

Linguistic Differences between the Terms “Khabar” and “Naba'” (A Semantic Study of Words in the Qur'an): Perbedaan Linguistik antara istilah “Khabar” dan “Naba' ” (Studi Semantik Kata-Kata Al-Qur'an)

Rowiyah
Ahmad Zuhri
Harun Al Rasyid

Universitas Islam Negeri Sumatera Utara
Universitas Islam Negeri Sumatera Utara
Universitas Islam Negeri Sumatera Utara

General background: The Qur'an, as a central religious text, employs linguistic precision in conveying divine messages. **Specific background:** Among the vocabulary used, the terms *Al-Khabar* and *Al-Nabā'* are often considered synonymous but contain nuanced differences that impact interpretation. **Knowledge gap:** Existing studies overlook the semantic and contextual distinctions between these two terms in Qur'anic discourse. **Aims:** This study aims to analyze the linguistic and semantic differences between *Al-Khabar* and *Al-Nabā'* through a qualitative approach using semantic and comparative methods. **Results:** The research reveals that while both terms relate to the concept of “news” or “information,” *Al-Nabā'* specifically refers to information that is highly important, beneficial, and carries profound implications, whereas *Al-Khabar* lacks such mandatory characteristics. **Novelty:** This study uniquely highlights that *Al-Nabā'* must fulfill three specific criteria—importance, utility, and the ability to produce knowledge or certainty—making it more exclusive in its Qur'anic application. **Implications:** These findings contribute to deeper Qur'anic linguistic studies and assist interpreters in making more accurate semantic distinctions, thus enhancing the integrity of exegesis and linguistic analysis of the Qur'an.

Highlight :

- The study focuses on the differences in meaning between *Al-Khabar* and *Al-Nabā'* in the Qur'an.
- *Al-Nabā'* has specific characteristics: it is important, useful, and generates knowledge.
- It uses a descriptive and comparative approach based on literature studies.

Keywords : *Al-Khabar*, *Al-Nabā'*, Synonym, Semantic, Qur'an

INTRODUCTION

Knowledge is one of the main contents of the holy book, the Qur'an. The word ilmu it self is mentioned in the Qur'an 105 times, but its derivatives are mentioned more than 744 times, which is indeed a requirement of the Islamic religion. According to Quraish Shihab, the word ilmu is repeated 854 times in the Qur'an. The word ilmu is used to mean the process of attaining knowledge. Linguistically, the word ilmu means clarity. ilmu is clear knowledge about something [1]. Meanwhile, knowledge is information that is known or realized by someone. It can be interpreted that ilmu is clear knowledge or information about something that is known or realized by someone. However, the word ilmu is different from the words arafa (to know), arif (to know), and marifah (knowledge). In the Qur'an, ilmu is a privilege that makes humans superior to other creatures in carrying out their caliphate. This is reflected in the story of the first human. [2]

Scholars of ushul fiqh (Islamic jurisprudence) have established that the Qur'an, as the primary source of Islamic law, explains laws in two ways. [3] First, in detail (juzi), such as in matters of faith, inheritance, hudud (punishment), and expiation, which are called taabbudi (indivisible laws) and cannot be reached by logic. Second, in a global (kulli), general, and absolute manner, such as prayer and zakat, which are not detailed in the Qur'an. For these laws, the Prophet Muhammad (peace be upon him) through his Sunnah (tradition) played a role in explaining, specifying, and limiting their meaning. [4]

The Qur'an is a text that has always been the dominant source of discussion about the holy book, from its initial revelation until today, both by Muslims and non-Muslims. In Islamic legal studies, the Qur'an occupies the primary position as a source for establishing laws. [5] The idea of linguistic difference emerged among Arab scholars since the beginning of linguistic research among Arabs. This ideas focus on words with similar meanings is crucial. It is impossible for a word to have two different meanings without adding a symbol to each. Just as a word cannot have two meanings, two words cannot have one meaning, as this would be a futile multiplication of languages. [6]

