Mauriduna Journal of Islamic Studies
E-ISSN: 2797-0876
http://ejournal.mc.ac.id
Open Access
Mauriduna: Journal of Islamic Studies, Vol. 7, No. 1, 2026 Pages 55-77
DOI: 10.37274/mauriduna.v7i1.47

# Lies in the Qur'an: Analysis of the Words Kādzib, 'Ifk, Zūr, Bāṭil, in the Tafsir Al-Tahrir Wa Al-Tanwir by Ibn 'Asyur

**Azzahra Rania Pratiwi[1], Kiki Muhamad Hakiki[2], Abuzar Alghifari[3], Ahmad Muttaqin[4]**
[1.2.3.4] Universitas Islam Negeri Raden Intan Lampung, Indonesia
*E-mail*: azzahraraniapratiwi564@gmail.com[1], kiki.hakiki@radenintan.ac.id[2], abuzar@radenintan.ac.id[3], ahmadmuttaqin@radenintan.ac.id[4]

| *Submission: 13-11-2025* | *Revised: 19-12-2025* | *Accepted: 05-01-2026* | *Published: 24-02-2026* |
|---|---|---|---|

**Abstract**

This research is predicated on the sociological necessity of understanding the various forms of lies that are still taken seriously by society. It seeks to critically examine the semantic interpretations of the terms Kādzib, 'Ifk, Zūr, Bāṭil as articulated in the Tafsir al-Tahrir wa al-Tanwir by Ibnu 'Asyur. The research formulationis structured around two primary objects: 1) how ibn Asyur interprets the terms Kādzib, 'Ifk, Zūr, Bāṭil, and 2) how the hadith concerning the permissibility of lying is relavant to these meanings. Adopting a qualitative, library-based methodology, this study employs a thematic analysis method (maudhu'i). The primary source materials is *Tafsir al-Taḥrīr wa al-Tanwīr* by Ibn ʻĀshūr, supplemented by a secondary source of relevant scholarly journals, monographs and theological treatises. The findings indicate that while these terms are oftern categorized under the broad umbrella of falsehood, each term has a distinct meaning depending on its context. According to Ibn 'Asyur, 1) Kādzib refers to act of deception. 2) 'ifk denotes major accusations or slander. 3) zūr refers to the distortion of information or testimonies that deviate from empirical reality. 4) bāṭil refers to any form of falsehood or something that lacks a foundation of truth. The Hadith that permits lying in three situations warfare, conflict resolutions, and the preservation of marital harmony. The study concludes that such exceptions do not constitute condemned mendacity, rather they serve as instruments of maqāṣid al-syarī'ah to maintain social equilibrium and communal benefit. The scholarly contribution of this study lies in its systematic analysis of the varying gradations of lying through the lens of Ibn 'Asyur perspective. It offers significant insights into the development of thematic exegesis and provides a framework for the construction of social ethics, asserting that the morality of an utterance is intrinsically linked to its contextual purpose and its alignment with the preservation of public interest.

**Keywords**: Kādzib, 'Ifk, Zūr, Bāṭil, Tafsir Ibnu ʻAsyur

***Abstrak***

*Penelitian ini berangkat dari pentingnya memahami bentuk-bentuk kebohongan yang masih dianggap serius oleh masyarakat, penelitian ini bertujuan untuk mengkaji penafsiran makna Kādzib, 'Ifk, Zūr, Bāṭil pada Tafsir al-Tahrir wa al-Tanwir karya Ibnu 'Asyur. Rumusan masalah dalam penelitian ini meliputi: 1) bagaimana penafsiran Ibnu ʻAsyur terhadap istilah Kādzib, 'Ifk, Zūr, Bāṭil, serta 2) bagaimana relevansi hadits tentang diperbolehkannya berdusta terhadap*

© 2026 by the authors; This is an Open Access article distributed under the terms of the Creative Commons Attribution-ShareAlike 4.0 International License. (_https://creativecommons.org/licenses/by-sa/4.0/ ), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

*makna-makna tersebut. Penelitian ini merupakan penelitian kepustakaan dengan pendekatan kualitatif dan menggunakan metode analisis tematik (maudhu'i). Sumber primer ini adalah kitab Tafsir al-Tahrir wa al-Tanwir, sedangkan sekundernya berupa berbagai tulisan, jurnal, dan buku yang relavan dengan pembahasan. Hasil penelitian menunjukkan bahwa setiap istilah memiliki makna yang berbeda sesuai konteksnya. Pertama, kādzib menurut Ibnu 'Asyur adalah kebohongan yang dilakukan secara sengaja dan terbuka. Kedua, 'ifk merujuk pada tuduhan besar atau fitnah. Ketiga, zūr berarti berita atau informasi yang tidak sesuai dengan fakta. Keempat, bāṭil mengacu pada segala bentuk kebatilan atau sesuatu yang tidak memiliki landasan kebenaran. Hadis tentang kebolehan berdusta dalam tiga situasi perang, mendamaikan pertikaian, dan hubungan suami istri tidak termasuk dalam kategori dusta yang dicela, karena kebohongan tersebut bertujuan menjaga kemaslahatan dan keharmonisan sosial sesuai* maqāṣid al-syarī'ah*. Secara umum, ayat-ayat tentang dusta merujuk pada kebohongan. Namun, menurut Ibnu 'Asyur, keempat istilah tersebut memiliki perbedaan makna dan konteks. Penelitian ini menegaskan adanya bentuk kebohongan yang diperbolehkan jika memiliki tujuan kebaikan, sebagaimana ditegaskan dalam hadis. Kebaruan penelitian ini terletak pada analisis perbedaan makna kebohongan dalam Al-Qur'an berdasarkan perspektif Ibnu 'Asyur serta kontribusinya terhadap studi tafsir tematik dan pembentukan etika sosial masyarakat.*

***Kata Kunci**: Kādzib, 'Ifk, Zūr, Bāṭil, Tafsir Ibn 'Asyur*

## A. INTRODUCTION

In Islamic discourse, lying is fundamentally defined as the articulation of testimony that deviates from empirical realityor ontological truth. (Amin, 2024) Scholar often delineate between two functional categories: negative lies and positive lies. In principle, every form of lying is considered a reprehensible trait, particularly negative lies. And god will punish His servants who commit wrongdoing. Negative lies can have a detrimental impact on an individual's moral and personal development. (Hasan, 2020) Moreover, negative lies may generate distrust within the community, lead individuals toward hypocrisy, and eliminate blessing in bussiness activities. (Hasanah, 2017) As for positive lies, according to the hadith, they are permitted in three situations: during war, in reconciling disputes, and within marital relations, as stated in the following hadith:

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رضي الله عنها قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ( لَا يَحِلُّ الْكَذِبُ إِلَّا فِي ثَلَاثٍ : يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيُرْضِيَهَا ، وَالْكَذِبُ فِي الْحَرْبِ ، وَالْكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ ) . والحديث صححه الألباني في صحيح الترمذي .

