



NATURE OF COMMUNICATION IN THE PERSPECTIVE OF SURAH AL-HUJARAT verse 11-13 (REVIEW OF SHEEKH WAHBAH ZUHAILI's TAFSIR MUNIR)

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Abstract

This article looks at the morals of communication through the lens of Surah Al-Hujurat Verse 11-13. Sheikh Wahbah Zuhaili's study of Munir's Tafsir. This study aims to educate the public about the value of honest communication. Honest communication is the foundation of life and religion for everyone. Morals instruct us to constantly have excellent character and behavior in our interactions with God and others. The method is qualitative, and it entails data mining or library article. The term "library article" refers to activities involving library data gathering methods, reading and recording article materials, and processing them. The tahlili method was used to translate Surah Al-Hujurat verses 11-13. The study's findings reveal that Allah SWT's admonition and mandate to all humankind is to avoid ridiculing and insulting others first. Second, avoid being prejudiced against people and gossiping about them. Third, by focusing on mutual respect and understanding, people of various ethnicities, customs, languages, cultures, groups, social statuses, and even religions can learn to know one another.

Keywords: Communicating Morals, Surah Al-Hujurat Verses 11-13, Munir's Tafsir by Sheikh Wahbah Zuhaili

Abstrak

Artikel ini melihat akhlak komunikasi melalui kaca mata Surah Al-Hujurat Ayat 11-13. Kajian Syekh Wahbah Zuhaili tentang Tafsir Munir. Tujuan dari artikel ini adalah untuk mengedukasi masyarakat tentang nilai komunikasi moral. Komunikasi moral merupakan landasan hidup dan beragama bagi setiap orang. Akhlak memerintahkan kita untuk senantiasa memiliki karakter dan perilaku yang prima dalam interaksi kita dengan Tuhan dan sesama. Metodenya kualitatif, dan memerlukan penggalian data atau artikel kepustakaan. Istilah "penelitian perpustakaan" mengacu pada serangkaian kegiatan yang melibatkan metode pengumpulan data perpustakaan, membaca dan merekam bahan artikel, dan memprosesnya. Metode tahlili digunakan untuk menerjemahkan Surat Al-Hujurat ayat 11-13. Temuan artikel mengungkapkan bahwa peringatan dan amanat Allah SWT kepada seluruh umat manusia adalah untuk menghindari ejekan dan hinaan orang lain terlebih dahulu. Kedua, hindari berprasangka buruk terhadap orang lain dan bergosip tentang mereka. Ketiga, dengan menitikberatkan pada sikap saling menghormati dan memahami, masyarakat dari berbagai suku, adat, bahasa, budaya, kelompok, status sosial, bahkan agama dapat belajar mengenal satu sama lain.

Kata Kunci: Akhlak Berkomunikasi, Surah Al-Hujurat Ayat 11-13, Tafsir Munir Karya Syekh Wahbah Zuhaili

INTRODUCTION

Islam teaches a dynamic and progressive way of life that values the intellectual development of science and technology. Humans today are faced with a variety of problems that require immediate attention. The current state of affairs in the modern world results from the evolution of human cognition¹. Islam pays attention to communicating until it is considered one of the things that will save humankind, both the world and the afterlife. Speaking in question is communication that has morals to communicate well and establish a harmonist relationship between fellow humans. Since the Prophet's morals were expressed by Aisha and transmitted by Imam Ahmad, the morals of a Muslim's communication must be led by the primary sources of Muslims, namely the Qur'an and Hadith (Sunnah of the Prophet)².

