



THE LEADERSHIP VALUES IN THE STORY OF THE PROPHET MUHAMMAD AS A RELIGIOUS LEADER AS WELL AS A STATE PERSPECTIVE AL-TAFSIR AL-MUNIR

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Abstract :

This study examines the leadership values of the Prophet Muhammad as a religious leader as well as the state in the perspective of Tafsir al-Munir by Wahbah al-Zuhaili. The background of this research is the phenomenon of contemporary leadership crises characterized by corrupt practices, abuse of power, and weak moral integrity of leaders, so that there is a gap between the ideal concept of leadership and the existing reality. This research is a library research with a qualitative approach. Primary data were obtained from verses of the Qur'an that narrated the leadership of the Prophet Muhammad, namely Surah Ali 'Imran verses 121-129 and 159-164, al-Ahzab verses 9-11 and 26-27, al-Fath verses 4-7, and al-Hasyr verses 1-5 which were analyzed based on the interpretation of Wahbah al-Zuhaili in al-Tafsir al-Munir. Data analysis uses a narrative analysis method. The results of the study found five main leadership values: (1) the ability to maintain religion while managing world affairs in an integrated manner; (2) the enforcement of justice in each policy; (3) divine legitimacy as the foundation of state security; (4) wise decision-making in confusing situations with long-term orientation; (5) spirituality as a support for power. This study concludes that the leadership of the Prophet Muhammad offers an ideal leadership model that integrates spiritual and socio-political dimensions, which is relevant to addressing contemporary leadership crises.

Keywords : Leadership Values, Religious-State Leaders, Tafsir al-Munir.

INTRODUCTION

Leadership is often understood as a person's ability to direct and manage society to achieve certain goals, but in practice it tends to focus on achieving goals alone without being balanced with moral and spiritual values. Many leaders in the modern context emphasize only the administrative and power aspects, without regard to values, ethics, justice and social responsibility. In fact, in Islam, leadership is not only structural, but also includes religious and moral responsibilities as reflected in the leadership of the Prophet Muhammad who played the role of religious leader as well as the head of state.

The phenomenon of leadership crisis characterized by rampant corrupt practices, abuse of power, and weak moral integrity of leaders shows that there is a gap between the ideal concept of leadership and the reality that occurs. Such as the abuse of authority by the former Special Presidential Staff in April 2020 and the involvement of a number of members of the House of Representatives in



corrupt practices, show that power is often used for personal interests. This condition is strengthened by the findings of the Indonesian Survey Institute (LSI) in March 2023 which stated that almost 30% of the public considers law enforcement in Indonesia to be still poor. This reality confirms that today's leadership crisis is not only structural, but also rooted in the weak integrity and moral example of leaders.

al-Mâwardî (1989) in *Ahkam al-Sulthaniyyah* explains that a leader has a duty equivalent to prophethood as a substitute in regulating religious and state affairs. al-Ghazali, as quoted by Yusuf al-Qardhawi (1998) explained that the life of this world is a means to achieve the afterlife. Religion cannot be fully realized without the order of the world. In this case, power and religion have a very close and inseparable relationship, where religion is the main foundation, while the head of state plays the role of its guardian and protector. Without a foundation, a building will collapse. Without care, something will not be able to survive.

The study of leadership has never been quiet in human history. Moreover, if it is associated with the story of the Prophet Muhammad as a leader, there will be many studies that discuss it. Studies conducted by Usman Hamid Sayfullah, Afrizal, and Sawaluddin show that the Prophet Muhammad not only played the role of a religious leader, but also as the head of state who managed Medina with a political and legal system based on justice, social welfare, and tolerance. The results of the study confirm that the leadership of the Prophet is supported by the values of integrity, justice, deliberation, and social responsibility that contribute to the creation of stability and justice in the society of Medina. (Sayfullah et al., 2024)

On the other hand, there is a theoretical study conducted by Tasmin Tangngareng, Zufahmi and Fathul Mujahidin (2021) al-Anshary related to the leadership of the Prophet Muhammad by making the hadith of the Prophet as the existence of the solution to the appointment of a leader, for example the prohibition of asking for positions for those who are considered weak and the guidance of the hadith regarding the rights of a leader and the attitude of the community in a leadership.