Meaning: *"From Asma' bint Yazid, may Allah be pleased with her, she said, 'The Messenger of Allah (peace and blessings be upon him) said, 'Lying is not permissible except*

*in three cases: a husband lying to his wife to please her, lying in war, and lying to reconcile between people."* (At-Tirmidzi, 1939, Abu Dawud, 4921)

Therefore, the conceptualization of "positive lies" are intended to protect others from harm and to spare their feelings. (Istakwim, 2017) Tsuban states that every lies constitutes a sin, except when it is committed to help fellow Muslims and to protect them from potential harm (Sihombing, 2025). According to Al-Maraghi, the characteristics of a liar is inextricably linked to broader ethical failures such as mistreating orphans and neglect of the vulnerable , suggesting that lying is often symptomatic of a deeper moral decay (Al-amin et al, 2021) Despite this exceptions, Imam Al-Ghazali emphasizes that although pragmatically permissible in exceptional circumstances, lying should remain a final resort, as the preservation of absolute truthfulness is paramount for spiritual integrity. (Mardiyah, 2024) The Prophet Muhammad SAW explained that the habit of lying can leads a person toward evil deeds and distance them from obedience. (Mahfudzi, 2020) The Prophet Muhammad PBUH also emphasized in numerous hadiths the importance of avoiding lying, as follows:

عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا وَعَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا

*Meaning: "From Abu Wail from Abdullah, he said, "The Messenger of Allah (peace be upon him) said: "Avoid lying, for lying leads to evil, and evil leads to Hell. And indeed, if a person lies and is accustomed to lying until he is recorded with Allah as a liar. And be truthful, for truthfulness leads to goodness, and goodness leads to Paradise. And indeed, if someone is truthful and accustomed to truthfulness, he will be recorded as truthful with Allah." (Daud, n.d, 4337)*

Although numerous studies have examined lying from socio-political perspectives, research addressing the multifaceted meanings of lies in the Qur'an

through systematic thematic interpretation remains limited. Therefore, this study seeks to elucidate the semantic boundaries of the terms *kādhib*, *ifk*, *zūr*, and *bāṭil* in the Qur'an by employing *Tafsir al-Taḥrīr wa al-Tanwīr* by Ibn ʻĀshūr. A secondary objective involves analyzing the ethics and implications of positive and negative lies. The key contribution of this research lies in its comparative synthesis of these seemingly synonymous terms, yet differ in their semantic nuances, purposes, and moral consequences according to the contexts in which they are used. (Ashila & Yeti, 2025)

This study examines Ibn 'Asyur's Tafsir due to its distincitive method of compilation. Ibn 'Asyur combines two to five juz in a single volume and structures the introduction into ten sections, beginning with an explanation of tafsir, and ta'wil, followed by discussions of the phenomena *of tafsīr bil-ma'tsūr* and *tafsīr bil-ra'yi*, *asbābun nuzūl*, and the concept of *i'jāz al-Qur'an*. Morever, this tafsir's strong emphasis on linguistic analysis and inter verse relationship distinguishes it within the classical and modern exegetical works. (Asfar, 2022) For this reason, the author selected this tafsir to elucidate terms related to falsehood, as it provides detailed explanations. Its use of clear and accessible Arabic furtur constitutes a significant strength of this tafsir. (Fatmawati et al, 2024)

Based on observations and a review of the literature, the author identified several existing literature related to this topic, as follows:

First, A thesis by Sinta Nur Haeni, entitled "Lies in the Qur'an (A semantic study of the words kadzhib, IFK, and ZUR)", 2021.(Haeni et al, 2021). This study aims to identify and determine Qur'anic issues related to lying by examining the meanings of the terms *Kadzhib, Ifk,* and *Zur*. In general, the research compiles various interpretations and provides an overview and analysis based on semantic theory.

Second, A thesis by I Made Sujaya, entitled"Responding to Lies with Literature," 2023. (Sujaya, 2023) This study explains the role of literature in confronting lies within Indonesian history. Although the imaginative nature of literary works often associated them with falsehood, this research seeks literature as a medium for critical discourse comparable to historical discussion in Indonesian.

Third, A thesis by Septia Dewi Anggreini, entitled "The Typology of Al-Kadzib in the Perspective of Qur'anic Interpretation (A Psychological Approach)," 2022. (Anggreini, 2022) The findings of this study indicate that the meaning of Al-Kadzib in the Qur'an can be understood throught a psychological approach that examines.

Fourth, A thesis by Adek Saputra Harahap, entitled "The Meaning of Al-Zur in the Qur'an and Its Relevance to the Current Context (A Comparative Study Between the Tafsir Ibnu Katsir and Tafsir Al-Maraghi)," 2021. (Harahap, 2021) Tis study aims to clarify analysis of Ibn Kathir's Tafsir and Al-Maraghi's interpretations.

Fifht, A journal article by Faizatut Daraini Journal, entitled"Nationalism in the Perspective of Ibn 'Asyur (A Study of Verses on Nationalism in Tafsir Al-Tahrir wa Al-Tanwir), 2019. (Daraini, 2019) This study explores the concept of nationalism in the Qur'an and its interpretation according to Ibn 'Asyur in Tafsir Al-Tahrir wa Al-Tanwir.

While thses studies provide valuable foundation in literature and linguistic, they are largely constrained by limited lexical scopes of singular thematic focuses. This study departs from such presedent by conducting a simultaneous, four-fold examination of *kādzib*, *'ifk*, *zūr*, and *bāṭil*, using Ibn 'Asyur's Tafsir al-Taḥrīr wa al-Tanwīr as the primary source to explore the intersection of linguistic depth and contemporary moral relevance. This research focuses on analyzing these four key therms, which share similar meanings but differ in their contexts of use. Understanding these distinct terminologies is imperative, as they have significant implications for ethics, law, and creed in islam. Ethically, this study underscores a gap in the research on Qur'anic terminology related to falsehood by examining verses pertaining to *kādzib*, *'ifk*, *zūr*, and *bāṭil* based on Ibn 'Āsyur's Tafsir al-Taḥrīr wa al-Tanwīr. The analysis of these terms not only provides semantic insights but also carries subtantial implications for the formation of islamic ethics, law, and creed. In the ethical realm, this study emphasizes honesty as a moral value that underlies individual behavior and social relations. In the context of law, understanding the concept of falsehood helps delineate the boundary between permissible speech such as *tauriyah* or actions taken for the sake of *maṣlaḥah* and forbidden lies. In terms of creed, the study reinforces the principle that lying contradicts tawhid (divine unity), while honesty remains a defining characteristic of the

prophets. this is clearly demonstrated in QS. Luqman[31]:13–14, where Luqman instills the value of tawhidin his son as the first and most fundamental lesson. The instruction "Do not associate anything with Allah". (Fatimah et al, 2025) Thus, this research facilitates an integrative understanding of the Qur'an, bridging the gap between philological inquiry and the practical formation of social ethics.

