AL-QUR'AN INSIGHTS ABOUT KÏŽB

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Abstract: This research is related to the comprehensive view of the Qur'an about kizb, the discussion focuses on matters related to kizb, namely the essence of kizb: definitions and terms that are relevant in meaning to kizb either directly or indirectly, explicitly or implicitly designated by the Qur'an, including subject, object, motive and impact. This research is (library research), intended to obtain data and information, literature in the form of books, notes and reports of scientific research that done before. These written data were then analyzed qualitatively. This is done because this research departs from the exposure of research data in the form of verses of the Qur'an, then put forward various interpretations related to the verse referred to by using various approaches. Then this research will offer a theory about the insight of the Qur'an about kizb. This type of research is classified as descriptive qualitative research, which can be interpreted as a problem solving procedure that is being studied by carefully describing or describing the state of the object of research. This descriptive research is a method designed to collect data and information whose main purpose is to provide a clear picture of the nature of a situation. Because this research is descriptive, it is not intended to test existing theories, but is directed to develop theories and ideas related to kizb which can be interpreted as a problem-solving procedure that is being studied by carefully describing or describing the state of the object of research. This descriptive research is a method designed to collect data and information whose main purpose is to provide a clear picture of the nature of a situation. Because this research is descriptive, it is not intended to test existing theories, but is directed to develop theories and ideas related to the science of interpretation, namely the science by which an understanding of the Qur'an is obtained. This research data comes from a lot of literature, so this research uses documentary data collection techniques, namely finding and collecting data sourced from written sources such as primary and secondary data obtained from the Qur'anic manuscripts, hadith books, interpretation books and other literature related to the discussion of research, the object of this research is the verses of the Qur'an about al-Kizb whose data is classified as qualitative data, then the data is analyzed using content analysis techniques.

Keywords: Qur'anic Insights; Kîžb
I. INTRODUCTION

Allah sent down the Qur'an as huda>n li al-na>s and as a book that was revealed so that humans would come out of darkness into light. The Qur'an also emphasizes that Muhammad's people are the best people.

This will be realized if a Muslim makes the Qur'an as a basic foundation in every dimension of his life, and applies the provisions and messages of the Qur'an in his daily life. In carrying out the rituality of the message of the Qur'an by practicing its commands, it is not enough just to read, but must think and reflect on the verses and try to understand the sentences and implement the legal provisions and learn the side of i'jaz. namely the virtues and advantages as well as the uniqueness of style and depth of meaning. All of this can be learned through the study of the discipline of interpretation.

The Qur'an is also the most amazing miracle, because in fact extraordinary events are generally intended to confirm the truth of the revelations received by the Prophet. The Qur'an itself is a revelation and at the same time a miracle. Kiżb is one of the problems that is widely discussed by the Qur'an and deserves to be studied in the perspective of the Qur'an with an interpretive science approach, thematic method.

Humans in general, regardless of their religious background, both Muslims and non-Muslims at all levels of society have the potential to do so, including the executive, legislative and even law enforcers, they may be caught in the trap of personal to collective kiżb. last year. Until among scientists, including religious experts, both in written form and in the form of spiritual enlightenment such as sermons, religious lectures, and the destructive impact it causes.

From the search results for the term kiżb and the terms that have meaning with it, 1. ifk, 2. buhtan, 3. khidâ',4. Tahřif, 5. Zur, 6. Nifāq, 7. Taqawwal, 8. Khurs. Found in the Qur'an in 407 verses with details 151 (اسم) noun noun and 256 ل fi'il verb. While the antonym of al-kiżb is ال al-ṣidk found 141 times in verses of the Qur'an.

Kiżb is a classic problem that arose along with the creation of the universe the devil was the first creature to have done it when he conveyed something kiżb to Adam and his wife that eat the fruit, Adam replied that it was impossible because the fruit was forbidden to be approached, the devil again said the truth there are two purposes of your Lord forbid you and your wife to approach it (eat) first so that you do not stay forever in heaven, and the second does not become (malak) an angel or (malik) ruler or king.