In developing the human personality and improving oneself to perfection, man can realize happiness in the afterlife, guide man with ancestral religions, and make himself better³. Morals mean "excellent speech" in etymology, while morals are the plural form of *kbuluq* (*kbuluqun*), telling "disposition, temperament, behavior, or character."⁴. Morals, according to Al-Gazali, are something that describes the behavior of a person or person who is in the human soul and comes out reasonably and without thought. If the motivation to act is based on sound and noble deeds, it will be labeled a heinous moral.⁵

The word Indonesian *akhlaq* is also known as decency, manners, morals, tribe, and ethos, *ethos* in Greek. This phrase combines aspects of alignment with *khalqun* quotations, meaning events, and is closely related to *Kbaliq*, meaning creator, and *makhluqun*, meaning created.⁶ Every teaching in Islam has justification because it is a great religion. The basis of moral education is the Qur'an and al-Hadith; in other words, its essence is returned to the Qur'an and al-Hadith. According to the word of Allah, one of the verses in the Qur'an became the basis for the development of morals. Lukman (31):17-18 QS. Lukman (31):17-18 QS. Lukman (31):17 is:

يٰۤاَيُّهَا الَّذِيۤنَ اٰمَنُوا وَاٰمُرُ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰۤى مَاۤ اَصَابَكَۤ اِنَّ ذٰلِكَ مِنْۢ مِّنۡ عَزْمِۤ الْاُمُوْرِ وَلَا تُصَعِّرْ خَدٰٓئِكَ لِلنَّاسِ وَلَا تَمْشِۤ فِىۤ الْاَرْضِ مَرَحًاۗ اِنَّ اللّٰهَ لَا يُحِبُّۤ كُلَّ مُخْتَالٍ فَخُوْرٍ

17. "O my son, set up prayers and tell (men) to do good and prevent (them) from doing good and be patient with what happens to you. Indeed, this includes the things that are required (by God)".

18. "And do not turn your face away from men (for being arrogant) and do not walk on the face of the earth arrogantly. Surely Allah does not like those who pride themselves anymore."

In mufrad, the term moral is *kbhluq*, which comes from the letters *kba'*, and *qaf*, which have the core meaning of *al-syaiy* destiny, which is to decide something. *Kbuluq* means temperament

¹ Astuti, 'Bisnis Halal Dalam Perspektif Etika Islam: Kajian Teoritis, Al-Ma'arif', *Jurnal Pendidikan Sosial dan Budaya*, vol. 1 (2019).

² M. Quraish Shihab, *Wawasan Al Quran* (Bandung: PT. Mizan Pustaka, 2007). Hlm 142

³ Najati Muhammad Utsman, *Psikologi dalam Al-Qur'an, Terapi Qur'ani dalam Penyembuhan Gangguan Kejiwaan, Terj. Zaka al-Farisi* (Bandung: CV Pustaka Setia, 2005). Hlm 47

⁴ Abdurrahman Saleh Abdullah, *Teori-Teori Pendidikan Berdasarkan Al-Qur'an* (Jakarta: Rineka Cipta, 2007).

⁵ Ermita Dewi, *AKHLAK DAN KEBAHAGLAAN HIDUP IBNU MASKAWAIH*, vol. 13, no. 2 (2011), pp. 1-13.

⁶ Mustafa A, *Akhlaq Tasawuf* (Jakarta: CV. Pustaka Setia, 1999).

because humans with characters are destined or determined under such circumstances.⁷ Morals in a person are obtained from the ancestors in his heart who has faith and taqwa to Allah SWT, and Muslims have a guarantee of glory if there is a noble mind in them.⁸ Communication comes from the English "communication," which is etymologically or according to the origin of the Latin word communicates. The word communis means "sharing or belonging together," aiming to achieve togetherness or similarity. Communication is one of the human activities that everyone is aware of, but few can adequately define it.⁹

Communication is often discussed among scientists, communication experts, and the public. It has many diverse meanings, so the word communication has many different understandings or meanings.¹⁰ Communication is terminologically a way of conveying statements by humans to other humans.¹¹ Human communication is the process through which individuals in relationships, groups, organizations, and societies respond to and create messages to adapt to the environment and one another. The communication process between individuals in a group, relationship, organization, or society that has the response and message to adapt to the surrounding environment is known as human communication.

