



**Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an dan al-Hadits**

P-ISSN: 1978-0893, E-ISSN: 2714-7916

<http://ejournal.radenintan.ac.id/index.php/al-dzikra>

Volume 18, Number 2, December 2024, Page 235 - 250

DOI: [10.24042/al-dzikra.v18i2.17626](https://doi.org/10.24042/al-dzikra.v18i2.17626)

## **The Meaning of Kadhib in QS. *Āli Imrān* [3]: 94 from the Perspective of Tafsir Fath al-Qadir by al-Shawkani**

### **Makna *Kadhib* dalam QS. *Āli Imrān* [3]: 94 Perspektif Tafsir *Fath al-Qadīr* Karya al-Shawkani**

**Muhammad Zulfikar Nur Falah<sup>1\*</sup>, Sarah Safinah an-Najaa<sup>2</sup>**

<sup>1,2</sup>College of Al-Qur'an and Science Al-Ishlah, Indonesia

\*Corresponding Address: [zulfikarnur2002@gmail.com](mailto:zulfikarnur2002@gmail.com)

Received: 22-06-2023

Revised: 02-06-2024

Accepted: 21-06-2024

#### **Abstract**

*This article explicitly reveals the meaning of "kadhib" in QS. *Āli Imrān* [3]: 94 from the perspective of the Fath al-Qadir interpretation. This is based on the background that the term regarding lying is an interesting discussion, fundamentally conducted for hidden purposes that can only be known by the individual themselves. This research employs a descriptive analytical method through literature review with relevant and credible sources such as books, journals, theses, and others. Before exploring the content of the Quran, the author discusses the biography of al-Shawkani and the profile of his tafsir book. The results of this study indicate that the context of QS. *Āli Imrān* [3]: 94, according to the Fath al-Qadir interpretation, is actualized in relation to the characteristics of the Jewish people. Although not specifically explained, al-Shawkani interprets the word "kadhib" in QS. *Āli Imrān* [3]: 94 as a lie committed*

*intentionally, and the implications of his statement lean more towards an element of inconsistency with the essence behind reality.*

**Keywords:** *Kadhib; QS. Āli Imrān [3]: 94; Tafsir Fath al-Qadīr.*

## **Abstrak**

*Artikel ini mengungkap secara eksplisit tentang makna kadhib dalam QS. Āli Imrān [3]: 94 perspektif tafsir Fath al-Qadīr. Hal ini diambil melalui latar belakang bahwa terma perihai berbohong menjadi salah satu pembahasan menarik, yang pada dasarnya dilakukan atas dasar tujuan tersembunyi dan tidak dapat diketahui selain dirinya sendiri. Penelitian ini menggunakan metode deskriptif analisis melalui penelusuran pustaka dengan sumber yang relevan dan kredibel seperti buku, jurnal, skripsi, dan lainnya. Sebelum mengeksplorasi isi Al-Qur'an, penulis membahas biografi al-Shawkani dan profil kitab tafsirnya. Hasil penelitian ini adalah konteks pada QS. Āli Imrān [3]: 94, menurut tafsir Fath al-Qadīr, diaktualisasikan kepada sifat kaum Yahudi. Meskipun tidak dijelaskan secara spesifik, al-Shawkani memaknai kata kadhib dalam QS. Āli Imrān [3]: 94 dengan kebohongan yang dilakukan secara sengaja dan implikasi pernyataannya lebih mengarah kepada unsur ketidaksesuaian terhadap hakikat dibalik realitas.*

**Kata Kunci:** *Kadhib; QS. Āli Imrān [3]: 94; Tafsir Fath al-Qadīr.*

## **A. Introduction**

Lying is a false statement made by someone with a hidden intention so that the listener can believe it as fully as possible. Some individuals sometimes lie to protect something for the sake of goodness. However, in reality, lying is something that deviates from the truth for everyone.<sup>1</sup> If observed fundamentally, the word "lie," derived from "bohong," is more meaningfully interpreted as an abstraction that possesses characteristics or traits. Therefore, in relation to public lies, the prospects of the term "lie" contain two explicit elements – the bounded and the bounding. Overall, this means that the lie is perpetrated by the public.<sup>2</sup>

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<sup>1</sup> Putu Kerti Nitiasih, dkk, *Semiologi: Simbol, Makna, dan Budaya* (Depok: Rajawali Press, 2018), page. 194.

