

RUDIMENTAL PRINCIPLES OF INTERACTION IN THE HOLY QUR'AN: SURAH AL-HUJRAAT AS CASE STUDY

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Abstract

The way in which people interact and address one another is crucial to expressing their social relationship; it encodes the relationship between interlocutors and reflects cultural values. Proper use of words in addressing a fellow or people strengthens peaceful coexistence among individuals and groups within and outside a given cultural setting. On the contrary, the unguarded use of words has been the primary cause of conflicts and disharmony around the world. The Holy Qur'an, as a divine revelation and guide from the Almighty, advocates good social relationships through speech and encourages respect for individual differences through words. At the same time, it warns against aggressive and unhealthy language. This present study examines the principles of communication and interaction contained in Surah Al-Hujraat (Qur'an, chapter 49) as a tool for a peaceful and harmonious relationship among individuals and groups. The study adopts the qualitative content analysis approach to analyze the chapter's extracted verses. The findings of the study reveal that the chapter provides some rudimental principles of interaction that promote the language of respect, and peaceful communication among individuals and groups in the society that enhance interpersonal relationships, regardless of race, color, rank, or tribe.

Cara orang berinteraksi dan menyapa satu sama lain sangat penting untuk mengekspresikan hubungan sosial mereka; itu menandakan hubungan antara lawan bicara dan mencerminkan nilai-nilai budaya. Penggunaan kata-kata yang tepat dalam menyapa sesama atau orang lain memperkuat koeksistensi damai di antara individu dan kelompok di dalam dan di luar lingkungan budaya tertentu. Sebaliknya, penggunaan kata-kata yang tidak dijaga telah menjadi penyebab utama konflik dan ketidakharmonisan di seluruh dunia. Al-Qur'an Suci, sebagai wahyu ilahi dan panduan dari Yang Mahakuasa, menganjurkan hubungan sosial yang baik melalui ucapan dan mendorong penghormatan terhadap perbedaan individu melalui kata-kata. Pada saat yang sama, ia memperingatkan terhadap bahasa yang agresif dan tidak sehat. Kajian ini mendalami prinsip-prinsip komunikasi dan interaksi yang terkandung dalam Surah Al-Hujraat (Al-Qur'an, bab 49) sebagai alat untuk hubungan yang damai dan harmonis antara individu dan kelompok. Penelitian ini menggunakan pendekatan analisis isi kualitatif untuk menganalisis ayat-ayat yang disarikan dari bab tersebut. Temuan penelitian mengungkapkan bahwa surah ini memberikan beberapa prinsip dasar interaksi yang mempromosikan bahasa hormat, dan komunikasi damai antara individu dan kelompok dalam masyarakat yang meningkatkan hubungan interpersonal, terlepas dari ras, warna kulit, pangkat, atau suku.

Keywords: *Communication; principles of interaction; Holy Qur'an; language use*

Introduction

Allah has sent His Messenger (Peace be upon him) with the real guidance as a mercy to all humankind through the Holy Qur'an and the tradition of the Messenger. Therefore, Allah showed mankind and explained all means of reforming themselves. He explained to them the right conducts, beautiful morals, and laudable manners so that the individuals in society may live in peace and harmony regardless of their differences in race, color, language, etc. (Al-Uthaymeen, 1991).

The Qur'an, as the sacred Book of the Muslims that consists exclusively of the revelations of Allah and His commandments, has confirmed that human beings come into existence from nothingness. There is established an eternal law, and the functioning in them of innumerable forces in great harmony and equilibrium contains many signs of the reality that One and One only Creator has brought the entire universe into existence. It deals with all the subjects which concern human beings and their existence; including but not limited to wisdom, doctrine, worship, transactions, and law, but has as its primary

theme, the relationship between God and His creatures on the one hand, and amongst His creatures on the other (Quiper, 2021). At the same time, it provides guidelines and teachings for a just and equitable society as well as proper human conduct that makes humankind different from other creatures on earth (Ibrahim, 1997). Furthermore, the Glorious Qur'an indicates that the whole human race originated from a single pair of male and female; an indication that all humans have common great-grandparents and ancestors and are therefore related to one another (Abdul, 1980). Allah says in this regard: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes that you may know each other (not that you may despise each other). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things)" [Al-Hujraat, 13].