The words communication in Arabic are *tawshul* and *ittishl*. Dr. Halah Abdul "Al al-Jamal, for example, titled his work "*Fann al-tawshul fi al-Islam* (The Art of Communication in Islam)" when writing about the art of communication in Islam. When writing about family communication, Prof. Dr. Abdul Karim Bakkar titled his work "*Al-Tawshul Al-Usari* (Family Communication)." In his work "*Hatt l Takna Kallan* (So that You Do Not Become a Burden of Others)," Awadh al-Qarni uses the term *ittishl*.¹² Awadh defines communication (*ittishl*) as "doing our best in utilizing good ways to inform the intentions, feelings, and ideas of others to influence those opinions by convincing other human beings with good language."¹³

Communication in Islam is always related to the commandments and prohibitions of Allah SWT, or the Qur'an and Hadith (Sunnah of the Prophet), which has a religious basis as a guideline and as behavior is a message (information) to humans to behave following Allah's Commandments and prohibitions. SWT. In other words, communication-based on religious principles truly glorifies ethics, accompanied by punishment in the afterlife.¹⁴ Surah Al-Hujurat contains the values of faith, the unity of humankind, the demands to overcome dissent and argument, and the right approach to prevent it. The expression of values contained in Surah Al-Hujurat Verses 11-13 can create a peaceful life for each individual or society. Surah Al-Hujurat Ayat 11-13 aims to educate Muslims to communicate well to the creator, themselves,

⁷Abi al-Husain Ahmad Bin Faris Bin Zakariya and Mu'jam al-Maqayis fi Al-Lughah, *Mu'jam al-Maqayis fi al-Lughah* (Beirut: Lubnan: Dar al-Fikr, 1994).

⁸Muhammad Tholchah Hasan and Afif Nadjih Anies, *Islam dan masalah sumber daya manusia: tulisan-tulisan ini diangkat dari makalah dan ceramah-ceramah dalam berbagai forum* (Jakarta: Lantabora Press, 2005).

⁹John Fiske, *Pengantar Ilmu Komunikasi, Edisi Ke 3; Terj: hapsari Ningtyas* (Jakarta: Rajawali Press, 2012).

¹⁰Achmad Ali Makki, *ETIKA BERBICARA DALAM AL-QUR'AN DAN KONTEKSTUALISASINYA TERHADAP PROBLEM KOMUNIKASI INTERPERSONAL* (2018).

¹¹Brent D. Ruben and Lea P. Steward, *Communication And Human Behavior* (USA: Allyn And Bacon, 1998).

¹²Harjani Hefni, *Komunikasi Islam* (Jakarta: Kencana Prenada Media Group, 2015).

¹³*Ibid.*

¹⁴Andi Abdul Muis, *SH, Dialog Islam* (Bandung: PT Remaja Rosdakarya, 2001).

and others. Human morality is as closely related to the heart as its exterior¹⁵. Life will be balanced if we have good morals towards the creator and our neighbor.

Shaykh Wahbah Zuhaili is one of the leading contemporary interpreters of Syrian origin. The methods used in the Munir interpretation are *ma'tsur* (narration) and *ma'qul* (rational). The presentation of comprehensive and factual studies refers to the opinions of previous scholars written in the literature they inherited. The advantage of this interpretation is that the author clarifies the verse in one theme with a clear title¹⁶. As a result, the author is curious about researching and raising the subject with the title "Morals communicate well in the perspective of surah Al-Hujurat Verses 11-13 (study of Munir's interpretation by Sheikh Wahbah Zuhaili".

METHOD

The approach used in this article is a qualitative library article. According to M. Nazir, literature studies are data collection that involves reviewing books, literature, records, and reports relevant to the existing subject. After the researcher determines the article's topic, the next step is to do articles related to theories pertinent to the issue of the article through literature articles.¹⁷

According to search theory, researchers will gather as much information as possible from the relevant literature. Books, journals, periodicals, article results (thesis and dissertation), and other applicative materials can be obtained in libraries (internet, newspapers, etc.). After receiving the necessary literature, we have to compile it and use it regularly in our articles. As a result, bibliographic learning requires extensive procedures such as identifying systematic theories, finding libraries, and analyzing publications that provide information relevant to the article's problems.

DISCUSSION AND RESULTS

Islam has a perspective on the process of communicating well, but many of humanity has not been able to maximize the ability to communicate well in their daily lives. Communication is critical for humankind to improve the skills within themselves to be able to live life well; as God's extraordinary people, we all have harmony that exists.

