



Semantic Analysis on Vocabularies in the Quran Implied by the Meaning of Hoax

Baiq Raudatussolihah; M. Rusydi Khalid; Kamaluddin Abu Nawas

Arabic Education; Pascasarjana UIN Alauddin Makassar; Indonesia

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Abstract

This study aims to find out the vocabularies in the Quran implied by the meaning of hoax. This study employs qualitative methodology by using library research approach. The collected data were processed using qualitative research method, while the data analysis and interpretation technique used was descriptive analysis-semantics. This technique means that the literal meaning of each word in the Quran was used to interpret the verses using general semantic theory of interpretation. The words being analysed were the vocabularies implied by the meaning of hoax. Words that are implied by the meaning of hoax in the Quran consist of 10 vocabularies. Among these words, **الخداع** is mentioned 5 times in which it is mentioned once in the form of ism and 4 times in the form of fi'il mudari'. The word **الإفك** is repeated for 30 times where the word is mentioned 14 times in the form of ism, once in the form of fi'il ma'di', and 15 times in the form of fi'il mudari. The word **الكذب** is repeated for 282 times where it is mentioned 95 times in the form of ism, 127 times in the form of fi'il ma'di', and 60 times in the form of fi'il mudari. The word **الإفتراء** is repeated for 60 times where it is mentioned 9 times in the form of ism, 25 times in the form of fi'il ma'di', and 26 times in the form of fi'il mudari. The word **الفاحشة** is repeated for 24 times in the forms of both ism mufrad and jama'. The word **الفتنة** is repeated in the Qur'an for 60 times where it is mentioned 37 times in the form of ism, 11 times in the form of fi'il ma'di', and 12 times in the form of fi'il mudari. The word **اللغو** is repeated in the Qur'an for 11 times where it is mentioned 10 times in the form of ism and once in the form of fi'il amr. The word **تقول** is repeated for twice in the form of fi'il mudari'. The word **المستهزئ** is repeated in the Qur'an for 34 times where it is mentioned 13 times in the form of ism, 4 times in the form of fi'il ma'di', and 17 times in the form of fi'il mudari. Finally, the word **الخرأصون** is repeated in the Qur'an for 5 times where it is mentioned once in the form of ism and 4 times in the form of fi'il mudari. The vocabularies that are implied by the meaning of hoax in the Qur'an include: The word **الخداع** is interpreted as a hoax which literally means to hide something or place something at unsuitable position; the word **الإفك** is interpreted as **الخداع و التضليل و الكذب و الإفتراء** (to rump up, to lie, to fool, and to warp); The word **الكذب** is interpreted as lying; The word **الفاحشة** is interpreted as **الفتنة الشنيعة و الزنا و القبيح و الذنب القبيح** (disgusting deeds, bad sins, and fornication); The word **الإفتراء** is interpreted as **الافتراء و الاختلاق** (to trump up and to deceive); The word **الفتنة** is interpreted as **الافتراء ، المحنة ، الفتنة ، و الابتلاء** (slander, ordeals, and tests). The word **اللغو** is interpreted as meaningless, wrong words, and vanity. The word **تقول** is interpreted as making a lie. The word **المستهزئ** is interpreted as to mock or to insult. The word **خرأصون** is interpreted as to guess, to conjecture, to surmise, and to fib. The vocabularies implied by the meaning of hoax in the Qur'anic verses consisted of various derivations of words. Despite of that, it is apparent that in general, these vocabularies have the same interpretation as their literal and basic meanings. In this case, each vocabulary is analyzed based on the lexeme meaning of each word. For instance, the meaning of the

word al-khida and other similarly rooted meanings in the Quran show the interpretation of 'deceptive' or hoax. The Qur'an uses the words ifk and other similar terms to show various meanings such 'false words' or falsehood, 'the destruction' of the country, 'far' from the truth, and 'lies' of the disbelievers and hypocrites; The words al-kizb and other similarly rooted meanings show the interpretations of lies, liars, deceptions, refuse the truth of Allah, apostitizing, and making up lies; The words iftira other similarly rooted meanings in the Quran show the interpretations of to trump up, to receive, to shirk, and to persecute; The word fa'hisyah in the Qur'an shows the interpretation of heinous acts and something related to sexual violations; The word fitnah is used by the Qur'an to show the interpretation of tyranny/persecution, torture or punishment, and trials or tests; The word al-lagw in the Qur'an indicates the meaning of unintentional oaths, lies, verbal abuse, vain deeds and words; The word taqawwala implies the interpretation of trumping up and useless deeds; the word istihza' and another similarly rooted meaning shows the interpretations of to denote, to mock, and to insult; and finally the word kharrasun is interpreted as to guess, to conjecture, and to surmise guess. The discussion of semantic-lexical studies is certainly broad, especially when the Qur'an is made as the object of the study. Therefore this research is expected to be a reference for other researchers, especially those who are working in the field of Arabic. Therefore, the Arabic works could be further studied and being the object of research. In addition, this research is expected to have a contribution in the development of science, particularly in a semantic-lexical field of linguistic.

Keywords: *Semantics; Hoaxes; Al-Qur'an*

A. Introduction

Hoax (read: houks) in the English dictionary means to joke, banter, and deceive. Hoax (read: hoks) a humorous or mischievous deception, something intended to deceive or defraud: the piltdown man was a scientific hoax, and to deceive by hoax: to hoax the public with the report \ 's of an invasion (funny, nosy fraud, something that will cheat: deceive people with scientific fraud, and cheat with lies: deceive people with invasion news). In the Big Indonesian Dictionary, hoaxes are absorbed into hoaks, which means hoaxes.