This research aims to examine the concept of leadership in the story of the Qur'an by making the Prophet Muhammad a central figure who plays the role of a religious leader as well as a state, and is able to bring change in various aspects of life. The focus of the study is directed to the story of the leadership of the Prophet through the perspective of *al-Tafsir al-Munir* by Wahbah al-Zuhaili. The selection of this tafsir is based on its distinctive systematics which provides a special sub-chapter of *Fiqh al-Hayah wa al-Ahkam* (Lessons in Life and Law) at the end of each interpretation. Through this passage, al-Zuhaili does not simply explain the literal meaning of the verse, but explicitly bridges the story of the past with the context of the implementation of values in the present, making it very relevant to formulate an applicable concept of leadership.

The story itself in the Qur'an is not just a historical story, but contains a lot of wisdom, lessons (*ibrah*), and guidelines for life. In general, Manna' al-Qaththan divides three forms of stories in the Qur'an. First, stories that focus on characters

such as prophets or pious people who set examples through their life journeys such as Prophet Sulaiman, Lukman al-Hakim, King Dzulqarnain and others. Second, the story of the previous people who showed that tyranny would lead to destruction, such as the people of Thamud, 'Ad, the people of the Prophet of Lot. Third, stories that highlight certain events or symbols, where the message is more important than the perpetrator. One example is the story of *Ashâb al-Kahfi* (cave dweller) which emphasizes the theme of protection and confidence or the story of the hud-hud bird in the story of the Prophet Solomon AS which is a symbol of surveillance and ingenuity (al-Qaththân, 1995).

RESEARCH METHOD

This research is a library *research* that uses written sources as the main data. The object of this research is *al-Tafsîr al-Munîr* by Wahbah al-Zuhaili, especially his interpretation of the verses of the Qur'an that contain the story of the leadership of the Prophet Muhammad SAW.

The data of this study consists of primary data and secondary data. Primary data is obtained from verses of the Qur'an that tell the leadership of the Prophet Muhammad. The story of the leadership of the Prophet Muhammad is researched through Surah Ali 'Imrân verses 121-129 and 159-164, al-Ahzâb verses 9-11 and 26-27, al-Fath verses 4-7, and al-Hashr verses 1-5. All of these verses are analyzed based on the interpretation of Wahbah az-Zuhaili in *al-Tafsîr al-Munîr*. Secondary data is obtained from relevant books, journal articles, and scientific papers.

The research data was analyzed using a qualitative content analysis method with *a maudhu'i* (thematic) interpretation approach. The analysis steps are carried out by: (1) collecting verses of the Qur'an that specifically tell the leadership role of the Prophet Muhammad in various events; (2) to study the interpretation of Wahbah al-Zuhaili in *al-Tafsîr al-Munîr* on these verses; (3) identify and categorize leadership values that appear repeatedly in interpretive narratives; and (4) draw conclusions in the form of a formulation of the main values of the Prophet's leadership.

FINDINGS AND DISCUSSION

Biography of Wahbah al-Zuhaili and al-Tafsir al-Munir

Wahbah al-Zuhaili was born on March 6, 1932 in Damascus, to a religious family that paid great attention to religious education. Since childhood, he has memorized the Qur'an and gained a strong scientific foundation from his family and teachers. His formal education was taken in Damascus, then continued to al-Azhar University and 'Ain Shams University in Egypt in the fields of sharia, Arabic, and law until he earned his doctorate in 1963 with *summa cum laude* (Badi', 2001).