<sup>2</sup> Abdul Gaffar Ruskhan, *Kompas Bahasa Indonesia* (Jakarta: Grasindo, 2007), page. 80.

In 2003, some scientists conducted an astonishing experiment to uncover the secrets of lying. The experiment essentially aimed to find a lie detection tool. Could such a device be used to investigate criminals? At that time, the real secret they were eager to discover was identifying the area responsible for lying. After conducting trials and taking numerous images of all parts of the brain, the scientists found that when humans lie, there is significant activity in a specific area, namely the frontal part of the brain. This activity was recorded and documented using Functional Magnetic Resonance Imaging (fMRI) technology.<sup>3</sup>

In detail, scientists conclude that the upper front part of the brain is an area responsible for the existence of lies. This area is commonly referred to in everyday language as the human crown, which is the topmost part and base of the head. It is here that the location of this brain area is proposed. Quoted by Abdel Daem al-Kaheel (2012), Scott Fato, a scientist who conducted this experiment, stated, "When a person speaks the truth or when they are honest, this area is in its proper position and also functions as it should." Therefore, it can be concluded that explicitly, the crown area is the part of the human brain responsible for honesty and deceit.<sup>4</sup>

Regarding the above issue, by exploring the research object concerning the meaning of lying, this has become the author's interest to comprehensively present its existence. The term lying is mentioned in the Qur'an with the equivalent word *kadhīb* and its various derivatives. The author focuses this study on investigating the meaning of the word *kadhīb* in QS. Āli Imrān [3]: 94, as this verse substantially discusses human deceit and its correlation with God.

To gain a broader understanding, this research employs the perspective of the Fath al-Qadīr interpretation. Through its reflective review, the uniqueness of this text discusses general matters about literature, in order to examine the linguistic phenomenon of the meaning of *kadhīb* within a text, and it also elaborates on the relevance of concepts to be established in societal

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<sup>3</sup> Abdel Daem al-Kaheel, *Rahasia Medis dalam Al-Qur'an dan Hadits*, terj. Muhammad Misbah (Jakarta: AMZAH, 2012), page. 43.

<sup>4</sup> *Ibid.*, page. 44.

laws. The research problem formulation is how the meaning of kadhīb in QS. Āli Imrān [3]: 94 is viewed from the perspective of the Faṭḥ al-Qadīr interpretation. Thus, the study of the meaning of kadhīb in QS. Āli Imrān [3]: 94 emerges as a new research endeavor that is significantly different from previous relevant studies, systematically exploring specific contexts within the content of the Qur'an.

Previous relevant research includes several studies, such as the one conducted by Sinta Nur Haena in her thesis "Deception in the Qur'an (A Semantic Study of the Words Kadhīb, Ifk, and Zur)",<sup>5</sup> and Muhammad Ridha, "The Meaning of Kadzib According to the Qur'an (A Thematic Tafsir Study)," *Tsaqifun: Journal of Islamic Religious Education*,<sup>6</sup> which deepens its semantic analysis of various words referring to falsehood. Similarly, Rukman Abdul Rahman Said, "Lying in the Review of Hadith," *Journal al-Asas*,<sup>7</sup> which looks at lying from a Hadith perspective. Muh. Sadik Sabry, et al "Qur'anic Insights on Hoaxes (A Thematic Interpretation Study)," *Tafser*,<sup>8</sup> and Moch. Arifin, "The Qur'anic View of the Hoax Phenomenon (Thematic Interpretation Study)," *al-Itqan: Journal of al-Islamic Studies*,<sup>9</sup> both of which explore the insight of how the Qur'an views the hoax phenomenon by using tafsīr mawdū'ī by systematically knowing related to certain contexts in the content of the Qur'an.

This research method uses descriptive analytical, which describes followed by analyzing the acquisition of library research data from various relevant and reliable literature. Descriptive form

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<sup>5</sup> Sinta Nur Haena, "Dusta dalam Al-Qur'an (Kajian Semantik Atas Kata Kadzib, Ifk, dan Zur)" (Skripsi - Universitas Yudharta Pasuruan, 2021).