## B. RESEARCH METHODOLOGY

This study employs a *library research method,* accessing data directly through various written sources. Based on the data collected, the researcher applied a qualitative data analysis method, which includes problem indentification, data collection, and prepation of the research report. (Rijali, 2019) The study uses the *maudhu'i* or thematic interpretation method, a technique employed to study, examine, and interpret Qur'anic verses by collecting those that share the same topic, theme, or purpose, and then analyzing them in depth (Nazhifah & Karimah, 2021). In this research, the data sources are classified into two types: primary and secondary sources. The primary source is *Tafsir al-Taḥrīr wa al-Tanwīr,* which serves as the main reference for analyzing the relevant Qur'anic verses. Secondary sources include supporting literature such as books, scientific journals, and other relevant writings to strengthen the argument and enrich the discussion. The purpose of this study is to provide a comprehensive explanation of the differences in the meanings of the terms *kādzib, ifk, zūr,* and *bāṭil* in the Qur'an through the tafsir approach of Ibn 'Āshūr.

## C. RESULTS AND DISCUSSION

### 1. Ibn 'Asyur and Tafsir al-Tahrir wa al-Tanwir

Muhammad al-Tahrir ibn Muhammad al-Tahrir ibn 'Āshūr was a preeminent follower of the Maliki, a distinguished member of the Islamic Academy in Syria, and actively involved in the Arabic Language Organization in Egypt. In addition, he participated in the Tunisian National Movement, and due to his political and religious beliefs, he was once detained. His family enjoyed a strong reputation in Tunisia, known for their contributions to government service and academic achievements.

Ibn ‘Āshūr was born in Marsa in Jumādī al-Awwal 1296 H, which corresponds to September 1879 M. In 1899 M, he attended an elementary school in his hometown. He grew up in an environment that highly valued education, receiving close attention from his father, mother, and grandfather. His grandfather, Muhammad Thāhir ibn Muhammad ibn Muhammad Shadhili, was a renowned expert in *fiqh* and *nahw* (Arabic grammar). He was appointed as a qāḍī (judge) in Tunisia in 1851 M, became a muftī in 1860 M, and passed away in 1868 M. During his grandfather’s tenure as qāḍī and muftī, Ibn ‘Āshūr’s parents hoped that he would acquire knowledge and skills comparable to his grandfather. (Asfar, 2022)

Ibn ‘Āshūr’s family originally came from Andalusia but later moved to the city of Salā in Morocco before finally settling in Tunisia. The family was known for its strong religious background and devoutness. (Subing, 2024) Ibn ‘Āshūr was raised in an environment that encouraged the pursuit of knowledge. In his neighborhood, he studied Qur’anic memorization, tajwīd, and qirā’āt. After successfully memorizing the Qur’an and mastering various disciplines, he continued his studies at Zaitūnah University. (Abd. Halim, 2014) Upon completing his education at Zaitūnah, Ibn ‘Āshūr held various positions in the religious field, fulfilling his family’s aspirations. He achieved these goals with the support of extensive facilities, including a large library containing numerous classical and contemporary texts. Ibn ‘Āshūr was also a prominent Tunisian nationalist and participated in the jihad led by Sheikh Muhammad Hadr Husain, an imam at Al-Azhar University. Ibn ‘Āshūr passed away on Sunday, 13 Rajab 1393 H, corresponding to October 12, 1973 M, shortly before the Maghrib prayer. He reportedly felt very ill during the Asr prayer. His life was marked by persistent struggle and dedication. (Yusuf, 2021) He was a prolific Muslim scholar whose major works include *Tafsir al-Taḥrīr wa al-Tanwīr, Maqāṣid al-Sharī‘ah al-Islāmiyyah, Usūl al-Niẓām al-Ijtimā‘ī fī al-Islām, Alaysa al-Ṣubh bi Qarīb, Al-Waqf wa Ātharuh fī al-Islām, Kashf al-Mu‘thiy min al-Ma‘ānī wa al-‘Alfāẓ al-Wāqi‘ah fī al-Muwaṭṭa‘,* and *Al-Tawḍīḥ wa al-Taṣḥīḥ fī Usūl al-Fiqh*. His works contributed significantly to global civilization, and his spirit of scholarship continues to inspire future generations. In addition, he authored numerous other works in Islamic studies, language, literature, and history. (Sya'roni, 2017)

Ibn ‘Āshūr is the author of Tafsir al-Taḥrīr wa al-Tanwīr, a well-known and highly respected tafsir in Tunisia. He began compiling this tafsir in 1431 H/1923 M. Covering all 30 juz’ of the Qur’an, the work consists of 15 volumes and was completed over a period of 39 years. It is considered one of the most prominent tafsirs of the 14th century, widely recognized for the depth and comprehensiveness of its discussions. The tafsir was first published by *Isa al-Baby al-Halaby* in Cairo in 1384 H/1964 M. Ibn ‘Āshūr intended to produce a comprehensive tafsir that incorporated various disciplines, including balaghah (rhetoric), and aimed to explain moral virtues and Sharia knowledge within the context of his discussions. In his work, he extensively referenced earlier exegetical works such as *al-Muharrar al-Wajiz, Mafatih al-Ghaib, Ruh al-Ma'ani,* and *al-Kasysyâf,* particularly in relation to rhetorical analysis. In the introduction, Ibn ‘Āshūr demonstrates how scientific knowledge, especially in natural sciences, can assist in understanding Qur’anic verses. (Hakim, 2019) In this tafsir, Ibn ‘Āshūr employs several approaches, including analytical, critical, argumentative, thematic, and objective methods. He begins by providing comprehensive information about the surah under discussion, including its meaning, number of verses, context of revelation (asbāb al-nuzūl), virtues, and overall content. He then links verses with similar themes and analyzes the relationships between them. After summarizing the information, Ibn ‘Āshūr applies ijtihād through argumentation, criticism, and objective reasoning. (Muhammad & Aisya, 2023) He also shows a particular interest in Arabic vocabulary, focusing on words that are less emphasized in traditional dictionaries and discussing the relationships between meanings. (Karim, 2022)

Furthermore, this tafsir guides readers in understanding the fundamentals of Qur’anic interpretation and how interpreters employ terms, meanings, and pronunciations. At the outset, Ibn ‘Āshūr reviews the concepts of tafsīr and ta’wīl, their status as a science, the references used in tafsir, and the validity of tafsīr bi al-ma’thūr and tafsīr bi al-ra’y. He also explains the objectives of the mufassir, discusses the various types of qirā’āt, and examines Qur’anic narratives, including names, numbers, and sequence of events. (Asfar, 2022)

## 2. The Differences Between the Terms *Kādzib, 'IFK, Zūr,* and *Bāṭil* from the Perspective of Tafsir al-Tahrir wa al-Tanwir

Muḥammad Ṭāhir ibn ʻĀshūr, better known as Ibn ʻĀshūr, is one of the most renowned Qur'anic exegetes. He made significant contributions to understanding the terms kādhib, 'ifk, zūr, and bāṭil. (Ibrahim, 2022) According to Ibn ʻĀshūr, these terms carry different nuances and are used in distinct contexts. An analysis of representative verses in Tafsir al-Taḥrīr wa al-Tanwīr shows that the meanings of *kādhib, 'ifk, zūr,* and *bāṭil* differ significantly, both in semantic content and contextual usage in the Qur'an. The Qur'an employs this term to refer to groups or communities that are more focused and specific; therefore, such a study is important for enriching conceptual tafsīr as well as for developing thematic exegesis that is contextual and relevant to contemporary Muslim societies." (Efrica, 2025)