Human beings in society are created dependent in nature; no one can live in isolation without interacting and communicating with others. Therefore, Allah created human beings (men and women) and honored them with the power of language and communication. He created them in the best of forms and endowed them with the ability to speak and interact with others in his immediate and larger society. It indeed is one of His greatest bounties upon humankind and a major distinguishing characteristic that places him above other living animals. It makes humankind unique from other creatures, as expressed by Trask (1999: 1) when he said: "... human language is arguably the single most remarkable characteristic that we have, the one that most truly sets our species apart." Therefore, for human beings to live in peace and harmony, Allah, in the Holy Qur'an, Has set the principles and practices for effective and peaceful co-existent communication and interaction. Indeed, as a powerful weapon and means of communication, Allah in many verses of the Qur'an Has explained in detail both the constructive and destructive effects of words:

"Have you not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven? Yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful. And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability." [Ibrahim, 24-26]

Scholars have studied the communication principle; for instance, Khasanah (2019) is concerned with the Quranic communication ethics in social media. However, this study explores some verses from Surah Al-Hujraat (Chapter 49) of the Holy Qur'an, intending to analyze the principles and etiquettes of

interaction ordained by God Almighty in His divine revelation. If imbibed in the everyday communication and interactions by individuals and groups, it will promote togetherness, solid social relations, and the much-desired peace and harmony in our immediate communities and the world at large.

Human Society and the Quest for Peace

Human society is believed to be a group of people involved in persistent interpersonal relations or a large social grouping sharing the same geographical or social territory, typically subject to the same political authority and dominant cultural expectations. Each human society is characterized by specific relationships between individuals and groups with distinctive cultures and institutions (Science Daily, n.d.). These relationships are geared toward achieving peace, togetherness, and tranquility, as well as avoiding hostilities and conflicts. Communication is the first and most important factor in maintaining a relationship, which requires respect, honesty, and reciprocation.

The Holy Qur'an has affirmed that human beings undoubtedly are possessed by natural sociality. He has been created dependently to interact with his fellows for different purposes. That is one of his fundamental characteristics. In one of the verses of the chapter (*al-Hujraat*), God Almighty has declared the primary purpose for which He created human beings on earth and made them into different nations and races. He wants His servants to get to know one another, love, interact, live peacefully and neither quarrel, kill, nor hate one another. His truthful words confirm that Islam has nothing to do with terrorism, regardless of whatever shape and form it takes today. Islam is the religion of clemency, mercy, ease, dialogue, coexistence, tolerance, and peace. Allah says: "O mankind! We have created you from a single male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you with Allah is that (believer) who is pious. Verily, Allah is All-Knowing, All-Aware" [Al-Hujurat, 13].

The verse calls for creating a safe and cohesive society where the individuals feel comfortable sharing their opinions, taking risks, engaging in dialogues about sensitive issues, and showing respect to others. It also calls on individuals as members of human society to think and chat passionately and share ideas passionately and openly. When everyone in the society recognizes that they are responsible for creating a harmonious community together, life is at its most meaningful and useful state.

The Holy Qur'an, in the chapter under study (*al-Hujraat*) and several other verses, adopts peaceful communication and language of peace to promote friendship, relationship, and sustainable human societies, for socio-economic development and sustainability. In one of such verses, Allah presents the model human beings who are His true servants because of their position in promoting peace and peaceful coexistence as: *And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply with words of gentleness* [Al-Furqan, 63].

