

## **The Understanding among Students Toward the Importance of Restraining the Tongue in Accordance with the Quran**

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**Abstract:** Tongue is a wonderful gift from the Almighty. It is very small in size but it creates so much havoc between human. It can cause damage more than any other organs of the body. Thus, it is important for us to know that the Almighty has created the tongue so beautifully when he has put 32 sharp guards which are teeth around that tongue to make sure we think many times before we utter words. Tongue reflects what is in the heart. If the heart is pure, then we can see a Muslim will only speak good things. But, if the heart corrupts, the words that come out from the tongue are bad. Refraining from damaging words includes anyone. Even some preachers are uttering bad words when giving their lecture in front of society. This is relatively negative practice that we should restrain ourselves from. Also from becoming a norm in our society. However, this refrain can only be achieved if a Muslim has a good understanding towards the importance of restraining the tongue as the Almighty has mentioned in His Book. The objective of this study is to identify the understanding among students toward the importance of restraining the tongue in accordance with the Quran. In order to carry out this study, the research is conducted by using documentation and questionnaire methods. Questionnaires are distributed among students of Quranic and Sunnah studies (QS) in Universiti Sains Islam Malaysia (USIM) to collect data about their understanding of restraining the tongue in daily life. The preliminary results show that the students have lack of understanding of it. Thus, it leads to the misuse of tongue among them. The worst case scenario, it may influence their speech in everyday life and in the future. In conclusion having a good understanding of the importance of restraining the tongue is very crucial as it reflects to the purity of heart and behavior. Some recommendations on guarding the tongue will be also presented in this study.

**Key words:** Questionnaires, Quranic and Sunnah studies, understanding, restraining, recommendations

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### **INTRODUCTION**

Humans are being blessed with complete body parts by God the Almighty. Tongue is one of them in which if a Muslim uses it in an incorrect way may lead to an individual to his/her own destruction. The tongue can cause something to turn good or otherwise. Whoever, wishes to speak must reflect before he/she utters words because he/she is responsible for what is said as God says, not a word does he utter but there is a watcher by him ready (to record it). It is for this reason that the whole body warns the tongue saying, Fear God concerning us, for we are upon you. If you are upright then we will be upright and if you are corrupt then we will be corrupt.

However, now a days many Muslims seem to take lightly on his words especially for those who are engaged with society in giving talk like preachers. Some

preachers are used to saying bad, inappropriate, ruthless words to make people laugh during their speech and even make fun of others without realizing that it is one of the prohibitions from God in the Quran. This kind of behavior may give impacts on society as they are seen as a role model in society.

God reminds Muslim on the prohibitions regarding the tongue in Verse 11 and 12 in Surah Al Hujurat. In this Surah, the Almighty prohibits a believer from scoffing other Muslim, insulting one another, calling others with insulting nicknames and backbiting people. Without having a good understanding towards the prohibitions, a Muslim may fall easily into these prohibitions without realizing it.

Thus, in this research, the researcher will focus on the understanding of the importance of restraining the tongue among third year students of Quranic and Sunnah Studies (QS) in Universiti Sains Islam Malaysia (USIM).

The methods that the researcher uses to carry out this research are documentation method and questionnaire method. By giving explanation and educating the future generation, the researcher believes that this will help them to be more careful with their words so as to be a good preacher in the future.

**Literature review:** Al Jami' Li Ahkam Al Quran is also known as Tafsir Al Qurtubi. It is a comprehensive interpretation of Quran that contains every aspect of knowledge such as spiritual, legal, linguistic, social and others. The writer used the Tafsir Bil-Ma'tsur method to interpret the Quran which includes the interpretation of the Quran by Quranic verses and use of the explanations of the Prophet and his companions as well as from the successor (Tabi'in). The objective of this Tafsir is to deduce juristic injunctions and rulings from the Quran. Thus, we will acknowledge that this Tafsir is focusing more on the ruling from the Quran and Fiqh law (Qurtuby, 2012).

