabari* and *Tafsir Fazlur Rahman*. This technique is used to analyze by comparing the interpretations of both, identifying similarities and differences in understanding this verse, and exploring its relevance to the theory of interpersonal communication

in the Islamic context. The results of this analysis are expected to provide a comprehensive and applicable understanding.

## RESULTS AND DISCUSSION

### *Tafsir Imam At-Thabari An-Nahl Verse 125*

Ath-Thabari, whose full name is Abu Jakfar Muhammad bin Jarir bin Yazid bin Khalid at-Thabari, was born in Amul, the capital of Tabaristan Province (Persia), in 224 AH and died in 310 AH. He is known as a leading scholar in the field of tafsir and history. One of his monumental works is *Jami' al-Bayan fi Tafsir al-Qur'an*, a complete Qur'anic commentary that uses the tahlili method. This work was lost, but finally rediscovered after the manuscript was found in the possession of Amir Hamud bin Abdur Rashid, a former ruler who had resigned, in the Nejd region. Ath-Thabari's tafsir work is found in two versions, namely *Jami'u al-Bayan fi Ta'wili al-Qur'an* and *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*. This work consists of 15 volumes covering all 30 juz of the Qur'an. It discusses various disciplines, such as linguistics, nahwu, literature, as well as various *qiraat*, including the narrations of *qiraat* which are explained in detail. This multidisciplinary approach helps clarify the meaning of the word or verse being studied. In its preparation, Ath-Thabari also selects and chooses the explanation or opinion that is considered the strongest among the various opinions he quotes. Therefore, his tafsir has a diverse character. As a linguist, he gives a distinctive linguistic touch in his tafsir, while the thoughts of the kalam experts, the legal views of the scholars, and the legal opinions of the scholars of the Islamic religion are also included. (Khairuni, 2024)

In *Jami' al-Bayan fi Tafsir al-Qur'an*, Imam At-Thabari provides an in-depth explanation of Surah An-Nahl verse 125 as a guideline for da'wah communication. He defines "hikmah" as wisdom derived from revelation and deep knowledge, which is used to convey the truth to people who have rational understanding. This wisdom includes the ability to understand the conditions of the audience, choose the right time, and deliver the message in an effective way. "*Mau'izhah hasanah*" is defined as good advice, which is an appeal that touches the heart, delivered in a gentle, compassionate, and unharmed manner. (Elvina, 2024).

For Imam At-Thabari, wisdom in this verse is interpreted as deep wisdom that can only be obtained through understanding the revelation and sunnah of the Prophet Muhammad. This wisdom is not just knowledge, but also a broader understanding of the social and psychological conditions of the audience. In communication, this means speaking in a way that is appropriate to the situation and condition of the person being spoken to, avoiding harsh or hurtful words. (Rustiawan, 2019). For example, in dealing with people who do not know or are still in confusion, da'wah must be done with gentleness and patience. In addition, a good lesson or *ma'idhah hasanah* is also a concept that is highly emphasized in At-Thabari's interpretation. A good lesson here

is interpreted as a way of speaking that motivates and educates without offending or hurting the feelings of others. It can mean giving advice with gentle and loving words, aiming to guide the person towards the truth. At-Thabari highlights that da'wah is not only limited to words, but also to actions that reflect good morality and ethics, in accordance with Islamic principles.

When At-Thabari discusses “argue with them in a better way”, he emphasizes that this verse teaches the importance of discussing or debating in a civilized manner, not with violence or hatred. In his commentary, At-Thabari refers to the principle that good proselytizing should avoid unproductive conflict and actually worsen the situation. A good rebuttal here is not only presenting the argument in the right way, but also treating the interlocutor with respect and not demeaning them. This is part of the Islamic principle of communication that prioritizes adab and politeness in every interaction. (An & Ideal, 2024).

So, At-Thabari's interpretation shows that interpersonal communication in Islam must be rooted in empathy, fairness and wisdom. That way, this interpretation is relevant to the principle of Islamic da'wah, which is to convey da'wah messages fairly and wisely and adjust the conditions of the audience so that the message can be received properly. This interpretation is an important foundation in applying effective Islamic interpersonal communication.

### *Tafsir Fazlur Rahman An-Nahl Verse 125*

Fazlur Rahman was born in 1919 in the subcontinent of Pakistan, a country famous for a series of liberal Islamic thought reformers such as Sayyid Ahmad Khan, Sheikh Wali Allah Amir Ali and Iqbal. He grew up in the Hanafi school of thought, one of the most rational Sunni schools of thought. His early education was formal and received an upbringing from his own father that still had traditional roots, such as Hadith and shari'ah. But by the age of a dozen, Rahman was already skeptical of hadith, an attitude in fact inherited from Sir Sayyid Ahmad Khan and his Alighar school in Pakistan. (Hamidi jazim,dkk, 2013).

