Communication in the Noble Qur'an and the Prophetic Sunnah

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Abstract
Communication science from the perspective of Al-Qur'anul Karim and Assunnah Annabawiyyah is very important to study because in the current era, especially in Indonesia, there are many groups that are most correct, most in accordance with religion. So in discussions, we often prioritize ego and even excessive fanaticism without considering the contribution of the Al-Qur'an and hadith in communicating. Therefore, the author describes this discussion into several sections which aim to make it easier for readers to understand how to communicate with other people and see the role of Al-Quran'ul Karim Assunnah Annabawiyah's perspective. By using the library research method or library study. The result is to know the appropriate way to communicate without avoiding conflict, division between people, maintaining peace and maintaining friendship. As well as maintaining the continuity of neighbourhood, society, nation and state because humans themselves are social creatures who need each other.
Keywords : *Communication, al-qur'anul karim, assunnah annabawiyyah.*

1. Introduction

Islam does not only pay attention to the vertical relationship between humans and the Creator, but also to the horizontal relationship among fellow human beings. This is clearly expressed in a Hadith Qudsi which means: "Indeed, the help of Allah (SWT) depends on how a servant helps his fellow brother." (Narrated by Muslim, n.d.). Furthermore, Islam places great importance on the issue of communication among people, because without good communication, the virtues present on this earth will become meaningless, and conflicts and wars will become widespread. Therefore, it is essential to understand the etiquettes of communication, as this is important for every individual. The Noble Qur'an should serve as the main reference in this matter.

This is because etiquette in communication is closely related to moral character (akhlaq), and the best example of noble character is the Prophet Muhammad (peace be upon him), who was renowned for his exemplary manners. When the Mother of the Believers, Siti 'Aisyah (may Allah be pleased with her), was asked by a companion about the character of the Prophet, she replied: "كان خلقه القران" "His character was the Qur'an.." (HR Muslim, n.d.).

The Prophet Muhammad (peace be upon him) was renowned for his success as a head of state, a household leader, a loving father, a just master to his servants, a devoted husband, a loyal companion to his friends, and even for his dignified conduct toward his enemies. All of this was inseparable from his noble character, which was shaped by the Noble Qur'an and directly nurtured by Allah Almighty. As he stated: "It is Allah who taught me the best of manners." (This was mentioned by Imam Al-Shawkani in his book Al-Fawaid al-Majmu'ah, 1020. He noted that the chain of narration of this hadith is weak, but its meaning is sound.)

Similarly, Abdul Munib, in his article published on the "Bincang Syari'ah" website (Munib, 2019) on February 8, 2019, a master's student at the State Islamic University (UIN) of Yogyakarta, discussed only eight types of communication in the Qur'an. He did not explore what communication is, nor did he distinguish between communication, discussion, and debate. In contrast, the author here makes a clear distinction between these concepts. Muhammad Buchari Muslim also addressed the issue of communication and the principles

of communication in the Qur'an (Muslim, 2020), yet his discussion focuses solely on communication principles according to the Qur'an, which does not differ much from what Abdul Munib has presented above. Before delving into the main discussion namely, the essential elements of interpersonal communication in religious perspective, including the etiquettes of communication, especially those found in the Noble Qur'an it is important to first clarify these foundational differences.

2. Method

The research method used in this article is library research, which is part of a qualitative-descriptive approach. In this type of research, the authors do not conduct field observations or experiments, but instead rely on secondary data from relevant literature. The primary focus in library research is on the process of collecting, processing, and analyzing data from written sources, whether they originate from classical or modern literature. This method is particularly suited for Islamic studies that examine concepts, principles, or values in the Qur'an and Sunnah.

This study aims to explore and describe the values of communication from an Islamic perspective by referring directly to the Qur'an and the Hadith of Prophet Muhammad (peace be upon him) as the main sources. The authors employ the thematic interpretation method to trace verses of the Qur'an that are relevant to the theme of communication. In addition, hadiths related to the communication behavior of the Prophet are also used as normative references. Therefore, the approach used can be said to be normative-theological, as it bases the study on religious teachings as the foundation for analysis.

To strengthen the arguments and enrich the discussion, the authors also use various secondary literature sources such as books of exegesis, works of contemporary scholars, and scientific articles discussing communication in Islam. The analysis process is carried out interpretatively, by interpreting religious texts in the social context and ethical values of communication. The authors also explain how these principles can be applied in the daily lives of Muslims, thereby balancing the academic and practical values of this research.

With this approach, the research is not only descriptive in outlining the concept of communication in Islam but also analytical and reflective. The authors attempt to explain not only "what" the principles of communication are according to the Qur'an and Sunnah, but also "why" these principles are important and "how" they are relevant in the context of modern communication. Such research contributes to the understanding of Muslims in applying communication values based on religious teachings in a deeper and more comprehensive manner.