Lying is generally divided into two types: positive lies and negative lies. The Qur'an does not explicitly permit lying in general, as it is fundamentally prohibited and regarded as a major sin in several verses. However, there are certain situations in which positive lies are considered acceptable. (Susanto, 2020) Under specific conditions, a person is allowed to tell a lie if the intention behind it is good. If the lie is intended to seek the pleasure of Allah SWT, it may serve to strengthen social cohesion and harmony within the community. (Sihombing, 2025)

a. The Term *Kādzib*

In linguistic and theological discourse, *Al-Kādzib* (falsehood or lying) refers to the ontological discrepancy between an articulated propositions and reality, or a divergence from the beliefs of the person conveying it, although scholars hold differing opinions on the precise definition. *Al-Iftirā'* (falsification or false accusation) represent a more specific meaning than *al-kādzib,* as it refers to a lie distinguished by its target and malicious intent. In contrast, *kādzib* (ordinary falsehood) can sometimes be directed toward oneself (by the speaker). For example, someone who says, "I did this and did not do that," while being untruthful, is still considered *al-kādzib* (liar). (Abu al-Hilal, 1412)

This study analyzes the ethical and implications of *al-kādzib through a* critical examination of, Qur'an Surah Az-Zumar (39):60 and Surah An-Nahl (16):105. In the

former, the Qur'an narratives utilizes vivid imagery (specifically the blackening of faces) to symbolize the spiritual degradation and ultimate metaphysical punishment of those who propagate falsehood. The latter verse, Surah An-Nahl (16):105, emphasizes this by identifying lying as a fundamental falsification of truth, ofen symptomatic of a deeper rejection of divine signs. The term *kādzib* indicates a lie that is committed deliberately and openly. According to Ibn 'Āshūr's interpretation of Surah Az-Zumar (39):60, Allah SWT explains that:

وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِيْنَ كَذَبُوْا عَلَى اللّٰهِ وُجُوْهُهُمْ مُّسْوَدَّةٌۗ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ۝٦٠

Meaning: "On the Day of Resurrection, you will see those who lied about Allah SWT with their faces blackened. Is not Hell a dwelling place for the arrogant?" (Az-Zumar, 60)

In Tafsir al-Taḥrīr wa al-Tanwīr, Ibn 'Āshūr explains that the blackening of the faces corresponds to the torment of Hell, which will burn the faces of the sinners. The black color thus serves as a symbolic sign of the consequences of their deeds at the end of their lives. This interpretation emphasizes that Hell is the abode of arrogant individuals, whose faces are darkened by the punishment they receive.

Furthermore, lying is considered a despicable act and is regarded as one of the defining characteristics of hypocrites, as further elaborated in Ibn 'Āsyūr's commentary:

ولذلك فجملة « أليس في جهنم مثوى للمتكبرين ، واقعة موقع الاستئناف البياني الجملة ( ترى الذين كذبوا على الله وجوههم مسودة » على كلا المعنيين لأن السامع يسأل عن سبب اسوداد الوجوه فيجاب بأن في جهنم مثواهم يعني لأن السواد يناسب ما سيلفح وجوههم من مس النار فأجيب بطريقة الاستفهام التقريري بتنزيل السائل المقدَّر منزلة من يعلم أن مثواهم جهنم فلا يليق به أن يغفل عن مناسبة سواد وجوههم ، لمصيرهم الى النار ، فإن للدخائل عناوينها (Ibnu Asyur, 1984, 24)

This is in line with the words of Allah SWT in Q.S an-Nahl [16]: 105, which states that:

اِنَّمَا يَفْتَرِى الْكَذِبَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِۚ وَاُولٰۤىِٕكَ هُمُ الْكٰذِبُوْنَ ﴿١٠٥﴾

Meaning: *"Indeed, it is only those who do not believe in the verses of Allah who invent lies, and they are the liars."* (An-Nahl, 105)

In Ibn ‘Āsyūr’s interpretation, he emphasizes that those who assert something that is untrue are considered true liars because they reject the clear and manifest revelations of Allah SWT.

لأن قولهم ، إنما أنت منمتر ) قصر للمخاطب على صفة الافتراء الدائمة ، إذ الجملة الاسمية تقتضي

. الثبات والدوام ، فرد عليهم بصيغة تقصرهم على الافتراء المتكرر المتجدد ، إذ المضارع يدل على التجدد

وأكد فعل الافتراء بمفعوله الذي هو بمعنى المفعول المطلق لكونه آيلا إليه المعنى (Ibnu Asyur, 1984,

14)

Furthermore, this discussion highlights the permissibility of lying under three specific circumstances, as mentioned in the aforementioned hadith. According to Al-Zamakhsarī, all forms of *kādzib* are regarded as reprehensible acts. (Al-Zamakhsyari, n.d) Contraty to a strictly prohibitive view, the author does not fully agree with this view, as not all forms of *kādzib* are inherently blameworthy or strictly forbidden. In certain contexts, lying may be transition from a prohibited act to one that is permissible and even recommended when utilized as strategic instrument to facilitate a superior communal benefit (*maslahah*) or to avert a more significant injury (*mafsadah*). The empirical basis for this ethical flexibility is derived from the prophetic hadith narrated by Ummu Kultsum bint ‘Uqbah RA, which explains that:

لَيْسَ بِالْكَاذِبِ مَنْ أَصْلَحَ بَيْنَ النَّاسِ فَقَالَ خَيْرًا أَوْ نَمَى خَيْرًا

This means*, "He is not a liar, the one who reconciles people (who are in conflict), then he says good things or spreads good things (even if what he says is a lie)."* (At-Tirmidhi, 1988)

This hadith demonstrates that Islam promotes a balance between honesty and benefit, delineate specific exceptions where the literal truth is subordinated to higher ethical mandates such as the preservations of life or the restoration of social harmony. In situations where speaking the complete truth could result in greater harm, slander, or damage, a person is allowed to withhold the full truth or even to lie to a limited extent, provided the intention is to prevent harm and preserve greater benefits in accordance with Sharia principles. (Qardawi, 1995). By analyzing this tradition trhough the lens of Ibn ʻĀsyūr's maqasid-oriented exegesis, it becomes evident that such exceptions do not undermine the principle of veravity, rather they serve to protect the foundational values of the Sharia by navigating the complexities of human conflict and social stability.

b. The Term *'Ifk*

In the hierarchical taxonomy of Qur'anic mendacity, *Al-'Ifk* is distinguished by its extreme vile and despicable lies. Unlike general falsehood which may involve routine inaccuracies *al-'Ifk* denotes egregious fabrication directed against sacred entities or the honor of others such as lying against Allah and His Messenger, lying about the Qur'an, or accusing virtuous women of immorality (qazf), as well as other acts of egregious falsehood. *Al-'Ifk* is mentioned in the Qur'an, where Allah Taʻala says: "Woe to every great liar who commits many sins." He also says: "Indeed, those who brought *al-'Ifk* are a group among you." A person is considered a liar *(kādzib)* if, for example, he reports that Zaid is at home when Zaid is actually at the market. However, he is not considered to be committing 'Ifk unless the lie reaches a level of extreme vileness or maliciousness. (Abu al-Hilal, 1412)

A primary locus for the study of this term is Qur'an Surah An-Nur (24):11, which addresses the historical and theological repercussions of systemic slander. According to Al-Marāghī, Allah SWT emphasizes that those who play a major role in spreading false information bear the heaviest sins. (Al-Maraghi, 1946) This verse indicates that all statements contained therein are despicable lies or slander that cause psychological harm to their victims. The dissemination of false information can trigger conflict within

the community, causing division and reducing collective effectiveness. (Khotimah, 2019) Additionally, this verse highlights that perpetrators of false information often belong to a particular group. Allah SWT stresses that everyone involved in spreading falsehood is sinful, while those who contribute most to its spread will face severe punishment. (Hikmat & Masruri, 2020). Thus *al-'Ifk* framed as a critical threat to the ethical integrity of the *ummah*, necessitating both individual vigilance and institutional safeguards against character assassination and systemic deceit.