As a prolific scholar, Wahbah al-Zuhaili is known as a highly prolific scholar with more than 200 books and about 500 thematic writings that he produced throughout his life. This shows his great contribution to the development of Islamic science, especially in the fields of interpretation,

jurisprudence, and contemporary Islamic thought. In fact, some people dubbed Wahbah az-Zuhaili as "the Imam al-Suyuthi of today", which is reflected in the breadth and productivity of his knowledge. In the field of fiqh and ushul fiqh, his famous works are *al-Fiqh al-Islami wa Adillatuhu*, *Tajdîd Fiqh al-Islâmî* and *Nazhâriyyat al-Dharûrah al-Syar'iiyyah*. On the other hand, he is also known as a contemporary mufassir through his works of tafsir such as *al-Tafsir al-Munir*, *Al-Tafsîr al-Wajîz*, and *I'jâz 'Ilmî fî al-Qur'ân al-Karîm* (Saiful, 2008). Wahbah al-Zuhaili died on August 8, 2015, leaving behind a major contribution to the development of contemporary Islamic studies.

The writing of *al-Tafsir al-Munir* was motivated by efforts to integrate classical and modern interpretations. Wahbah az-Zuhaili sees that classical interpretations tend to be long in explaining a term, while modern interpretations sometimes ignore the miraculous dimension of the Qur'an. Therefore, he compiles a commentary that combines linguistic aspects, history, rationality, the beauty of the miracles of the Qur'an and contextual relevance to make it easier to understand and applicable to society. This interpretation uses the tahlili method with thematic tendencies, accompanied by *an approach of adab al-ijtima'i* that emphasizes the social aspect. The systematics of interpretation include the analysis of qira'at, i'rab, balaghah, vocabulary, reasonableness of verses, and asbab al-nuzul, then ended with the withdrawal of practical values in the form of *fiqh al-hayah wa al-ahkam*.

In its preparation, Wahbah al-Zuhaili refers to various classical tafsir books such as the works of al-Razi, al-Qurthubi, Ibn Katsir, and al-Zamakhshari, and integrates them with contemporary perspectives. *al-Tafsir al-Munir* was completed in about 16 years. The work consists of 16 volumes and was first published by Dâr al-Fikr, Beirut, in 1991. This commentary is presented in a modern writing style that is systematic and easy to understand, and relevant to the development of the times. In its presentation, Wahbah az-Zuhaili combines linguistic elements such as balaghah and i'jâz 'ilmî with a narrated (ma'tsûr) and rational (ma'qûl) approach, as well as paying attention to the aspects of i'râb and asbâb al-nuzûl (Ahmad, 2019).

The Story of the Leadership of the Prophet Muhammad in al-Tafsir al-Munir

In the Qur'an, the story of the Prophet Muhammad is scattered in almost every surah. The author only presents the story of the leadership of the Prophet Muhammad in several events such as the Story of the Battle of Uhud, the Battle of Ahzab, the Hudaibiyah Negotiations and the Betrayal carried out by the Jews of the Bani Nadhir in Medina.

1. The Story of the Prophet Muhammad as the Leader in the Battle of Uhud

Wahbah al-Zuhailî (2009) explained The Battle of Uhud occurred on Saturday, 7 Shawwal in the third year of Hijri. Under the leadership of the Prophet Muhammad SAW, Islamic troops had mastered the course of the battle. The flag was held by Mush'ab bin Umair, the right wing was led by Zubair bin 'Awwam and the left wing by al-Mundzir bin 'Amr. Meanwhile, the Quraysh were led by Khalid bin Walid and Ikrimah bin Abu Jahal. When victory was almost achieved, some archers descended from the hill because

they were tempted by the spoils and violated the Prophet's commands. This mistake became a turning point that changed the course of the war and weakened the position of the Muslims.

'Ali Muhammad al-Shallabî (2017) in *Ghazâwat al-Rasûl SAW Durûs Wa'Ibar Wa Fawâid* stated several factors that triggered the Battle of Uhud. First, the desire for revenge of the Quraysh for the defeat in the Battle of Badr and the death of their religious leaders. Second, the expansion of the Islamic State which has an impact on the weakening of the Quraish economy. Third, the efforts of the Quraish to defend their sovereignty and leadership from the Prophet Muhammad. On the other hand, Abû Sufyân as the leader of the Quraysh prepared 3,000 troops to avenge the defeat at Badr. So According to al-Zuhaili (2009) the Prophet Muhammad as the leader of Muslims also prepared troops by placing 50 archers on the hill with a message not to leave the position. One of the things that makes Muslims suffer defeat is that some archers go down because they are tempted by loot. This mistake was certainly used by Khalid bin Walid to attack from behind, causing Muslims to run away.