A hoax is a news or statement that has invalid information or false news that has no certainty that is intentionally disseminated to make things chaos and cause fear. There are also hoaxes deliberately made to make the way of thinking about a thing go astray because of being fooled by the news or opinion of the hoax. Previously, hoaxes were distributed via SMS or e-mail, so hoax is now circulating through social media such as Instagram, Facebook, Twitter, Path, WhatsApp and certain blogs. Therefore caution is needed in receiving news or opinion.

Hoax is an expression of hatred, fake news, slander and others are now the daily food of social media users such as Facebook, Twitter and so on, the ease with which false news is made by unscrupulous elements certainly makes unsettled ordinary people sometimes consumed fake news raw without looking for the truth first so that this problem needs to be studied and related to the religious source, namely the Qur'an al-Karim.

The Qur'an is seen from the perspective of miracles, especially in linguistic aspects, which has a very beautiful and balanced wording. The beauty of the language is its own miracle for this Scripture. If explored and analyzed in depth found a variety of useful values from various things, especially linguistic aspects. In order to avoid misunderstanding of the meaning, one of the paths used is to use a linguistic-semantic approach.

In this study, researchers want to examine the Qur'an from the side of the semantic approach, especially lexical semantic and contextual semantics. The function of semantics here is as a tool used to carefully analyze vocabulary that indicates the meaning of hoax in the Koran, so that with semantic

analysis it can find out the lexical meaning and contextual meaning of vocabulary that indicate the meaning of hoax in the Qur'an .

Thus, as mentioned above, this is the background of the desire of researchers to find out the lexical meaning and contextual meaning of vocabulary that indicates the meaning of hoax in the Qur'an.

A. A. The Letical Meaning of Vocabulary Indicated by the Meaning of Hoax in the Qur'an

1. الخُدْعُ

الإخداع إخفاء الشيء. قال : وبذلك سميت الخزانة المخدع.¹ وقال ابن سيرين، الخداع: إن الخادع مقهورٌ، والمخدوع منصور.² يَخْدَعُونَ يُخَادِعُهُمْ، يحاول خداعهم.³ الخدأع إنزال الغير عما هو بصدده بأمر يُبْدِيهِ عَلَى خِلافِ مَا يُخْفِيهِ، قال الله تعالى: (يخادعون الله: النساء: 142) أي يخادعون رسوله وأوليائه ونسب ذلك إلى الله تعالى من حيث إن مُعَامَلَةَ الرسول كَمُعَامَلَتِهِ ولذلك قال تعالى: (إن الذين يبايعونك إنما يبايعون الله: الفتح: 10).⁴

In Mu'jam al-Maqa> yis fi> al-Lugah it is mentioned that al-ikhda> '(deception) is hiding something, Abu Husain said: therefore the cupboard is called al-Mikhda'. Ibn Si> ri> n said: al-khida> 'positioned others in a different position from what he hid. Whereas Ahmad Mukhta> r Umar mentions 'positioned others in a different position from what he hid. Ragib Asfahani> mentioned that al-khida> 'positioned others in a different position from what he hid.

From the various opinions above, it can be concluded that al-khad 'or al-khida>' means to hide a truth, therefore it can be interpreted by deception and lies, deception, lying. Because something that is hidden from the truth is called a lie or a hoax.

2. الإفك

أفك: الإفك كل مصروف عن وجهه الذي يَجُوقُ أن يكون عليه ومنه قيل للرياح العادلة عن المهاب مؤتفكة وقال تعالى (إن الذين جاءوا بالإفك عصبة منكم) وقال (لكل أفاك أنيم) وقوله (أنفكا آلهة دون الله تريدون) فَيَصِحُّ أن يُجْعَلَ تقديره أتريدون آلهة من الإفك، ويصح أن يُجْعَلَ إفكا مفعول تريدون ويجعل آلهة بدلا منه ويكون قد سماهم إفكا، ورجل مأفوك مصروف عن الحق إلى الباطل، قال الشاعر: فَإِن تَكَّ عَنْ أَحْسَنِ الْمَرْوَةِ مَأْفُو * كَأَ فِي آخِرِينَ قَدْ أَفَكُوا * وَأَفَكٌ يُؤْفِكُ صَرْفَ عَقْلِهِ وَرَجُلٌ مَأْفُوكٌ الْعَقْلُ.⁵

Al-ifku everything that turns things away from what they should then from that meaning is mentioned the wind that blows from a point that should not be called mu'tafikah. (أنفكا آلهة دون الله تريدون) then what is meant here is whether they want a god who turns away, then the word ifkan is used as an object whether you want and make your gods as substitutes. Rajulun ma'fu> k who are turned away from the truth and are in error.