3. Results and Discussion
A. Mafhum Al Hiwar (Definition of Communication).

Linguistically, communication comes from the word "Al-hauru" with a fathah on the letter "Ha" and a sukun on the letter "Waw." It means "to return from one thing to another." For example, when people discuss, it means they exchange thoughts with one another (Mandzur, n.d.). This refers to the mutual exchange of ideas between individuals, with some participants being familiar with the topic or focus of the conversation. From a Sharia perspective, communication is the exchange of thoughts between two people or groups using methods that meet communication standards. After the communication takes place, there should be no negative effects, no hostility, and no fanaticism toward particular groups, because discussion is a two-way dialogue conducted with high manners (adab) and good style (uslub). (See Al Hiwaar Wa Aadaabuhu Fi Dhau Al-Qur'an Wa Assunnah, n.d.). It is important to understand collectively that the difference between discussion and jidal (argument or controversy) is fundamental. Jidal means being harsh in defending one's opinion and being fanatic. Meanwhile, discussion is merely an exchange of ideas without hostility between the parties involved, generally calm and free from fanaticism (Ibid, n.d.).

B. Discussion According to the Noble Qur'an

The verses of the Noble Qur'an related to communication with others include:

1. An-Nahl 16:125
2. Al-Ankabut 29:46
3. Fussilat 41:34-41
4. Truthful speech (Q.S. An-Nisa 4:9), (Q.S. Al-Ahzab 33:70)
5. Speech that is easy to understand (Q.S. An-Nisa 4:63)
6. Good speech (Q.S. Al-Baqarah 2:235, An-Nisa 4:5, Al-Ahzab 33:32)
7. Noble speech (Q.S. Al-Isra 17:23)
8. Gentle speech (Q.S. Taha 20:44)
9. Speech that is easy or simple to understand (Q.S. Al-Isra 17:28).

The Qur'an pays great attention to the issue of discussion because of its systematic and precise method to instill conviction in a person. The Qur'an also provides us with many examples of discussions in interpersonal communication, such as the story between Prophet Ibrahim (peace be upon him) and King Namrud (Al-Baqarah, verses 258-259). The story of Prophet Musa (Moses) when he asked his Lord to reveal Himself (Al-'Araf, verse 143). Likewise, the story of Prophet Isa (Jesus) when he prayed to his Lord (Al-Maidah, verse 116), showing that he never asked his people to worship him or his mother as their gods. Also, the story of the two owners of a garden (Al-Kahfi, verse 18). The story of Qarun and his people (Al-Qasas, verse 76). The story of Prophet Dawud (David) with two disputing men (Ash-Shad, verse 21). The story of Prophet Nuh (Noah) with his people (Al-'Araf, verse 59). And the story of the two sons of Adam (Al-Maidah, verse 27). Lastly, the story of Musa (Moses) with a righteous servant (Al-Kahfi, verse 65). From several examples of discussions found in the Noble Qur'an, we can learn how Allah Almighty teaches His servants the method of good discussion or communication among people, using a good approach that adjusts arguments according to the listener's level of understanding, as well as employing tadarruj a gradual or phased way of presenting arguments.

C. Discussion According to the Perspective of As-Sunnah An-Nabawiyyah

History has proven that a man named Muhammad, even before being appointed as the Messenger of Allah, was known by the title Al-Amin (the trustworthy one). He was just to everyone his wives, his family, his companions, and even to the polytheists. No human being has ever come close to the perfection of the character of the Messenger of Allah, from the past until today, as he possessed noble character and was protected (ma'sum) from sin. Allah the Almighty praised him in His words: "Indeed, in the Messenger of Allah, you have an excellent example, a role model with the most noble character…" (Al-Ahzab, verse 21, n.d.). Furthermore, the Prophet Muhammad was the best in communication with anyone. He was the person who best understood the obligation of discussion and dialogue, the benefits of communication, the art of speaking, and the etiquettes of speaking with all types of people whether peers, elders, children, Muslims or non-Muslims. We can observe some examples of his communication below:

1) It was narrated by Abu Umamah that a young man came to the Messenger of Allah and asked him, "O Messenger of Allah, may I commit adultery?" The companions reacted strongly, shouting in protest. However, what did the Messenger of Allah do to the young man? He gently called him and said, "Come closer to me, young man." So the young man came closer to the Prophet. Then the Prophet said, "Young man, would you like it if someone committed adultery with your mother?" He replied, "Of course not, O Messenger of Allah."