There are 18 verses in Surat Al-Hujurat. According to the scholars, Surah Al-Hujurat was revealed after the Prophet Muhammad moved to Medina. Surah Al-Hujurat has the line "*Ya ayyuha an-nas*" (verse 13), commonly touted as a poetry feature passed down before hijrah. However, it is also agreed that it was revealed in the Madaniyah period in this letter. Indeed, a history disputes the authenticity that the verse was revealed in Mecca during *wada's* journey.¹⁸

Surah Al-Hujurat gets its name from the word mentioned in the fourth verse, which signifies that it is the only word in the Qur'an, so it is a proper name for this surah. The fundamental purpose of Surat Al-Hujurat is to teach Muslims how to behave appropriately and speak nicely to build a prosperous and clean atmosphere decorated with respect for Allah SWT, the Apostle,

¹⁵ M. Quraish Shihab, *Makna, Tujuan dan Pelajaran dari Surah-Surah Al-Quran* (Tangerang: Lentera Hati, 2012).

¹⁶ Abdussalam Muqbil Al-Majidi, *Bagaimana Rasulullah Mengajarkan Al-Qur'an Kepada Para Sahabat* (Jakarta: Darul Falah, 2008). Hlm 57

¹⁷M. Nazir, *Metode Penelitian*, ed. by Risman Sirkumbang (Bogor: Ghalia Indonesia, 2009). Hlm 23

¹⁸Shihab, *Makna, Tujuan dan Pelajaran dari Surah-Surah Al-Quran*. Hlm 78

himself, and others. Politeness includes outward behavior and the workings of the heart and its turmoil.¹⁹

Morals are an essential aspect of human life that the Prophet Muhammad declared, "I am not sent but to develop noble morals." Furthermore, the Qur'an mentions, among other places, what is meant by noble morals in Surat Al-Hujurat (49) verses 11-13.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِاللِّقَابِ بَيْنَ الْأَسْمَاءِ فَاسْتَوْقُوا بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُم الظَّالِمُونَ

11. "O believers, let not a group of men humble another group; it may be that the laughed at is better than them. And neither should a group of women demean the other group; it may be that the humbled is better. And do not like to reproach yourself, and do not call with titles that contain ridicule. The worst of the call is bad after faith, and whoever does not repent, then they are the ones who are the sinners."

The previous verse shows what to avoid or prevent human strife. Allah (SWT) asks to make a pleasant call to the believers.: "O believers do not be a people, namely a group of men, make fun of other groups of men because it can cause infighting even if the vilified of the weak, let alone maybe those who are ridiculed better than those who make fun of so that thus those who make fun of double mistakes." The first is made fun of, the second is made better fun of; "and women should also not be, that is, making fun of other women, because this forms a split between them." Moreover, it may be that they, the women who are ridiculed, are better than them, the women who make fun of them and do not bully someone secretly with words, deeds, or gestures because you will be ridiculed. Whether you coined the term or someone else did it, don't call it bad by those called, even if you believe it's real and extraordinary. The call to evil, or the terrible call after faith, is the worst. Those who repent after doing these horrible things walk the right path; those who do not repent are despots, and their injustices are corrected by persecuting others.²⁰

As stated in the Sahih Hadith by the Prophet (PBUH), Allah (SWT) forbids man to insult and mock others: "Pride is to discard the truth and insult a man." This attitude is against the law. Perhaps the despised man has a nobler position in the eyes of God. That is why Allah SWT said, "O believers, do not make fun of others, for it may be that those who are mocked are better than those who make fun of it. And neither do women make fun of other women because it may be that the woman who is mocked is better than the woman who makes fun of her." This verse is a command for men and women.²¹

Women are often included with men in religious teachings, but Allah (SWT) gives a prohibition for women to predict the birth of perception, or the ban excludes women. With the form of an equal sentence, the ban for women is affirmed in the same way as the prohibition for men. If Allah (SWT) forbids men, then meng'athaf is a plural form of meng'athaf. When there is arisan, most women insult; in this regard, Allah SWT said, "Do not men who insult other women, who know that the humiliated woman is better than her insult." This prohibition does not apply only to groups of men and women; This also applies to individuals. Because of

¹⁹Ibid. hlm 79

²⁰Ibid.

