

BELYING

TAKDHĪB, JUḤŪD, INKĀR

This article comprises the following sections: (i) Definitions and Usage; (ii) The Belying Nations of Old; (iii) Belying Typically by the Rich and Powerful; (iv) The Belying of Allah and Prophets in Q 6:148; (v) To Belie a Single Prophet is to Belie Allah and All Prophets; (vi) The Beliers' Pretext That "Prophets Are Only Human Beings Like Us"; (vii) Belying the Seal of Prophets, upon him blessing and peace; (viii) The Qur'an as the Ultimate Goal of Belying the Prophet, upon him blessings and peace; (ix) Bibliography.

Definitions and Usage

"Belying" is here defined as imputation of falsehood to Allah, His Prophets and Messengers, His signs and miracles, His Book, Resurrection, and truth. It is mentioned in the Qur'an through the synonymous cognates of the three roots *k-dh-b*, *j-ḥ-d* and *n-k-r* in the frequencies, forms, senses and contexts described below.

K-dh-b. The root *k-dh-b* occurs 282 times, of which 176 as verbs in the Form II *kadhhaba*, "ascribe a lie to someone" (Farāhidī, 5:374; Fārābī, 2:146; Saraqustī, *Af'āl*, 2:449; Ibn Sīda, *Muḥkam*, 6:491), seven in the Form I *kadhaba* (Q 6:24; 9:90; 11:18; 12:110; 39:32; 39:60; 53:11) and once in the the Form IV *akdhaba* (Q 6:33 in the reading of Warsh from Nāfi'), all used as direct transitives, the first two sometimes with prepositions: *kadhhaba bil-ḥadīth* is to call a statement false (Ibn Durayd, 1:251b, *sub b-dh-k*; Zamakhsharī, *Asās*, *sub k-dh-b*) and *kadhhabū bi-liqā' Allāh* is they denied the truth of the meeting with Allah (Q 6:31; 10:45) while *kadhhabū 'alā anfusihim* is they belied themselves (Q 6:24), *kadhhabū 'alā Rabbihim*, *kadhhabū 'alā Allāh* is they belied their Lord (Q 11:18), they belied Allah (Q 39:60). The Form II verbal noun *takdhīb* (used once in Q 85:19) is the antonym of *taṣdīq*—affirmation and attestation of someone being truthful ('Askarī, *Furūq*, al-farq bayn al-kadhīb wal-kharṣ) while its plural agential noun *mukadhhibīn* (inveterate believers) recurs in the two phrases *roam the earth and see the invariable fate of the believers* (Q 3:137; 6:11; 16:36; cf. 43:25) and *woe to the believers on that Day* (Q 77:15, 19, 24, 28, 34, 37, 40, 45, 47, 49; 83:10), as (i) a cautionary historical archetype of the annihilation of naysayers, (ii) a Divine threat of dire punishment in the Hereafter (*q.v.*, also PROMISES AND THREATS), and (iii) a powerful exposition of the irrepressible Divine Custom (*q.v.*, *Summat Allāh*) in the rise and fall of empires and civilizations.

The above terms, moreover, are used with Prophets and Messengers as their objects (see the rest of this article), especially with regard to their mission and function (see CALLING UNTO ALLAH, PROPHETHOOD AND MESSENGERSHIP), but also in reference to Allah (*q.v.*; Q 9:90), His signs (*q.v.*) and miracles (*q.v.*; Q 2:11; 6:39, 49, 150; 7:36, 40, 72, 101, 136, 146, 147, 176, 177, 182; 8:54; 10:73, 74, 95; 21:77; 25:36; 30:10; 54:42; 62:5; 78:28), His Book (Q 40:70), Resurrection and the *meeting with Allah* (Q 6:31; 7:147; 10:45; 25:11; 83:11; 84:22), and truth (*q.v.*) in general (Q 6:5; 50:5), including whatever believers *have no understanding of* (Q 10:39) as well as denial in absolute terms, without direct object (Q 7:96; 26:6; 85:19; 92:16).

J-ḥ-d. The root *j-ḥ-d* points to "lack of goodness" (*qillat al-khayr*: Ibn Fāris, 1:425), its infinitive nouns *jaḥd*, *juḥūd* meaning "denial in bad faith" (*ankarah wa-huwa 'ālim bih*: Saraqustī, *Af'āl*, 2:258; 'Askarī, al-Farq bayn al-jaḥd wal-kadhīb; Fayrūzābādī, *Qāmūs*) as well as "affirming what the heart denies" (Rāghib). The Form I verb *jaḥada* occurs 12 times (Q 6:33; 7:51; 11:59; 27:14; 29:47, 49; 31:32; 40:63; 41:15, 28; 46:26) as the indirect-transitive *jaḥada bi-*, "to deny what one rightly owes" (Ibn Durayd, 2:53; Fārābī, 2:200), always with the signs (*āyāt*) of Allah as an object except in one verse: *is it the blessing of Allah they vehemently deny/dispute/reject?* (Q 16:71). *Jaḥada bi-* has the same meaning as a direct transitive (Fārābī, *op. cit.*) but the addition of the preposition gives it the sense of disbelief: *and when Our signs came to them plain and visible, they said, "This is manifest sorcery" and belied them* (*jaḥadū bihā*) (Q 27:13-14), where *jaḥadū bihā* means *kafarū bihā* (Ibn Sīda, *op. cit.*; Qurṭubī), as in the people of 'Ād's identical denial of the miraculous signs (*jaḥadū: kafarū bi-āyāti Rabbihim*: Ījī, *sub* Q 11:59).

N-k-r. The root *n-k-r* occurs 37 times, ten are in the sense of lack of recognition and belying: "*nakira al-shay'* and *ankarah* mean the heart's rejection of something and the tongue's refusal to admit it" (Ibn Fāris, 5:476). These ten occurrences are mostly with IV-Form verbal and nominal cognates of the act of belying (*tunkirūn*, *yunkirūn*, *munkirūn*: you/they belie or are belying), whether genuine as in the inability to identify visitors (Q 11:70; 15:62; 51:25), the brothers of Yūsuf, upon him peace (*q.v.*), not recognizing him (Q 12:58), and the camouflaging of the throne of the Queen of Saba' (*q.v.*), or deliberate, as in the studied refusal to recognize as true the Book (Q 21:50, see QUR'ĀN) or part thereof (Q 13:36), the Hereafter (Q 16:22), Divine favors (Q 16:83), the Prophet, upon him blessings and peace (Q 23:69), and the signs of Allah