   The Messenger of Allah then continued: "Just as you feel that way, so does everyone else no one wants their mother to be dishonored in such a way." Then he asked again, "Would you like that to happen to your daughter?" The young man replied, "No, by Allah and His Messenger." The Prophet continued, "Likewise,

people do not want that to happen to their daughters." Then he asked again, "Would you like such a thing to happen to your sister?" The young man replied:

"By Allah, certainly not, O Messenger of Allah." The Prophet then said, "Likewise, all people do not want such a thing to happen to their sisters." Then the Messenger of Allah placed both of his hands on the young man's chest and prayed: "O Allah, purify his heart, forgive his sins, and protect his chastity." From that moment on, there was nothing more hated by him than committing adultery.

D. Fundamentals of Communication

Communicating effectively this is the most important etiquette in communication (see Qur'an, Surah Al-Isra, verse 53). First, humility (tawadhu'). Whether through words or actions, one should avoid boasting about one's own greatness by belittling others or displaying arrogance (ghurur). This includes avoiding tones and expressions that reflect pride or superiority. Second, being a good listener. Most people who succeed in gaining the sympathy of others often do so because, during the first encounter, they are good listeners. This leaves a deep impression on their interlocutors. They don't just speak, but truly listen paying attention to the questions and concerns of the person they are speaking with (see Usul al-Hiwar, n.d.).

Third, Fairness and Neutrality. It is obligatory for those engaging in discussion or communication to remain neutral neutral in the sense of leaning towards truth and goodness, accurate reasoning, strong and valid arguments, and being open to new information from their interlocutors. This neutral attitude will incline one toward accepting what is right (al-haq) and staying focused on the topic at hand, without deviating. One must avoid ta'assub (blind fanaticism) or being overly attached to a particular group, as such fanaticism tends to reject the truth when it comes from others. This attitude is condemned in Islam, as Allah the Exalted commands His servants not to be fanatic, but to remain neutral and just (see Qur'an, Surah Al-Ma'idah: 8, and Al-Madkhal ila al-Thaqafah al-Islamiyyah, by the members of the teaching faculty of the Department of Islamic Studies, Al-Malik Saud University, p. 53).

Fourth, Gentleness and Patience : One must be gentle and patient, avoiding emotional reactions, as emotional outbursts do not solve problems nor achieve the goals of a discussion. Gentleness and patience are among the qualities of a true believer (see Qur'an, Surah Al-Imran: 134; also refer to Al-Madkhal, p. 52). The highest level of patience is responding to evil with goodness. Fifth, Positive Discussion or Communication Discussions or communications should remain positive and relevant to the topic at hand, analyzing both the positive and negative aspects of a matter simultaneously. One should also be aware of the potential consequences of a poorly conducted discussion, which can lead to damaged relationships and broken ties of kinship. Therefore, it is essential to respect the discussion partner (see Adab of Discussion or Communication and Adab al-Hiwar by Salman al-'Audah, widely available in video format online).

E. Fundamental Principles and Basic Concepts in Communication and Discussion

In engaging in discussions, one must adhere to fundamental principles in the practice of dialogue. Among the basic concepts that should be fulfilled by those involved in discussion are:

1. Discussions should be conducted in a scholarly manner (using academic arguments). This means presenting evidence or proof (ḥujjah or dalīl) for what is being conveyed, along with the authenticity of the source. If the opinion is quoted from someone else, the source must be clearly stated. If it is a personal opinion of the person participating in the discussion, supporting evidence must also be provided. This is in accordance with the verse of Allah: "Say, [O Muhammad], 'Produce your proof if you should be truthful.'"

2. (Qur'an, Al-Baqarah 2:111. See also: An-Naml 27:64, Al-Anbiya 21:24, Al-Imran 3:93) The perspective of the person presenting the argument must be accurate and consistent, without contradiction.

   For example, as described in the Holy Qur'an regarding Pharaoh's words about Moses. He described Moses as a magician or a Majnun (madman). This is the statement of the disbelievers towards the prophets; they say that the messenger of Allah SWT is either a magician or a madman. The terms "magician" and "madman" are contradictory because a magician is associated with cleverness, intelligence, cunning, and wisdom, whereas a madman is the opposite. Similarly, in Surah Al-Qamar verse 2, the disbelievers say that Prophet Muhammad is a "continuous magician" (sihrun mustamir). Magic and continuous are two contradictory concepts. Magic is temporary by nature, so it is impossible for magic to be continuous.

3. Evidence or proof should not come from preaching or arguments made by arguers.

4. It is not permissible to discuss matters that already have definitive (qath'i) texts regarding them. This is in accordance with His words in Surah Al-Ma'idah verse 45, An-Nisa verse 65, and Al-Ahzab verse 36, which mean:

5. So by your Lord, they will never believe until they accept you as a judge concerning their disputes." And His Word: "And whoever does not judge by what Allah has revealed then they are the disbelievers." (Paraphrased from the Qur'an) It is permissible to discuss matters that are already definitive (qath'i) only on the condition that the discussion is about the wisdoms or lessons that can be learned from them.