²¹Muhammad Nasib Ar-Rifa'i, *Kemudahan Dari Allah Ringkasan Tafsir Ibnu Katsir Jilid 1* (Wonosobo: GEMA INSANI, 1999).

the reason for the existing restrictions in general, the generality of the law is halal due to the abstraction of the current bases.²²

The author of the four Sunan books recounts the descent of this verse through Abu Jabirah Ibn Adz-Dhahhak, who said, "Sometimes a man has two or three nicknames." He may be called something he doesn't like. The verse was released in response: 'Don't call each other by dirty names...' This narrative, according to Imam at-Tirmidhi, has a hasan quality.²³

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

12. "O, believers! Stay away from many prejudices; some prejudices are sins; do not look for the faults of others, and do not be among you who gossip some others. Do any of you like to eat the flesh of his dead brother? Of course, you feel disgusted. And be afraid of Allah, surely Allah is the Recipient of repentance, the Most Merciful."

This verse explains things that are not easily visible. As a result, a cry of affection to believers was made for the fifth time. On the other hand, calls/titles made based on unsubstantiated claims, as prohibited by the preceding paragraph, may be calls/titles made based on unfounded allegations. As a result, the above verse states: "O believers, stay away from the seriousness of many assumptions, especially prejudices against human beings who do not have appropriate signs; Certain assumptions, especially those that do not have this indicator, our sins."

Furthermore, "because it is not uncommon for prejudice to invite efforts to find," continued the above verse, "And do not look for the faults of others whom the culprit covers, and do not go any further, that is, some of your gossips, that is, talk about the disgrace of others." Do any of you want to eat the flesh of his dead brother? So, if it is given to you, you will be surprised and avoid eating your own brother's meat. Avoid gossiping because it is tantamount to eating the flesh of a brother who has "died and feared God that is, avoided his torments in the world and the afterlife, by carrying out His commandments and staying away from His prohibitions, and repenting for his various mistakes. Surely Allah is the Most Merciful."²⁴

According to Tafsir Wahbah az-Zuhaili, "This includes some prejudices, such as prejudice against good people and prejudice against bad people, as well as prejudices against bad people, which are associated with those who seem pious, virtuous, and trustworthy on the surface. It is permissible to have unpleasant thoughts about vile, evil, and disobedient criminals who blatantly commit intoxication, such as drinking openly or hanging out with naughty women, to stay away from him and know his behavior without talking about it. After all, it is a sin if he expresses his prejudices."²⁵

The meaning of mentioning is to mention it clearly or blatantly in a signal with meaning as a word. This can include hurting someone, being rumored, warming one's heart, and dividing the crowd. He will not allow anything and will not forgive because *ghibab* is a raging fire.

²²Wahbah Az-Zuhaili, *Ensiklopedia Akhlak Muslim: Berakhlak dalam Bermasyarakat / Wabbah Az-Zuhaili; editor, Kholifurrahman* (Jakarta: Noura Books, 2013).

²³Jalaluddin As-Suyuthi, *Sebab Turunnya Ayat Al-Quran* (Jakarta: Gema Insani, 2008).

²⁴Shihab, *Makna, Tujuan dan Pelajaran dari Surah-Surah Al-Quran*.

²⁵Az-Zuhaili, *Ensiklopedia Akhlak Muslim: Berakhlak dalam Bermasyarakat / Wabbah Az-Zuhaili; editor, Kholifurrahman*.

Everything that is bound to him, such as Islam and the world, morals, likeness, possessions, wives, children, servants, etc., is designated as something he does not like.

The various *ghibab*, according to Al-Hasan listed in the book of Allah SWT, are Al-Ghibah, Al-Ikfu, and Al-Buhtan, which means: Ghibah is a human being saying about your brother about badness to other humans. Al-Ikfu is a man who speaks of your brother about the ugliness that reaches other men about his brother. Al-Buhtan is a man who says about your brother who has flaws or is not present in him.