The Qur'an relates it in suras al-Baqarah, al-'Ara>f and T}a>ha. The devil is the first perpetrator of kiżb's actions, Adam and his wife are the first humans to become victims of kiżb and have felt its bitter effects. Kiżb is the mother of all fuju>r actions, it means opening or uncovering religious cover, religious prohibitions are essentially covered by dividing walls, when someone violates God's prohibition it means he has broken through

\[2\] QS A>li 'Imra>n/3:110.
\[4\] QS.al-A'rā>f .7:20. QS. T}a>ha /20:120
and damaged the dividing wall and he too have done fuju>r. Starting from here, then the term fujur is defined as sin and immorality⁵

Kiz|b is a trait that can damage the social order, so starting from a small family, friendship, professional relations, economic actors, law enforcement there must be optimal efforts to avoid it. A country should not be built on the foundation of kizb and dishonesty because it will have a bad impact until it eventually leads to destruction, this message is conveyed by the Qur'an in several verses. QS. Ali Imran/3:137. M.

The translation:

"Indeed, the sunnahs (of Allah) have passed before you, so you walk to (all corners of) the earth and see how the disbelievers (apostles) will end."⁶

In kizb there are always broken logical links, ambiguous explanatory systems and arguments that are not in line with logical thinking,⁷ because there are things that are hidden that should be displayed, furthermore al-Mawardi describes kizb by quoting the hadith of the Prophet, in this hadith the Prophet likened a liar to a thief.

أَلْكُذِّبُ لِصٌّ لَاَِّنَّ الِِّلصَّ مَالَكَ الْكِذَّبُ لَكَ (رواه البخاري)⁸

It means:

“A liar is a thief, indeed a thief will steal property but a liar is a thief of reason.”

Reducing or even annulling the truth, adding or subtracting information or relying on something that is not the owner of the right. Or as a baseless claim.

It’s not only the Qur'an that denounces the kizb nature of the three hadiths above being a sample of other traditions that these traits are very destructive, what’s behind this trait? Why does the Qur'an mention it up to 407 times? , why do all divine religions warn to stay away from it? In the Qur'an about kizb, the discussion focuses on matters related to kizb, namely the essence of kizb: definitions and terms that are relevant in meaning to kizb, either directly or indirectly, explicitly or implicitly, which are designated by al.-Qur'an, including subject, object, motive and impact.

II. LITERATURE REVIEW

A. Terms that indicate the meaning of Kizb

1. Kizb

⁶Ministry of Religion Qur'an in Microsoft Word
⁷Ibn al-Qayyim al-Jauzi, Miftah daral-Sa'adah
⁸Al-Mawardi, adāb al-Dunya wa al-Din (Beirut: Dar al-Fikri, 1992), h. 1911. Hadith narrated by Imam Bukhārī
Kīzāb etymologically composed of three letters, kaf, za, ba, is the antonym of Ṣidq, which is a word that is not true. In Mu’jam al-Wasiṭ the meaning of kīzāb, 1. Saying something different from reality, 2. Telling something that actually never happened, 3. Denying or denying, 4. Antonym of al-ṣidq. Meanwhile, when compared with Indonesian, it means a lie or a lie, in the big Indonesian dictionary lying means: not true, not in accordance with the actual reality, while lying is false, not genuine, things that are made up. kīzāb according to Sheikh Mutawallīy al-Syārāwīy that the source of kīzāb comes from the speaker and listener and the message

In comparison to namely Ṣidq, composed of ṣad, dal and qaf, whose meaning is the firmness of something both speech and otherwise. From this meaning ṣidq becomes the antonym of kīzāb, the word ṣidq implies the meaning of al-quwwah fi nafsih, strength in him. In contrast to kīzāb which does not have the meaning of strong, sturdy, tough. The meaning contained in mu’jam al-Wasiṭ is 1. Saying something that is in harmony with the facts 2. لأنا في الآل which means sifulan fight with full strength, 3. Perfection of all things. Ṣidq means firm, strong, the fit between speech and words, something good is not vague, doubt in the form of kīzāb or lack. word repeated 141 times in the Qur’an in various derivations reaching 47.

2. ان buhtān

Rooted from the words ba, ha and ta, which means confused, nervous. Namely: nervous, confused, doubtful, anxious, 2. Accusing something bad 3. الكذب fabricated lies, 4. Accusing someone with lies. is he as the perpetrator but accuses others, so that he gets the sin of crime and accusation. Meaning with Fakhruddin al-Razi’s opinion about ان accusing someone of a crime that he did not commit, exaggerating something that does not exist, so that he is condemned in this world and in the hereafter.