Words contain semantic relationships. One relationship that researchers will examine is synonymy. Synonymy is a natural phenomenon in every language, arising from various dialects with diverse vocabulary and meanings. Therefore, synonyms are present in every language and in the Qur'an. [7] However, some linguists find differences related to synonymous words. Each word has a specific meaning, benefit, or function in Qur'anic terms, because Allah SWT does not use any word in vain. [8]

This linguistic difference is represented by the words "Al-Khabar" (Al-Khabar) and "Al- Nabā " (Al- Nabā). Many dictionaries classify the two as synonyms. The two words "Al-Khabar" and "Al- Nabā " (Al- Nabā `) are semantically close, because they share the characteristic of knowing something. [9] The word "Al- Nabā " (news) is distinguished by its great benefit, through which knowledge or profound thought is gained, and its importance. As Allah SWT says, "This is the news of the lands which We have told you about," this verse is explained by the word Al- Nabā . In fact, the word "Al-Khabar" (Al-Khabar) is not explained as "Al- Nabā " (Al- Nabā `) unless it includes these three characteristics. Based on this, it is necessary to examine the linguistic differences between the words "Al-Khabar" and "Al- Nabā " (Al- Nabā `) in the Qur'an.

This study examines the semantic meaning of the words Al-Khabar and Al- Nabā in the Qur'an and discusses them in depth. What is more interesting in this study is the use of the *words* Al-Khabar and Al- Nabā . They have the same meaning, but there are several things that make them different in terms of their use. This study is explained in more detail and takes the meaning from the Qur'an. Different from other studies. This study examines the semantic meaning of the words Al-Khabar and Al- Nabā in the Qur'an and discusses them in depth. What is more interesting in this study is the use of the words Al-Khabar and Al- Nabā . They have the same meaning, but there are several things that make them different in terms of their use. This study is explained in more detail and takes the meaning from the Qur'an. Different from other studies.

METHOD

The method used in this research is library research, a method of collecting data by understanding and studying theories from various literature related to language and semantics, because the data sources are related to language and semantics from various sources. 3 This research began by collecting various data from several ideas about language and semantics in depth. The data sources came from books and previous scientific research that studied language and semantics. The researcher directly analyzed sources in scientific journals, books, or scientific research that discussed language and semantics. [10]

This research falls into the category of library research, which aims to collect information and data using various library materials. Supporting materials for this research include books and previous research results. To obtain the facts presented, researchers require a methodology appropriate to the topic being studied. This methodology includes descriptive and comparative approaches. [11]As is known, the descriptive approach begins by describing current events or occurrences. The comparative approach focuses on comparing synonymous terms.

1. Research type: This type of research uses descriptive qualitative, namely by searching for material from several scientific works, books, journals, articles and so on that are related to the research title.

2. Data source: in this research the meaning is taken from the Al-Qur'an in Surah An-Naml ayat 7 Surah Al-Qasas, ayat 29 and several supporting verses related to the meaning of the words Al-Khabar and Al- Nabā .
3. Collection technique: The steps in this research are to collect verses related to the meaning of Al-Khabar and Al- Nabā , then study and examine them to obtain research results. The steps are tahlil mu'jami (lexical search), synonym screening via Mufradat al-Raghib.
4. Instrument: Use tables to clarify research and make it easier for readers.
5. Data analysis: In data analysis, namely searching for material from several scientific works → Searching for related verses → Searching for synonyms → Creating research results.

RESULTS AND DISCUSSION

A. The Concept of Al-Khabar and Al- Nabā`

The words "Al-Khabar" and "Al- Nabā`" are both verbal nouns. Al-Khabar is a past tense verb derived from the word "khabara." In Arabic, "al-Khabir" means one of the names of Allah, the All-Knowing, the All-Knowing of what has happened and what will happen. [12] "I know about it" means "I know it." "I know it" means "I inform it" means "I recognize it as it is." And Allah says: (So ask those who know) means ask those who are knowledgeable who will inform. And the word "Al-Khabar" with fatha is one of the Al-Khabar. "Someone has news" (Al- Nabā` ) means "Al- Nabā` ". And Allah SWT says: (About what do they ask each other about this good Al- Nabā` ?) It has been mentioned about the Qur'an, about the day of resurrection, and about the matter of the Al- Nabā` (saw). And He told him about it and about it. Likewise, nabbaahu is transitive with a preposition or without a preposition, which means he has told. Sibawayh narrated: "I will inform you, according to tradition." And he informed him of the news, meaning he had sought it.

