CHAPTER IV

THE IMPLICATION OF AL-QIRĀ’ĀT AL-SAB’ IN SŪRAH AN-NISA’ TOWARD THE MEANING RELATED TO THE SPECIAL PRINCIPLE (AL QAWĀ’ID AL FARSHIYYAH) FROM MORPHOLOGY (SARAF) AND I’RĀB PERSPECTIVE

After understanding all about the variety of some readings of seven leaders in an-Nisā’ verses related to the special principle, in this chapter the writer will explore more or analyze about its implication toward the meaning using morphology analysis and I’rāb. This is the main point of this research.

1. Saraf (Morphology)

To make easier, in this topic it will be divided into two parts. First is the meaning of the words of al-qirā’āt al-sab’ from al-af’āl al-thalāthiyyah (mujarrad) and second is the meaning of the words of al-qirā’āt al-sab’ from its mujarrad and its addition (mazīd). And the whole explanation about the meaning is bellow:

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1If there are differences in a word of qirā’āt, so the writer explain here with ‘first’ and ‘second’. ‘First’ shows that the qirā’āt is not too famous and few of people knew it. And ‘second’ shows that the qirā’āt is used on mushaf nowadays and most of people knew it. After explaining about each meaning through morphology argumentation and I’rāb, it will continued by the interpretation, in order to make easier to understand the correlation between the meaning and the verse.
1) Thulāthī mujarrad

a. The same word in reading

a) fi’il mudārī’ (present tense)

➢ Verse

➢ Morphology argumentation

First, صّلّى is from "فعل", it is fi’il thulāthī mujarrad which shows intransitive verb. The letter yā’ (ي) shows that is present tense (mudhārī’) indicated by sīn (س) means future tense but in this verse it is understood must going to or as emphasizing. It is used dā gimmah (ي) shows passive verb. The letter yā’ (ي) and wāwu (و) show the plural of subject (jama’ mudzakkar ghā’ib). And Nūn (ن) is as rafa’ sign. In this verse it is people who eat orphans’ wealth. The reading سيّلون means will be entered in or forced to enter.

Second, صّلّى is from "فعل" follows wazan "فعل", it is fi’il thulāthī mujarrad which show intransitive verb. The letter yā’ (ي) shows that is

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2 Quraish Shihāb, op.cit., p. 341
present tense \((mud\text{\textae}rī')\) indicated by the letter \(sīn\) \((س)\) means future tense but in this verse it is understood must going to or as emphasizing.\(^3\) It is read \(fath\text{\textah}\) \((ي)\) shows an active verb. The letter \(yā'\) \((ي)\) and \(wāwu\) \((و)\) show the plural of subject \((jama' mudzakkar ghā'ib)\). And \(Nūn\) \((ن)\) is as \(rafa'\) sign. In this verse it is people who eat orphans’ wealth.

Firstly, \( صلى\) \(صلو\) means ignite fire as it’s said: \( صلى\) \(صلو\), Qur’an said:

‘As they enter a sizzling fire’\(^4\), ‘Burn in it now for you adamantly rejected the truth’,\(^5\) ‘He who will be cast into the great fire’\(^6\) and the verse explained above.

Imam Khalīl bin Ahmad said: \( صلى\) الكافر النار means the infidel feels the fire heat as Qur’an said: \( صلى\) النار and other opinion \( صلى\) النار means the entered the hell, like Qur’an said: ‘We shall soon cast him into the fire’\(^8\).

The word \textit{sayas\textae}launa which is understood by \textit{will enter} or \textit{sayus\textae}launa means \textit{will be entered}, both means \textit{force to enter}. Then the question is why \textit{enter into the hell} followed with the word affirmed that it

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\(^3\) Qurā‘ish Shihāb, \textit{op.cit.}, p. 341
\(^4\) Sūrah al-Ghāshiyah: 4
\(^5\) Sūrah Yāsīn: 64
\(^6\) Sūrah al-A`lā: 4
\(^7\) Sūrah al-Mu`ādalah: 8
\(^8\) Sūrah an-Nisā’: 30
will be, while ya’kulūna or eating the fire did not follow with the word will symbolized by ـ؟ Did it mean that since now they who eat orphan’s wealth really have eaten the fire, although they do not feel it now? The scholar who agreed with this statement affirmed that in our life in this world, there were so much invisible things which we did not feel its existence, but actually it existed. There are many arguments informed in Qur’an:

‘But nay, I call to witness all that you see. And all that you see not’.  
And they who gossip about others was describes in Qur’an as:

‘Eat the flesh of his dead brother?’

If this verse is understood rationally, so both can mean will come, because both use present tense or future. Only to give emphasizing toward the threat of hell torture, then the letter sin which is above means must going to, now it is understood as emphasizing.

➢ Verse

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9 Sūrah al-Hāqqah: 38-39
10 Sūrah al-Hujurat: 12
Morphology argumentation

First, it is from "فعل" it is fi’il thulāthī mujarrad which show intransitive verb. 

is from كون, wāwu is changed by alif because appear after fathah. So, it becomes لم. لن is 'أميل jawāzim which is used to deny fi’il mudāri’. So لم is read sukūn because lam nafî entered. يَ ت belongs to mudāra’ah letters which shows present tense. The subject is mu’annath ghā’ibah. And this verse shows that the subject is mufrad mu’annath ghā’ibah, it is the word.