<sup>6</sup> Muhammad Ridha, "Makna Kadzib Menurut Al-Qur'an (Studi Tafsir Tematik)," *Tsaqifun: Jurnal Pendidikan Agama Islam*, Vol. 4, No. 1 (2018): page. 1–28. <http://repo.uinbukittinggi.ac.id/161/>.

<sup>7</sup> Rukman Abdul Rahman Said, "Berdusta dalam Tinjauan Hadis," *Jurnal al-Asas*, Vol. 4, No. 1 (2020): page. 27–40. <https://ejournal.iainpalopo.ac.id/index.php/alasas/article/view/4287>.

<sup>8</sup> Muh. Sadik Sabry, dkk "Wawasan Al-Qur'an tentang Hoaxes (Suatu Kajian Tafsir Tematik)," *Tafsere*, Vol. 6, No. 2 (2018): page. 41–66. <https://doi.org/10.24252/jt.v6i2.7211>.

<sup>9</sup> Moch. Arifin, "Pandangan Al-Qur'an terhadap Merespons Fenomena Hoax (Kajian Tafsir Tematik)," *al-Itqan: Jurnal Studi al-Islam*, Vol. 4, No. 1 (2018): page. 91–111. <https://doi.org/10.47454/itqan.v4i1.681>.

is a research model to describe existing phenomena both natural and man-made. The sources found are then described as well as analyzed, then it will obtain new findings and answer the formulation of the problem in this study. Before analyzing the meaning of kadhīb in QS. Āli Imrān [3]: 94 in the perspective of tafsir Fath al-Qadīr, the author reveals first about the overview of the meaning of kadhīb, the characteristics of tafsir Fath al-Qadīr

## B. Overview of the Meaning of Kadhīb

The word kadhīb, which comes from kadhāba - yakdhibu - kadhīban - kidhban,<sup>10</sup> is basically a term that refers to the systematic antonym of the word ṣidq.<sup>11</sup> In addition, it is also a masdar form, and is an original masdar. Because, the word kadhīb itself is a form of memorization that shows the meaning of mujarrad, not preceded by mīm zā'idah (addition), and does not end with a ya' tashdid which is added after it ta'nith marbūṭah.<sup>12</sup> In fact, more than that, sometimes the words al-ṣidq and al-kadhīb are widely used for every thing that is true or happens according to their respective beliefs, such as the saying ṣadaqa ḡannīy “my guess is right” or kadhāba “wrong”. In addition, sometimes both words are used for work that is done physically with the organs, such as the expression ṣadaqa fī al-qitāl, which is “when he fulfills the obligation to fight, doing what is required and in accordance with the prescribed procedures”. It is also said kadhāba fī al-qitāl, i.e. “when he is not like this”.<sup>13</sup>

The word al-ṣidq is also empirically used to mean faith, loyalty and other virtues. However, the words listed in the Qur'an, such as maq'ada ṣidq means “favorable place”, mudkhala ṣidq means “good entrance”, and mukhrajā ṣidq means “good exit”,

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<sup>10</sup> Majduddin Muhammad al-Fairuz, *Al-Qamus al-Muhit* (Beirut: al-Resalah, 2005), page. 129.

<sup>11</sup> Louwis Ma'luf Al-Yassu'i, *Al-Munjid fi al-Lughah wa al-Adab wa al-'Ulum* (Beirut: Dar al-Mashriq, 2005), page. 678.

<sup>12</sup> Saiful Mu'minin, *Kamus Ilmu Nahwu dan Sharaf* (Jakarta: AMZAH, 2008), page. 242.

<sup>13</sup> Raghīb al-Ashfahani, *Kamus Al-Qur'an: Penjelasan Lengkap Makna Kosakata Asing dalam Al-Qur'an*, Jilid 2, terj. Ahmad Zaini Dahlan (Depok: Pustaka Khazanah Fawa'id, 2017), page. 452.

finally qadama ṣidq as stated in QS. Yūnus [10]: 2 which is “glory and high position”.<sup>14</sup> On the contrary, quoted by M. Quraish Shihab in his book, as stated by Muhammad Isma'il Ibrahim, the word kadhaba means “reporting something that is not in accordance with the actual facts”.<sup>15</sup> This is outlined in the word of Allah Swt. which reads:

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ

“Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars” (QS. al-Nūr [24]: 13)

In summary, the word al-kidhb is the act of lying by conveying something that is different from reality and is known by the teller himself. Lying with this meaning indicates the weakness of the perpetrator, this is because he is unable to convey the reality he knows, it could be the cause of the accumulation of fear or other purposes. In the KBBI, this is more specifically known as “making things up”, meaning (1) saying (asking, thinking) that makes things up; (2) exaggerating or exaggerating; and (3) troublesome because it always asks for nothing.<sup>16</sup>

Mentioned in a sentence rajul kadhdhāb, rajul kadhdhūb, rajul kadhdhaydhab, and rajul kaydhubān, all contain the meaning of a man who lies a lot. In addition, it is also mentioned in the sentence lā makdhūbah, namely “I did not lie to you” and the sentence kadhabtuka ḥadīthan, namely “I lied to you in speaking”.<sup>17</sup> As for the word kidhdhāba, it means “unwilling to believe”. Some read it with tahfif (without tashdid), so it becomes kidhaba, which means “lie”<sup>18</sup>:

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<sup>14</sup> M. Dhuha Abdul Jabar, dkk, *Ensiklopedia Makna Al-Qur'an: Syarah Alfaazhul Qur'an* (Bandung: Media Fitrah Rabbani, 2012), page. 371.

<sup>15</sup> M. Quraish Shihab, *Ensiklopedia Al-Qur'an: Kajian Kosakata*, Jilid 2 (Jakarta: Lentera Hati, 2007), page. 413.

<sup>16</sup> Tim Penyusun Kamus Pusat Bahasa, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), page. 8.

<sup>17</sup> Raghīb al-Ashfahani, *Kamus Al-Qur'an: Penjelasan Lengkap Makna Kosakata Asing dalam Al-Qur'an*, Jilid 3, terj. Ahmad Zaini Dahlan (Depok: Pustaka Khazanah Fawa'id, 2017), page. 306.

<sup>18</sup> Bachtiar Nasir, *Al-Alfaazh: Buku Pintar Memahami Kata-kata dalam Al-Qur'an* (Jakarta: Pustaka al-Kautsar, 2017), page. 636-637.

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا

”And denied Our verses with (emphatic) denial” (QS. al-Nabā’ [78]: 28).

So in short, when the word *kādhīb* is interpreted as *isim fā'il*, which is the origin of the word *al-kidhb* or *kadhāba*, in the strand of al-Fairuz Abadi as quoted by Zulkifli Haji Mohd Yusuf in his book, it is stated that the word *al-kidhb* in the Qur'an, has a meaning whose significance includes the meaning of hypocrisy, shirk, accusations against women, breaking promises while being reluctant to carry them out, and finally lying based on its own linguistic construct.<sup>19</sup>

### C. Al-Shawkani and Tafsir *Fath al-Qadīr*

Al-Shawkani is a mufasssir who was born on 28 Dhulqa'dah in 1173 AH or 1759 AD in the village of Shawkan and died on 27 Jumadil Akhir in 1250 AH in Sana'a, Yemen. His full name is Muhammad bin Ali bin Muhammad bin Abdullah al-Shawkani.<sup>20</sup> The attribution of Shawkan village to him is not a true definition, because his domination and that of his ancestors and relatives were settled in the region of 'Adna Shawkan or hijra Shawkan which is located close to the village of Shawkan, bordered by a high mountain. Because of the proximity of the village and the ease of mentioning it, he earned the title al-Shawkani. The village of Shawkan, which is as far away from the city of Sana'a as a day's journey, of course if done by alternative walking, is inhabited by the Shahamiyah tribe, including one of the Khawlan tribes. Before his birth, his parents lived in the city of Sana'a. Meanwhile, when the fall season arrived, they returned to Shawkan, his hometown and at that time, al-Shawkani was born. Shortly thereafter, he was taken by his parents back to Sana'a.<sup>21</sup>

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<sup>19</sup> Zulkifli Haji Mohd Yusuf, *Kamus Al-Qur'an: Rujukan Lengkap Kosa Kata dalam Al-Qur'an* (Slangor: PTS Islamika, 2009), page. 522.