As for the Verse 11 and 12 in Surah Al Hujurat, the writer provides a detailed discussion on these two verses. He gives good explanation of the verses as well as research into difficult words by gathering all the opinions from the companions and other scholars regarding the meaning of the words in order to clarify its meaning in these verses. He also mentions about the reason for the revelation of these verses (Asbabun Nuzul). Also, explanation on the diversity of the various readings (Qira'at) for these verses. Not to forget, the writer also provides some Hadith and other related verses in Quran to support his discussion on these two verses. Also, if there are any further discussion between the scholars on some issue like whether the backbiter need to apologize to the person he backbite or not the writer will bring all opinions from the scholars and at the end he would chooses the best opinion regarding the arguments provided.

Fit to its name, this Tafsir is focusing more on the ruling from the Quran as well as Fiqh law. The objective of this research is actually to identify the understanding of the importance of restraining the tongue among students in accordance with Verse 11 and 12 in Surah Al Hujurat. The explanation on the Fiqh law in this Tafsir is too wide thus it might be challenging to the society to get benefit from this Tafsir even though this it is one of the most comprehensive ones of our times. In this research, the researcher will only focus on the understanding of the importance of restraining the tongue among third year students of Quranic and Sunnah Studies in USIM in accordance with Verse 11 and 12 in Surah Al Hujurat.

Tafsir Hadaiq Al Rauh Wa Al Raihan is one of the most comprehensive ones of our time as this Tafsir is in

modern times. The writer chooses the Tafsir Bil-Matsur method to explain a Quranic verse by the Quran itself or the explanation of the Quran from the Hadith of the Prophet or the explanation of the Quran based on what has been transmitted by the companions as well as the successors (Tabi'in). The writer has succeeded in making this Tafsir comprehensive when there are so many discussions on language, syntax, recitations, jurisprudence, related Hadith as well as scholar's opinions. Also, the writer concludes the content of verse at the end of each verse (Harary, 2013).

As for the Verse 11 and 12 in Surah Al Hujurat, the writer provides detailed discussion on these two verses and how it stands out in a few ways. First, the writer provides the connection between one verse with the previous verse or we called it as "Ilmu Munasabah Al Quran". Second, he provides the reasons for the revelation of these verses. Third, he continues with the diversity of the various readings (Qiraat) with a long explanation. After that he explains on linguistic (Balaghah) that related to these verses. The interpretations of these two verses are somehow explanations from scholars that the writer has gathered.

The writer of this Tafsir actually has a serious passion towards linguistic when he gives a long explanation about linguistic aspects in these two verses. Thus, it might be difficult for people to understand more on the interpretation of the verses. Moreover, in order to interpret these verses, the writer merely gathers the explanations from the scholars without giving any detailed discussion as it should be like the other Tafsir books. Thus, people might not get enough benefit from this Tafsir except the linguistic part. However, in this research, the researcher will discuss on the understanding on the importance of restraining the tongue and its implementation among third year students of Quranic and Sunnah studies in Universiti Sains Islam Malaysia in accordance to the Verse 11 and 12 in Surah Al Hujurat.

The Evils of the Tongue, is the book basically talks about how we can succeed in this world and in the hereafter by restraining our tongue. This is because of the many dangers of the tongue that the writer decides to write this book so that people may clearly understand the grave impact of the misuse of the tongue. In this book, the writer focuses on the evils of the tongue that are significantly related to by people (Abul-Qasim, 2004). However, the writer does not discuss with detailed explanation on each topic. He only comes out with Hadith and other verses in the Quran in each topic to support his arguments without adding any explanation. Thus, in this

research, the researcher will discuss specifically on the understanding of the importance of restraining the tongue in Surah Al Hujurat Verse 11 and 12 as well as its implementation among the 3rd year students of Quranic and Sunnah studies in Universiti Sains Islam Malaysia.