The Role of Communication in Promoting Peace

As a God's endowment to humankind, language is not only a mode of communication between individuals but also a means for expressing their personality (Shah, 2017). It does not always consist of words; in fact, nonverbal language such as tone of voice, posture, hand and arm gestures, facial expression, and physical distance between people as they talk convey most of the message in face-to-face communication. Language and human relations are interdependent; no human relations are without language as a means of interaction, and there is nothing worthy to be identified as a means of communication without human relations in society. Language is obviously a vital tool and a means of communicating thoughts and ideas (Oxford, 2013).

Language is said to be a constituent element of human civilization. It is a societal element and component that has raised man from a savage state to the level which he was capable of reaching. Man is incomplete without the linguistic endowment, which is the primary means of communication and interaction. Both interaction and relationship cannot become effective and successful in the absence of language. An essential point in which man differs from animals is that man alone is the sole possessor of language. Although animals also exhibit a certain degree of power of communication and interaction, it is inferior in degree to human language and radically diverse in kind from it (Shah, 2017).

The way human beings manipulate and structure language to achieve a particular end is crucial in the context of human relations because a breakdown in communication due to a misunderstanding of discourse is often where the conflict begins (Rothman & Sanderson, 2018). Therefore, the importance of language for man and society cannot be underestimated since it serves as a bridge between ideologies of the social institution, which always seek to maintain or restore peace (Curtis, 2022). Furthermore, the Quran highlights

the importance of language in human society: "He created man, He taught him eloquent speech" [Surah Ar-Rahman: 3-4].

Language is one of the most marked, conspicuous, as well as fundamental characteristics of the faculties of man. As much as language is vital in human life, how people use it in their day-to-day communications and interactions is much more critical; since peace or otherwise among individuals and groups largely depends on language usage. While peaceful language or nonviolent communication yearns for relationships where feelings and emotions are shared from the bottom of the heart, violent communication and crude use of language endanger relationships and human society. It is, therefore, imperative that while communicating or interacting, the choice of words should be made carefully and responsibly, and their application should also be polite to enhance individual and group cooperation in social affairs. According to Jija (2012), "the best instrument for achieving peace and resolving conflict is the use of language that honors and respects human dignity, tolerance, truth, and national integration" (in Achieng, 2016: 27). Therefore, the use of language that is considered a threat to the peace and security in a given society under any pretext should be avoided by interlocutors, just as the Prophet (SAW) said in the narration of Abu Hurairah reported in Muslim: "He who believes in Allah and the Last Day must either speak good or remain silent" (An-Nawawi, no. 1511).

In light of the above, a source proposed principles for language users that can facilitate and enhance peace and wellbeing among individuals in any human society. Some of the principles are: dignifying one's dialogue by addressing others with respectful language and optimistic vocabulary and placing oneself in the other's shoes, honoring humanism and foster humanization by trying to avoid verbal harm and humiliation, applying justice and peace to communicative acts and for one to always act as peace patriot through perceiving others as peace partners by monitoring one's communication for their ethical, moral and social values. Like words, nonverbal forms of language can stimulate peace or violence. The use of appropriate physical gestures when interacting with others reduces the possibility of insulting someone and increases intercultural harmony (de Matos, 2009).

Communication in Islam

In general, communication is the process by which information is exchanged simultaneously and related between one individual for another for

an information-sharing or sharing of information and between participants in the information process (Elly M & Kolip, 2011, as cited in Masri, 2022). It indicates that communication requires two parties; one as the sender and the other as the receiver. The communicated message can be verbal or non-verbal through symbols, drawings, billboards, cartoons, and the like. In Islam, the Holy Qur'an has laid down rules and guidelines for communication to achieve the objectives for which Allah Has instituted it. According to Mowlana (2007), Islamic communication is seen as conveying Islamic values from communicators to communicants through communication principles that are from the teachings of the Qur'an and Hadith. The central concept of Islamic communication ethics is always to tell the truth and avoid lying.