According to scholars, *ghibab* is an act of great sin (*kabair*); a human being who gossips to someone must repentance to Allah SWT or beg for forgiveness or request apologize to the person who is in his arms.²⁶

According to Wahbah Az-Zuhaili, the pretext of slander is an illegal and detrimental act in Islamic sharia. Ghibah is one of the acts forbidden by Allah SWT; Muslims who commit slander are obliged to repent to Allah SWT and apologize to those rumored earlier. Nothing is excluded except for very potential benefits, such as the issue of *Al-Jarh wa at-Ta'diil wa an-Nashihah*, which is similar to the Prophet Muhammad's saying about someone misbehaving when he asked permission to meet. As contained in the hadith narrated by Bukhari of Aisha, he said, "Let him in, brother as bad as al-A'syirah (surname) is a prohibition of *ghibab* related to the banning of *ghibab*.²⁷

As for a reason for the decline of this verse, it is narrated by Ibn Mundzir of Ibn Juraij, who said, "The crowd stated that this verse came down about Salman al-Pharisees. Once, Salman ate something and then slept and then scraped. Someone who knows this then spread the matter of Salman's eating and sleeping to the crowd." As a result, this verse comes down.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

13. "O man! Indeed, We have created you from a man and a woman, and then We have made you nations and tribes so that you may know each other. Surely the most glorious among you by God's side is the one who is the most fearful. Indeed, Allah is All-Knowing, Supreme." *The Qur'an and its Translation*

The above verse further explains the principles of human relations after offering guidelines of social ethics among fellow Muslims. As a result, the above verse is no longer addressed to believers but rather to the humankind. God said, "O man, indeed We created you from a man and a woman, namely Adam and Eve, or from mani (male seed) and ovum (female ovary), and We divide you into nations and tribes." Undoubtedly the most glorious person in the eyes of Allah is the one who is the most taqwa among you, who guides you to know each other, and who teaches you to support and complement each other. God is genuinely Omniscient, and there is nothing hidden from it, regardless of one's heartbeat or intentions.²⁸

Allah claims that He created people from one soul and made them partners of that soul. Adam and Eve are the people in the picture. God has divided them into countries and tribes as

²⁶Ahmad Musthofa Al-Maroghi, *Tafsir al-Maroghi, al-mujallad al-tasi'* / Al-Maroghi, Ahmad Musthofa (Beirut: Daru al-Kutub al-Ilmiyah, 2006).

²⁷Az-Zuhaili, *Ensiklopedia Akhlak Muslim: Berakhlak dalam Bermasyarakat / Wahbah Az-Zuhaili; editor, Kholifurrahman.*

²⁸M. Quraish Shihab, *KISAH DAN HIKMAH KEHIDUPAN* (Penerbit Mizan).

well. As a result, man's majesty was recognized through his land's relationship with Adam and Eve. Only then are they evaluated when viewed from a religious perspective, such as the faithfulness of God and His Messenger. As a result, after God forbade people to bite and insult each other, he reminded them that they were all human beings. "O man, surely We created you from a man and a woman and made you nations and tribes so that you might know one another." That is, they must know each other to achieve ta'aruf. Everyone returns to their clan.²⁹

About the occurrence of Fathu Makkah, it was reported from Abu Begins that he said. Bilal walked towards the Kaaba and then listened to the adhan. Then 'Atab bin Sa'id bin Abil 'Ish' spoke up, "All praise to Allah who took my father's life not to witness this day." While al-Haris ibn Hisham said, "Muhammad found nothing but this black crow to be muezzin." "If Allah wills, Allah can change it," said Suhail bin Amr. So Gabriel approached the Prophet and told him about their conversation. After that, they were called. When they were asked about what they said, they admitted it. God passed down this verse so that man would not brag about his ancestors, exalt property, and demean the poor, and God declared that takwa was a virtue.³⁰

Imam Shafi'i Rahimahullah said in this verse, "Every soul is created from men and women. The redaction of this paragraph is general in general as well. There is also a special editor, as He says; indeed, the noblest among you by God's side is the one who is the most fearful." Takwa is only achieved by people already in puberty and insane condition.³¹