Tafsir Ayat Al Ahkam is one of the most famous Tafsir which deals with Tafsir of Quranic verse on law. The writer tries to bring all the opinions from various Islamic scholars to explain the verses in the Quran which regards to Islamic law. At the end he will come out with the best opinion of all along with the arguments. As for the Verse 11 and 12 in Surah Al Hujurat, the writer explains some key terminologies in these verses such as the meaning of word 'Yaskhar' (scoff), 'Talmizu' (insult), 'Tanabazu' (calling someone with offensive nickname) and 'Yaghtab' (backbite). Sometimes, he also refers to some definitions from other Islamic scholars such as Al Qurtubi to support his explanation. Then, after giving the meaning of some terminologies, the writer will give a detailed explanation on the verse itself. He provides his explanations with opinions from other Islamic scholars. The writer also discusses on Islamic scholar's opinions regarding the law of these verses (Sayis, 2010). For example the differences between three prohibitions in Verse 11. Not to forget, the writer also put a brief conclusion for each verse. In short, this Tafsir is a fast guidance for anyone who wants to know the interpretation of verses on Islamic law.

Jaami' Al Bayan 'An Ta'wil Aiy Al Quran is a huge Tafsir and it is known for its comprehensiveness. Its contents include dictionaries, historical notes, law, recitation, theology and Arabic literature thus it becomes the main reference in Tafsir field. One of the uniqueness of this Tafsir is that the writer mentions the chain of authority (Isnad) to ensure that any adopted interpretation of verses maintains its originality. Also, the writer includes Israelite reports to his book. This writer also uses Arab's poems to interpret verses than any other opinions. Other contents included in this Tafsir are Islamic law and scholastic issues (Sambo, 2015).

As for the Verse 11 and 12 in Surah Al Hujurat, the writer only explains the meaning of both verses by including some narrations from Hadith related to the verses. Plus, in these two verses there is no detailed explanation regarding the Islamic law related to the prohibitions mentioned in these verses. But, it is mentioned in Hadith that the writer has included. Also, the writer put a brief conclusion to each verse. The only disadvantage is that the writer himself does not give

a detailed explanation about the prohibitions but he explains it through the Hadith as well as narrations and comments from companions and successors (Tabiin).

Major Themes in Surah Al Hujurat (Chapter 49 of the Qur'an) is a thesis focuses on the major themes outlines in Surah Al Hujurat pertaining the ethics and moral. The writer arranged the themes according to the verses. Also, the writer suggested some views from various scholars, other Qur'anic injunctions as well as teachings from Hadith whenever it is relevant to do so (Rahim, 1996). As for the Verse 11 and 12 in this Surah, the writer list out the reasons for the revelation of Verse 11 and 12. He also discusses the meaning of some terminologies and explains the details of these verses by giving the explanations from Hadith and Islamic scholar's view. The writer also adds important Islamic law issues related to the verses. In conclusion, this thesis focuses on the major themes in the whole verses in Surah Al Hujurat whereas this study is going to focus only on Verse 11 and 12.

Tafsir Al Quran Al 'Azhim is known as Tafsir Ibn Katsir which is considered to be a summary of the earlier Tafsir by Al Tobari. The writer used the Tafsir Bil-Ma'tsur method to explain a Quranic verse by the Quran itself or the explanation of the Quran by the Hadith of the Prophet or the explanation of the Quran based on what has been transmitted by the companions as well as the successors (Tabi'in). Also, the writer includes some Israelite reports but at the end he will give comments to this report. This Tafsir also included interpretation of Quranic verses on law. The writer discusses various opinions from Islamic scholars regarding the issues and at the end he chooses the best opinion with regards to the arguments (Kathir, 2015).

As for the Verse 11 and 12 in Surah Al Hujurat, the writer begins the verses with a brief introduction on the prohibitions mentioned in these verses. The writer also explains the meaning of some important terminologies. Various Hadith which talk about the four prohibitions of using tongue falsely are also included. Then, some arguments from Islamic scholars regarding some Islamic law and issues in these verses are also included. All in all, Tafsir Ibn Katsir is the second preferred Tafsir after Tafsir At-Tobari except it does not include the chain of authority (Isnad).