Principles of Islamic Communication

Scholars of communication in Islam have derived six different basic principles of communication from the Holy Qur'an. These principles are explained in some detail in Masri (2022) as: (1) *Qaulan Sadidan* (true speech), (2) *Qaulan Balighan* (accurate, eloquent and straightforward speech), (3) *Qaulan Maysura* (easy and understandable word), (4) *Qaulan Karima* (noble and respectful word), (5) *Qaulan Layyina* (gentle, pleasant and friendly speech), (6) *Qaulan Ma'rufa* (kind and polite word). Similarly, Nidzom and Pradana (2022), and Taqiyuddin et al. (2021) concluded that the above-mentioned models are the principles of communication in the Qur'an.

In the whole, the Islamic model of communication is premised on five fundamental concepts (Mowlana, 2007). These are: (a) *Tawhid*, which implies the unity, harmony and coherence between the parties involved in the communication; (b) *al-Amr bi al-m'aruf was an-nahy 'an al-Munkar* (enjoining what is righteous and forbidding what is wrong); (c) the Muslim *ummah* (community); (d) *Taqwa* (piety or keeping one's duty to Allah) and (e) *Amanah* (trustworthiness). Based on these concepts, Yusoff (2016) visualized Islamic communication model to involve the sender (communicator), the receiver (communicant), the channel (the five concepts above) and the message, which is within the realm of good words, reliable news, giving guidance and keeping secrets. Similarly, Khalid and Ahmad (2021) identified the Islamic-based art of communication in formulating a framework of Islamic communication as: (a) Morality of the communicator, (b) Contents of the communication and (c) Communication etiquette. The source of knowledge of the formulated framework is the Qur'an and Hadith. If inculcated in human lives, these

principles will serve as a guide to adhering strictly to enhance societal peace and wellbeing.

Lasswell's Model of Communication

The model developed by Lasswell states that a convenient way to describe an act of communication is to answer the questions of "Who", "Says what", "in Which Channel", "to Whom" and "with What effect?". In this model, the "who" refers to the communicator, the "says what" is the message, the "in which channel" is the medium, the "to whom" refers to the receiver and the "with what effect?" refers to the impact of communication (Communication Theory).

Lasswell, in addition to these major elements of communication, also labelled the corresponding areas of communication research as: control analysis for the communicator, content analysis for the message, media analysis audience analysis and effect analysis (in Saliu, 2020). The model is adopted because it reveals a primary interest in persuasive communication and its horizontal flow of communication (human-human communication) or interpersonal communication (in Saliu, 2020).

Synopsis of the Surah

The Qur'an is not just a scripture to be read and understood but a divine guide and treasure trove for the spiritual, social, moral and political guidance for humanity. God Almighty says: "*Say (O Muhammad SAW): 'No wage do I ask of you for this (the Qur'an), nor am I one of the pretenders. It (this Qur'an) is a reminder for all the worlds (humankind and jinns)'*" [Sad, 86-87]. It was revealed and written in Arabic language, the language of the Prophet of Peace. Scholars have made several efforts to study the message of the Qur'an at different levels, indeed, many of them have made useful efforts to explain or comment on the variety of aspects of the Qur'an and its teachings.

The name of the Surah "*Al-Hujraat*" is a plural derived from the word *hijrah*, which means apartment. It is so named because God Almighty disclosed the sanctity of the apartments of prophet Muhammad (SAW) in which his adorable wives (Ummahaat al-Mu'mineen) were accommodated. The revelation of the surah, among other reasons, was to reprimand some unpolished Bedouin Arabs who came to the apartments of the Prophet's wives and started calling him in loud voices: "O' Muhammad! Come out to meet us".