<sup>20</sup> Sayyid Muhammad Ali Iyazi, *al-Mufasssirun: Hayatuhum wa Manhajuhum* (Teheran: Wizarah al-Tsaqafah wa al-Irsyad al-Islami, t.th), page. 541.

<sup>21</sup> Hasan Bisri, *Istinbath Hukum Ekonomi (Kajian terhadap Pemikiran al-Syaukani)* (Bandung: LP2M UIN SGD, 2020), page. 25.

Muhammad bin Ali al-Shawkani, received education directly from his father's upbringing. This is evidenced when at a young age, al-Shawkani was directed to memorize the Qur'an to teachers of memorizing the Qur'an, and memorized it to a fiqh expert, Hasan bin Abdullah. Then, al-Shawkani continued his studies by learning the Science of Qira'at (models of reading in the Qur'an) to experts in qira'at. After that, al-Shawkani studied and memorized various Islamic scientific texts. However, until finally his great interest was directed to the fields of Fiqh, Tafsir, Literature, Nahwu, Ushul Fiqh, Qira'at, Methodology, and History. All of these sciences were learned from his teachers, including: his own father - Ali bin Muhammad, Abdurrahman bin Qasim al-Mada'in, Ahmad bin Amir al-Hadda'i, Ahmad bin al-Harazi, Isma'il bin al-Hasan, Abdullah bin Isma'il al-Tihami, al-Qasim bin Yahya al-Khawlani, and other.<sup>22</sup>

Al-Shawkani is said to be in contact with the Zaydi madhhab, because his family life is Zaydiyyah. This has a very significant influence on his thinking. His love of knowledge, did not close the opportunity for al-Shawkani to just limit himself to the study of books of the Zaydiyyah madhab, a madhab adhered to by his family. However, he also studied many books of the Shafi'i madhab, such as Jam'u al-Jawāmi', Bulugh al-Marām, Fath al-Barriy, Sharh Shahīh al-Bukhārī, and other.<sup>23</sup> At the age of 21, al-Shawkani began to give fatwas. So that when he stepped on the year 1229 H or 1813 AD, al-Shawkani accepted the appointment of himself as a supreme judge in Sana'a after a week of hesitation in accepting the mandate, which he held until his death.<sup>24</sup>

Writing activities to actualize the value of intellectuality, it is even more alluring his attention. Therefore, the figure who received the title Imām and Imām al-A'immah devoted more time to pouring his thoughts into his written works. His open attitude

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<sup>22</sup> Abdullah Musthafa al-Maraghi, *Ensiklopedia Lengkap Ulama' Ushul Fiqh Sepanjang Masa*, terj. Husein Muhammad (Yogyakarta: IRCiSoD, 2020), page. 548-529.

<sup>23</sup> Achmad Tubagus Surur, "Dimensi Liberal dalam Pemikiran Hukum al-Shaukani," *Jurnal Hukum Islam (JHI)*, Vol. 8, No. 1 (2013): page. 5-6. <https://doi.org/10.28918/jhi.v8i1.550>.

<sup>24</sup> Muhadir Haji Joll, *Legasi Cinta Murabbi* (Selangor: Galeri Ilmu Sdn. Bhd, 2016), page. 113.



makes al-Shawkani often dialogue with the fiqh experts of his time. Some of his works include: (1) *Nayl al-Auṭār fī Sharḥi Muntaqā al-Akḥbār*; (2) *Adabu al-Ṭalibi wa Muntahā al-Arab*; (3) *Taḥaqqat al-Dhākirīna fī Sharḥi Adah al-Ḥaṣani wa al-Ḥaṣīn*; (4) *Irshād al-Thaqāti ilā Itfāqi al-Sharāyi'i alā al-Tawḥīd wa al-Muād wa al-Nabawāt*; (5) *Shifā al-'Alali fī Ḥukm al-Ziyādah fī al-Thamani Limajrad al-Ajaliy*; (6) *Sharhu al-Sudūr fī Taḥrīmi rafā'a al-Qubūr*; dan (7) *Faṭḥ al-Qadīr al-Tafsīr*.<sup>25</sup>