## **MATERIALS AND METHODS**

**Research design:** There are many different research designs which are frequently used in educational research. However, the researcher will only select a few methods that are suitable to carry out the intended

research. These research methods involve both collecting and analyzing qualitative and quantitative data. The researcher uses library research as the main means in collecting information and interpretation on Verses 11 and 12 in Surah Al Hujurat. The second method is through a questionnaire method that will be conducted by one group of participants. Questionnaires are used to test their understanding on the role of tongue in Surah Al Hujurat Verse 11 and 12.

**Documentation method:** The researcher uses this method to collect information and knowledge on the content of Verse 11 and 12 in Surah Al Hujurat and the relation between these two verses with the importance of restraining the tongue. The information will be collected from various references related to the topic for example Tafsir of Quran, research study and books.

**Questionnaire method:** After giving an explanation regarding these two verses in Surah Al Hujurat, the researcher uses questionnaire method to examine the understanding of the importance of restraining the tongue among the respondents. The respondents are from third year students of Quranic and Sunnah Studies in USIM. The total number of the students is 50. The questionnaire is designed to identify on the student's understanding of the role of the tongue. It consists of 20 questions and also covered demographic information of the respondents included age, gender and their previous education. It takes about 5 min to be completed. It is written in Bahasa Malaysia to make it easier for the respondents to understand the questions during answering the questionnaire. The researcher has distributed the questionnaire forms among the respondents and all the questionnaire forms are returned by the respondents in completed answer.

## RESULTS AND DISCUSSION

**Interpretation of Verse 11 in surah Al Hujurat:** “O you who believe: let not a group scoff at another group; it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame yourselves, nor insult one another by nicknames. Evil is the name of wickedness after faith. And whosoever does not repent, then such are indeed wrongdoers”.

In this verse God forbids the believers from three prohibitions regarding the tongue. God says “La Yaskhar” which is humiliating and downgrading people. In one Hadith the Prophet peace be upon him said, Arrogance is refusing the truth and downgrading people (Mubarakfury, 2011).

Scoffing can implies in different forms such as in actions, words, showing signs or laughing at someone's speech. Other scholars said that scoffing means saying things in front of someone on something that he hate just to make fun of him. It is reported that this verse was revealed to Bani Tamim. Some of them used to scoff at companions like Bilal, Salman, Ammar, Khubab and Suhayb because of their poverty.

A believer is prohibited from scoffing at others because it may be that the one being scoff at is honored and dearer to God than those who scoff them. Furthermore, Islam cares about other people's feeling, thinking that the act of ridiculing others may hurt the person and will cause disharmony in society.

Then, God says (Wa La Talmizu Anfusakum) nor defame you. A person who is a slanderer or a backbiter is cursed and condemned as God states in other Surah, (Woe to every Humazah, Lumazah) “Hamz” is defamation by action while “Lamz” is by words. The word “Anfusakum” indicates that a Muslim is regarded as one single soul thus, if he defames others means he defames himself. Abdullah bin Abbas, Mujahid, Said bin Jubayr, Qatadah and Muqatil bin Hayyan said that the verse, (Nor defame yourselves) means, none of you should defame each other.

Next, God says (Wa La Tanabazu Bil Alqab) nor insults one another by nicknames. This means that a person is prohibited from calling people by the nicknames that they dislike. Some scholars said that this verse showcase the prohibition of addressing people by nicknames that they dislike even though the characteristic might reflects them or their father or their mother or anyone in his family. Imam Ahmad recorded that Abu Jabirah bin Ad-Dahhak said, “This verse was revealed about us, Banu Salamah. When the Prophet migrated to Madinah, every man among us had two or three nicknames. When the Prophet called a man by one of these nicknames, people would say, “O God's Messenger: He hates that nickname”. Then this verse was revealed (Ahmad, 2011).

However, there is an exception from this prohibition, which though apparently offensive but it marks recognition for them for example Sulayman Al A'mash (the weak eyed Sulayman). Also, if there are several men of the same name and a particular person among them can be recognized by nickname, thus a nickname can be used even though it is offensive.