As the 49th surah of the Holy Quran, consisting of 18 verses and revealed in Madinah during the final stage of the Prophet's life, the surah contains issues bordering on ethical training and foundation of civility. These qualities led some scholars to refer to it as the surah of manners and morality (As-Saabuuni, n.d.: 231). The central theme of the chapter is to enlighten Muslims in particular and the whole of humankind in general about the general code of behavior they should adhere to or observe, as well as the etiquette of proper conduct. In addition, national and racial discrimination that causes conflicts and universal corruption around the world are condemned. The Surah clearly stated that all men are descendants of the same ancestors (Adam and Hawwa'). *Therefore, an Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white, except by piety and good action.*

In the concluding part of the Surah, people were made to understand that the religion is of different levels. Faith is not just by the verbal statement of believing in Allah and His Messenger, but by obeying them in practical life and sincere efforts while striving with self and wealth in the cause of Allah. Therefore, those who only profess Islam verbally without testifying by their hearts and actions, may be treated as Muslims in this ephemeral world. Still, they are believers in the sight of Allah.

Linguistically, the Surah focuses on building understanding, acceptance of other peoples' cultures and the prevention of conflicts among individuals and groups. It consists of injunctions that can give people the knowledge, skills, attitudes, and values to prevent and resolve conflict and promote peace at all levels. Therein, it can be inferred that creating intercultural understanding is the foundation of peace, and understanding of others and shared values would overcome hostilities that lead to conflict (Harris, 2004: 9).

Research Method

This study adopts the Qualitative Content Analysis (QCA) research method, which is employed to identify patterns in recorded communication by collecting data from a set of texts, which can be written, oral or visual, with a focus on interpreting and understanding concepts within the texts. It is also used to find about the purposes, messages, and effects of communication content, and also make inferences about the producers of the texts and the audience in the course of analysis. In this context, data is collected from Surah al-Hujraat in the form of verses related to communication ethics; inferences

are made by analysing the meaning and relationship of concepts to better understand the intentions and target of the texts.

Findings and Discussion

Communication Ethics in the Surah

The chapter (Surah Al-Hujraat) addresses different ways in which peaceful coexistence can be achieved and maintained, and that is through uttering peaceful and healthful words instead of using aggressive and unpolished language in our daily communication. The Surah explains how language can facilitate peace in every dimension. It also explains, supports and encourages the development of inner peace, and respect for individual/human differences through the use of language and communication. It also considers interpersonal peace crucial and other forms of peace involving us in relations with other people.

The chapter, among other things, outlines the types of characters individuals particularly the believers should maintain in the society. It warns against acting on news and rumors without proper verification as such act is unhealthy and damaging to stability of peace and harmony in the society. The Surah also promotes peace and reconciliation among human beings in the society, and warns against defamation employing mockery and taunts. The Surah "*al-Hujurat*", condemns ridiculing others by using offensive and unblest nicknames, indulging in suspicion, or prying into other people's affairs and backbiting. All the above-mentioned characters are announced as corruption, evil and pronounced unlawful; for Islam teaches equality and brotherhood regardless of color, race, ethnicity, language or origin. Islam emphasized in the surah the need to spread the message of brotherhood and peace among the individuals in the human society. It advised the individuals not to look at each other through borders but as brothers. The following are some essential injunctions regarding manners of communication and language use as contained in the Surah:

Rule No.1: Do not put yourself before the Messenger of Allah (S.A.W) in action, thought and speech.

Allah Warns: "*Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not*" [Al-Hujraat, 2].

The verse intended that believers around the Prophet (SAW) should treat him with the utmost respect and reverence when talking to him, and hence, not raise their voice louder than his. The verse designates that such manner of speech before the Noble Prophet (SAW) is an act of indecency. Although this commandment was directed to those in the Prophet's assembly, people of the later are equally should also observe similar respect when his name is mentioned. Likewise, one is not supposed to show such indecency before the elderly such as one's parents and teachers either. It is an act of indiscipline, rudeness and immorality and uncivilized conduct that is capable of arousing anger which may subsequently lead to disharmony. It encourages display of respect to someone more knowledgeable than you. It is not boldness to ague. Show mercy to those younger than you. Even though it is a linear communication (human-human), based on Lasswell's model, the young or follower, should first be a receiver, then a communicator with the permission of the leader to avoid the effect of rudeness. Under the Islamic model, the young or follower and leader should be guided by five concepts.