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11Big Indonesian Dictionary Latest Edition, Prima Pena Team (Gita Media, t.th), h. 152
12Shaykh Muṭāwaliyy al-Syārāwīy, Tafsir al-Syārāwīy (Cet. I; Volume 10. Cairo: Akhbār al-Yaūm, t.th), h. 5812
13Abū al-Ḥusāin Ahmad bin Faris, Mu'jam Maqāyīs al-Lugah, h. 505.
14Majma' al-Lugah al-'Arabiah of the Arab Republic of Egypt, Mu'jam al-Wasīṭ, h. 531.
15Majma' al-Lugah al-'Arabiah of the Arab Republic of Egypt, Mu'jam al-Wasīṭ, h. 530
16Muhammad Fuad abd al-Baqi, Mu'jam Mufahras li al-Fādz al-Qur'an al-Karīm (Cairo: Dar al-Hadīs, 2018), p 495
17Abū al-Ḥusāin Ahmad bin Faris, Mu'jam Maqāyīs al-Lugah, h.114.
18Majma' al-Lugah al-'Arabiah of the Arab Republic of Egypt, Mu'jam al-Wasīṭ, h. 74.
19Shaykh Muṭāwaliyy al-Sha'rawīy, Tafsir al-Syārāwīy, h. 2618
3. انف

Composed of the letters al-hamzah, fa, kaf, the meaning is 1. Flip something, the wind that blows changes its direction, in the poem the word is mentioned if, if the soil is often turned over (cultivated) then 2 plants will grow. 21

2. انزك

لفظة إنزك أي آل، إذا كثرت الآت زكئت الأرض، 22 in mu'jam al-Wasît the meaning of al-ifk means kizb. Turning around, something that is true becomes false becomes true, what does not happen as if it happened and vice versa, both in words and in others. When associated with English, it seems that there is a resemblance to ifk and fake, disapproving, not genuine, counterfeit, imitation. Meaning, not original, fake, something fake, fabricated, namely falsifying words or actions fake news fake news, not true, not according to facts.

4. زور

Composed of the letters za, wau and ra, the meaning is لفة امل العدل, bias and injustice so that الزور لائنة امل عن طريقه آل إل والاحرف. 23 In Mu'jam al-Wasît zûr means lean and deviate. 2. ترتي آل إذا لعت أو عن كيفهم نصوص ونص، 3. 3. A distorted testimony or oath.

5. اخفاء

Composed of kha, dal and 'ain the meanings are: 1. تغير من آل ال، لق بغير لهه، changing from one state to another, behaving artificially. 2. لنقص اقل، less or not enough. 4. اظهر له لائف أ، اراد به آل من حيث لا لم revealing something different from what is hidden, desiring evil deeds, veiled indulgences. 5. أخفاء آل، hide, cover. meaning in Mu'jam Maqâyi's al-Lughah the meaning of al-kihdâ'is

6. أقف

Muslims whenever and wherever they are always tested with one type of human, namely hypocrites, spreading kizb, destroying brotherly bonds, spreading hatred, slander and enmity. The Qur'ân mentions a lot about this characteristic, even the Madaniyah suras do not escape it, even one of the names of the surah is called hypocritical. In surah al-Baqarah itself, there are thirteen verses that speak of hypocrisy. 24

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21 Abû al-ハウスین Ahmad bin Faris, Mu'jam Maqâyi's al-Lughah, h. 46
22 Majma' al-Lughah al-'Arabiah of the Arab Republic of Egypt, Mu'jam al-Wasît, h. 21.
23 Oxford Advanced Learner's Dictionary, oxford university pres, VIII edisi edition
24 Abû al-ハウスین Ahmad bin Faris, Mu'jam Maqâyi's al-Lughah, h. 392.
25 Majma' al-Lughah al-'Arabiah of the Arab Republic of Egypt, Mu'jam al-Wasît, h. 422
26 Majma' al-Lughah al-'Arabiah of the Arab Republic of Egypt, Mu'jam al-Wasît, h. 228
27 Abû al-ハウスین Ahmad bin Faris, Mu'jam Maqâyi's al-Lughah, h. 428
28 Mahmûd syaltût, Tafsîr al-Qur'an al-Karîm (Cet. 13; Dâr al-Syurûq Medina al-Nasr Cairo Egypt, 2009), h. 59
From this word emerge several meanings. 