أفك يدل على قلب الشيء وصرفه عن جهاته. يقال أفك الشيء وأفك الرجل إذا كذب. والإفك الكذب. وأفكت الرجل عن الشيء، إذا صرفته عنه. وقال شاعر: (إن تك عن أفضل الخليفة مأ * فوكا في آخرين قد أفكوا) والمؤتفكات: الرياح التي تختلف مهاتها. يقولون: إذا كثرت المؤتفكات زكت الأرض.⁶

¹Abu> Husain Ahmad ibn Fa>ris ibn Zakariyya>, *Mu'ja>m al-Maqa>yi>s fi> al-Lugah* (Bairut: Da>r al-Fikr), h. 305

²Muhammad ibn Si>ri>n dan 'Abd al-Gani> al-Na>bilisi>, *Mu'jam Tafsi>r al-Ahla>m* (Cet. I; Yama>mah: Maktabah al-S}ifa>'), 2008 M/1429 H), h. 345.

³Ahmad Mukhta>r 'Umar, *al-Mu'jam al-Mausu<'i> li Alfa>z} al-Qur'a>n al-Kari>m wa Qira>atihu* (Cet. I; Riya>d: al-Mamlakah al-Saudiyyah, 2002), h. 888.

⁴AL-Ra>gib al-As{faha>ni>, *Mu'ja>m Mufrada>t Alfa>z} al-Qur'a>n* (Lebanon: Da>r al-Kutub al-Ilmiyyah, 2008), h. 161.

⁵Al-Ra>gib al-As{faha>ni>, *Mu'ja>m Mufrada>t Alfa>z} al-Qur'an* (Bairu: Da>r al-Fikr), h. 15.

⁶Abu> Husain Ahmad ibn Fa>ris ibn Zakariyya>, *Mu'ja>m Maqa>yi>s al-Lugah* (Jilid I; Bairut: Da>r al-Jail, 1411 H/1991M), h. 118.

According to Ibn Fa> ris Zakariya>, the word أفك denotes the meaning of 'turning things around and turning away from the truth'. Someone will turn away if he is lying. Al-ifk is also called a lie. Falsehood is said ifk because those words turn right to wrong. The wind is called muktafika> t because the direction of the wind always rotates and turns in various directions in turn.

According to M. Quraish Shihab, the word (الإفك) is derived from the word (الأفك), which is reversal, both material, as a result of an earthquake that turns the country upside down, or immaterial, such as beauty when it is depicted in the form of ugliness or vice versa. الإفك is meant here is a big lie because a lie is a distortion of facts.

الإفك: الكذب و الإثم، كذبهم وحدثهم بالباطل. وفي حَدِيث عائشة رضي الله عنه: حين قال فيها أهل الإفك ما قالوا: الإفك في الأصل الكذب وأراد به ههنا ما كذب عليها مما رميت به. 7 أَفَكَ أَفَكَ: كَذَبَ. 8

According to Ahmad Mukhta> r Umar, al-ifk sayings of lies and sins, their lies and vanity of speech. In the hadith Aisha, may Allah be pleased with her. when people accuse them they say, إفك في الأصل الكذب (basically al-ifk is a lie) and the deception referred to here is a lie which is allegedly against the ummul mukmini> n Aisha. From the various opinions mentioned above, it can be concluded that the lexical meaning of al-ifk is 'turning away, reversing something' also called lying.

3. الكُذْبُ

كذب: قد تقدّم القول في الكذب مع الصدق وأنه يقال في المقال و الفعل. 9 كذب: الكاف والذال والباء أصل صحيح يدل على خلاف الصدق. وتلخيصه أنه لا يبلغ نهاية الكلام في الصدق. 10

According to Ragib al-As} faha> ni>, the word كذب and at first was only used to indicate whether information was true, whether the information was in the form of promises or not. Then, the use of the word develops, concerning the compatibility between the words and the heart of the person who utters them, the compatibility between the news and the reality. If there is no compatibility between the two, then it is no longer called الصدق but is called al-kiz \ b. Meanwhile, according to Ibn Fa> ris Zakariya> the word كذب consists of the letters ka> f, z | a> l, and ba> ', originally the letter s} ahi> h which is the antonym of al-s} idq (honesty / truth). The conclusion is that al-kiz \ b ultimately does not arrive at a truth. So, al-kiz \ b lexically means lying.

4. الفَاحِشَةُ

The word فاحشة comes from the word فَحَشٌ - يَفْحُشُ which means to exceed the limit, heinous. الفاحشة (meaning adultery) الفاحشة بمعنى الزنا (heinous in speaking and doing) or الفحش (heinous in speaking and doing) or الفحش (heinous in speaking and doing) or الفحش (heinous in speaking and doing).

فحش: الفاء والحاء والشين كلمة تدل على فُجْح في شئ، وشناعة. من ذلك: الفحش والفحشاء والفاحشة. يقولون: كل شئ جاوز قدره فهو فاحش، ولا يكون ذلك إلا فيما يُتكرَّر. وأفحش الرجل: قال الفحش: وفحش، وهو فحاشٌ. ويقولون: الفاحش: البخيل، وهذا على الأتساع، والبخل أقبح خصال المرء. قال طرفة: أرى الموت يعتام الكرام ويصطفى. 11

In Maqa> yi> s al-Lughah it is said that the word فحش consists of the letters fa> ', ha>', and syi> n, words that indicate something bad / ugly. From these words were born the words al-fuhsy, al-fahsy> ', and al-fa> hisyah.

⁷Al-“Alla> mah Ibn Manz{u>r, *Lisa>n al- 'Arab* (Juz I; Kairo: Da>r al-Hadi>s|, 1434 H/2013 M), h. 174

⁸Ahmad Mukhta>r Umar, *Mu'ja>m al-Mausu'>i> li Alfa>z| al-Qur'an al-Kari>m wa Qira>atihi* (Cet. I; Riya>d|: al-Turat{|, 1423 H/2002 M), h. 810.