Rule No.2: Do not spread, share or act on any news or information that reaches you, before verifying it.

Allah Says: "O you who believe! If a rebellious evil person comes to you with news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done" [Al-Hujuraat, 6].

Addressed to believers, the second injunction emphasizes that if an evil-doer comes to you with intelligence, do not acknowledge it unless you investigate its veracity, otherwise if you do something in ignorance, you may have done something wrong. Thereafter you may regret what you have done. When information reaches you, verify it before you spread or share it to avoid harming others. Among the greatest rules of conduct established in the Surah and which really represents a code of good conduct, is the need to cross-check and verify news and information. In this respect, our Prophet (SAW) said: "Beware of negative suppositions, for negative suppositions are the most deceiving forms of speech." Investigate: whenever you receive any information, lest you harm people out of ignorance.

The injunction in the verse dictates that the content of the message be analysed critically before communicating to the receiver from the view of Lasswell's model, just as it should be a reliable news, so as not to infringe harm on innocent citizens that might have adverse effect on both sides.

Rule No.3: Make reconciliation among warring factions.

Allah says: *“And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the command of Allah; then if it complies, then make reconciliation between them justly ...”* [Al-Hujraat, 9].

The verse enjoins that settlement and reconciliation be made between two believers or two groups of believers who are fighting mutually with each other, regardless of their linguistic or racial differences. This command is directed to all Muslims who may not be a party to either group and for whom it may be possible to try to make peace. By this, all believers should show concern whenever such situations arise, and do whatever they can to bring peace and reconciliation between the parties. For example, it could be by admonishing the parties to desist from fighting; exhorting them to fear God, and by urging their influential persons to talk to reasonable and responsible men to find out the causes of the dispute and try to bring peace and reconcile between them with justice and equity.

In this situation, the reconciler is the communicator, while the warring parties are the receivers. Therefore the content of the message (good words in the Islamic model) should be channeled through guidance and enjoining good. In that way, the evil effect of war or crises is avoided.

Rule No.4: Do not make mockery or ridicule of a fellow.

Allah Says: *“O you who believe! Let not a group derides another. It may be that the latter are better than the former. Nor let women deride other women. It may be that the latter are better than the former...”* [Al-Hujraat, 11].

The first part of verse (11), as quoted above, warns believers against derision or mockery; one of the roots causes of contention and conflict. This injunction aims at providing a healthy environment and impeding social conflicts. Mocking does not only imply the use of tongue but also includes laughing at somebody's words, work, appearance, dress or mimicking him. It also includes calling other people's attention to some defect in him so that they can equally laugh at him mimic him. All these are forbidden in this part of the verse, hence, believers and, by extension, people should avoid making fun of and ridiculing one another, because such actions can create disharmony and even conflicts in societies. The mentioning of women separately after the men does not mean that mocking the opposite sex is allowed; rather, it is because free mixing or gathering of opposite sex is not lawful in Islam, and most cases of mockery and ridiculing occur in gatherings. They might be in disobedience of Allah today, but perhaps Allah will change their hearts in the

future and they will become better than you. Abu Musa Al-Asha'ri as reported by Al-Bukhari and Muslim said: I asked the Messenger of Allah (SAW), "Who is the most excellent among the Muslims?" He said, "One from whose tongue and hands the other Muslims are secure" (An-Nawawi, no. 1512). Therefore, one should not ridicule people; perhaps they may be better than you to Allah.

Based on Lasswell's and Islamic models, a communicator should not send a message of derision to the receiver, in other words, every message should bear good words in the spirit of brotherhood and piety. It will avoid the impact of evil talks and mockery, and allow peace to reign.

Rule No. 5: Do not harm a fellow's reputation by communicating false statements about him.