Wahbah al-Zuhailî explained (2009) that the Prophet Muhammad is a leader who highly upholds deliberation in every decision-making. Both in matters of war and social issues, as can be seen from the deliberations carried out before the war such as the battle of Khandaq, the battle of Badr, the war of Uhud and other wars. The defeat that befell the Muslims was caused by some companions who disobeyed the order of the Prophet Muhammad to settle on the hill of Uhud until the war was over. In fact, there are some companions who think that the Prophet Muhammad is a person who is not trustworthy in dividing the spoils of war. This incident is recorded by the Qur'an in surah Âli 'Imrân verse 161 which reads:

﴿ وَمَا كَانَ لِنَبِيِّ أَنْ يَغْلُظَ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۖ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ ﴾

"And it is impossible for a prophet to betray (in matters of spoils of war). Whoever betrays, he will surely come with what he has betrayed on the Day of Resurrection. Then everyone will be given a perfect reward according to what he has done, and they will not be wronged."

According to al-Kalbi and Muqatil in *al-Tafsîr al-Munîr*, this verse is related to the Battle of Uhud when some archers left their positions because they were tempted by booty. They were worried about the distribution of the spoils of war as in the Battle of Badr, where those who defeated the enemy or took the spoils of war were equal to having it. So many of the archers came down to do their part. The Prophet then explained that this attitude reflected a bad prejudice against him, as if he would be unfair in the distribution of the spoils.

2. Strategy in the Ahzab War

The Battle of al-Ahzâb or the Battle of Khandaq occurred in the month of Shawwal in the fifth year of Hijri. This war was motivated by the incitement of the Jews of the Banî al-Nadhîr and the Banî Quraizhah who invited the Quraysh and other Arab tribes to fight the Prophet Muhammad. From these efforts, a large alliance was formed consisting of the Quraysh, Ghathafan, Banî Asâd, Banî Amîr, and the Jewish group of Medina. This combined force numbered about ten to fifteen thousand men and moved towards Medina with the aim of destroying the strength of the Muslims (al-Zuhaili, 2009).

The Prophet Muhammad as the leader of the Muslims immediately developed a strategy when he received news that enemy forces would besiege Medina. He deliberated with the companions, in which Salmân al-Fârisi proposed the construction of a trench as a defensive fortress. The trench dug in the open area northwest of Medina is about five thousand dzira' long, with a depth of seven to ten dzira', and a width of nine dzira' more. When al-Ahzâb's troops arrived, they were surprised because this strategy had never been known in the Arab war tradition.

This war was won by the Muslims with the help of Nu'aim bin Mas'ud al-Ghathafânî, an enemy army who betrayed and helped the Prophet Muhammad. He converted to Islam and spread propaganda that created divisions between the Banu Quraizhah and the Kafir Quraysh. Allah SWT also sent his help in the form of strong winds that were very cold at night, knocking down tents, overturning vessels, and damaging enemy equipment. The wind swirled just around their position (al-Zuhaili, 2009).

After the battle of Ahzab, the Prophet as the leader in Medina came to the Jews of the Banu Quraizhah who had broken the covenant. In fact, they fought against the Muslims and helped the infidels of the Quraysh. When the Prophet came to the Banu Quraizhah, they took refuge in the fortress so that the Muslims besieged for twenty nights until they were defeated. Sa'd bin Mu'adz was appointed by the Prophet Muhammad as the judge for the offense of the Banu Quraizhah. The verdict of Sa'd bin Mu'adz is recorded in surah al-Ahzâb verses 26-27 which reads:

﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ
فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ
تَطَّوُّهَا وَقَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾﴾

"And Allah drives away those disbelievers whose situation is full of exasperation, because they do not gain anything. It is enough for Allah (to help) to avoid the believers in war. God is Mighty, Mighty. And He sent down the People of the Book (Banî Quraizah) who helped them (the allies) from their fortresses, and He put fear into their hearts. Some of them you kill and some of them you take captive. And He bequeaths to you their lands, houses, and possessions, and lands that you

have not yet trodden. And Allah is Omnipotent over all things."