Throughout his intellectual journey, Rahman has written a number of books, including his doctoral dissertation, and published dozens of articles published in various international journals. The book *Prophecy in Islam: Philosophy and Orthodoxy* was written against the background of the lack of attention of modern Islamic scholars to the doctrine of prophethood. This work is essentially a study of “religio-philosophical Islam.”

The book *Islamic Methodology in History* aims to describe the historical evolution of the four main principles of Islamic methodology, namely the Qur'an, sunnah, ijihad, and ijmak, and show the real role of these principles in the development of Islamic thought. Rahman discusses in depth the evolution of the sunna and the practice of ijihad. His findings show that in the course of history, the

authority of the Prophet's sunnah, which was originally dynamic and alive, shifted until it was finally codified into hadith. According to Rahman, the Prophet's sunnah is the ideal sunnah, while the living sunnah is the creative interpretation of the companions and *tabiin* of the ideal sunnah. The hadith is an effort to record the sunnah in the form of written documentation. Based on his findings, Rahman seeks to rebuild the relationship mechanism between sunnah, *ijtihad*, and consensus.

The book *Islam and Modernity: Transformation of an Intellectual Tradition* discusses the development of Islam in general over about 14 centuries. In addition to reinforcing the findings of the previous two books, this work is also (Romadhon, 2023).

In *Major Themes of the Qur'an*, Fazlur Rahman considers Surah An-Nahl verse 125 as one of the important foundations of Islamic da'wah, which emphasizes a humanistic and context-relevant approach to interpersonal communication. He interprets "hikmah" as wisdom that is not only theoretical, but also practical, with the aim of delivering da'wah messages according to the needs and conditions of the audience. Rahman also emphasized the importance of understanding the social, cultural, and psychological aspects of communication, so that the message of Islam can be well received by various levels of society (Rahman, 2009).

Fazlur Rahman's view on QS. An-Nahl: 125 in his tafsir emphasizes the importance of contextualizing Islamic teachings in interpersonal communication. Rahman, known for his hermeneutical approach, focuses on how the Qur'anic revelation is relevant in the face of changing social and cultural dynamics. In his tafsir, Rahman emphasizes that this verse, although revealed during the time of the Prophet Muhammad, still has a relevant and applicable meaning in the context of modern and diverse societies. (Pusat Penelitian dan Pengembangan Lektur Agama (Indonesia), 2016).

For Fazlur Rahman, wisdom in this verse is not only limited to wisdom derived from revelation, but also involves the ability to understand and adapt to the social and psychological context of the audience. Rahman argues that da'wah cannot be done rigidly by relying solely on texts, but must be able to adapt to different societal conditions. Hikmah, according to Rahman, is wisdom that comes from a deep understanding of the context of place, time, and the individual audience. (Farichah et al., 2022).

Rahman sees that in interpersonal communication, it is important to understand the conditions and background of the person being spoken to. That is, a communicator must be able to read the existing social situations and conditions, and be able to adjust the message so that it can be received properly. This is very important, especially in a plural society that has a variety of views, cultures and beliefs. For Rahman, wisdom in communication also includes the ability to speak in a language that can be accepted

and understood by various groups, without reducing the essence of the message conveyed.

According to Rahman, "*mau'izhah hasanah*" does not only mean morally good advice, but also involves a persuasive and moving approach. It aims to create a harmonious dialog and avoid confrontation. Meanwhile, "*mujadalah bi allati hiya ahsan*" is interpreted as constructive debate, which focuses on logical argumentation and communication ethics, without dehumanizing the interlocutor.

Thus, Fazlur Rahman relates this verse to its relevance in the modern context, emphasizing that interpersonal communication should be based on the values of tolerance, justice, and respect for diversity. His interpretation reflects a pragmatic approach that provides practical guidance for Muslims in preaching effectively in a pluralistic global society. This shows that the universal values of the Qur'an can be adapted and applied in various modern communication situations.

### ***The Content of Interpersonal Communication from Imam At-Tabhari and Fazlur Rahman***

According to At-Tabhari, this verse emphasizes the importance of adab and ethics in communication, especially in the context of da'wah. Imam At-Tabhari and Fazlur Rahman offer diverse yet complementary views on interpersonal communication. Surah An-Nahl verse 125 contains the principles of interpersonal communication, namely wisdom, good advice, and polite dialog. In his tafsir with his classical approach, Imam At-Tabhari explains that wisdom is wisdom that comes from revelation and deep knowledge. (Murtaza & Hidayat, 2021). Thus, good advice refers to the use of words that are gentle, heartfelt and free from violence. The phrase "argue in a better way" is interpreted as an invitation to dialogue politely, without hurting the feelings of the interlocutor. Thus At-Tabhari requires communicators to understand the psychological, social, and intellectual conditions of the audience so that the message can be conveyed effectively. In addition, he emphasizes the importance of *mau'izhah hasanah* as gentle and heartfelt advice, and *mujadalah bi allati hiya ahsan* as a form of dialogue that emphasizes politeness and kindness in the delivery of the message. (Najih, 2016).