In the Qur'anic dictionary, the word (akhbarukum) is the plural of Al-Khabar, which expresses an event, (akhbarha) meaning a terrible event. Then, (Al-Khabar) is a statement that reveals an event from various events. Then, (khubran) is knowledge of the inner aspects of something. [13] The first (Al-Khabar) is a scholar with precise knowledge. The second (Al-Khabar) is a scholar with experience. Second, I inform, that is, I inform. (Yunabbau) means he was informed. And (Al- Nabā` ) is the plural of news, which is important news. Nabbi means to inform. Anbaak means he has informed you. And (Al- Nabā`) is the plural of Al- Nabā` , which is important news.

Through the previous definitions, researchers see that Al-Khabar and Al- Nabā` are synonymous words. Al-Khabar is knowledge about things known from a news perspective. Al- Nabā` means news because it comes from one place to another. [14] From this definition, although these two words are synonymous, there is a difference between them. The two words do not convey a single meaning due to the multiplication of language with things that are not useful. Therefore, each word shows inconsistency and there is a difference between the two. [15]

B. The Concept of Synonymy

Synonymy means succession. Synonymy of something means one part follows another. It is said, "I follow someone", which means, "I become his successor". Radf (with kasra) means the person who rides behind the passenger. His body follows the person he sits on, and when he rides, he must follow the horses movements. It is a matter of what he follows, and it has no consequences. [16] Regarding synonymy in terminology, there is no complete agreement among scholars and researchers, both ancient and modern, regarding a single technical definition of the concept of synonymy according to them, due to their wide differences of opinion regarding this phenomenon.

One way this phenomenon has been traced back to its origins is by Sibawayh. He was the first to demonstrate the phenomenon of synonymy in speech when he divided the relationship between words and meanings into three categories, saying: "Know that among their sayings is that two words differ because they have two different meanings, and two words differ if they have the same meaning". [17] This division of words became the starting point for later scholars to investigate what is different, what is the same, and what is synonymous. From this division, he marked the beginning of research into different, common, and synonymous words that followed. [18]

It can be said that if homonymy is the relationship between two meanings that have the same pronunciation, then synonymy is the relationship between two words that have the same meaning. [19] Whether two words are synonymous in a certain sense or not depends on their type of meaning. Two words can be synonymous in one type of meaning and different in another type of meaning. In another definition, synonymy is when two or more words have identical meanings. Both are called synonyms, and one of them is synonymous with the other. Al-Fakhr al-Razi defined synonymy by saying: (Synonyms are single words that denote one thing in one respect). [20]

According to Ibn Jinni, synonymy is characterized by the convergence of meanings after careful reflection on their roots, research into their origins, and careful analysis. Some modern scholars argue that the Qur'an is one of the reasons for the richness of the Arabic language, which contains numerous synonyms. Therefore, synonymy is a natural phenomenon in every language,

arising from various dialects with diverse vocabulary and meanings. Therefore, synonymy is a reality in language and in the Qur'an. The issue of synonymy has been a topic of discussion among those who study the Qur'an, both ancient and modern, because synonyms have a significant impact on clarifying the intended meaning in interpreting Qur'anic verses.

Opinions and positions on the issue of synonymy differ among those who study the Qur'anic sciences; some deny its existence, while others affirm it. Among those who affirm synonymy is al-Rummani, author of "The Book of Synonymous Words". He divided it into approximately 140 chapters, each discussing words with a single meaning. He then included a chapter in the selection entitled "The Chapter on Restoring Meaning When Two Words Disagree". Similarly, Al-Fayruzabadi wrote a book entitled "Al-Rawdh Al-Maslouf fi ma lahu Asmaan ila Aluf".

