

AL-QUR'AN INSIGHTS ABOUT KIZB

Syamsuddin¹
Achmad Abubakar²
M. Galib³
Sohrah⁴

Alauddin State Islamic University of Makassar, Indonesia^{1,2,3,4}
emailkorespondensi@gmail.com

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 الكذب which can be interpreted as a problem solving procedure that is being studied by describing or describing the state of the object of research carefully. 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 الكذب 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 الكذب في القرآن al-kizb fi al-Qur'an Insight of al-Qur'an about Kizb, 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 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; Kizb

I. INTORODUCTION

Allah sent down the Qur'an as *hudān li al-nās* and as a book that was revealed so that humans would come out of darkness into light.¹ The Qur'an also emphasizes that Muhammad's people are the best people.²

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'jāz*, 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.³

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. *Kizb* 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 *kizb*. 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 *kizb* and the terms that have meaning with it, 1. *ifk*, 2. *buhtān*, 3. *khidā'*, 4. *Taḥrīf*, 5. *Zūr*, 6. *Nifāq*, 7. *Taqawwal*, 8. *Khrṣ*. Found in the Qur'an in 407 verses with details 151 (اسم) noun noun and 256 ل *fi'l* verb. While the antonym of *al-kizb* is ل *al-ṣidk* found 141 times in verses of the Qur'an

Kizb 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 *kizb* 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,⁴

The Qur'an relates it in suras *al-Baqarah*, *al-'Arāf* and *Tāha*. The devil is the first perpetrator of *kizb*'s actions, Adam and his wife are the first humans to become victims of *kizb* and have felt its bitter effects. *Kizb* is the mother of all *fujūr* 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

¹QS. *al-Baqarah*/2:185. QS. *al-Māidah*/2:16. QS. *Ibrahim*/14:1. QS. *al-Hadīd*/57:9

²QS *Alī 'Imrān*/3:110.

³Samīr 'Abdul Azīz Saīwah, *Al-Faṭḥ al-Mubīn fī Manāhij al-Mufasssīrīn* (Cairo: Dār al-Tibā'ah al-Muḥammadiyah, 1994), h. 37.

⁴QS. *al-A'rāf* .7:20. QS. *Tāha* /20:120

and damaged the dividing wall and he too have done fujūr. Starting from here, then the term fujur is defined as sin and immorality⁵

Kizbis 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 Imrān/3:137. M.

قَدْ لَتَ مِنْ لَكُمْ سَنَنٌ فِي الْأَرْضِ أَنْظُرُوا كَيْفَ أَنْ أَقْبَهُ الْ

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.

الْكَذِبُ لَيْسَ لِإِنَّ اللَّصَّ مَالِكَ الْكَذِبِ 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. كذب *Kizb*

⁵Al-Ragib al-Asfahānī, al-Mufradāt fi Garīb al-Qur'ān (Beirut: Dāral-Ma'rifah, t.th), h. 373.

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 Bukhāri

Kizb etymologically composed of three letters, kaf, za, ba, is the antonym of *Ṣidq*, which is a word that is not true.⁹ In *Mu'jam al-Wasīṭ* the meaning of *kizb*, 1. Saying something different from reality, 2. Telling something that actually never happened, 3. Denying or denying, 4. Antonym of *al-ṣidq*.¹⁰ 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.¹¹ *kizb* according to Sheikh Mutawālliy al-Sya'rāwī that the source of *kizb* comes from the speaker and listener and the message¹²

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 *kizb*, the word *ṣidq* implies the meaning of *al-quwwah fi nafsih*, strength in him. In contrast to *kizb* which does not have the meaning of strong, sturdy, tough.¹³ The meaning contained in *mu'jam al-Wasīṭ* is 1. Saying something that is in harmony with the facts 2. لاننا في الال which means sifulan fight with full strength, 3. Perfection of all things.¹⁴ *ṣidq* الصلابة الشدة , ابقه اللام للواقع¹⁵ means firm, strong, the fit between speech and words, something good is not vague, doubt in the form of *kizb* or lack. word repeated 141 times in the Qur'an in various derivations reaching 47.¹⁶

2. ان *buhṭān*

Rooted from the words ba, ha and ta, which means confused, nervous.¹⁷ البهت , البهتة , البهتان , البهتة 1. Namely: nervous, confused, doubtful, anxious, 2. Accusing something bad 3. ان الكذب fabricated lies, 4. Accusing someone with lies.¹⁸ الان is he as the perpetrator but accuses others, so that he gets the sin of crime and accusation.¹⁹ Meaning with Fakhrudin 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.²⁰

⁹Abū al-Ḥusāin Ahmad bin Faris, *Mu'jam Maqāyīs al-Lughah* (Cairo: Dar al-Hadis, 2008), h. 803.