⁹Al-Ragib al-As} faha> ni>, *Mu'jam Mufrada>t Alfa>z| al-Qur'an*, h. 377.

¹⁰Ahmad Fa>ris ibn Zakariya, *Maqa>yi>s al-Lughah*, h. 804.

¹¹Ahmad Fa>ris ibn Zakariya, *Maqa>yi>s al-Lughah*, (Jilid I; Kairo: Da>r al-Hadi>s|, 1429 H/ 2008 M), h. 729.

فحش: الفحش والفحشاء والفاحشة ما عَظُمَ قُبْحُهُ من الأفعال والأقوال. وَقَحْشٌ فَلَانٌ صَارَ فَاجِحًا. ومنه قول الشاعر: عَقِيلُهُ مَالِ الْفَاجِحِ الْمُتَشَدِّدِ يَعْنِي بِهِ الْعَظِيمِ الْفَنِيحِ فِي الْبُخْلِ، وَالْمُتَفَحِّشُ الَّذِي يَأْتِي بِالْفَحْشِ.¹²

According to Ragib al-As} faha> ni> fa word> hisyah masdar from the word fahusya, which implies greater evil than deeds and words. Thus al-fa> hisyah lexically means a heinous or sinful act.

5. الْإِفْتِرَاءُ

The word اِفْتَرَى comes from the word فَرَى and then gets an additional letter alif and ta> 'becomes اِفْتَرَى which means to make it up, to fabricate it, and to slander. In language according to al-asfahani the basic word fara means to cut. The word ifra> means to destroy and iftira contains two meanings to repair and damage, but the most widely used is damage.

In the form of fariyyan masdar it means azi> man / big or 'jiban / wonder. In the Koran, in the meaning of infidelity, such as the astonishment of the Maryam, when he carried the Prophet Jesus, while Mary was known as a woman who was just as well as the Prophet Mustn as.

In the Qur'an the word iftira> is used in the sense of lying, shirk and persecution. All three have the same purpose, namely truth and rules given by Allah. in the use of the word iftira and the one rooted with it 24 times accompanied by the word al-kazib. This shows that most of the word iftira is used in a serious denial meaning.

The word iftira> is used to describe the attitude of the Children of Israel who rejected the religion of Allah that before the Torah was revealed to the Prophet Musa as there were books that forbid certain meanings that were actually halal, unless they forbade them themselves (QS Ali Imra> n / 3: 94). Basically such actions are acts of persecution against themselves.

فرى: الْفَرِيُّ قَطْعُ الْجِلْدِ لِلْحَرْزِ وَالْإِصْلَاحِ وَالْإِفْرَاءُ لِلْإِفْسَادِ وَالْإِفْتِرَاءُ فِيهِمَا وَفِي الْإِفْسَادِ أَكْثَرُ وَكَذَلِكَ اسْتَعْمِلَ فِي الْقُرْآنِ فِي الْكُذْبِ وَالشَّرْكِ وَالظُّلْمِ.¹³ فرى: الْفَاءُ وَالرَّاءُ وَالْحَرْفُ الْمَعْتَالُ عَظُمَ الْبَابُ قَطْعُ الشَّيْءِ، ثُمَّ يُفْرَعُ مِنْهُ مَا يُقَارَبُهُ. قَالَ ابْنُ السَّكَيْتِ: فرى: إِذَا خَرَزَ وَأَفْرَيْتُهُ، إِذَا أَنْتَ قَطَعْتَهُ لِلْإِفْسَادِ. قَالَ فِي الْفَرِيِّ: وَأَنْتَ تَفْرِي مَا خَلَقْتَ وَبَعْدَ.¹⁴

According to Ragib al-As} faha> ni>, fara> is cutting the skin to be used as a container or to repair something while the word al-iftira> 'can mean to repair and damage, the meaning of damage is used more. In al-Qur'an is widely used to show the meaning of lying (al-kiz \ b), shirk and tyranny. Whereas in Maqa> yis al-Lugah, the word فرى consists of the letters fa> ', ra>, and mu'tal letters, the essence of the chapter which means to cut something, then from the word that approaches. Ibn Siki> t said: فرى means if it is hollow, and I fix it if you cut it to damage. So, al-iftira> 'lexically means making it up, making it up, and lying.

6. الْفِتْنَةُ

The word فِتْنَةٌ comes from the word فَنَّ which means to slander, seduce and mislead. Masdar from فَنَّ is فِتْنَةٌ. In Lisa> n al-rArab it is explained that الفتنه الابتلاء و الامتحان والاختبار (fitnah means disaster, test, and trial)

فتن: الْفَاءُ وَالرَّاءُ وَالنُّونُ أَسْلُ صَحِيحٌ يَدُلُّ عَلَى ابْتِلَاءٍ وَابْتِحَارٍ. مِنْ ذَلِكَ الْفِتْنَةُ. يُقَالُ فِتْنْتُ أَفْتِنْتُ فِتْنًا. وَفَتَنْتُ الذَّهَبَ بِالنَّارِ: إِذَا امْتَحَنْتَهُ. وَهُوَ مَفْتُونٌ وَفَتِينٌ. وَالْفَتَانُ: الشَّيْطَانُ.¹⁵ فتن: أَسْلُ الْفَتْنِ إِدْخَالُ الذَّهَبِ النَّارَ لِتُظْهِرَ جَوْدَتَهُ مِنْ رَدَائَتِهِ، وَاسْتَعْمَلَ فِي إِدْخَالِ الْإِنْسَانِ النَّارَ.¹⁶