Allah says in Q.S An-Nur [24]: 11:

اِنَّ الَّذِيْنَ جَاۤءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْۗ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْۗ بَلْ هُوَ خَيْرٌ لَّكُمْۗ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِۚ وَالَّذِيْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ﴿١١﴾

Meaning: *"Indeed, those who brought the false news are a group among you. Do not think that it is bad for you; rather, it is good for you. Each of them will receive the reward for the sins they have committed. As for those who took a major role among them, they will receive a severe punishment."* (An-Nur, 11)

In his interpretation, Ibn 'Āsyūr explains that *al-'Ifk* is a major lie intended to distort facts and damage the reputation of innocent individuals. The term does not apply to minor or trivial lies. The incident involving Aisha RA represents one of the greatest examples of *'Ifk.* During this event, dishonest individuals exploited the situation to spread lies and create division within the Muslim community. Therefore, *'Ifk* is a serious form of falsehood that is destructive and socially harmful.

الإفك هو الكذب العظيم الذي يُراد به قلب الحقائق وتشويه سمعة الأبرياء، ولا يُطلق على الكذب اليسير، ولهذا كان ما وقع في قصة عائشة رضي الله عنها من أعظم أنواع الإفك (Ibn Asyur, 1984, 14)

In Islam, there are three specific conditions under which a person may speak contrary to the facts. However, such statements do not fall under the category of *'Ifk,* because the distinction lies in the purpose and effect. *'Ifk* seeks to destroy, slander, and cause moral and social harm, as exemplified by the incident of Hadith *al-'Ifk*. Ibn 'Āsyūr explains in al-Taḥrīr wa al-Tanwīr that statements considered lies but intended to

preserve harmony or improve relationships are not classified as 'Ifk, as they are motivated by constructive purposes, such as tauriyah (figurative speech).

أَمَّا الْقَوْلُ الَّتِي يُظَنُّ أَنَّهُ إِفْكٌ وَلَيْسَ مَقْصودَهُ الْكَذِبُ بَلْ الْمُدَارَاةُ أَوْ الإِصلاحُ فَلَيْسَ مِنَ الإِفْكِ فِي شَيْءٍ، لِأَنَّ اللَّهَ لا يُؤَاخِذُ النَّاسَ بِالْمَعَارِيضِ الَّتِي فِيهَا صَلَاحُ (Ibn Asyur, 1984, 18)

c. The Term *Zūr*

In the semantic landscape of Qur'anic terminology, *al-Zūr* identifies as a lie that has been arranged or embellished outwardly so that it appears to be true. Etymologically, the term derives from the expression "*Zauwarto asy-syai'*" (I embellish or arrange something), which refers to tidying or beautifying it. This linguistic nuance is reflected in the historical discourse of Umar ibn Khattab, who utilized the term to describe the deliberate structuring of his oratory and also used this expression: "*Zauwarto yauma as-saqīfati kalāman*" (I arranged/embellished my words) on the day of Saqifah. Some scholars suggest that the origin of al-Zūr comes from a cross-linguistic link to the Persian word zōr, meaning "strength," and zauwarto-hu, meaning "I strengthen it". (Abu al-Hilal, 1412)

In this study, the theological and juridical implications of *Qawl al-Zūr* (false statement) are primarily examined through the exegetical lenses of Qur'an Surah Al-Mujadilah (58:2) and Al-Hajj (22:30). Al-Rāzī explains that *Qawl al-Zūr* encompasses the illicit subversion of divine law, permitting what is unlawful, and giving false testimony. The Prophet Muhammad SAW stated that "false testimony is equivalent to shirk". (Al-Razi, n.d, 23. Al-Tabari, 10)

In the specific context of Q.S Al-Mujadilah [58]: 2 *Qawl Al-Zūr* is delineated as speech that fundamentally deviates from established truth and contain elements of falsehood. Ibn 'Āsyūr analysis suggest that this form of falsehood is particularly indisious because its 'arranged" nature seeks to institutionalize error within the social and legal fabrik. By presenting falsehood as a structured reality, the perpetrator of *Al-Zūr* does not merely lie but constructs a counterfeit truth that threatens the integrity of communal justice and religious practice.

اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَاۤىِٕهِمْ مَّا هُنَّ اُمَّهٰتِهِمْۗ اِنْ اُمَّهٰتُهُمْ اِلَّا الّٰۤـِٔيْ وَلَدْنَهُمْۗ وَاِنَّهُمْ لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًاۗ وَاِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ۝٢

Meaning: *"Those of you who zihar (consider their wives as mothers), their wives are not their mothers. Their mothers are none other than the women who gave birth to them. Indeed, they have uttered an abominable and false statement. Indeed, Allah is Forgiving and Forbearing."* (Al-Mujadilah, 2)

In his interpretation, Ibn ‘Āsyūr explains that Allah SWT condemns the practice of zhihār, saying: "*wa innahum layaqūlūna munkaran min al-qawl wa zūran*." (indeed, they utter a statement that is both reprehensible and false). He emphasizes that zhihār is a statement that violates the principles of logic, religion, and empirical truth, as it has no legitimate basis for making a wife equivalent to a mother in terms of prohibition. Such a statement also insults the honor of the mother and may create confusion, giving the false impression that the wife is truly the same as the mother, even though they are fundamentally different both in essence and in legal status. Ibn ‘Āsyūr’s interpretation underscores the premise that zhihār is not merely a legal error but also a form of false speech (*Qawl al-Zūr*) that systematically distorts reality and facilitates social misdirection. By highlighting this linguistic transgression as an assault on both reason and social ethics, the text underscores a critical Qur’anic emphasis on truthfulness, reason, and social ethic of communcal integrity. This analysis demonstrate that the prohibition of *al-Zūr* serves a broader teleological function, protecting the legal and social fabric from the destabilizing effects of structured deception.