¹⁰Majma' al-Lughah al-'Arabiah Arab Republic of Egypt, *Mu'jam al-Wasīṭ* (Cet.V; Miṣr al-Jadidah Cairo: Maktabah al-Syurūq al-Dauliah, 2011), h. 810.

¹¹Big Indonesian Dictionary Latest Edition, Prima Pena Team (Gita Media, t.th), h. 152

¹²Shaykh Mutawālliy al-Sya'rāwīy, *Tafsir al-Sya'rāwīy* (Cet. I; Volume 10. Cairo: Akhbār al-Yaūm, t.th), h. 5812

¹³Abū al-Ḥusāin Ahmad bin Faris, *Mu'jam Maqāyīs al-Lughah*, h. 505.

¹⁴Majma' al-Lughah al-'Arabiah of the Arab Republic of Egypt, *Mu'jam al-Wasīṭ*, h. 531.

¹⁵Majma' al-Lughah 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: Dār al-Hadīs, 2018), p 495

¹⁷Abū al-Ḥusāin Ahmad bin Faris, *Mu'jam Maqāyīs al-Lughah*, h.114.

¹⁸Majma' al-Lughah al-'Arabiah of the Arab Republic of Egypt, *Mu'jam al-Wasīṭ*, h. 74.

¹⁹Shaykh Mutawālliy al-Sha'rāwīy, *Tafsir al-Sya'rāwīy*, h. 2618

²⁰Al-Imam Muhammad al-Rāzī Fakhru al-dīn, *Tafsīr al-Kabīr wa Mafātih al-Gaīb* (Juz 6. Beirut: Dār al-Fikr, 1995), h 36

3. افك *ifk*

Composed of the letters al-hamzah, fa, kaf, the meaning is 1. ل لي لب ال Flip something, QS. al-Ahqaf / 46:22. الو اجتنا لتأفكنا عن الا the wind that blows changes its direction, in the poem the word is mentioned اذا كثرت الات زكت الارض if the soil is often turned over (cultivated) then 2 plants will grow. change direction or meaning, 3. ال افك اي ال al-ifk means al-kizb.²¹ in mu'jam al-Wasit̄ the meaning of al-ifk: 1. افترى, 2. ليه و صرفه, 3. . 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,²³ 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 *zūr*

Composed of the letters za, wau and ra, the meaning is الميل العدول, bias and injustice so that الزور means ال, ال عن طريقة ال, inclined to untruth.²⁴ In Mu'jam al-Wasit̄ *zūr* means 1. ال و انحرف lean and deviate²⁵ اور عن كهفهم 2. تري ال اذا لعت اور عن كهفهم 3. A distorted testimony or oath.

5. اع *khidā'*

Composed of kha, dal and 'ain the meanings are: 1. ل بقير لقه , ال ال ال ال , less or not enough. 4. اظهر له

revealing something different from what is hidden, desiring evil deeds, veiled indulgences. 5. و اخفاء.²⁶ hide, cover. meaning in Mu'jam Maqayis al-Lugah the meaning of al-khidā'is²⁷ اخفا ال

6. اق *nifāq*

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'an 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.²⁸

²¹Abū al-Ḥusāin Ahmad bin Faris, Mu'jam Maqāyīs al-Lugah, h. 46

²²Majma' al-Lugah al-'Arabiah of the Arab Republic of Egypt, Mu'jam al-Wasit̄, h. 21.

²³Oxford Advanced Learner's Dictionary, oxford university pres, VIII edisi edition

²⁴Abū al-Ḥusāin Ahmad bin Faris, Mu'jam Maqāyīs al-Lugah, h. 392.

²⁵Majma' al-Lugah al-'Arabiah of the Arab Republic of Egypt, Mu'jam al-Wasit̄, h. 422

²⁶Majma' al-Lugah al-'Arabiah of the Arab Republic of Egypt, Mu'jam al-Wasit̄, h. 228

²⁷Abū al-Ḥusāin Ahmad bin Faris, Mu'jam Maqāyīs al-Lugah, h. 428

²⁸Mahmūd syaltūt, Tafsīr al-Qur'an al-Karīm (Cet. 13; Dār al-Syurūq Medina al-Nasr Cairo Egypt, 2009), h. 59

7. تحريف *Tahrīf*

From this word emerge several meanings 1. (حرف). ال, العدول, ال. 2. وغيره. 3. و صرفه. 4. عن انيه change, deviate, turn away, lean and deviate, or change something.