Meanwhile, Fazlur Rahman views interpersonal communication through a modern and pragmatic lens (Jafar & Amrullah, 2019). Hikmah for Rahman includes not only traditional wisdom, but also sensitivity to contemporary social and cultural dynamics. He emphasizes the importance of persuasive approaches and logical argumentation to reach a wider audience. Rahman links interpersonal communication in Islam to universal values such as tolerance, justice, and respect for differences.

Moreover, a "good lesson" according to Fazlur Rahman is a moral-based persuasive approach, which touches the heart and highlights universal values such as empathy, compassion and kindness. When there is a difference of opinion, "argue in



a better way” teaches the importance of constructive dialog, not destructive debate. Fazlur Rahman emphasizes that ideal interpersonal communication should prioritize politeness, relevance, and the intention to create mutual understanding, so as to strengthen social and spiritual relationships.

A critical approach to Imam At-Thabari and Fazlur Rahman's views on QS. An-Nahl: 125 reveals the strengths and weaknesses of each tafsir method in understanding interpersonal communication. Imam At-Thabari uses a literal and riwayat approach, which provides a strong basis based on the authority of the text and the history of the companions. However, this approach tends to lack consideration of the changing socio-cultural context, so its application in modern interpersonal communication can be limited to certain situations. In contrast, Fazlur Rahman with his hermeneutics offers flexibility, emphasizing the importance of verse relevance to social reality. However, this approach can be considered too contextualized, which risks obscuring the original meaning of the verse if one is not careful. The main criticism lies in how Rahman integrates the principles of wisdom, good advice, and polite dialog in the broader context of cultural or religious pluralism, without losing the essence of revelation. Both views are complementary, but further research is needed to bridge the literal and contextual approaches in order to fully address the challenges of modern interpersonal communication.

From both views, the content of interpersonal communication that emerges includes empathy, adjustment to the audience, politeness in dialog, and relevance to human values. These two interpretations provide a strong foundation for understanding effective Islamic interpersonal communication, both in traditional and modern contexts.

In addition to Imam At-Thabari and Fazlur Rahman, there are several other interpretation figures who provide views on QS. An-Nahl: 125, which offers a different perspective on interpersonal communication in the context of da'wah and social relations. Among other interpreters are the views of Ibn Kathir and Al-Qurtubi. According to Ibn Kathir in his tafsir, *Tafsir al-Qur'an al-'Azim*, Ibn Kathir explains that this verse contains important teachings about da'wah and how to communicate well. He emphasizes that da'wah should be done with wisdom, which includes a deep understanding of religion and people, and with *ma'idhah hasanah* (good advice), which means using gentle and educational words. Ibn Kathir also states that in the face of differences of opinion, Muslims should debate better, that is, not using violence or hatred, but with rational and loving arguments (Arkiang & Adwiah, 2019). Meanwhile, Al-Qurtubi, in his tafsir *Al-Jami' li-Ahkam al-Qur'an*, also interprets this verse with a focus on a polite approach in da'wah. He reveals that wisdom in this verse refers not only to wisdom in speaking, but also in determining the most effective way to convey messages to different people. Al-Qurtubi emphasizes the importance

of patience and wisdom in facing the challenges of da'wah, as well as avoiding disputes that could damage relationships. (Multikultural et al., 2024).

## CONCLUSION

In this study through the interpretation of Imam At-Thabari and Fazlur Rahman found that Surah An-Nahl verse 125, provides guidelines for interpersonal communication that prioritizes wisdom, mau'izhah hasanah, and polite dialogue. Imam At-Thabari emphasizes revelation and experience-based wisdom, while Fazlur Rahman highlights a contextual approach that is relevant to modern socio-cultural dynamics. Both commentators emphasize the importance of empathy, gentleness, and justice in Islamic communication.

This research makes a new contribution by combining classical and modern perspectives to explore more comprehensive Islamic interpersonal communication principles. The thematic approach to the interpretations of the two mufasirs opens up insights into how Islamic values can be applied in both traditional and modern contexts, including da'wah in the era of global plurality.

However, this research is only limited to two mufasirs with specific viewpoints, so it does not include the views of other mufasirs who might provide different views. On the other hand, this research only focuses on thematic analysis so there is no discussion of practical implementation in depth.

In this case, the researcher hopes that the following research can be carried out further to expand the study to the views of other commentators, as well as to be more exploratory regarding the practical implementation and values of Islamic interpersonal communication in social, cultural and educational contexts. Interdisciplinary studies can also be carried out to relate this interpretation to contemporary communication theory.

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