**Interpretation of Verse 12 in surah Al Hujurat:** “Neither backbite one another. Would one of you like to eat the flesh of his dead brother you would hate it”. This prohibition was explained in a Hadith collected by Abu

Dawud that Abu Hurairah said, "It was asked, "O God's Messenger! What is backbiting? He said, Mentioning about your brother in a manner that he dislikes. He was asked, "What if my brother was as I mentioned? He said, If he was as you mentioned, you will committed backbiting. But if he was not as you say about him, you will have falsely accused him (Annur, 2013).

According to Amani Khan and Hassan Mohammed, "Gheebah" (backbiting) is different from "Buhtaan" (slander) and "Nameemah" (malicious gossip). "Gheebah" or backbiting means speaking about a Muslim in his absence and saying things that he would not like to have spread around or mentioned. "Buhtaan" or slander means saying things about a Muslim that are not true or in other words telling lies about him. "Nameemah" or malicious gossip means telling one person what another said in order to cause trouble between them.

Backbiting is strictly prohibited and this is why God compared it to eating the flesh of a dead human being. This verse tells us the seriousness of the sin of backbiting. Just as you hate eating the flesh of a dead body person, on account of your nature, so hate backbiting, on account of your religion.

But in some situations a person is allowed to backbite if he asks for justice and he needs to speak the truth to the authorities and disclose all the evil things about the opponent as long as it is necessary to do so. In one Hadith, Hind, the wife of Abu Sufyan came to the Prophet peace be upon him and said: "Abu Sufyan is a miserly man and he does not give me enough for me and my child except if I take from him and he does not know". The Messenger Peace Be upon Him said: "Take what is commonly known as enough for you and your child".

In conclusion, these four behaviors mentioned in these two verses are forbidden by God. All of these are actions of the tongue in which some of Muslims take it lightly. However, at the end of these two verses, God is willing to forgive for those who seek genuine forgiveness. Also, in some cases where a Muslim makes wrong with his brother, he needs to ask for his apology if he is still alive. If he is dead, the wrongdoer needs to seek forgiveness from God as long as he can.

**Analysis on respondents demographic:** Most of the respondents are female with the total of 10 students (80%) from the total of 50 respondents. This is because there are more female students as compared to male respondents in public universities. There are only 10 male students in the sample 20%.

Of all 50 respondents, 35 of them (70%) are from STAM certificate whereas 15 respondents are from STPM certificate, Tamhidi, Diploma and Matriculation with the

total of 30%. It seems that majority of Quranic and Sunnah studie's students had their previous education from STAM certificate and only a few of them come from other background. This is logical because normally intakes for this course come from STAM certificate students as they meet the qualifications needed.

**Analysis on respondent's understanding:** In this study, we are going to focus on the respondent's understanding toward the importance of restraining the tongue. There will be four subsections pertaining to four elements of prohibitions related with the tongue as mention in Surah Al Hujurat Verse 11 and 12. The total number of questions in this study is 20 questions. The analysis of each subsection is as below.

**Do not scoff at other people (La yaskhar):** This subsection will present a descriptive analysis based on the respondent's understanding toward the attitude of scoffing at other people. As for this subsection, the researcher has prepared three questions in the questionnaire. The first question, respondents were asked whether it is acceptable to scoff at others as long as not too much. The second question is whether the respondents agree that it is fine to be proud of ourselves because of the ability that we have compared to others. As for the third question, respondents were being tested where the researcher purposely said that the Surah that talks about the misuse of tongue in Al Quran is Surah At-Tin even though it is not. Thus, based on these three questions in this subsection, the researcher is able to collect data from the respondents on their understanding of the act of scoffing at others as mentioned in Verse 11 in Surah Al Hujurat.

Of all 50 respondents, majority of them agreed that a person is prohibited to scoff at others with intention of lowering their status or morale. The 58% of respondents answered that they were against the act of ridiculing others even though it is considered as not too much. However, 29% of respondents agreed that it is permissible for someone to communicate with others while he intended to lower them. The rest (13%) of them chose to be neutral. As it can be seen, the overall percentage shows that majority of them did not accept the act of lowering others but somehow they are some of respondents whom showed otherwise.