8. افتري *Iftirā*

A few words from 1., surprising, silent 2. Meaning branching, disconnected, split according to.³⁰ sheikh Mutawallī al-Shaṭrawī الافتري means kizb which is done with intention and purpose.³¹ Something forked, split انشق. when it is a word it means a lie. Disconnected انقطع the source so that its meaning can develop into kizb.

9. ال *al-khirs*

يخرص- word Sigah mubāagain from ارض which is an ism file of the word الاصون خرصا which means, 1. الكذب. 2. الظن. 3. حزره و قدره ال guess, guess, guess. Saying something that is not based on knowledge, belief but only based on guesswork.³² Ibn Farris said the meaning of al-Khirs is اذا حزرت ثمره. ال : ال : ال اذا حزرت ثمره. suspect, suspect ال ا. 33. لا لم لا يحق

10. Definition of ل *Taqawwal*

Rooted from ال ل 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 ليه i.e. القه. Making up a lie³⁴

B. The Parable of the Performer of Kizb in the Qur'an

To get a more complete picture of the nature of kizb, the Qur'an gives an example known in the ulum al-Qur'an, namely al-masal, while the wisdom behind al-masal is warning, advice, motivation, i'tibar, closer understanding so that it is easily digested by the mind, describing what is exemplified to be more realistic because al-masal describes something that is sensoryly meaningful³⁵

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.

²⁹Majma' al-Lughah al-'Arabiah of the Arab Republic of Egypt, Mu'jam al-Wasīṭ, h. 173

³⁰Majma' al-Lughah al-'Arabiah of the Arab Republic of Egypt, Mu'jam al-Wasīṭ, h. 711.

³¹Muhammad Mutawalli al-Sya'rāwiy, juz 4. H. 2311. QS. al-Nisa / 4:50

³²Majma' al-Lughah al-'Arabiah of the Arab Republic of Egypt, Mu'jam al-Wasīṭ, h. 235.

³³Abū al-Ḥusāin Ahmad bin Faris, Mu'jam Maqāyīs al-Lughah, h. 251.

³⁴Majma' al-Lughah al-'Arabiah of the Arab Republic of Egypt, Mu'jam al-Wasīṭ, h. 795.

³⁵Al-Ḥafīz Jāll al-Dīn Abd al-Raḥmān al-Suyūṭī, Taḥqīq Muhammad Abu al-Fadl Ibrahim Al-Itqān fi 'Ulūm al-Qur'an, (Syāri' al-Jumhuriyah al-Qāhirah: Maktabah Dār al-Turās. Juz. 4), h. 40.

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'rāf /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-Māidah / 5: 64
9. The king's wife, imraat al-'azīz 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.³⁶ 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.³⁷ 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.³⁸ Because this research is descriptive, it is not intended to test existing theories, but is directed to develop theories and ideas related to القرآن *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

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

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

³⁸Consuelo G Sevilla, et al., An Introduction to Research Methods, trans. Alimuddin 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 discussion³⁹

Related with the object of this research 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.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 kizb. The word impact means a strong influence that has both negative and positive consequences.

A. The Impact of Kizb on the World

1. The impact of kizb, Allah does not want to purify their hearts QS. al-Māidah/5:41
2. The impact of kizb in the world, in interacting with kizb perpetrators always maintain a balance in the association to avoid things that are not desirable. QS. al-Māidah/5:42.
3. The impact of kizb in the world is the emergence of social conflicts QS. al-An'am / 6: 65-66
4. The impact of kizb in the world, criminal acts, exile and even premeditated murder of QS. Yusuf / 12:9-10
5. The impact of kizb 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'rāf / 7:19-24
6. The impact of kizb, 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 kizb, in the world will be in trouble and will not benefit from his wealth. QS. al-Lāil / 92: 8-11

³⁹Fitrah, Moh. Research methodology: qualitative research, classroom action & case studies. (Publisher Imprint), 2018. h. 66.

⁴⁰Content 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.

⁴¹Motherland, Alfiah Nurul Fatimah Intan. Islamic Da'wah Through Online Media Website Www. Muslimmedianews. Com (Historical Perspective of the Da'wah of the Prophet). (Diss. Faculty of Islamic Religion Unissula, 2017) h.112.