Wahbah al-Zuhaili explained that the decision of Sa'd bin Mu'adz stipulated the death penalty for men involved in treason, while women and children were taken captive. All their property, land, houses, and plantations were confiscated and distributed to the Muslims as *ghanimah* (spoils of war). This decision was approved by the Prophet Muhammad and assessed in accordance with the provisions of the law of Allah SWT.

3. Hudaibiyah Consultation

The Hudaibiyah negotiation event occurred in the sixth year of Hijri, when the Prophet Muhammad and around 1,400 companions departed from Medina to Makkah with the aim of performing the Umrah pilgrimage. The departure was marked by the use of ihram clothes as a symbol of peaceful intentions, not for war. However, the Kafir Quraysh refused the presence of the Muslim group and tried to prevent them from entering Makkah. The refusal has led to a situation that almost triggered an armed conflict in the Hudaibiyah region, which is around the border of the city of Makkah.

The Prophet Muhammad sent 'Uthman bin 'Affan as a representative to negotiate with the Quraysh, in order to confirm that the coming of the Muslims was not for war. However, because 'Uthman was detained for a long time in Makkah, news emerged that he had been killed. The news prompted the Prophet Muhammad to gather his companions under a tree to perform baiat, as a form of commitment to defend the truth to the end, known as Bai'at al-Ridhwân. The news proved to be untrue, and the Quraysh sent Suhail bin 'Amr to start peace negotiations with the Prophet Muhammad (al-Zuhaili, 2009).

The results of the negotiations gave birth to a peace agreement known as the Hudaibiyah Agreement. The main points of the agreement include several important things. First, the two sides agreed to stop the war for ten years and guarantee mutual security. Second, Muslims are allowed to perform Umrah to Makkah in the following year. Third, every Quraysh who came to the Prophet Muhammad without the permission of his guardian must be returned, while Muslims who move to the Quraish are not obliged to be returned. Fourth, the Arab tribes were given the freedom to choose to ally with one of the parties. At first glance, this agreement seems detrimental. However, the Prophet Muhammad still accepted this agreement with careful consideration and foresight.

According to Wahbah al-Zuhaili (2009), it can be said that the victory obtained through this Negotiation became a milestone in the formation of the internal and external sovereignty of the Islamic State. Through this event, the Prophet Muhammad appeared not only as a Messenger, but also as a political leader and head of government. Hudaibiyah affirmed his position as a sovereign ruler, as well as showing the glory of the world and the hereafter bestowed upon him. This agreement also had a great impact in the form of the recognition of the polytheists to the existence and sovereignty of the

Islamic state in Medina, which became a symbol of the political independence of Muslims. The impact of the Hudaibiyah Agreement can be seen from surah al-Fath verses 4-6, which reads:

﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝ لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ۝ وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا



"It is He who has sent down peace into the hearts of the believers to increase their faith (that already exists). And to Allah belong the armies of heaven and earth, and Allah is All-Knowing, All-Wise; So that He may admit believers, men and women, into the paradise under which rivers flow. They remain in it and He will wash away their mistakes. And this is a great advantage according to Allah, and He punishes the hypocrites men and women, and the polyphobes men and women who are prejudiced against Allah. They will have a bad turn (punishment) and Allah will be angry with them and curse them and prepare Hell for them. And (Hell) is as bad as the place to return.

This verse explains the various impacts of the Hudaibiyah negotiations for the Prophet Muhammad, the believers, and the disbelievers. For the Prophet Muhammad, this covenant is a form of divine gift in the form of forgiveness, strengthening of his position as a prophet and leader, guidance to the right path, and glory and strength. For the believers, this event provides peace of mind, strengthens faith, and is a guarantee of reward and forgiveness. Meanwhile, for the hypocrites and polytheists, Hudaibiyah is the beginning of the coming of Allah's punishment in the form of wrath, far from mercy, and the threat of severe punishment in the hereafter.