Allah Says: "... and do not defame one another ..." [Al-Hujraat, 11]

This part of the verse warns against defamation or harming somebody's reputation or reproaching him through the use of offensive words that can generally spoil the mutual relationship of the people in the society. Defaming acts include charging somebody or finding fault with him and making him the target by referring to him openly or tacitly. It is therefore forbidden that individuals or groups indulge in this act taunting other individuals or groups to live peacefully and harmoniously in any society.

According to both Lasswell's and the Islamic models, any message's content should be scrutinized and analyzed to avoid what would harm the receiver. Islamically, good words guided by the fear of Allah should emanate from the communicator at all times.

Rule No. 6: Neither ascribe abusive and offensive nickname to one another nor call by it.

The Qur'an says: "... and do not insult one another by nicknames. How bad is it, to insult one's brother after having faith? And whosoever does not repent (of committing such deeds), then they are indeed wrong-doers" [Al-Hujraat, 11].

This portion of the verse condemns calling each other with aggressive and offensive nicknames and titles which may cause humiliation on an individual. It includes calling someone a sinner or one-eyed or one-legged, or even calling him with a name that contains a reference to some defects in him or his lineage. In short, any title or nickname that is intended to condemn and disgrace any individual or group is thoroughly disapproved and outlawed. With this, it has come clear that this verse warns against unhealthy and disrespectful attitude and speech which causes displeasure, disgust, or resentment among individuals in human society. It is considered very offensive, upsetting, lousy, miserable,

unspeakable and infamous. In contrary, the Qur'an, and particularly this verse encourage the relations which are healthy, peaceful, harmonious and pleasant.

The two models adopted are against message that could harm the receiver in any form. For example, ascribing offensive nicknames the communicant will definitely have an adverse effect on the receiver, thereby causing unpleasant situation among the interlocutors.

Rule No.7: Do not engage in backbiting and slandering.

The Almighty Says: "... And spy not neither backbite one another. Would one of you like to eat the flesh of his brother? You would hate it (so hate backbiting)... [Al-Hujraat, 12].

The verse condemns backbiting, slandering, abusing, spitting, gossiping, and saying unpleasant or unkind words about someone who is not present so that he may not enjoy the goodwill, pleasure and confidence of others. Backbiting or *ghibah* is the saying on the back of a person something which would hurt him if he came to know about it, even if what is been said about the person is true. This is the definition given by the Prophet of peace; Muhammad (SAW), on the authority of Abu Hurairah as reported by Muslim and others, when he said: "Do you know what is backbiting?" the companions said: "Allah and His Messenger know better." Thereupon he said: "Backbiting is talking about your (Muslim) brother in a manner which he dislikes..." (An-Nawawi, no. 1523). Talking about people negatively in their absence is a major sin equivalent to eating your dead brother's flesh. It is therefore a forbidden act whether it is done in words, by reference, in the person's lifetime, or after his death. The way a person would reject devouring the flesh of his dead fellow, the same way he should reject backbiting if not more. Indulging in backbiting may cause some kinds of upheavals among individuals and groups.

Backbiting is undoubtedly a message a receiver will detest. It has a serious adverse effect on the society. Under the Islamic model, secrets are messages to be kept secret not to be revealed to others. It is also a message under Lasswell's model whose effect will impact society negatively by causing disharmony.

Conclusion

The essential components of human communities are said to be morality and law. The Surah addresses multiple dimensions of peaceful communication and interaction. It reveals how we can manage conflict and prevent misunderstanding through language and communication. It explains diverse elements of conflicts and explores how we can use language in every

different approach in conflict. Islam as a universal religion through its noble Scripture, Al-Qur'an, recognizes the uncovered importance of language in the life of all beings. Language is being used to express inner thoughts and emotions, make sense of complex and abstract thought, to learn to communicate with others, to fulfill our wants and needs, as well as to establish rules and maintain our culture. However, as a double-faced societal device and means of interaction, Islam warns against the use of aggressive, unhealthy and destructive words among the individuals in society.

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