1. (حرف) حرف, العدول, ال. change, deviate, turn away, lean and deviate, or change something.

From 1., surprising, silent. Meaning branching, disconnected, split according to. sheik Mutawalli al-Sha'rawi means kizb which is done with intention and purpose. Something forked, split when it is a word it means a lie. Disconnected the source so that its meaning can develop into kizb.

The word Sigah mubah which is an ism file of the word which means, 1. guess, guess, guess. Saying something that is not based on knowledge, belief but only based on guesswork. Ibn Farris said the meaning of al-Khirṣ is that of the perpetrator of kizb and the meaning of al-khirṣ تأسيس: الاب وهو من الال آل آل آئه. 

Rooted from which means to say, then there is a process of adding the letter ta at the beginning and tasydid on the 'ain fi'il so that it becomes ل which means ل لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لaho which means to say, then there is a process of adding the letter ta at the beginning and tasydid on the 'ain fi'il so that it becomes ل which means ل لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ لاأ L Taqawwal 

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1. Parable the perpetrator of kizb is like a donkey carrying a book. QS. al-Jumu'ah /62 : 5
2. The parable of the perpetrator of kizb is like that of a deaf and mute person QS. al-An'am /6:39.
3. The parable of the perpetrator of kizb is like a dog sticking out its tongue. QS. al-'Arāf /7:175-177.
C. Events and statements in the Qur'an that indicate kizb

1. Fragment of Prophet Ibrahim versus his people. QS. al-Anbiyā / 21:58-62
2. Physical and psychological violence in relation to coercion in religious beliefs. QS. al-Nahl / 16:106
3. Fragment of Prophet Yusuf versus his sibling. QS. Yusuf / 12: 70-76
4. The accusation of kizb's brothers of Prophet Yusuf that he (Yusuf) was a thief. QS. Joseph / 12:77
5. The Fragment of the Prophet Adam versus the Devil. QS. al-A'ra>f / 7: 20
6. Satan does kizb by scaring poverty by giving, giving charity. QS. al-Baqarah / 2:268
7. Kizb's confession that they are believers. QS. al-Baqarah / 2 : 14
8. They say that Allah's hands are shackled (miserly). QS. al-Maídah / 5: 64
9. The king's wife, imraat al-'azi>z versus Prophet Yusuf. QS. Yusuf /12 : 23-29
10. The spread of false news about the death of the Prophet Muhammad QS. Ali-Imran / 3: 144

III. METHOD

This research is (library research), intended to obtain data and information, literature in the form of books, notes and reports of previous scientific research. These written data were then analyzed qualitatively. This is done because this research starts from the presentation of research data in the form of verses of the Qur'an, then proposes various interpretations related to the verse in question using various approaches. kizb. This type of research is classified as descriptive qualitative research, which can be interpreted as a problem solving procedure that is being studied by carefully describing or describing the state of the object of research. This descriptive research is a method designed to collect data and information whose main purpose is to provide a clear picture of the nature of a situation. Because this research is descriptive, it is not intended to test existing theories, but is directed to develop theories and ideas related to the Qur'an. al-kizb fi al-Qur'an Qur'anic Insights on Kizb

This research uses an approach that explains the perspective used in discussing the object of research. The approach in question is the approach to the science of interpretation, namely the science by which an understanding of the Qur'an is obtained. This research data comes from a lot of literature, so this research uses documentary data collection techniques, namely finding and collecting data sourced from written sources.

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36 Rukajat, Ajat. Quantitative research approach: quantitative research approach. Deepublish, 2018. h.34.