¹²Al-Ragib al-As} faha>ni>, Mu'jam Mufrada>t Alfa>z} al-Qur'an, h. 418

¹³Al-Ragib al-As} faha>ni>, Mu'jam Mufrada>t Alfa>z} al-Qur'an, h. 424

¹⁴Ahmad Fa>ris ibn Zakariya, Maqa>yi>s al-Lugah, h. 735

According to ibn Zakariya>, the word فتن consists of the letters fa >, ta>, and nu> n, all the letters s} ahi> h indicate the meaning of torture and testing. I burn gold with fire: if you want to test it. And he became tested. Fita> n is defined as Syait} a> n. Whereas Ragib al-As} faha> ni> said that the word فتن: origin of fatn is to put gold into the fire to see the quality of gold.

7. اللُّغُو

The word لغو is a form derived from the verb يلغى لغوا ولغية which means something that is futile, wrong, and vanity. Isim fa'il words that indicate the meaning of the perpetrators, again, means a word that has no principle and is vanity or contains an element of sin. Ibn faris al-Ragib and Isma'il Ibrahim interpret the word lagau with two meanings, the first one is not counted and the second is vain and ugly.

لغو: اللام والغين والحرف المعتال أصلان صحيحان ، أحدهما يدل على الشيء لا يُعْتَدُّ به، والآخر على اللُّهْج بالشبهي. فالأول : اللغو : مالا يُعْتَدُّ به من أولاد الإبل في الدية (البقرة: 225) أي ما لم تعقدوه بقلوبكم. والفقهاء يقولون: هو قول الرجل لا والله ، وبلى والله. وقوم يقولون : هو قول الرجل لسواد مقبلا: والله إن هذا فلان، يظنه إياه، ثم لا يكون كما ظن . قالوا فيمينه لغو، لانه لم يتعمد الكذب. والثاني: قولهم: لغى بالامر، إذا لهج به. ويقال: إن اشتقاق اللغة منه، أي: يلهج صاحبها بها.¹⁷

The word لغو consists of the letter la> m, gain, and the letter mu'ta> l (wa> wu), two letters from the letter s} ahi> h, one of them indicates something that is irrelevant or not taken into account, and the second is a dialect. First, it means what is not counted by camel children in the fine (as mentioned in al-Baqarah / 2: 225) or what is not believed by the heart. Fuqaha> says: one says 'no, by Allah or yes by Allah'. Second, like something if you like it, it is also said that this is isytiqa> q language or users of that language feel happy.

لغا: اللغو من الكلام مالا يُعْتَدُّ به وهو الذي يُورَدُ لا عن رَوِيَّةٍ وفكرٍ فَيَجْرِي مَجْرَى اللَّغَا وهو صوت العصافير ونحوها من الطيور، قال أبو عبيدة: لُغُوٌ وَلُغَاٌ نَحْوُ عَيْبٍ وَعَابٍ وَأَشْدَهُم: عن اللغا ورقت التكلّم (يقال لغيت تلغى نحو لقيت تلقى، وقد يسمى كل كلام قبيح لغوا قال : النبا 35، القصص 55، الواقعة 25، المؤمنون 3، الفرقان 72 أي كنوا عن القبيح لم بصرحوا، وقيل معناه إذا صادفوا أهل اللغو لم يخوضوا معهم. ويستعمل اللغو فيما لا يُعْتَدُّ به ومنه اللغو في الأيمان أي مالا عَقَدَ عليه وذلك ما يجري وصلا للكلام بضرب من العادة، قال البقرة: 225. المائدة: 89 . ومن هذا أخذ الشاعر فقال: "وَلَسْتُ بِمَأْخُودٍ بَلْغُو تَقُولُهُ إِذَا لَمْ تُعَمِّدْ عَاقِدَاتِ الْعَزَائِمِ " وقوله : الغاشية: 11 أي لُغُوًا فجعل اسم الفاعل وصف للكلام نحو كاذبة، وقيل لما لا يُعْتَدُّ به في الدية من الإبل لُغُو، وقال الشاعر "كما أَلْغَيْتَ فِي الدِّيَةِ الْحَوَارِ" ولغى بكذا أي لهج به لهج العصفور بلغاة أي بصوتيه، ومنه قيل للكلام الذي يلهج به فرقة فرقة لُغَةً.¹⁸

The word laga> is an expression of words not taken into account, and that is the person given, not from narratives and ideas, and the course of language, such as the sound of birds and so on.

8. التَّقُولُ

The word تقول is derived from the words قولاً قال - يقول meaning to say, then there is an affixation process with the addition of the letter ta > at the beginning and tasydid on the 'ain fi'il so that it becomes تقول قولاً: ابتدعه كذبا. وتقول u> r, يقول which means 'making a lie'. Meanwhile according to ibn Manz} u> r, تقول قولاً: ابتدعه كذبا. وتقول u> r, يقول (The word تقول means making up lies, sleaze / lies).