Another group that rejected synonymy was led by Thalab, Abu Ali al-Farsi, Ibn Faris, and Abu Hilal al-Askari. Ibn Faris said, "The noun is a sword, and the titles that follow it are attributes. The same applies to verbs such as mada (to pass), dahab (to go), intaqa (to depart), qaada (to sit), and jalas (to sit)". Abu Ali al-Farsi used to say, "I remember only one name for the sword, which is al-sayf (the sword). When he used examples such as then where is the muhand (machine) and al-sarim (the sword) and so on, he said, These are attributes". Similarly, Abu Hilal al-Askari wrote his book, "Al-Furuq fi al-Lughah", to invalidate synonymism and establish the differences between words he claimed were synonyms.

He argued that differences in expressions and nouns lead to differences in meaning. Furthermore, to understand the meaning of the Qur'an, one must also focus on its context. The context of the Qur'an focuses on the basic goals and objectives underlying all of its meanings, along with the structure of miracles and rhetorical style common to all its expressions. Similarly, verses and passages are similar in subject matter, with slight differences in narration and wording to suit the situation and for rhetorical expediency related to the purpose of the surah. [21]

C. The Words (Al-Khabar) and (Al- Nabā `) and Their Origins in the Qur'an

The word (Al-Khabar) consists of the roots kha, ba, and ra. The word (Al-Khabar) is a verbal noun derived from the past tense "khabara" and its present tense is "yakhbara", while its imperative tense is "Ikhbar". The word khabarun is in the form fal and means something conveyed and discussed by people, while its plural form is akhbar in the form afalun. [22] In the standard dictionary, the word Al-Khabar is mentioned with two roots: the first is knowledge, and the second indicates softness, flexibility, and abundance. The first is khubr (knowledge of something). You told me about such and such, khibrah (experience), and Al-Khabar (knowledge). Allah is All-Knowing, meaning All-Knowing of all things. Allah SWT says (And no one will inform you like He is All-Knowing), and the second root is al-khubraa, which means soft soil.

Then, the word "Al-Khabar" in the Qur'anic vocabulary is written as "al-Khabar", which means knowledge of things known from the aspect of news. And I informed him about news and knowledge. And I informed him means I have been informed about what happened to me from the Al-Khabar. It is said that experience is knowledge of the inner side of a matter, and Al-Khabar and ahl mean soft soil, and ahl mean one who plants in it, and Al-Khabar means a large pouch, and a camel is likened to that, hence the name khibran.

Statement (والله خبيرٌ بما تعملون), means he is All-Knowing of all your deeds. Ahmad Mukhtar Omar, in his book, Encyclopedic Dictionary of Qur'anic Words, explains the word Al-Khabar, a verbal noun with the pattern ful, which means knowledge and awareness of the inner workings of things. Allah SWT says, (كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا) with knowledge, meaning comprehensive, experiential knowledge. The word "Al-Khabar" indicates an exaggerated form with the pattern of fail, meaning All-Knowing of the inner and outer workings. Allah SWT says, (والله بما تعملون خبيرٌ).

Al-Khabar is one of Allah's beautiful names, "khabarah," which means comprehensive knowledge. The word "Al- Nabā " (news) comes from the noun roots ba and hamza. This is analogous to coming from one place to another. Someone who brings news from one place to another is called a prophet (messenger). From this analogy, Al- Nabā means news because it comes from one place to another. The word "Al- Nabā " is a verbal noun derived from the past tense "Al- Nabā " (to inform), and its present tense is derived from the past tense by adding one of the four present tense letters, thus becoming "yanbaa". The imperative is derived from the present tense by deleting the present tense letter from the beginning if the letter after it is a vowel. However, if the letter after it is a consonant, a hamza is added to replace the present tense letter, as in the word Al- Nabā (to inform). Perhaps the imperative is derived from it, anbaa (to inform).