37 Hadari Nawawi and Martini, Applied Research (Cet. II; Yogyakarta: Gajah Mada University Press, 1996), h. 73.

38 Consuelo G Sevilla, et al., An Introduction to Research Methods, trans. Alimuaddin Tuwu, Introduction to Research Methods (Cet.I; Jakarta: University of Indonesia UI-Press, 1993), h. 71
such as primary and secondary data obtained from the Qur'anic manuscripts, hadith books, interpretation books and other literature related to research discussion.\(^{39}\) Related with the object of this research the verses of the Qur'an about al-Kīzb whose data is classified as qualitative data, then the data is analyzed using content analysis techniques.\(^{40}\) This technique is used to obtain information from the content of the communication delivered in a documented form. This technique can also be used to analyze all forms of communication such as the Holy Qur'an, the hadith of the Prophet Muhammad, and other books. Using this technique, an understanding of the content contained in the verses of the Qur'an is found, objectively and systematically.\(^{41}\)

The use of this analytical technique is based on the fact that the data faced by the verses of the Qur'an are qualitative descriptive in the form of verbal statements, not quantitative ones that use numbers or symbols.

**IV. RESULTS AND DISCUSSION**

In this section we will discuss the impact of kīzb. The word impact means a strong influence that has both negative and positive consequences.

**A. The Impact of Kīzb on the World**

1. The impact of kīzb, Allah does not want to purify their hearts QS. al-Mā'ād/5:41
2. The impact of kīzb in the world, in interacting with kīzb perpetrators always maintain a balance in the association to avoid things that are not desirable. QS. al-Mā'ād/5:42.
3. The impact of kīzb in the world is the emergence of social conflicts QS. al-An'am / 6: 65-66
4. The impact of kīzb in the world, criminal acts, exile and even premeditated murder of QS. Yusuf / 12:9-10
5. The impact of kīzb in the world, which was carried out by the Devil against the Prophet Adam and his wife, exposed their nakedness and was expelled from heaven QS. al-A'raf / 7:19-24
6. The impact of kīzb, in the world The destruction and destruction of the previous ummah with various forms of punishment QS. Shād / 38:12-14.
7. The impact of kīzb, in the world will be in trouble and will not benefit from his wealth. QS. al-Lāil / 92: 8-11

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\(^{39}\)Fitrāh, Moh. Research methodology: qualitative research, classroom action & case studies. (Publisher Imprint), 2018. h. 66.

\(^{40}\)Content analysis is basically a method to study and analyze communication in a systemic and objective manner towards the message that appears. See Bernard Berelson, Content Analysis in Communication research (Cet.I: New York: Hafiners Press, 1952), h. 18. See also Ole R. Holsti, Content Analysis for the Social sciences and Humanities (Canada: Addison-Wesley Publishing Company, 1969), h. 3.

\(^{41}\)Motherland, Alfiah Nurul Fatimah Intan. Islamic Da'wah Through Online Media Website Wwww. Muslimedianews. Com (Historical Perspective of the Da'wah of the Prophet). (Diss. Faculty of Islamic Religion Unissula, 2017) h.112.
8. The impact of kīzāb in the world is sent down in the form of a flash flood QS. al-Qamar/54:9-12.

9. The impact of kīzāb in the world is getting humiliated (Surat al-Māidah / 5:41)

10. Verifying information, especially a leader before deciding a case, must consider various aspects. QS. al-Naml / 27:27-28

11. Preventive and promotive (Prevention) of kīzāb actions. In the search found 88 verses that educate to be careful and stay away from these actions.

B. The impact of kīzāb in the afterlife

Impact of Punishment, Regret; The impact of punishment and retaliation on kīzāb perpetrators. In the search, 39 verses were found which indicated retaliation or torment for kīzāb perpetrators, which was more dominated by the torments of the hereafter than the world. Replies expressed in words

Impact of the afterlife, regret for al-kāzib (actors) Verses that indicate remorse by kīzāb perpetrators, meaningful terms. The expressions found are, ya's laītana the word laita is a wish that cannot be fulfilled.

1. The impact of kīzāb, in the hereafter, neglects to prepare provisions for the hereafter, neglects to fulfill people's rights to the assets entrusted to them (zakat, infaq, alms) and neglects the obligation to pray, but does kīzāb. QS. al-Qiyamah / 75:31-33.