Tafsir Faṭḥ al-Qadīr, has the full name of al-Jāmi' bayna fī al-Riwayah wa al-Dirāyah min 'Ilmi al-Tafsīr. Named so, because basically this tafsir book has explicitly combined between two approaches, namely bi al-Ma'thur and bi al-Ra'yi. In other words, combining history with istinbat and reasoning on the text of the verse.<sup>26</sup> It is explained that this book was created in the month of Rabi'ul Akhir in 1223 H, while it was completed in Rajab in 1229 H. Then in the preamble, it is explained that this book takes references from several other books of tafsir, including: tafsir Ibn Abi Athiyah al-Dimashqi, tafsir Ibn Athiyah al-Andalusi, tafsir al-Qurtubi, tafsir al-Zamakhshari, and so on. Similarly, Mahmud Faudah when reviewing this book, he stated explicitly about the author who started at the mention of verses, and then interpreted them naqlī and aqlī. Then, al-Shawkani gave information based on several mufasirs, especially al-Zamakhshari's al-Kashshāf interpretation.<sup>27</sup>

So in its preparation, al-Shawkani clearly uses methods and styles. Among the interpretive methods conceptualized in such detail, the interpretive method used in tafsir Faṭḥ al-Qadīr is the tahlīlī method (analysis), including: (1) interpreting the Qur'an globally in the order of the surahs; (2) arguing about the privilege of a surah and the place of its order; (3) explaining the differences of Ahl al-Qira'at; (4) using al-Lughah science (I'rab, Nahwu, Ṣaraf, Balāghah, al-'Arūd); (5) explaining asbāb al-Nuzūl, nāsikh wa al-

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<sup>25</sup> Sayyid Muhammad Ali Iyazi, *al-Mufasssirun: Hayatuhum wa Manhajuhum* ..., page. 541.

<sup>26</sup> Juhana Nasrudin, *Kaidah Ilmu Tafsir Al-Qur'an Praktis* (Yogyakarta: Deepublish, 2017), page. 301.

<sup>27</sup> Ali al-Shahbuni, *Qur'anic Dictionary: Qur'anic Explorer* (t.tp: Shahih, 2016), page. 147.

Mansūkh; (6) doing tarjih from a number of viewpoints; (7) explaining the legal meaning of the verse; and (8) explaining hadiths from the Prophet Muhammad, Qawl al-Ṣaḥābah, Tābi'in, Tābi' Tābi'in. Among the various styles that exist, when viewed as a whole, it is revealed that tafsir Fath al-Qadīr is more dominant in the interpretation of the Qur'an with linguistic style.<sup>28</sup>

#### **D. Analisis Makna *Kadhib* Perspektif Tafsir *Fath al-Qadīr***

As explained in the introduction, in this study the author only focuses on examining the meaning of kadhib in QS. Āli Imrān [3]: 94 with the perspective of Fath al-Qadīr interpretation. Here is the verse:

فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ

” And whoever invents about Allah untruth after that – then those are (truly) the wrongdoers” (QS. Āli Imrān [3]: 94)

Analysis of the meaning of kadhib in QS. Āli Imrān [3]: 94 with the perspective of tafsir Fath al-Qadīr includes two fundamental dimensions, including: reflection on the literal basis of the text and the prospect of contextualization in the present day.

##### **1. Reflection on the Literal Basis of the Text**

Al-Shawkani's interpretation of QS. Āli Imrān [3]: 94 relates to one verse before it (QS. Āli Imrān [3]: 93) and one verse after it (QS. Āli Imrān [3]: 95). The correlation shows that al-Shawkani has investigated the linguistic phenomenon of the text, but only in QS. Ali Imran [3]: 93 only, namely: (1) His words kullu al-ṭa'am are interpreted with al-maṭ'um or “that which is eaten”; (2) The word al-ḥillu is presented as maṣdar which is singular while the plural form between mudhakkar and mu'annath is interpreted the same, namely halal; and (3) On the word isrā'īl attributed to the Prophet Ya'qub As. as leading on his taḥqiq, is interpreted as such because al-Shawkani glanced at the socio-cultural experienced by the Banu Ya'qub As..., which used to have no rules about haram

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<sup>28</sup> Fathul Mujahidin al-Anshary, dkk, “Tela'ah Metodologi Penafsiran Imam al-Syaukani dalam Kitab Tafsir Fath al-Qadir,” *Jurnal of Qur'an and Hadith Studies*, Vol. 11, No. 1 (2022): page. 70-71. 10.15408/quhas.v11i1.24246.