The word "Al- Nabā " (news) appears in the Noor Indexed Dictionary of Qur'anic Words, meaning Al- Nabā ` about an interesting person. The derivation of the word "Al- Nabā " (news), like "nabi" (active participle), comes from the verb "Al- Nabā " (to spread). Prophethood means to surpass something. This meaning is also found in their proverb: "The arrow missed the target" (Al- Nabā an-hadaf) because it moved away from it. Whoever does not say the word "Al- Nabā " (an-sahm an-hadaf) does so because the arrow missed. The word "Al- Nabā " (Al- Nabā `) or "Al-Khabar" (Al-Khabar) should be limited to "the hidden" (khafa), which means "the hidden" (al-fada), in accordance with the previously mentioned rule. Abu Hilal supports

this in his book, "Al-Furuq", which states: The difference between Al- Nabā and Al-Khabar is that Al- Nabā only refers to reporting something that is not known by the person being reported, while Al-Khabar can refer to what is known and unknown to the person being reported. For example, you might say, You will tell me what I have, but you should not say, You will tell me what I have. Then he mentioned the words of Allah SWT: (تُخْبِرُنِي عما عندي ولا تقول تبني عما عندي) From this verse it can be concluded that they mock because they do not know the true nature of the punishment, and if they knew, they would certainly avoid it.

D. The Meaning of the Words "Al-Khabar" and "Al- Nabā " in the Qur'an

All interpreters should pay attention to the meaning of each word when understanding the implications of words that hint at the meaning of the Qur'an by examining the form, context, and derivation of each word. Therefore, researchers strive to derive the meaning of each word based on the verses mentioned above. First, in Surah An-Naml verse 7: (سَأَلْتِكُمْ مِنْهَا خَبَرَ أَوْ أَمَاتِكُمْ)

. (سَأَلْتِكُمْ مِنْهَا خَبَرَ أَوْ أَمَاتِكُمْ) This verse indicates that the Al-Khabar here refers to the place from which the fire emerged. Perhaps he thought there was a house there that he hoped would accommodate them and their families that night, although the occupants of the fire were not the occupants of the house he considered weak, because they were strong people from whom he would bring embers to light a fire for his family from the wood on the street to warm themselves. The meaning of "syihab" is a burning ember, and "qabas" is a burning ember, flame, or torch of fire, meaning that the ignition was taken from another fire to light firewood, kindling, or something else. Researchers summarize from the explanations of previous commentators that it seems that when Moses (peace be upon him) saw the fire, he did not know what it was, or whether it had great benefits, or whether it contained knowledge or something else. Secondly, in Surah Al-Qasas, verse 29 Allah SWT says: (إِنِّي أَنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا خَبَرٌ).

Researchers conclude that this verse precedes the previous verse, and that it is the story of the Prophet Moses (peace be upon him) telling his people about the fire he saw. He did not know what the fire was, whether it had any great benefits, or whether it contained knowledge or anything else. Third, (يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَأَ اللَّهُ مِنْ أَلْحَبَارِكُمْ). Through a review of tafsir books, researchers found similarities among the commentators. The words "Al-Khabar" and "Al- Nabā " appear in the same verse. The commentators interpret "Al-Khabar" as a statement of information from Allah to His servants, indicating both its importance and truth. Meanwhile, "Al-Khabar" in this verse describes the condition of the hypocrites, as it contains important and true information, as well as inaccuracies. Fourth, Allah SWT says: (يَوْمَئِذٍ تُحَدِّثُ

(أَلْحَبَارُهَا), This verse shows the position of the Day of Judgment. When the earth is shaken, on that day it will be reported what has been done on it, good or bad. The meaning of the earth being shaken, according to Abu Muslim al-Isfahani, is that on that day, everyone will see the reward for their actions, as if it had been announced. The majority said: This means that God created the earth as an animal with intelligence and speech. And he knows everything that his servant does, so he will bear witness to those who obey and against those who disobey. And he knows everything that his servant does, so he will bear witness to those who obey and against those who disobey.