8. The impact of kizb in the world is sent down in the form of a flash flood QS. al-Qamar/54:9-12.
9. The impact of kizb in the world is getting humiliated خزي (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 kizb actions. In the search found 88 verses that educate to be careful and stay away from these actions.

B. The impact of kizb in the afterlife

Impact of Punishment, Regret; The impact of punishment and retaliation on kizb perpetrators. In the search, 39 verses were found which indicated retaliation or torment for kizb 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 kizb perpetrators, meaningful terms. The expressions found are, yeṣ laītana the word laīta is a wish that cannot be fulfilled.

1. The impact of kizb, 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 kizb. QS. al-Qiyamah / 75:31-33.
2. The impact of kizb, in the hereafter described by the Qur'an is: استدراج (*istidraj*) lulled in pleasure without realizing it to the point of destruction. QS. al-'Araf / 7: 182-183
3. The impact of kizb, in the afterlife described in this verse is that they will not gain (loss) لا لحون QS. Yunus / 10 : 68-70.

Forgiveness, verses about kizb and meaningful terms that indicate forgiveness for the perpetrators of al-kizb. 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 ال *al-gafūr* merciful.

1. QS. al-Mujādalah/58:2.K. ان الله لعفو انهم ليقولون القول, QS. al-Aḥqāf/46:8.K. ان الله ان ا ا, QS. al-Aḥzāb/33:73.M. الرحيم, الغفور ا
2. QS. al-Mumtahanah/60:12.M. الله ان ا, الله ان

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

اب , لا , امر , اهوي , اشتر , الضالون , لال , لي , ا اياتنا ابا , لغوا , الخاطيء , ل ,

ومهل , ل , ل

2. QS. Ali Imran / 3:94.M انفسهم انوا لكن / QS.al-Taubah / 9:70.M المين انوال / QS. al-'Araf / 7:177.K. QS. al-Anfal / 8:54).K. لمون انوا انفسهم / QS.

In this verse the perpetrator of *kizb* is expressed by *اللم* term *ẓulm* with its repeated changes in the Qur'an 289 times.⁴² 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.⁴³ From this basic meaning occurs the development of meanings such as sin, crime, arbitrariness, transgression. This word is also contrasted with the word *اللل*.⁴⁴ which means straightening, balancing, putting something in its place. *Kizb* cancel 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 *kizb* 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 *kizb* are *الواقع الخبير ابقة*. mismatch between words and facts. From this meaning is divided with each of its specificities: *Buhtān*, the element of accusation. *Ifk*, engineering. *Zūr*, the element of counterfeiting. *Tahrīf*, change. *Iftarā'*, element of intention, intentional, planned, by designed. *Khidā'*, *لاف اظهر*. *Nifāq*, *لاف اظهر*. *Khrṣ*, guessed. *Taqawwal*, making up *kizb*. The nine terms contain *kizb* elements in them, but not vice versa. The term *kizb* 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 fā'il* 96. *Sigah mubālagah* 8. Shows that *kizb* 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 *kizb*, it is found that the subjects of *kizb* include: personal and communal which are divided into 6 parts. 3. Found 9 macro objects about *kizb* in the Qur'an, among others: politics and power, adultery (*li'a'n*), *mubāhalah*, financial transactions, legal stipulation without the basis of Shari'a, eschatology 4. Found 7 motives *kizb* includes: racism, hate (hatred), envy and arrogance, viralization and covering up information, material gains, divisiveness. 5. The impact of *kizb* 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

⁴³*Majma' al-Lugah al-'Arabiah Arab Republic of Egypt, Mu'jam al-Wasīṭ* (Cet.V; Miṣr al-Jadidah Cairo: Maktabah al-Syurūq al-Dauliah, 2011), h. 598.

⁴⁴*Majma' al-Lugah al-'Arabiah of the Arab Republic of Egypt, Mu'jam al-Wasīṭ*, h. 109.

promotive, forgiveness. The impact of the afterlife is punishment, regret, equalization with despicable traits such as *ẓulm*, *fisq*, *'isyan*. Thus the impact caused by *kizb* Rasulullah has warned him as we quoted on the background *الفجور الي الكذب ان الكذب ابكم* you should stay away from *kizb* because *kizb* leads to *fujūr*. *Kizb* is the mother of evil which will give birth to other evils, while *al-ṣidq* is the mother of all good and will give birth to other virtues.

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