4. The Jewish Exodus of the Banu Nadhir from Medina

The exodus or mass displacement carried out by the Jews of Bani Nadhir was motivated by the behavior of those who wanted to kill the Prophet Muhammad while visiting with ten companions in the Jewish village of Bani Nadhir. Abu Bakr al-Shiddiq, Umar bin Khatthab, and Ali ibn Abi Talib, came to the village of Banî Nadhîr to ask for assistance in paying *diyat* for two victims of the murder committed accidentally by one of the Muslims. Both victims were from Banî Amir, an ally of Banî Nadhîr, so the request was made based on the agreement and cooperative relationship that had been established between them.

Behind the agreement of the two, Banî Nadhîr hid malicious intentions.

They planned to kill the Prophet Muhammad by dropping a large stone from the top of the house to the seat under the wall. The person who planned to drop the stone was Amr bin Jahsy bin Ka'ab. Before the plan was carried out, Allah SWT sent down a revelation to the Prophet Muhammad to warn him about the betrayal (al-Zuhaili, 2009). After learning of the evil plan of the Bani Nadhir, the Prophet Muhammad mobilized the troops by besieging the village of the Bani Nadhir which was in the fort.

The siege carried out by the Prophet Muhammad SAW lasted for six nights. During the siege, Allah SWT gave fear that made the Bani Nadhir give up and choose to leave Medina. They were only allowed to carry limited loads of goods loaded on unarmed camels. Wahbah al-Zuhaili explains the expulsion of the Banu Nadhir in surah al-Hasyr verse 2 which reads:

﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ﴾

"It is He who expelled the disbelievers from their hometowns from their hometowns at the time of the first expulsion. You did not expect that they would come out and they were sure that their fortresses would be able to defend them from Allah; So Allah brought (torment) on them from a direction they did not expect. And Allah instilled fear in their hearts; so that he destroyed their houses with his own hands and the hands of the believers. So take (the incident) as a lesson, O you who have views!"

Most of the Banî Nadhîr moved to Khaibar, while others went to the Sham region. In the process of the siege, the Prophet Muhammad ordered the felling and burning of their date palms as a strategic step to weaken economic power and prevent further resistance. This action was carried out not without reason, but as a form of sanction for their violation of the peace treaty and their betrayal.

Leadership Values of the Prophet Muhammad

From al-Munir's interpretation, the researcher takes the values that will be described below, namely:

1. Preserving Religion and Regulating World Affairs

The story of the leadership of the Prophet Muhammad in the Qur'an teaches us that leadership is not just an idea or an idea. It is an example that can be practiced so that it can touch people's daily lives. Al-Mâwardî (1989) in his book *al-Ahkâm al-Sulthâniyyah* explains that leadership (imâmah) is formed for two major purposes: to maintain religion and to regulate world affairs for the benefit of the ummah. The Prophet Muhammad is an

exemplary leader who is not only responsible for the religious dimension, but also for the social, economic, and political well-being of his people.

From the beginning, leadership in Islam has never separated the spiritual dimension from the socio-political dimension. This view is in line with the explanation of Ibn Taymiyyah (1998) in *al-Siyâsah al-Syar'iyah*. He emphasized that leadership is a religious enforcer as well as a protector of justice in society. Leaders play an active role in preventing damage, cracking down on injustice, and ensuring that every citizen feels safe and treated equally. Thus, the leader becomes the main key in maintaining religious affairs, not through rigid authority, but through sincere and wise service.

The leadership of the Prophet Muhammad displayed the integration of religion as a belief with Medina as the center of government. The foundation of leadership is very important for the continuity of the government to avoid division. A leader who can unite religion and government is the main key to building the success of a State and Government. In line with the words of the Prophet narrated by Abu Hurairah, namely:

عن أبي هريرة. عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قَالَ (إِنَّمَا الْإِمَامُ جُنَّةٌ. يُقَاتِلُ مِنْ وَرَائِهِ. وَيُتَّقَى بِهِ. فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَعَدَلَ. كَانَ لَهُ بِذَلِكَ أَجْرٌ. وَإِنْ يَأْمُرُ بِغَيْرِهِ. كَانَ عَلَيْهِ مِنْهُ)

“From Abu Hurairah, from the Prophet, he said: 'Indeed, an imam (leader) is a shield. (The people) fought behind him and made him a protector. If he commands piety to Allah 'azza wa jalla and acts justly, then for him the reward is for him. And if he commands otherwise, then it is upon him (sin) from him (Muslim, 1955).