The Prophet, may God bless him and grant him peace, said in the hadith of Al-Tirmidhi on the authority of Abu Hurairah: (إِنْ

(الْأَرْضُ لَتُخْبِرُ يَوْمَ الْقِيَامَةِ بِكُلِّ عَمَلٍ عَمِلَ عَلَيْهَا) Then he recited this verse. So, this verse tells about what the workers do on its surface, and what the workers do on Earth, both large and small, and what gives knowledge and what does not. Then he read this verse. That is his story about what workers do on the surface, and what workers do on Earth, both large and small, and what is a source of knowledge and what is not. Regarding news, it has been mentioned many times in the Qur'an, including: the proof is the word of Allah SWT: (ذَلِكَ مِنْ أَنْبَاءِ الْفَرَى نَفْصُهُ عَلَيْكَ)

The word "Al- Nabā " in this verse means important news, and it speaks of the past history of humanity and the Messenger of Allah. Thus, this news is evidence of the prophethood of the Messenger of Allah (peace and blessings of Allah be upon him), a fact previously unknown and unknown in detail to the Arabs.

This type of news is often characterized by its importance and truthfulness. This is also a clear example (تِلْكَ مِنْ أَنْبَاءِ الْعِيبِ

(نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَذَابَ لِلْمُتَّقِينَ) The word "Al- Nabā " in this verse means

glad tidings. Allah revealed this story to the Prophet Muhammad (peace and blessings of Allah be upon him) to prove his prophethood. However, neither he nor any of his people knew that they should know. The purpose of mentioning this story is to show that persecution of the disbelievers occurred in the time of Noah, but when he was patient, may Allah bless him, he achieved victory. So, O Muhammad, so that you may achieve your goal. You have learned the consequences of patience for Noah and the believers, and the consequences of disbelief. The point of similarity is persecution, and that patience brings victory. [23]

This verse then informs people about things unknown, serves as a warning, intimidation, and consideration, and provides an example of patience, which is the key to relief.

Next, Allah SWT says, “About the great Al- Nabā ’”, meaning about the great Al- Nabā ’ about which they differ. Some say it is impossible, as Allah says about them, “This is only our worldly life; we die and live”, and others doubt it, saying, “We do not know what the Hour is. We only speculate, and we are not certain”. It is said that the Al- Nabā ’ is both exciting and worrying Al- Nabā ’, and what is meant by it is the news of the resurrection from the grave and the presentation before the Lord of the Hour. The definition of the word “an-Al- Nabā ’” (great news) encompasses every great news that the Messenger of Allah (peace be upon him) conveyed to them. The first is his announcement that the Qur’an is the word of Allah, and what it contains about the nullification of polytheism and the confirmation of the resurrection of mankind on the Hour.

This also clearly indicates that what is meant by “great news” is the announcement that Allah is One, without any partners. From the explanation above, it becomes clear that this verse is talking about great news or an explanation of something great, namely the resurrection. This is very important, and humans must believe in it. This news is called great because it is something unseen, and no one knows it except Allah. [24]

In another verse, Allah SWT says: (فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ) This verse shows that it is described as news. First, the coming has the meaning of fulfillment, as in His words: (أتى أمر الله) meaning it has been fulfilled. This means that the Al- Nabā ’ of the threat that the Qur’an promised them, which they mocked, will be fulfilled. Second, the news of their mockery of the Qur’an will reach them, meaning the news of the punishment for that. I prefer to use the singular form of the verb (يأتيهم) Although the subject is a discontinuous plural for a non-real masculine noun that can be feminine, the singular form is easier to use in speech due to its frequent repetition. Thus, Allah describes those who turn away from guidance and lie about the message revealed to the prophets, which indicates its importance. Similarly, they do not know that if they are struck by Allahs punishment on the Day of Badr or the Day of Resurrection, if it is true, then it is obligatory to believe in it. And if it is a lie, then the matter should be taken lightly, because what they lie and mock will befall them.