9. الاستهزاء

The word comes from the word هَزَأَ - يَهْزَأُ which means to mock, then there is an affixation process by getting additional letters at the beginning of the letter س - ت - ا to be يستهزأ - يستهزأ meaning to make fun

¹⁵Ahmad Fa>ris ibn Zakariya, *Maqa>yi>s al-Lugah*, h. 727

¹⁶Al-Ragib al-As} faha>ni>, *Mu'jam Mufrada>t Alfa>z} al-Qur'an*, h. 416

¹⁷Abu Husain Ahmad ibn faris ibn Zakariya, *Maqa>yi>s al-Lugah*, (Cet, iKairo: Dar al-hadis, 2008/1429), h. 836.

¹⁸Abu> Qasim Husain ibn Muhammad ibn al-Mufadal al-Ma'ruf al-Ragib al-Asfahani, *Mu'jam Mufrada>t alfa>z} al-Qur'an*, (Cet. III; Libanon: Dar al-Kutub al-'Ilmiyyah, 2008), h. 506.

of, isim fa'ilnya مستهزئ meaning to make fun of the letter ا - س - ت to be يستهزأ - استهزأ meaning to make fun of, isim fa'ilnya . مستهزئ .

هزأ : الهاء و الزاء و الهمزة كلمة واحدة. يقال : هزئ واستهزأ ، إذا سخر. ¹⁹ هزء: الهزء مزحٌ في خفيةٍ وقد يقال لما هو كالمزح، فمما قصِدَ به المزح. ²⁰ هزأ: سخر به او منه. ²¹

In Maqa> yis al-Lugah, the word هزأ consists of the letter ha> ', za>', and hamzah in one word, which is هزئ واستهزأ which means to mock or ridicule. Whereas in Mu'jam Mufrada> t Alfa> z} al-Qur'an, the word هزأ means to make a mockery hidden in his jokes. It was also mentioned in Mu'jam al-Wasit}, that the word هزأ means to mock or ridicule.

10. الخرصُ

The word خَرَّاصُونَ is sigah muba> lagah from the word خَارِصٌ which is an isim fa> 'il from the word خَرَصًا - خَرِصٌ - يَخْرِصُ - خَرَصَ which according to Ibn Faris has an original meaning " guessing, guessing, guessing, and also meaningful. " Thus, the word خَرَّاصٌ means a person who is a liar / liar. A liar is called خَرَّاصٌ, said Ragib al-As} faha> ni> because he said something not based on faith and knowledge, but on the basis of mere estimates and guesses.

B. B. The Contextual Meaning of Vocabulary That Indicates the Meaning of Hoax in the Qur'an

There are ten vocabularies that indicate the meaning of hoax in the Qur'an. These ten vocabularies are the objects of this research, including: al-khad ', al-ifk, al-kiz \ b, al-fa> hisyah, al-iftira>, al-fitnah, al-lagw, al- taqawwul, al-istihza> ', and al-khars}.

1. الخدع

The word al-khad 'and its roots are mentioned five times in the Koran, namely in the form of ism (خدعهم) found in QS al-Nisa> / 4: 142. In the form of fi'l mud} a> ri ' (يخدعون), found in QS al-Baqarah / 2: 9, QS al-Nisa> / 4: 142, QS al-Anfa> l / 8: 62, and QS al-Baqarah / 2: 9. The word خَادِعُهُمْ comes from the word خَدَعَ which means to deceive, trick or play with. هُم d {ami> r muttasil mansu> b or d {ami> r whose position is the object in a sentence. The word يُخَادِعُونَ is a fi'il mud} a> ri ' which comes from the word خَدَعَ then gets an additional alif letter to يُخَادِعُ - خَادِعٌ and becomes يَخَادِعُونَ and then gets an additional alif letter to يُخَادِعُ - خَادِعٌ and becomes يُخَادِعُونَ and then gets an additional alif letter to يُخَادِعُ - خَادِعٌ and becomes يُخَادِعُونَ because it is connected with d} ami> هُ .

Not all terms that are rooted in the word al-khad 'in the Qur'an indicate the meaning of hoaxes. Contextually there are indications of the meaning of hoax, as found in QS al-Baqarah / 2: 9, in this verse describes the characteristics of hypocrites who deceive God and deceive themselves.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ (٩)

The translation:

“They seek to deceive Allah and those who have faith, yet they deceive no one but themselves, but they are not aware.”

¹⁹Abu Husain Ahmad ibn faris ibn Zakariya, *Maqa>yis al-Lugah*, (Cet, iKairo: Dar al-hadis, 2008/1429), h. 936

²⁰Al-Ragib al-As} faha>ni>, *Mu'jam Mufrada>t Alfa>z} al-Qur'an*, h. 446

²¹Mu'jam al-Wasit}, Cet. V; maktabah al-Syuru>q al-Dauliyyah, 1432H/2011 M. H. 1025. Lihat juga al-Munjid fi> al-Lugah wa al-A'la>m, (Cet. 46: Libanon: Da>r al-Masru>q, 2014), h. 864. Lihat juga Ibn Manz}u>r, *Lisa>n al-'Arab Juz IX*, h. 85

According to Shaykh Tant} a> wi> Jauhari> in al-Java> hir fi> al-tafsi> r, the terms يُخَادِعُونَ and يَخْدَعُونَ are interpreted by deception and treason, al-mikha> da, showing something that overlaps what he is hiding, and in verse nine of QS al-Baqarah, hypocrites want to deceive Rasullullah and also believers, even though they only deceive themselves, Allah says: (ولا يحق المكر السيئ إلا باهله ، فاطر: 43) sins that are accustomed to them, will not feel the direct consequences of them. Likewise also mentioned in the Interpretation of Ibn Kas \ i> r, the terms يُخَادِعُونَ and يَخْدَعُونَ are also interpreted by deceiving or hiding the truth.