2. A Leader Who Is Able to Uphold Justice

A fair attitude is a fundamental principle in leadership. Every leader is required to consistently maintain justice throughout his term, because justice guarantees that power is not abused. A just leader can be trusted to carry out duties and be responsible for every obligation given to him (Maulida and Moh, 2024). The Prophet Muhammad upheld justice in social and political life, including when dealing with traitor groups and regulating relations between Muslims and non-Muslims. Every decision of his is always within the corridor of justice and clear law, in order to maintain the dignity of all parties without discrimination.

In the event of the defeat of the war of Uhud, the Prophet Muhammad was accused of being an unfair person in dividing the spoils of war so that the archers were afraid of not getting their share by trying to descend from the hill of Uhud. The impact of the archer's descent from the hill led the Muslims to the defeat of the war. Even though at that time, when viewed from the side of rationality, the Prophet Muhammad was the least likely human to commit an unfair attitude.

In the Nurhayati (2025) Journal explained the value of justice in Islam

has a very basic position. Islam does not position justice solely as a social demand, but as a theological principle that has long-term consequences, both in this life and in the hereafter. The person who upholds justice is believed to get a reward from Allah SWT, because justice is an integral part of the perfection of Islamic teachings. The essence of Islamic truth is reflected in its principles, and justice (*al-'adl*) is among the most essential. Justice is not understood narrowly, but as the ability to place everything proportionately and appropriately in its place. This understanding encourages humans to be fair to everyone regardless of background, because justice is a reflection of true humanity.

On the other hand Ahmad Vaezi (2006) The Qur'an emphasizes the obligation for mankind to always act justly in every matter. In line with this, Ahmad Vaezi, a professor at the Islamic College for Advanced Studies (ICAS) London, stated that justice is a fundamental principle that must be inherent in every form of authority and leadership in the doctrine of the Imamiyah. He added that judges and leaders are required to have integrity and competence, although they do not always play a role in the overall management of the country. In addition, the teachings of the Qur'an also instruct Muslims not to take sides or cooperate with tyrannical and unjust powers.

3. Divine Legitimacy as State Security

Security includes not only as a military force, but as a social condition that allows law to be enforced, religion to be exercised, and prosperity to be realized. Without security, the leadership of the religion-state loses its practical foundation. The narrative pattern of the leadership of the Prophet Muhammad displays real security in the socio-political context of the people of Medina. The formation of a social order is directed to create a sense of security for all groups, both Muslims and non-Muslims. The Qur'an emphasizes the importance of security as a fundamental blessing, as Allah says: "*Who has given them food to quench hunger and secure them from fear*" (QS. Quraish (106): 4).

The Wahbah al-Zuhailî displays security that is based on the support that comes from Allah through the revelation that came down to the Prophet Muhammad. Divine legitimacy through direct support from Allah in various events, such as the victory of the battle of Badar assisted by the angels, the military strategy in the battle of Khandaq and the betrayal of the Banî Nadhîr and Banî Quraizhah which ended in their expulsion. The position of the Prophet Muhammad as a religious leader, namely prophetic as well as the leader of the ummah, is a legitimacy that strengthens that the leadership of religions and countries does not only rely on the capacity as a human being, but also comes from the mandate and direct support of Allah SWT. The legitimacy in oppinion Amiratun Sholikhah (2015) possessed by the Prophet Muhammad has a social impact that can be accepted by all circles in Medina.

On the other hand, almost every policy made by the Prophet Muhammad comes from revelations that come down to solve the problems

that occur. This can be seen from the verse that reads:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

"And what he says (the Qur'an) is not according to his wishes. It is nothing but a revelation that has been revealed (to him),"

This verse explains that all the actions that the Prophet Muhammad did came from the creator. So every decision made by the Prophet is the same as a decision that comes from Allah SWT.