E. The Difference Between Al-Khabar and Al- Nabā ’

Because it has been mentioned that prophet is only to inform about what the person being informed does not know, and it could be that the khabir is about what he knows and about what he does not know, so it is said: “You inform me about myself”, and similarly you say: “You inform me about what I have”, and you do not say: “You inform me about what I have”. [25]Al-Khalil

said: (الخبر: النبأ) Lexicographers define a word based on its synonyms, that is, they define it based on the word that is closest to its meaning, not based on its equivalent, because no two words are identical in meaning, especially words in the Qur’an.

(الخبر: العلم بالشيء تقول لي بفلان خبره وخبر، والله تعالى الخبير أي العالم بكل شيء) Another definition Khabir is knowledge

(ولا يُنبئكَ مثلُ خبرٍ) And Allah SWT said: (بكل شيء) about things that are known from the Al-Khabar aspect. Likewise,

the meaning is (Al- Nabā ’ is Khabir which is very beneficial and leads to greater knowledge or belief. Al-Khabar was not originally called Al- Nabā ’ unless it included these three things. The right of a Al- Nabā ’ who is called Al-Khabar is to be free from falsehood, such as mutawatir, Al-Khabar from Allah to Al- Nabā ’ (Saw). And the word of Allah SWT: (يَأْتِيهَا الَّذِينَ ءَامَنُوا)

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ) This is a reminder that if a Al- Nabā ’ is something great and valuable, then it must be verified and confirmed, even if the possibility of its truth is greater than expected, so that it can be reconsidered. It is also said that a kahabar is very important Al- Nabā ’, and from it a Al- Nabā ’ is revealed, because a Al- Nabā ’ is a person who conveys information on behalf of Allah SWT, and this is indicated by His Almighty words: (وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ) and the Almighty said: (نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ).

Scholars differ on the meaning of the words Al- Nabā (news) and Al-Khabar (news). The first difference is that Al- Nabā (news) refers to very important Al-Khabar. The second difference is that if Al-Khabar contains information, then Al- Nabā (news)

conveys that information. Al- Nabā does not mean Al-Khabar, but rather conveying Al-Khabar from one place to another, or conveying it from its source and delivering it to the intended recipient. Thus, the closest meaning of Al- Nabā (news) is “conveyance”, which means achieving something. The difference between “Al- Nabā ” and “balagh” (reporting) is that “conveyance” is general in relation to matters, both small and large, while “Al- Nabā ” (news) is specific for matters of great importance.

Al- Nabā `is called a Al- Nabā ` because he conveys Al- Nabā `, including information contained in revelation, to humanity. Al- Nabā ` is the information, while Al- Nabā (news) is the delivery of that information. Al- Nabā ` is something that is conveyed, and Al- Nabā (news) is the messenger. Therefore, the verb in all three forms comes from Al- Nabā (news) but not from Al-Khabar, because only the noun comes from the word Al-Khabar. The researcher concludes from the above description that news is Al-Khabar reporting, namely news that is very useful and important, so that listeners want to know that news is more specific than information. The words Al- Nabā ` and inbaa have semantic closeness, because both have something in common, namely knowledge about something. Al- Nabā ` is distinguished by two distinct characteristics: very useful, important, and often honest.

CONCLUSION

After examining the differences between the words “Al-Khabar” and “Al- Nabā ” "It is hoped that these findings can serve as an initial reference in the development of Qur’anic linguistic studies, particularly in understanding the nuances of synonymy more critically.", the researchers found:

The word “Al-Khabar” is composed of the letters Kha (kh), “ba” (ba), and “ra” (ra). Meanwhile, “Al- Nabā is composed of the letters “nun” (nun), “ba” (ba), and “hamza”. Both are nouns derived from the verbs “khabara” (to inform) and “Al- Nabā a” (to report). These words appear in the Qur’an in singular, plural, and hyperbolic forms. The word “Al- Nabā ” appears in various forms, including past tense, present tense, imperative, active, and passive. The meanings of “Al-Khabar” and “Al- Nabā ” in Arabic dictionaries are: “Al-Khabar” refers to knowledge of known things from a news perspective, while "Al- Nabā " refers to coming from one place to another, also known as “Al-Khabar”. These two words have similar semantics, but share the characteristic of knowing something.