The sentence يخادعون is badl isyama> m from the previous verse which is يقول آما بالله. Fraud is an attempt to trick the other party into plunging into trouble without being realized by the plunged one, or an attempt to show help even though behind it there is a loss for the other party. They did it with great sincerity, as understood from the word (يخادعون) not (يخدعون).

From the various opinions above, it can be concluded that the terms يُخَادِعُونَ and يَخْدَعُونَ are contextually indicated by the meaning of hoax. The words يُخَادِعُونَ and يَخْدَعُونَ are meant by deceiving, deception is also the same as lying because it hides a truth.

2. الإفك

The word الإفك in all its forms is mentioned in the Qur'an 30 times. In the form of ism 14 times, in the form of fi 16 times. The word الإفك comes from the word أَفَكَ which originally meant turning or turning things around. Among the words الإفك which indicate the meaning of hoax is in QS al-Nu> r / 24: 11-12

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا نَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ (١١) لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ (١٢)

The translation:

Surely they who concocted the lie are a party from among you. Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who took upon himself the main part thereof, he shall have a grievous chastisement.

The word الإفك in the above verse, is the term hoax used to mention the lies perpetrated by the hypocrites against the ummul mukmini> n Aisha. Lying news is called الإفك because the contents of the news are turned away from the lies which are packaged as if they were the truth. The word الإفك is also categorized as a hoax from its content, but in other verses that use this term also hint at the hoax in terms of its source. Allah says in Surah al-Syuara> / 26: 221-223.

هَلْ أَنتَبِّئُكُمْ عَلَىٰ مَنْ نَزَّلَ الشَّيَاطِينُ (٢٢١) نَزَّلَ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ (٢٢٢) يُلْقُونَ السَّمْعَ وَأَكْتَرُ هُمْ كَاذِبُونَ (٢٢٣)

The translation:

221 Shall I inform you upon whom the devils descend? 222 They descend upon every sinful liar. They give ear, and most of them are liars.

3. الكذب

The word الكذب and its various derivatives are mentioned 282 in the Qur'an. However, not all of all these derivatives are included indicating the meaning of a hoax. Vocabulary that is similar to the word كَذَبَ used in the Qur'an does not all indicate the meaning of hoaxes. Among the derivations of the word كَذَبَ which indicates the meaning of hoax in the form of the word s \ ula> s \ i> mujarrad, namely in the form of fi'l ma> d {i> (كَذَبُوا ، كَذَبُوا ، كَذَبُوا) , in the form of ism masdar (كَذِبٌ ، كَذِبٌ ، كَذِبٌ) , in the form

of ism masdar (كَذِبٌ، كَاذِبَةٌ، كَاذِبُونَ، كَاذِبِينَ) (كَذِبْتُ، كَذَبْتُ، كَذَبُوا، كَذَبُوا). كَذِبٌ، كَذِبَةٌ، كَذِبُونَ، كَذِبِينَ) in the form of ism fa> l (كَذِبٌ) and in the form of ism maf'u> l (كَذَبْتُ). The derivation of the word كَذِبٌ from fi'azi mazi> d underwent a change in meaning, that is, in the Qur'an used with the meaning 'deny', so it is not included in a vocabulary that indicates the meaning of hoaxes.

The word كَذِبٌ (fi'l ma> d} i>) which means to lie and is found in QS al-Zumar / 39: 32 and QS al-Najm / 53: 11. In QS al-Zumar begins with istifha> m (فَمَنْ) which shows the denial (negation) that there is nothing more than a person who lies in the name of Allah by associating allies with Allah and Allah has a child, while the word kazaba in QS al-Najm verse 11 begins with the letter (مَا نَافِي) which means 'no', what is meant in this verse is the prophet Muhammad. will not lie to what he had seen from the Angel Gabriel. The word كَذِبٌ is also a fi' ma> d} i> from s \ ula> s \ i> mujarrad which means to lie. There is in QS Yu> suf / 12: 27 interpreted as lying or lying is the lie of a woman by accusing the prophet Yu> suf as. tease him.

The form of the word كذب which indicates the meaning of hoax is the form of ism masdar (الكذب) which means 'lying and lies / lies'. As in QS al-Ankabu> t / 29: 68 which discusses people who lie in the name of Allah and make up lies against Allah.

The word كذب and its various derivatives used in the Qur'an are interpreted as lying or lying, lying / lying, and lying (denying). When experiencing the process of affixation the meaning changes, but not out of the original meaning. As in QS Yu> suf / 12: 18.

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلًا وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ (١٨)

The translation:

And they brought his shirt, with fake blood on it. He said, "Your souls enticed you to do something. But patience is beautiful, and Allah is my Help against what you describe."

The word كذب is a hoax term used to describe the lies perpetrated by the brothers of the prophet Yu> suf against the prophet Yu> suf as. The hoax is also called كذب because the contents of the story are turned away from the hoax which is packaged as if it were a truth. The word كذب is also categorized as a hoax from the context of the verse, namely that the brothers of the prophet Yu> suf deliberately smeared the robe of the prophet Yu> suf with blood so that their fathers believed in their lies.