4. Wise Decisions in Confusing Situations

From the incident of the Hudaibiyah Negotiations, at first glance the agreement made by the Prophet Muhammad with the Kafirs of Makkah tends to benefit one party, namely the infidels of Makkah. However, the decision of the prophet Muhammad to keep the agreement is seen as a disadvantaged leader. In fact, it is the agreement that will provide many benefits to Muslims.

As for the story of the hudaibiyah agreement, it is told in surah al-Fath, This event shows leadership that dares to make long-term decisions, even though it seems to be detrimental to Muslims. The mixed reactions of believers, hypocrites, and polytheists show that the policies of the Prophet Muhammad were not always easy to understand at that time. However, the Qur'an illustrates that calmness, conviction, and a vision of the future are the main cornerstones in such decision-making. This pattern suggests that the leadership of the religion-state is oriented towards broader and sustainable strategic benefits. The value of the story of the negotiation is how to make long-term decisions for the benefit of the Prophet Muhammad SAW.

5. Spirituality Sustains Power

The story of the Prophet Muhammad in *al-Tafsîr al-Munîr* by Wahbah al-Zuhailî shows that spirituality is the main foundation of the authority of the leadership of religion-states. Spirituality became the foundation that supported the leadership of the Prophet Muhammad. In the critical situation of war and diplomacy, his courage was not born from tactical excellence alone, but from full confidence in Allah's help by representing it through prayer.

The leadership of the Prophet Muhammad took place in the midst of various severe trials that required patience, steadfastness, and inner clarity. Various events, such as wars and internal conflict dynamics, became a test room for his leadership qualities. Through this series of tests, a mature leadership character is formed, which is rooted in integrity and moral honesty.

Ahmad Fuad believes that (2012) The Prophet Muhammad showed superior leadership qualities in various aspects. His leadership practice also includes arranging relations with non-Muslim communities within the framework of state life in Medina. This is reinforced by Azyumardi (1999) The formation of the Medina society became an important point in history,

because it presented a new pattern of interaction between religious believers, especially with the Jewish and Christian communities, which were bound by mutual agreement.

However, when the agreement was violated and posed a threat to collective security, the Prophet Muhammad took decisive steps as a form of law enforcement. This is reflected in the event of Banî Nadhîr as explained in Surah al-Hasyr verses 1-5. The expulsion action carried out was not based on the impulse for revenge, but as an effort to maintain social stability and uphold the principle of justice in people's lives.

CONCLUSION

Research on the leadership values of the Prophet Muhammad as a religious leader as well as a state in the perspective of Tafsir al-Munir by Wahbah al-Zuhaili shows that his leadership cannot be understood narrowly as just administrative management or structural power, but as an integral leadership model that unites spiritual and socio-political dimensions.

Through a narrative-thematic analysis of surahs such as Ali 'Imran, al-Ahzab, al-Fath, and al-Hasyr, it was found that the Prophet Muhammad exemplified the main values that are interrelated. First, he succeeded in maintaining religion while managing world affairs in a balanced manner, where faith became the foundation for governance oriented towards the benefit of the people. Second, justice is consistently upheld in every policy, including the distribution of spoils, the handling of betrayal, and relations with non-Muslim communities, so that justice becomes not only a social demand but also a theological principle. Third, the divine legitimacy that comes from revelation gives strong moral authority to his leadership, creating a sense of security and stability for all the citizens of Medina.

Fourth, wise decision-making with a long-term orientation, as seen in the Hudaibiyah Agreement, shows that the ideal leader must dare to take unpopular steps for the sake of the strategic benefit of the future. Fifth, deep spirituality is the main support of power, where his courage and steadfastness in facing various trials are born from full faith in God's help, not just tactical excellence. Thus, the leadership of the Prophet Muhammad in al-Tafsir al-Munir offers an ideal model that integrates spiritual morality, social justice, and governance, so it is very relevant to be revitalized to overcome the contemporary leadership crisis characterized by weak integrity and rampant abuse of power.

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