things, but everything that is eaten is halal. Except, something that was forbidden by the Prophet Ya'qub As. on himself.<sup>29</sup>

It comes from QS. Āli Imrān [3]: 94 which the author makes as the object of research to examine the meaning of kadhib, objectively it is believed that this verse was revealed because the Prophet Ya'qub As. forbade camel meat, as Ibn Abbas Ra., when juxtaposing his narration to the Prophet Ya'qub As. who was affected by *irqun nasā* (gout in the groin), then the Ahl al-Dhikr advised him to stay away from camel meat. The Prophet Ya'qub (peace be upon him) forbade himself from camel meat. The Jews said, "It is necessary to forbid camel meat for us, because Prophet Ya'qub (peace be upon him) forbade it and Allah swt. revealed its prohibition in the Torah". Then Allah swt. revealed QS. Āli Imrān [3]: 95. However, none of them dared to do it. With this indication, QS. Āli Imrān [3]: 9.<sup>30</sup>

Although the interpretation of the meaning of kadhib is not significantly explained, the understanding of the meaning of kadhib in al-Shawkani's perspective is still interpreted in terms of lying. Interestingly, after describing the personality of the Jews by not paying attention to the boundaries until finally trapping themselves into injustice, al-Shawkani emphasizes the lies that are made up, the meaning is in line with intentionality. That is, if you think about it radically, the lie that is meant is lying behavior by revealing anything that is certainly far different from the agreement, even it has been known or understood in such detail by the deliverer itself without regard to shame.

With regard to the above analysis, al-Shawkani's explanation is reflective. This is when the Jews made up lies after it was empirically proven that what was told in the Qur'an and justified by the Torah, in fact the truth was conceptualized by real evidence that could not be denied. Therefore, al-Shawkani interprets *faulāika hum al-ḍālimūn*, as the Jews going too far into the abyss of injustice and acting arbitrarily by lying to Allah as a universal value. In fact, there is nothing more unjust than a person

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<sup>29</sup> Muhammad al-Shawkani, *Tafsir Fathul Qadir*, Jilid 2, terj. Amir Hamzah Fachruddin, dkk (Jakarta: Pustaka Azzam, 2009), page. 440.

<sup>30</sup> Wahbah al-Zuhayli, *Tafsir al-Munir*, Jilid 2, terj. Abdul Hayyie al-Kattani, dkk (Jakarta: Gema Insani Press, 2013), page. 343.

who is invited to judge by His book, especially what he believes as a prospect of daily life which has been permanently valid from the beginning.<sup>31</sup>

Therefore, it is more reflective to talk about the meaning of kadhib in QS. Āli Imrān [3]: 94, al-Shawkani has done the process of interpretative activities. Although it is not explained so clearly, basically al-Shawkani himself has shown his identity as a phenomenal initiator. In fact, he does not arbitrarily ignore the importance of paying attention to the internal meaning of the text. The logical implication is the word kadhib in QS. Āli Imrān [3]: 94 is interpreted by al-Shawkani as an act that contains an element of intentionality. Because internally the text discusses in the context of lying behavior experienced by the Jews, the explicit meaning of intentionality is then deconstructed to the value of lying by stating anything of any kind which of course far exceeds the difference in terms of reality. Moreover, it has also been done by the speaker himself without understanding the existential nature of the self.

## 2. Contextualization in the Present

Description of the contextualization of the meaning of kadhib in QS. Āli Imrān [3]: 94 in the present time, it is necessary to explain the contents contained in the Qur'an in the constellation of human efforts to build objective explanations of the world around. In other words, what is contained in the Qur'an, as a whole, contains universal truths that are directly actualized in such detail by Allah SWT. and put forward in a reflective form for the welfare of life alone. Meanwhile, all cultural existences that have undergone development up to this point, are contextualized as a set of scientific search efforts that are organized, systematic, and directed by relying on results that are actually applied dynamically across all forms of culture.