The use of the words “Al-Khabar” and “Al- Nabā ” in the Qur’an differs from each other. “Al- Nabā ” refers specifically to important and significant matters, while “Al-Khabar” refers to information, while “Al- Nabā ” refers to the delivery of this information. Similarly, “Al-Khabar” is highly beneficial news, providing knowledge or a dominant belief. News is often characterized by importance and truth. Al-Khabar item cannot be called “Al- Nabā `” unless it contains all three of these elements. Commentators have also emphasized that Al-Khabar is susceptible to falsification, which is a serious matter and cannot be denied.

The meaning of "Al-Khabar" is found in the context of the verses of the Qur’an, in which Allah describes the conditions of those who work on His earth with “Al- Nabā `”, and what those who work on earth do, both great and small, and what gives knowledge and what does not. The word “Al- Nabā ” describes Allah in a great light. This is very important, and humans must believe in it. This is also called “Al- Nabā `” because it is something that is invisible and no one knows about it except God.

Attachment

Verses about news and prophecies

Table of forms of the word “Al- Nabā ”						
Sources (Singular and Plural)	Passive Verbs	Imperative Verbs	Present Tense Verbs	Past time	Word	No.
لكل نبا مستقر	يُنَبَّأُ بِمَا فِي صحف	نَبِّئْ عِبَادِي	سَأُنَبِّئُكَ بِتَأْوِيلِ	فلما نَبَّأت به	النبا	1
ولتعلمن نبأه بعد حين	يُنَبَّؤُوا الإنسان	نَبِّئْنَا بِتَأْوِيلِهِ	أُنَبِّئُكُمْ بِخَيْرِ	إِلَّا نَبَّأْتُكُمْ مَا بتأويله		2

نحن نقصّ	لُنَبِّئَنَّكُمْ	نَبِّئُهُمْ عَنْ	لُنَبِّئَنَّكُمْ	قد نَبَّأَنَا الله	3
عليك نبأهم	بأمرهم	ضيف إبراهيم	بأمرهم	من أخباركم	
بالحق					4
ذلك من أنبأ	تُنَبِّئُهُمْ بِمَا فِي	نَبِّئُونِي بِعِلْمِ	تُنَبِّئُهُمْ بِمَا فِي	قال نَبَّأَنِي	
الغيب	قلوبهم		قلوبهم	العليم الخبير	5
يسألون عن	أَنْبِئُونِي بِأَسْمَاءِ	هؤلاء	أَنْبِئُونِي بِأَسْمَاءِ	فلما نَبَّأَهَا بِهِ	
أنبيائكم					6
نقصّ عليها من	تُنَبِّئُونَهُ بِمَا لَا	يَعْلَمُ	تُنَبِّئُونَهُ بِمَا لَا	قالت من	
أنبيائها	يَعْلَمُ	أَنْبِئُهُمْ بِأَسْمَائِهِمْ	يَعْلَمُ	أَنْبِئُهُمْ بِأَسْمَائِهِمْ	7
					8
					9
					10
					11
					12
					13

Table of forms of the word “Al-Khabar”

Exaggeration	Collection	Single	Word	No.
بما تعملون خبيرٌ	مِنْ أَخْبَارِكُمْ	سَاتِيكُمْ مِنْهَا بَخِيرٌ	الخبر	1
وهو اللطيفُ الخبيرُ	وَنَبَلُوا أَخْبَارَكُمْ	لَعَلِّي آتِيكُمْ مِنْهَا بَخِيرٌ		2
كان عليهما خبيرًا	يومئذ تحدث أخبارها	ما لم تحط به خبيرًا		3

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