وزيد صنيعهم ذما بقوله » وإنهم ليقولون منكرا من القول وزورا « توبيخا لهم على صنيعهم ، أي هو مع كونه لا يوجب تحريم المرأة هو قول منكر ، أي قبيح لما فيه من تعريض حرمة الأم لتخيلات شنيعة تخطر بمخيلة السامع عند ما يسمع قول المظاهر : أنت علي كظهر أمي . وهي حالة يستلزمها ذكر الظهر في قوله

كظهر أمي : (Ibnu Asyur, 1984, 24)

The meaning of *Qawl al-Zūr* is also explained in Qur’an Surah Al-Hajj [22:30], which instructs Muslims to avoid false speech, including false testimony, lies about Allah SWT, and statements that contain elements of *shirk* (associating partners with Allah).

ذٰلِكَ وَمَنْ يُّعَظِّمْ حُرُمٰتِ اللّٰهِ فَهُوَ خَيْرٌ لَّهٗ عِنْدَ رَبِّهٖۗ وَاُحِلَّتْ لَكُمُ الْاَنْعَامُ اِلَّا مَا يُتْلٰى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِۙ ﴿٣٠﴾

Meaning: *"Thus (are the guidance and commands of Allah). Whoever honors what is honored by Allah (ḥurumāt) is better for him in the sight of his Lord. All livestock has been made lawful for you, except what has been explained to you (as unlawful). So avoid (worshiping) the unclean idols and avoid (also) false speech."* (Al-Hajj, 30)

This the,matic analysis indicates that *Qawl al-Zūr* consists of false statements that appear to be true, such as dishonest testimony, lies against Allah SWT, or statements that lead to polytheistic association (*shirk*) are categorized by Ibn ‘Āsyūr as a high-order form of *kādzib*, as they deviate from their true purpose and are often constructed to appear truthful. (Wijaya, 2015) The Qur’anic verse also warns this specific type of misinformation as an egregious transgression, that anyone who spreads false information will commit a major sin, one that is nearly equivalent to shirk. Allah disapproves of the dissemination of unfounded or inaccurate information, both in this world and in the Hereafter. (Akbar, 2017) This also serves as a warning to avoid making inaccurate statements. (Sulkifli & Muhtar, 2021). Furthermore, Ibn ‘Āsyūr identifies the prohibition of lying toward Allah SWT as a critical safeguard against unauthorized legislative intrusion of declaring what is lawful (halal) and unlawful (haram) without divine revelation. This was exemplified by the polytheists of Mecca, who prohibited certain types of livestock and permitted what should have been forbidden. The following explanation from his interpretation clarifies this point:

واجتناب الكذب على الله بقولهم لبعض المحرمات و هذا حلال . مثل الدم وما أهل لغير الله به ، وقولهم لبعض : هذا حرام، مثل : البحيرة . والسائبة قال تعالى ( ولا تقولوا لما نصف السنتكم الكذب هذا حلال وهذا حرام لتفتروا على الله الكذب (Ibnu 'Asyur, 1984, 17)

Although *al-Zūr* is highly prohibited within the primary ethical framework of the Qur’an, several hadiths permit untruthful statements under certain conditions. Such practices are fundamentally distinct from malicious deception, rather, they are categorized as insttument of iṣlāḥ (reconciliation) designing to facilitate social cohesion and maintaining good relations between people. In this context, prohibit *al-Zūr* includes

speech that misleads and causes harm, whereas permissible lies aim to restore relationships, prevent hostility, or avoid injustice. (Muslim, 2605) Such lies are related to the concepts of tauriyah or ma'āriḍ, which involve using ambiguous expressions that appear false but convey a truthful meaning. (Ibn 'Āshūr, 1943) Ibn 'Āsyūr considers this approach wise, as it allows one to achieve good without violating honesty. Accordingly, permissible lies align with the maqāṣid al-sharī'ah in maintaining social harmony, honor, and welfare. (al-Syāṭibī, 2004)

d. The Term *Bāṭil*

بطل: بَطَل الشيءُ يَبْطُل بُطْلًا وبُطُولًا وبُطْلاناً: ذَهَبَ ضَياعاً وخُسْراً، فَهُوَ بَاطِل، وأَبْطَله هُوَ. وَيُقَالُ: ذَهَبَ دَمُه بُطْلًا أَي هَدَراً. وبَطِل فِي حَدِيثِهِ بَطَالَة وأَبْطَلَ: هَزَل، وَالِاسْمُ البَطل. والبَاطِل: نَقِيضُ الْحَقِّ، وَالْجِمْعُ أَبَاطِيل، عَلَى غَيْرِ قِيَاسٍ، كأَنه جَمْعُ إِبْطَال أَو إِبْطِيل؛ هَذَا مَذْهَبُ سِيبَوَيْهِ؛ وَفِي التَّهْذِيبِ: وَيَجْمَعُ البَاطِل بَوَاطِل؛ قَالَ أَبو حَاتِمٍ: وَاحِدَةُ الأَبَاطِيل أُبْطُولَة؛ وَقَالَ ابْنُ دُرَيْدٍ: وَاحِدَتُهَا إِبْطَالَة. ودَعْوى بَاطِلٌ وبَاطِلَةٌ؛ عَنِ الزَّجَّاجِ. وأَبْطَلَ: جَاءَ بِالْبَاطِلِ؛ والبَطَلَةُ: السَّحَرة، مأْخوذ مِنْهُ (al-Ifriqi, 1414)

In the final ontological categorization of lying, *bāṭil* is explained in Qur'an Surah Al-Isra: 81 as encompassing all forms of falsehood, manifestations of deception, vanity and metaphysical invalidity. Unlike the specific behavioral or structural nuances of *kādzib, 'Ifk, or zūr, bāṭil* serves as the antithesis to *al-haqq* (the Truth), denoting that which is fundamentally void of substance or moral legitimacy. This conceptual framework is prominently articulated in Qur'an Surah Al-Anbiya: 18, which states that when the truth emerges, asserting intherent fragility of falsehood. Allah SWT says in Q.S Al-Isra: 81

وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُۗ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ﴿٨١﴾

Meaning: *"Say, 'The truth has come and falsehood has vanished.' Indeed, falsehood is bound to vanish."* (Al-Isra, 81)

This verse indicates that the truth always endures, while falsehood is destined to perish. Allah SWT revealed the Qur'an to the Prophet Muhammad SAW to heal the ailments of the heart and remove doubts regarding the truth, so that falsehood may be eliminated. (Nurhafidhah, 2022) People often reflect on this verse when facing difficulties, as it teaches that truth will ultimately prevail and falsehood will inevitably vanish, allowing the troubles caused by falsehood to dissipate on their own. (Erdina,

2023) Ibn ‘Āsyūr explains that falsehood is temporary, whereas truth remains constant, as truth inherently opposes falsehood. The following is his explanation in Tafsir al-Taḥrīr wa al-Tanwīr:

وجملة ، إن الباطل كان زهوقا ، تذييل للجماعة انتي قباله لما فيه من عموم يشمل كل باطل في كل زمان . وإذا كان هذا شأن الباطل كان الثبات والانتصار شأن الحق لأنه ضد الباطل فإذا انتفى الباطل ثبت الحق (Ibn Asyur, 1984, 15)

The meaning *of falsehood* is also explained in Q.S Al-Anbiya [21]: 18:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهٗ فَاِذَا هُوَ زَاهِقٌۗ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُوْنَ ﴿١٨﴾