This shows that their understanding is somehow bad. It can be proved from the answers given by the respondents in the third question where 40 of respondents (80%) were totally agreed that Surah At-Tin is a Surah that contains the prohibition of scoffing at others. Thus, what the researcher is trying to highlight is

that the respondents are actually not having enough knowledge of the surah that talks about the prohibition of scoffing at others in the Quran. To be exact, the researcher purposely chooses Surah At-Tin because this Surah is one of the Surah in Juz Amma which is supposedly all the students of Quranic and Sunnah Studies would memorize and know the content of this Surah. However, in this research, it turns out to be otherwise. In conclusion, the respondents failed to prove that they were really having a good understanding of the act of scoffing at others in Surah Al Hujurat Verse 11.

**Do not insult one another (La talmizu):** This subsection will present a descriptive analysis based on the respondent's understanding towards the prohibition of insulting one another. There are 6 questions in this subsection. Firstly, the respondents were asked whether they agree that insulting can only be done by words. As for the second question, the researcher tried to challenge the respondents by saying that it does make sense for the insulted person to be insulted because the insulter is better than the insulted person. The third question is whether it is permissible for someone to insult others if he only intends to make jokes. In the fourth question, the respondents were asked whether it is allowed for the insulted person to reply back to the insulter. The fifth question is, whether Islam provides exceptions for someone to insult others but depends on situation. As for the last question, whether it is allowed to insult others when someone is anger.

The result shows that 71% of respondents which is the majority were disagreed with some questions asked by the researcher. This shows that they did have some understanding towards the act of insulting others. However, in another point of view, 11% agreed that insulting another people somehow is permissible in Islam. Furthermore, 18% of respondents chose to be neutral which reflect on their average understanding of the act of insulting others. From this result, the researcher comes out with one conclusion which is even though the majorities have relatively good understanding regarding the prohibition of insulting others but the number of respondents who chose to be neutral is also high.

This can be proved by looking at the third question in this subsection where 13 respondents equal to 26% chose to be neutral in this question which is a person is allowed to insult others for reason to make jokes. The percentage is equal to respondents who were disagreed which are also 13 respondents (26%). From here, it can be said that some of respondents who chose neutral might have the understanding on the prohibition of insulting another people but at the same time they get confused if

there is exception on that if the insulter only intends to make jokes on insulted the person. In conclusion, the overall result for this subsection shows that some of respondents have quite good understanding about the prohibition of insulting another people as mention in Verse 11 in Surah Al Hujurat but some of them might be clueless because of lack of reading interpretation of Surah in Al Quran.

**Do not called someone by offensive nickname (La tanabazu bil alqab):** This subsection is to analyze the understanding of respondents toward the prohibition of calling people by using bad names in Verse 11 of Surah Al Hujurat. This subsection contains four questions that need to be answered by the respondents. Firstly, the respondents have been asked whether it is allowed to call out someone with bad nicknames if that is the only nickname he has to make people recognize him. Secondly, is it true that a person who calls out someone with offensive nickname only needs to ask apology from God? Thirdly, calling others with offensive nickname is permissible when the person does not know about that. The last question is calling others with bad nickname is permissible without permission from the person itself.

The 80% of respondents which is the majority show that they disagreed with the act of calling each other with offensive nickname. The highest vote for totally disagreed is for question four where 74% of respondents answered that it is prohibited for someone to call out a person with bad nickname without his permission. The 13% of respondents were somehow shows that they were lack of understanding of this prohibition whereas 7% of respondents answered neutral. This indicates that they might acknowledge about the prohibition but they are a little bit be confused when answering the questions. From the above result, it can be conclude that majority of respondents have a good understanding regarding the prohibition of giving bad nickname to others. However, some of them were lack of understanding and knowledge about the exceptions from this prohibition.