The nature of the Jews who have no shame in telling lies, even difficult to accept the decree of Allah Swt. as the context written in QS. Āli Imrān [3]: 94, is certainly referred to as an internal effort of the text in its textual application. Thus, this specialty is considered important, because it succeeds in building a

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<sup>31</sup> Muhammad al-Shawkani, *Tafsir Fathul Qadir*, Jilid 2..., page. 441.

text-oriented understanding in itself,<sup>32</sup> like al-Shawkani's own interpretation. That is, before stepping into contextual understanding, what is relied upon is not focusing on the linguistic system alone, but also understood through the situation and conditions at the time of the emergence of a text,<sup>33</sup> however, must be understood thoroughly textually and not ignore the internal text.

When viewed in depth, the general impression obtained that the Qur'an uses the word al-yahūd, then the content is a criticism or negative description of the Jews. In His words QS. al-Mā'idah [5]: 82 for example, described about the hatred of Jews against Muslims, or QS. al-Baqarah [2]: 120 which describes the unwillingness of the Jews and Christians before the Muslims follow them. On the other hand, in QS. al-Mā'idah [5]: 18 about the recognition of Jews and Christians that among them are the sons and beloved of Allah, even in QS. al-Mā'idah [5]: 64, the statement of the Jews that the hand of Allah Almighty is shackled (miserly), and so on. Meanwhile, if the Qur'an uses the word al-ladhīna hādū, then the content is in the form of criticism, for example against those who change the meaning of words and even reduce them (QS. al-Nisa' [4]: 46), or that they are diligently listening (news of Muslims) to spread lies alone (QS. al-Mā'idah [5]: 41). However, there are also neutral ones, such as the promise to those who believe correctly that they will not experience fear or sadness (QS. al-Baqarah [2]: 62), and other.<sup>34</sup>

On the above issue, the Jews who are attributed as the context of the discussion in QS. Āli Imrān [3]: 94, then the contextual form of the word kadhīb in the present is not only conceptualized through the values built by the Jews alone, but a system that is widely applied until this moment with the name of condemnation. In other words, the implementation of the word kadhīb can be interpreted with an issue that does not necessarily talk about the Jews alone, but all forms of human identity with the

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<sup>32</sup> Asep Sopian, *Bahasa Kinesis dalam Al-Qur'an (Studi Bahasa Al-Qur'an dalam Perspektif Semiotik Riffaterre)* (Bandung: Royyan Press, 2020), page. 143.

<sup>33</sup> *Ibid.*, page. 144.

<sup>34</sup> M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat* (Bandung: Penerbit Mizan, 1998), page. 348.

development of science and technology whose actions are more directed towards intentionality and the value of deceit is more revealing, especially beyond the differences in terms of reality.

This can be recognized when Buller and Burgoon see the existence of lies and the detection of lies as part of the continuous interaction between communicators involving interchangeable processes. Lying is the deliberate manipulation of information, behavior, and images with the intention of leading others to false beliefs or conclusions. When someone lies, they need a strategy to lie (called “strategic behavior”) to make the lie convincing. This strategic behavior makes the truth of the information distorted, incomplete, unrelated, unclear, or indirect. The speaker who tells the lie may also express disagreement with the untrue information. However, other people as listeners can often detect this strategy, they sense an indication of a lie.<sup>35</sup>

Therefore, it can be concluded that the contextualization of the word *kadhib* in the present day implies that it is not actualized by the Jews alone. However, all identities whose behavior shows an element of deliberate lying can be called the actualization of the word *kadhib*. Regardless of race, culture, religion, and so on, the word *kadhib* is a value whose meaning is not as detailed as possible directed at the Jews alone, but also directed at all humanity.

## E. Conclusion

The author's explanation of the meaning of *kadhib* in QS. *Āli Imrān* [3]: 94 from the perspective of tafsir *Faḥ al-Qadīr*, is very interpretative. To answer the formulation of the problem, because it focuses on QS. *Āli Imrān* [3]: 94, then it can be concluded that the analytical study of the meaning of the word *kadhib* based on the perspective of tafsir *Faḥ al-Qadīr*, in context, is actualized to the personality of the Jews. Although not significantly explained, al-Shawkani still interprets the word *kadhib* with behavior that contains elements of lies. The implementation is when the lie has shown its existence that basically he is unable to convey the reality he knows.

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<sup>35</sup> Morissan, *Teori Komunikasi Individu Hingga Massa* (Jakarta: Kencana, 2021), page. 191-192.

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