Meaning: *"On the contrary, We cast the truth upon falsehood, and it destroys it. Then, in an instant, it vanishes. Woe to you for describing (Allah with attributes that are not befitting of Him)."* (Al-Anbiya, 18)

Ibn ‘Āsyūr interprets *Bāṭil* as anything that lacks foundation in truth, whether in the form of belief, speech, or action. When the truth emerges, falsehood collapses, as the truth exposes its inherent falsaness. The following is his explanation in tafsir al-Tahrir wa al-Tanwir:

لباطل هو ما لا ثبوت له من الاعتقاد أو القول أو الفعل، فإذا جاء الحق بطلت دعواه، لأن الحق يدمغه ويكشف زيفه (Ibn Asyur, 1984, 17)

Imam Al-Ghazali in his book Ihya’ Ulumuddin explains:

أحيانًا يكون القول كذبًا، ولكنه إذا كان فيه مصلحة ولم يضر، فإنه أقرب إلى الصدق (Al-Ghazali, n.d., Ihya 'Ulumuddin)

Sometimes a statement may appear to be a lies, but if bright benefit and does not cause harm, it is considered closer to the truth. Therefore, in certain circumstances, lies told to preserve affection, maintain social harmony, and promote the common good without causing harm are not regarded as wrongful. In this context, lying is not viewed as a despicable act, but rather as an action aimed at upholding the welfare and stability of society.

## D. CONCLUSION

The Qur'an employs four terms to describe the concept of lying: *kādzib, 'ifk, zūr,* and *bāṭil.* Ibn ‘Āsyūr’s exegetical synthesis in Tafsir al-Taḥrīr wa al-Tanwīr highlights

clear distinctions in meaning and context among these terms. The term *kādzib,* as evidenced in Surah Az-Zumar [39]: 60 and An-Nahl [16]: 105, denotes deliberate and overt falsehood that invite eschatological sanctions. *'Ifk*, as situated in Surah An-Nur [24]: 11, denotes grave slander or character assassination, traditionally exemplified by the incident involving Aisha RA. The term *Zūr*, identified in Surah Al-Mujādilah [58]: 2 and Al-Hajj [22]: 30, characterizes structured or embellished statements that deviate from the truth, while *bāṭil*, referenced in Surah Al-Isra [17]: 81 and Al-Anbiya [21]: 18, serves as a comprehensive ontological category for all falsehood that are inherently ephemeral and destined for disintegration upon the manifestation of *al-haqq* (The Truth). Hadiths narrated by At-Tirmidhi and Abu Dawud outline three situations in which lying is permissible: during warfare, when reconciling disputes, and in marital relationships. Relating these guidelines to the four terms of falsehood: (1) in the case of *kādzib,* lying is allowed to a limited extent if complete honesty could cause harm and if it is done to preserve the common good; (2) for *'ifk,* permissible lies are not considered despicable if motivated by good intentions, such as tauriyah, rather than to mislead; (3) regarding *zūr,* lying is permitted for purposes of iṣlāḥ (reconciliation) and the common good, aligning with the *maqāṣid al-sharī'ah* to maintain social harmony and honor; and (4) concerning *bāṭil,* lies are acceptable if they aim to maintain affection, harmony, and social welfare without causing harm. Ulitmately, these findings offer a robust empirical foundation for enhancing pedagogical strategies, *da'wah* (preaching), and social policy, particularly in mitigating the modern proliferation of systemic slander and misinformation. To further refine this discourse, it is recommended that future studies conduct comparative analyes between Ibn ‘Āsyūr’s interpretations and other classical or contemporary exegetical works, thereby enriching the scholarly understanding of the nuanced gradations of truth and falsehood within the Qur’anic corpus.

## REFERENCES


’Āsyūr, Muhammad al-Ṭāhir Ibn. "Al-Tafsīr Al-Taḥrīr Wa Al-Tanwīr, Volumes 14, 15, 17, 18, 24, 27" 1984. h. 169 and 290, 187, 33, 169, 13 and 49

Abd. Halim. “The Book of Tafsir Al-Tahrir Wa Al-Tanwir by Ibn ‘Asyur and Its Contemporary Contribution to the Science of Tafsir.” *Lecturer in Qur’anic Studies and Tafsir at UIN Sunan Kalijaga Yogyakarta and STIQ An-Nur Bantul Yogyakarta* II, no. II (2014): 19.

Abū al-Ḥusain ibn al-Ḥajjāj. Muslim, *Ṣaḥīḥ Muslim*. *Kitāb al-Birr wa al-Ṣilah wa al-Ādāb*, hadith no. 2605.

Abi al-Qasim Jarullah Mahmud bin `Umar bin Muhammad Al-Zamakhsyari, *Tafsir Al-Kasysyaf `an Haqaiq Ghawamidh al-Tanzil wa `Uyun al-Aqawil fi wujuh al-Ta`wil*, (Beirut, Dâr al-Fikr, n.d.)

Abu al-Hilal al-Hasan ibn Abdillah ibn Sahl ibn Sa'id ibn Yahya ibn Mahran al-'Askari, *Mu'jam al-Furuq al-Lughawiyah,* Ed. Sheikh Baitullah Bayat (n.p.: Mu'assasat al-Nasyr al-Islami, 1412 H), 1st ed.

Abū ‘Īsā Muḥammad bin ‘Īsā al-Turmuzī, Sunan al-Turmuzī (Beirut: Dār al-Fikr, 1988), p. 292.

Ahmad al-Mustafa al-Maragi, Tafsir al-Maragi vol. 18, Mustafa, Misri, 1946, p. 78.

Akbar, Muhammad Idnan. "The Qur'an's Perspective on Hoaxes." *Development Studies Research* 3, no. 1 (2017): 77.

Al-amin, Lukman Burhanudin, Halimatussa'diyah Halimatussa'diyah, and Hedhri Nadhiran. "Ahmad Musthafa Al-Maraghi's Interpretation of Qs. Al-Ma'Un and Its Relevance in Poverty Alleviation." *Al-Misykah: Journal of Al-Qur'an and Tafsir Studies* 2, no. 1 (2021): 48.

Al-Ghazali, Imam, Ihya’ Ulumiddin

Al-Razi, Mafātīh, vol. 23, p. 17 and Al-Thabari, Jami’, vol. 10, juz 17, p. 154.

Al-Syāṭibī, Abū Isḥāq. *Al-Muwāfaqāt fī Uṣūl al-Syarī‘ah*. Volume 2. Beirut: Dār al-Kutub al-‘Ilmiyyah, 2004

Amin, Ustadz. Mas'ud Ruhul. *O Allah, May I Repent? Major Sins That You Must Abandon*.

Yogyakarta: Terang Sejati, 2024.

Annisa Erifca, Masruchin, and Beko Hendro "The Meaning of Qawn in the Qur'an: A Semantic Analysis Based on Thoshihiko Izutsu's Approach" *Mauriduna: journal of islamic studies,* vol. 6, no. 4, 2025

Asfar, Khaerul. "The Methodology of Tafsir Al-Tahrir Wa Al-Tanwir by Muhammad Tahir Ibn 'Asyur." *Al Aqwam: Journal of Quranic Studies and Tafsir* 1, no. 3 (2022): 61.