It can be justified from the first question where 22% of respondents agreed that a person is prohibited to give bad nickname to others even though as a mark of recognition for them. Meaning that they have no knowledge about the exceptions to call out a person with offensive nickname only if he is not intended to disgrace but the person himself is familiar with that name. From the above result, it can be concluded that in order to know the interpretation and details of the verses in Al Quran, a person needs to find it in any tafsir of Al Quran because sometimes some information are not mention in Al Quran

for example the exceptions above. Thus, it shows that some respondents were lack of exposure towards the tafsir of Quranic verse on law.

**Do not backbite each other (La yaghtab ba'dhukum ba'dha):** This subsection will focus on the analysis about the prohibition of backbiting one another between Muslim in Verse 12 in Surah Al Hujurat. The respondents are supposed to answer all the seven questions for this subsection. Firstly, a person is permitted to make up a story about someone if he intends to make people laugh on his jokes. Second, backbiting is allowed in Islam depending on the situation. Third, talking bad about someone behind him is allowed as long as he himself possessed it. Forth, a person is allowed to backbite to express his feeling. Fifth, backbiting is considered as a form of minor sin. Sixth, it is permissible to backbite someone who makes a sin in secret to give lesson to others. The last question is a person is not allowed to talk bad about someone even though in front of judge for the sake of justice. From the answers collected, the result is as below.

Overall, the result shows that the respondent's understanding towards the prohibition of backbiting in Verse 12 is somehow equal. The percentage to each answer is not so different. Even though the total percentage of respondents answered disagreed is the highest which is 57% but the percentage of respondents that answered neutral (21%) is relatively high. Also, the percentage of respondents that agreed is 22% of all respondents. In the pie chart the percentage is somehow equally divided between four multiple choice answers except for totally agree only 5% of the respondents that have less knowledge about the prohibition of backbiting mention in Al Quran. A conclusion that can be drawn from the pie chart above is some respondents have knowledge about the prohibition of backbiting but some others are not.

For example in the fifth question, the respondents were asked to justify whether backbiting one another is considered as minor sin or major sin in Islam. Surprisingly, majority of respondents which contribute to 42% answered that backbiting is a form of small sin. Believe it or not, it is as if it is treated as light matter by the majority of respondents while it was most serious in the sight of God as God warned a Muslim to be careful of backbiting in Surah Al Hujurat. In conclusion, from the pie chart above, it can be said that due to lack of understanding among the respondents, most of them are still not aware of the danger of backbiting to one another. Plus, some of them think that backbiting is only a form of minor sin in fact it is a greater sin mention by God along with its consequence.

## CONCLUSION

The result shows that most respondents have a relatively good understanding towards the importance of restraining the tongue in Verse 11 and 12 in Surah Al Hujurat. However, in some questions proved that they are somehow lack exposure towards the prohibition of using tongue falsely in Surah Al Hujurat. It can be proven when majority of respondents do not know that Surah Al Hujurat is the Surah that God forbids the believers from scoffing at others, insult one another, calling someone with offensive nicknames and backbite one another. These four prohibitions are mentioned by God so that the believers aware and restrain from it. Also when the respondents were asked whether the act of backbiting is categorized as minor sin or major sin? The majority answered that it is categorized as minor sin. From here we know that they do not really take this prohibition seriously in their daily life. Thus, it is not impossible if they also can be one of a person who likes to backbite other people.

So, here is recommendation that may help to improve the respondent's understanding. Firstly, in order to have good understanding, respondents must always read Tafsir of Al Quran. In Tafsir, respondents will be able to know the detailed interpretation of verses in Al Quran from various scholars regarding any issue of Islamic law. For instance, the scholars discussed on the reasons why God compared a believer who backbite one another with eating the dead flesh of his own brother. Plus, sometimes what is not mention in Al Quran directly in verses will be discussed by the scholars in Tafsir. For example, the scholars discussed the exception on prohibition to call someone with offensive nickname if it is as recognition. Therefore, in order to add more knowledge and understanding towards the interpretations of verses in Al Quran, the respondents need to familiarize themselves with Tafsir. Without knowing the detailed explanation it may give difficulties to the respondents to understand and restrain themselves from these prohibitions.

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