2. The impact of kīzāb, in the hereafter described by the Qur'an is: استدراج (istikraj) lulled in pleasure without realizing it to the point of destruction. QS. al-‘Araf / 7: 182-183

3. The impact of kīzāb, in the afterlife described in this verse is that they will not gain (loss) لا لحون QS. Yunus / 10 : 68-70.

Forgiveness, verses about kīzāb and meaningful terms that indicate forgiveness for the perpetrators of al-kīzāb. In the search found 5 verses that directly point to the act, although the verse in question is very limited, it can be understood that forgiveness is still open. In accordance with one of the beautiful names of Allah, namely al-‘gafūr merciful.

1. QS. al-Mujādalah/58:2.K
2. QS. al-‘Aḥqāf/46:8.K
3. QS. al-Ahzāb/33:24.M
4. QS. al-Ahzāb/33:73.M
5. QS. al-Mumtahanah/60:12.M

The impact of kīzāb which is described in the closing paragraph of the verses about kīzāb and the term means equating kīzāb with various forms of denial.

اب، لا، امر، اهوي، اشر، الضالون، لال، لي، اياتنا ابا، لغوا، الخطاء، ل، وميل، ل، ل
In this verse the perpetrator of kīẕb is expressed by the term ẕulm with its repeated changes in the Qur'an 289 times. The word contains the meaning of dark, darkness because the perpetrator is enveloped in his mind and mind with lust and ignores the values of goodness. Then it is defined that is putting something not in its place. From this basic meaning occurs the development of meanings such as sin, crime, arbitrariness, transgression. This word is also contrasted with the word اللم،44 which means straightening, balancing, putting something in its place. Kīẕbcancel all these noble values.

V. CLOSING

Based on the results of research and discussions that have been presented in previous chapters, which discuss the five sub-problems of this research, this chapter will present some reflections of thoughts and views which are the final conclusions of this research. 1. The term kīẕb and its meaningful terms indicate something that is not true, false, not in accordance with the facts, something that is not in line with the shari'ah, intentions, beliefs, thoughts, words, actions and facts. The nine terms that are closely related to each other in the first meaning of the meaning of kīẕb are المامض، the element of accusation. Ifk, engineering. Ẕur, the element of counterfeiting. Taẖṟif, change. Iftara', element of intention, intentional, planned, by designed. Khiḏa', ظ̱هر لااف ظ̱هر، Khrs}, غه، Taqawwal, making up kīẕb. The nine terms contain kīẕb elements in them, but not vice versa. The term kīẕb and terms with meaning are repeated 435 times in 401 verses, the form of disclosure is 98, nakirah 89, ma'rifah 82, with the composition of noun (isim) 168 and verb (fi'il) 267. Isim fa''il 96. Sigah muba'lagah 8. Shows that kīẕb is something that is heavily influenced by external and renewable factors, not internal factors, namely something that comes from human nature itself, but it is unavoidable that the contribution of human nature (potential ) it persists but is very small. 2. Starting from the nature of kīẕb, it is found that the subjects of kīẕb include: personal and communal which are divided into 6 parts. 3. Found 9 macro objects about kīẕb in the Qur'an, among others: politics and power, adultery (li'a'n), muba'alah, financial transactions, legal stipulation without the basis of Shari'a, eschatology 4. Found 7 motives kīẕb includes: racism, hate (hatred), envy and arrogance, viralization and covering up information, material gains, divisiveness. 5. The impact of kīẕb includes the world and the hereafter, the impact of the world, including the impact of religion, social, criminal which leads to premeditated murder, destruction, remorse, destroying the household order, istidrāj, the impact of learning, preventive and

42Muhammad Fuad abd al-Baqi, Mu'jam Mufahras li al-Fādz al-Qur'an al-Karīm (Cairo: Dār al-Hadīs, 2018), pp 531-536
44Majma' al-Lugah al-'Arabiah of the Arab Republic of Egypt, Mu'jam al-Waṣīṭ, h. 109.
promotive, forgiveness. The impact of the afterlife is punishment, regret, equalization with despicable traits such as žulm, fisq, ‘isyan Thus the impact caused by kiz|b Rasulullah has warned him as we quoted on the background you should stay away from kiz|b because kizb leads to fuju>r. Kizb is the mother of evil which will give birth to other evils, while al-şidq is the mother of all good and will give birth to other virtues.

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