4. الفاحشة

The word الفاحشة and its various derivatives are mentioned 24 times in the Qur'an. The use of the form الفاحشة is almost always accompanied by a signal or mention of sins related to sexual violations such as in QS al-isra> ' / 17: 32, QS al-Nisa> ' / 4: 15-19-25 and so on, showing in the meaning of adultery. Shows the sin committed by the Lu> t} ie homosexuals and lesbians as contained in QS al-A'ra> f / 7: 80, QS al-An'a> m / 27: 54 and so on. Shows the act of marrying and inheriting the ex-wife of the father, as was the custom of the Jahiliyyah Arabs before the arrival of Islam, which is found in Surah al-Nisa> 4/22. Arabic Jahiliyyah before the arrival of Islam, found in Surah al-A'ra> f / 7: 28.

5. الافتراء

The word الافتراء and its various derivatives are mentioned 60 times in the Qur'an. In the Qur'an the word الافتراء is used in the sense of lying, shirk, and persecution. All three have the same purpose, namely truth and rules given by Allah. in the use of the word الافتراء and the equivalent of 24 times which is accompanied by the word al-kaz \ ib, this shows that the majority of the word الافتراء dalam is used in the sense of lying seriously. As in QS Sa> f / 61: 7.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكُذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٧)

The translation:

And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam? And Allah guides not the people who are wrongdoers.

The word افْتَرَى is a term hoax used to refer to people who invent lies, committed by people who do wrong to Allah and those who believe. In this verse the word افْتَرَى is accompanied by the word كَذَبًا which denotes the meaning of 'seriously rejecting'.

6. الفتنة

The word الفتنة and its various derivatives are mentioned 60 times in the Qur'an. However, not all words of الفتنة are included in the vocabulary which indicates the meaning of hoaxes. Here is an example that indicates the meaning of hoax in Surah al-Isra> / 17: 73.

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَ إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَةً وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا (٧٣)

The translation:

They almost lured you away from what We have revealed to you, so that you would invent something else in Our name. In that case, they would have taken you for a friend.

The word لَيَفْتِنُونَكَ is a term hoax, indicating the meaning of 'turning away', they (disbelievers) turned away from the Prophet Muhammad. and the teachings it carries.

7. اللغو

The word اللغو and its various derivatives are mentioned 11 times in the Qur'an. Having the meaning of something that is futile, wrong and vanity or words that do not contain meaning (there is an element of sin). Not all the words اللغو indicate the meaning of hoax, because there are also interpreted as unintentional oaths as in QS al-Baqarah / 2: 225. Among the examples of the words اللغو which indicate the meaning of hoax are found in QS al-Mukminu> n / 23: 3.

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ (٣)

The translation:

Those who avoid nonsense.

The word اللغو is a hoax term that shows the meaning 'a lie and scorn. According to Ibn Kas \ r> the word اللغو is interpreted as being evil which includes shirk, immorality, and any unwholesome deeds. When viewed from that meaning, the word اللغو is a vocabulary that indicates the meaning of hoaxes because it does things that are not useful, while the person who spreads the hoax's news is a work that is not useful.

8. التقول

The word التقول is mentioned twice in the Qur'an. The word تقول comes from the root word قال-يقول, which means to say, then gets the affixation process with the addition of the letter ta> 'and tasydid, then it becomes التقول which means to make up a word. Among the examples are in QS Tu> r / 52: 33.

أَمْ يَقُولُونَ نَقَوْلَهُ بَلْ لَا يُؤْمِنُونَ (٣٣)

The translation:

Or do they say, "He made it up"? Rather, they do not believe.

The word *تقول* is a term hoax which refers to the meaning of 'fabricated words', because words that are fabricated without an underlying belief or truth are one of the nature of hoaxes.

9. الاستهزاء

The word *الاستهزاء* and all its derivatives are mentioned 34 times in the Qur'an. The word *الاستهزاء* is interpreted as 'mocking or mocking'. Among the examples of the word *الاستهزاء* indicate the meaning of hoax found in QS al-Ru> m / 30: 10

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَصَاءُوا السُّوءِ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ (١٠)

The translation:

Then, evil was the end of those who committed evil. That is because they rejected Allah's revelations, and used to ridicule them.

The word *يَسْتَهْزِئُونَ* is a hoax term, which shows the meaning of 'mocking' against the teachings brought by the Messenger of Allah., Because mocking is a nature of the spread of hoaxes, which is able to cause the hoax object to be offended and hurt.

10. الخرص

The word and its various derivatives are mentioned 5 times in the Qur'an. Among the examples that indicate the meaning of hoax is found in QS al-An'a> m / 6: 116.

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

The translation:

If you were to obey most of those on earth, they would divert you from Allah's path. They follow nothing but assumptions, and they only conjecture.

The word *يَخْرُصُونَ* is a term hoax, used to invent teachings that have been established by God. The word *يَخْرُصُونَ* in QS al-An'a> m / 6: 116 is mentioned in the context of the discussion about not being able to follow the opinions of people who can lead astray from the way of Allah. Their opinion is only a suspicion or conjecture and they are nothing but lying to God, such as justifying eating what Allah forbidden, forbidding what Allah has allowed, and stating that God has children.

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