Daraini, Faizatut. "Nationalism in the Perspective of Ibn 'Asyur (A Study of Verses on Nationalism in the Tafsir Al-Tahrir Wa Al-Tanwir)." *UIN Sunan Ampel Surabaya*, 2019.

Daud, Abu. "The Book of Hadith." In*4337* , n.d.

Erdina, Dewi Putri. "The Practice of Reading Surah Al-Isra Verses 79-82 at Duha Time at the Hidayatul Islamiyyah Islamic Boarding School in Meukak District, South Aceh." *Thesis UIN Ar-Raniry Darussalam - Banda Aceh*, no. 190303093 (2023): 50.

Fatimah Nur, Taufik Raman, Irwan Abdurrohman, Wiwin Suhada, Adang Hambali, and Hasan Basri "Urgency of Theological Values and Modernization in Islamic Education: Perspective of the Qur'an and Hadith" *Mauriduna: journal of islamic studies,* vol. 6, no. 4, 2025

Fatmawati, Talbiyah Robbi Rodhia, and Anisa Nadira Amin. "The Influence of Al-Tahrir Wa Al-Tanwir Interpretation in Al Misbah Interpretation on Surah Luqman Verse 14 and Al-Ahzab Verse 59" 6, no. 1 (2024): 33.

Haeni, Sinta N U R, Faculty of Islamic Studies, and Yudharta Pasuruan University. "Lies in the Qur'an (A Semantic Study of the Words Kadzib, Ifk, and Zur) Thesis," 2021.

Hakim, Husnul. *Encyclopedia of Tafsir Books: A Collection of Tafsir Books from the Classical to Contemporary Periods*. *ELSIQ Tabakarrahman*, 2019.

Harahap, Adek Saputra. "The Meaning of Al-Zur in the Qur'an and Its Relevance to the Current Context." *Thesis: Uin Sultan Syarif Kasim Riau*, 2021, 8.

Hasan, Abdillah F. *How the Prophet Overcame Life's Problems (Addressing Life's Problems Appropriately and Correctly)*. Jakarta: PT Elex Media Komputindo, 2020.

Hasanah, Uswatun. "A Critical Study of the Chain of Transmission and Text of the Hadith About Lying to Make People Laugh." *Repository.Uinjkt.Ac.Id*, 2017, 20.

Hikmat, Arsyad Nuzul, and Anis Masruri. "Verification of Information and the Threat of Hoaxes According to Q:S Al-Hujurat & An-Nur." *TADWIN: Journal of Library and Information Science* 1, no. 1 (2020): 22. https://doi.org/10.19109/tadwin.v1i1.5749.

Ibrahim, Fauzialdi. "The Terms Kadhibu Ifku Buhtan and Iftara in the Quran," 2022, 23.

Istakwim, Istakwim. "Lies Committed in the Implementation of Khitbah from an Islamic Law Perspective." *(Doctoral Dissertation, IAIN Kediri).*, 2017, 45.

Joko Susanto. "Islamic Communication Ethics." *WARAQAT: Journal of Islamic Sciences* 1, no. 1 (2020): 24.

Karim, Achmad Wakhidul. "Interpretation of 'Leadership' Based on Q.S An-Nisa: 34 Tafsir Studies by Thahir Ibn Asyur and Wahbah Az-Zuhaili." *Braz Dent J.* 33, no. 1 (2022): 36.

Khotimah, Siti Nur. "Prohibition of Spreading Hoaxes in the Qur'an (Interpretation of QS. Al-Nur Verses 11-20 According to Wahbah Al-Zuhaily in Tafsir Al-Munir)." *Thesis*, 2019, 11.

Mahfudzi. "Evaluation and Solutions to Conflict Toward Integrity." *Journal of Information and Scientific Communication Media* 2, no. 1 (2020): 88.

Mardiyah, Siti. "Analysis of Yusuf Al-Qardhawi's Fatwa." *Sakena: Journal of Family Law* 9, no. 2 (2024): 7.

Muhammad, Ibrahim Aji, and Bela Farah Aisya. "The Maqasidi Style of Interpretation in Tafsir Al-Tahrir Wa Al-Tanwir." *JIQTA: Journal of Al-Qur'an and Tafsir Studies* 2, no. 2 (2023): 158.

Nazhifah, Dinni, and Fatimah Isyti Karimah. "The Essence of Maudhu'i Interpretation in the Qur'an." *Journal of Faith and Spirituality* 1, no. 3 (2021): 371.

Nurhafidhah. "Arguments of the Tengku Against the Practice of Reading Qs. Al-Isrā'81 at the Quba Mosque in Sidorejo Langsa Lama Village, Aceh, as a Verse …." *Repository.Uinjkt.Ac.Id*, 2022, 18.

Rijali, Ahmad. "Qualitative Data Analysis." *Alhadharah: Journal of Da'wah Science* 17, no. 33 (2019): 81.

Sari, Ratih Kumala. "The Meaning of Buhtaanan in the Qur'an (A Thematic Tafsir Study)." *Nuevos Sistemas de Comunicación e Información*, 2019, 21.

Septia Dewi Anggreini. "The Typology of Al-Każib in the Perspective of Qur'anic Exegesis (A Psychological Approach)." *Thesis: Uin Raden Inta Lampung*, 2022, 6.

Sihombing, Sahro Ramadan. "Understanding the Hadith of Lies Obtained Through a Sociological Approach," no. 346 (2025): 10.

Subing, E K A Oktaria. "(A Study of the Story of Prophet Yusuf and Zulaikha in the Tafsir At-Tahrir Wa Al-Tanwir by Ibn 'Asyur)," 2024, 36.

Sujaya, I Made. "Uncovering Lies Through Literature." *Pedalitra III: National Seminar on Language, Literature, and Teaching* 3, no. 1 (2023): 7–12.

Sulkifli, and Muhtar. "Communication in the View of the Qur'an." *Pappasang* 3, no. 1 (2021): 80.

Sya'roni, Irham. "Maqāṣid Al-Syarī'ah in the Scientific Reasoning of Thahir Ibn 'Asyur." *Islamic University of Indonesia Islamic Articles*, 2017, 5.

Uhnul Nafisa, Ashila, And Yeti Dahliana "The Scientific Meaning of Fingerprints as Identity and Punishment in QS Al-Qiyamah (4) and Al-Anfal (12)" *Mauriduna: journal of islamic studies,* vol. 6, no. 4, 2025

Wijaya, Subur. "The Quran and Communication (Communication Ethics in the Perspective of the Quran)." *Al Burhan: Journal of Quranic Studies and Cultural Development* 15, no. 1 (2015): 11. https://doi.org/10.53828/alburhan.v15i1.59.

Yusuf, Muhammad. "The Dimension of Ecological Literacy in Contemporary Interpretation of the Quran," 2021, 101.

Yusuf Qardawi, Contemporary Fatwas, trans. As'ad Yasin (Jakarta: Gema Insani Pers, 1995), h 788