Wahbah Az-Zuhaili says that the meaning of this verse is "O humankind, We created you from one origin, from one soul, from Adam and Eve. You are the same, for your *nasab* is one and united by one father and mother. There is no place to be proud of *nasab* because everything is the same, and it is not appropriate for some of you to insult and denounce others while you are a brother of *senasab*. We make you nations and tribes to know each other, not indifferent and disobedient. Allah Swt created you to know each other, not to boast about each other."³²

Prof. DR. Wahbah az-Zuhaili said that "the way that can strengthen human bonds, and realize indiscriminate human relations both from the region, descendants, and nations is to do deeds that focus on helping each other to help each other to achieve the desired virtues, work hard and persevere for the achievement of happiness for all humankind, living under the roof of salvation, security, and tranquility. Also, stay away from actions that can cause chaos, slander, and actions that can damage the nation's relations, eliminate the selfishness and always study the steps to achieve happiness for all humankind".³³ Visualization of research findings that can be described from the above exposure through the form of a chart, namely:

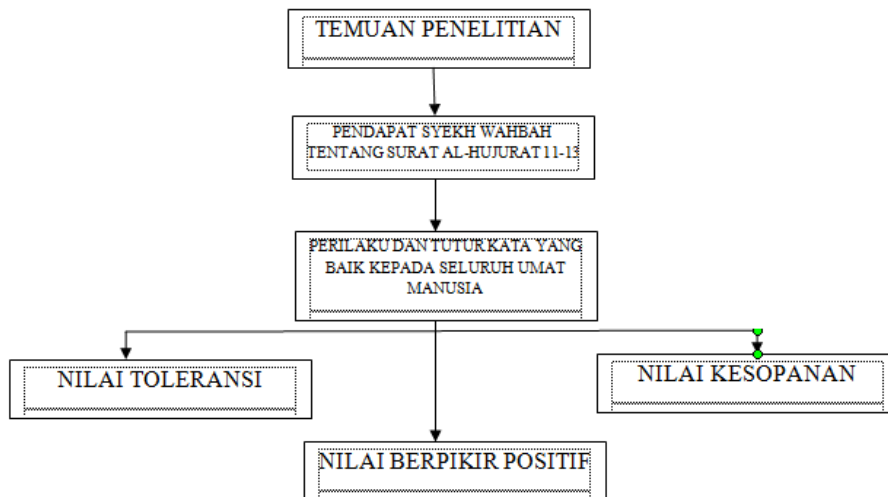
²⁹Nasib Ar-Rifa'i, *Kemudahan Dari Allah Ringkasan Tafsir Ibnu Katsir Jilid 1*.

³⁰Al-Maroghi, *Tafsir al-Maroghi, al-mujallad al-tasi' / Al-Maroghi, Ahmad Musthofa*.

³¹Syaikh Ahmad bin Musthafa al-Farran, *Tafsir Imam Syafi'i: Surah an-Nisa' - Surah Ibrahim, Jilid 2* (Jakarta: Almahira, 2008).

³²Az-Zuhaili, *Ensiklopedia Akhlak Muslim: Berakhlak dalam Bermasyarakat / Wabbah Az-Zuhaili; editor, Kholifurrahman*.

³³Wahbah Az-Zuhaili, *Al-Qur'an dan Paradigma Peradaban, terj.* (Yogyakarta: Dinamika, 1996).



CONCLUSION

Through the presentation of research data that the opinion of Syekh Wahbah regarding Surah Al-Hujurat verses 11-13 is that these verses teach humans, especially Muslims, to behave appropriately and speak good words to build a prosperous and clean atmosphere decorated with respect for Allah SWT, Rasul, themselves, and others. In Surat Al-Hujurat verses 11-13, there are several essential values as teaching material for human life. The first value is to keep verbal, not insult others, and maintain harmony and unity. Second, keep the thoughts and actions not to suspect others excessively without evidence and witnesses. The third is the value of tolerance that even Muslims are emphasized to participate in maintaining harmony to respect others who are different religions and ways of worshipping their God.

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