6. One must set aside fanaticism and observe proper manners when engaging in discussion. The sole purpose should be to seek the truth. Imam As-Shafi'i said: "I only speak with those I respect, who speak the truth, are helpful, and are always conscious of Allah Ta'ala." Fanaticism kills the truth. Imam Al-Ghazali in his book Ihya Ulumuddin stated: "Fanaticism is a blameworthy attitude; such people stubbornly defend falsehood by clinging firmly to their own beliefs.

7. If the person engaging in the discussion is the one in charge of it, then they must not prevent those who have the right to receive it from doing so, nor give it to those who are not entitled to it.

F. Mistakes in Discussion
It is important to note some common mistakes in discussions as follows:
1. Defending falsehood
2. Defending something without understanding what is right and what is wrong
3. It is inappropriate to defend something unworthy of being defended
4. It is inappropriate to defend those who do not know the difference between the path of falsehood and the path of truth

Indeed, a person who does not know about something does not possess knowledge of it. And someone who lacks that knowledge should not argue with those who are knowledgeable about it. This is based on the example of Prophet Ibrahim (peace be upon him) and his father, as mentioned in His words: "O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path." (Q.S. Maryam 43). It is a great misfortune when a non-specialist practices a field outside their expertise, for they will be mistaken and may blame others. One of the rights of those who do not know is that they should not debate with those who know but rather ask questions and seek understanding from the knowledgeable. It is advisable for a person to emulate the attitude of Prophet Musa (peace be upon him) towards a righteous servant, as stated in His words: "Moses said, 'May I follow you so that you teach me some of the knowledge that you have been taught?'" (Q.S. Al-Kahfi 66). Imam Asyafi'i said: "I have never argued with a knowledgeable person without being defeated by them, and I have never been argued with by a foolish person without defeating them."

1. In a discussion, there must be a clear summary of the discussion, and the attribution of each opinion must be mentioned by name. The principle to follow is: "A correct

opinion may still contain some errors, and every incorrect opinion may contain some truth." Only the prophets have opinions that are absolutely true, as they come from Allah Subhanahu Wata'ala.

First, a discussion is considered successful if, after the discussion, both parties reconcile and apologize to each other. Even better is if the losing party accepts the opinion of the winning (correct) party, without belittling either side whether right or wrong. There should be no deceit, cheating, or mocking. Second, a discussion is considered a failure if it violates the conditions of a proper discussion as outlined above.

2. Being willing to accept the opinion of the winning party in a discussion. Imam As-Shafi'i said: "I have never seen anyone accept my opinion without considering them great in my eyes, but if they stubbornly reject the truth, I regard them as weak in my view."

G. Etiquettes of Discussion

When engaging in a discussion, it is important to observe proper etiquettes to ensure that the discussion proceeds safely, smoothly, and effectively, achieving the desired goals and agreements. Therefore, both parties need to understand the rules of communication. Among these are the following: First, commit to speaking kindly and avoid hostility and confrontation. This is stated in Q.S. Al-Isra verse 53 and Q.S. An-Nahl verse 125, whose meanings are:

> "Say, O Muhammad, to My servants, that they speak what is best."
> "And argue with them in a way that is best."
> "Speak to people with kind words."

Second, the right of an intelligent person is to seek the truth and avoid using language that contains mockery, insults, ridicule, hurtful words, or anything similar.

4. Conclusions and Suggestions

Based on the understanding of communication, debate, and the differences between them, it is clear that the Prophet Muhammad (peace be upon him) taught goodness, peace, and calmness to all people. Therefore, communication should be conducted well with anyone whether fellow Muslims or non-believers. As long as the manner of communication taught by Allah Ta'ala and His Messenger is practiced, everything will be fine. It is hoped that every human being will return to the Holy Qur'an and the Prophetic Sunnah in all their activities, including the communication they convey to others. The stark differences between discussion and debate are as follows: First, discussion aims to gain benefits; second, it seeks to resolve problems calmly and amicably. Meanwhile, debate is characterized by, first, prioritizing one's own ego and opinion; second, refusing any input from others because the essence of debating is to defend one's own view. In communication, one must follow the etiquettes taught by Islam. The key is to respect one another in conversation (discussion) to prevent division, conflict, or even enmity among all people on earth.

Thank-you note

A thank-you note is a thoughtful way to express gratitude and appreciation. It allows you to acknowledge someone's kindness, help, or generosity in a personal and meaningful manner. Whether handwritten or digital, a well-crafted thank-you note can strengthen relationships and leave a lasting impression. In professional settings, sending a thank-you note after an interview or meeting can demonstrate your professionalism and genuine interest. In personal contexts, a thank-you note can show that you value the time and effort others have dedicated to you. Ultimately, taking the time to write a thank-you note is a simple yet powerful act of courtesy that reflects your positive attitude and respect for others.

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