Second, it is from "فعل" it is fi’il thulāthī mujarrad which show intransitive verb. 

is from كون, wāwu is changed by alif because appear after fathah. So, it becomes لم. لن is 'أميل jawāzim which is used to deny fi’il mudāri’. So لم is read sukūn because lam nafî entered. يَ ت belongs to mudāra’ah letters which shows present tense. The subject is mudzakkar ghā’ib. And this verse shows that the subject is mufrad mudzakkar ghā’ib, it is the word.
This above verse is read that hypocrite’s saying when he described their regret suggested in parable form, that is *as though it has not existed love relationship*, while when describing their conception about torture which Muslim had, the word *as though* does not mention. this matter maybe because the expression as told above, only told by people who love with certain aim to response them which result them in disaster, while that regret expression described, not only told by lovers.\(^{11}\)

➢ *Verse*

\(^{11}\) Quraïsh Shihāb, *op.cit.*, p. 483
First, يُظَلمون is from ظَلم which follows wazan "فعل", it is fi’il thulāthī mujarrad which shows transitive verb. The letter يā’ (ي) belongs to mudāra’ah letters shows that is present tense (mudhārī’). It is read dammah (ي) shows a passive verb. wāwu (و) shows the plural of subject (jama’). And نَ (ن) is as rafa’ sign. So the subject is jama’ mudzakkar ghā’ib, it is a number of sahabah who are lazy to participate the war.

Second, يُظَلمون is from ظَلم which follows wazan "فعل", it is fi’il thulāthī mujarrad which shows transitive verb. The letter tā’ (ت) belongs to mudāra’ah letters shows that is present tense (mudhārī’). It is read dammah (ي) shows a passive verb. wāwu (و) shows the plural of subject (jama’). And نَ (ن) is as rafa’ sign. So the subject is jama’ mudzakkar mukhāb, it is same with the subject in reading above, it is a number of sahabah who are lazy to participate the war. They are who moved to Medina in which against by polytheists when they were in Mecca. By the spirit of oppression, in order to be permitted by Allah and his messenger to against them, but Prophet Muhammad did not allow them to do it. But after this verse which contained on to do war was down, suddenly they were lazy to do, moreover after getting pleasure in Medina.
The subject of that verse above had been discourse among scholars. Some argued that the word *some of them* is some of Muslims, such as Abdurrahmān bin ‘Aūf, Sa’d bin Abī Waqqas who could not been valued as hypocrite, then therefore the statement to be afraid to Allah does not describe the real situation, but it is suggested contextually criticism dramatizing. Some argued that they are hypocrites who are pretending to going to fight the polytheists. If this argument was received, so the frighten described above is as real. Not in the dramatizing context. At-Tabarī understand that group is not Muslim or hypocrite, but Jewish. While Sayyid Qutub said that the early verse talks about Muslim who moved to Medina and the end of verse may talks about hypocrites.¹²

➢ *Verse*

➢ *Morphology argumentation*

First, *يَدْخُّلَنَوَّ* is from *دَخُلَنََوَّ* by adding *hamzah* before *fā’ fi’il*. Thus, it becomes *أَدْخَلْنَوَّ* follows wazan

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¹² *Ibid*, p. 491-493
"أفعل", it is fi’il rubā’ī which shows transitive verb. The letter yā’ (ي) belongs to mudūra’ah letters shows that is present tense (mudūri’). It is read dammah (ٰي) shows a passive verb. wāwu (و) shows the plural of subject. And Nūn (ن) is as rafa’ sign. So the subject is jama’ mudzakkar gh mudūra’ah’ib. It is they whoever fulfills the needs of the people, whether male or female and is a believer.

Second, دخل دخَلَون يُدَخُلون is from follows wazan "أفعل", it is fi’il thulāthī mujarrad which shows intransitive verb. The letter ya’ (ي) shows that is present tense (mudūri’). It is read fathah (ٰي) shows active verb. The letter yā’ (ي) and wāwu (و) show the plural of subject (jama’ mudzakkar ghā’ib). And Nūn (ن) is as rafa’ sign. In this verse, it is ‘they’, means male or female.

الدخول (enter) is the opposite of الخروج (come out). That is usually used either in place, period and activity. It was told: He enters this place. Allah said:
'Enter this town', 'Enter the Garden now because of what you used to do', 'He will admit them into Garden underneath which river flow', 'He admit into His grace everyone who wills to be admitted.'

In this verse people who do good works and clean himself according to his capacity, improve attitude, improve relationships with other people in the community interaction. And people who do not want to follow the cunning of Satan, the God promised to repay them with the perfect response by providing a surge for them, and Allah will not reduce the reward of their deeds even the slightest.

This verse is a warning and a lesson for the Muslims that a man cannot hang the hopes and ideals to mere illusion and mirage, but it should based on the efforts and deeds. People who take pride-proud nation and they are the descendants of those who stray, it will not accomplish what they wish.

b) Masdar

Verse

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13 Sūrah al-Baqarah: 58
14 Sūrah al-Nah: 32
15 Sūrah al-Mujādalah: 22
16 Sūrah al-Insān: 31
Morphology argumentation

First, with دَامَم ٌحًا is from "كرَة" follows wazan "فعلَن". Then the vowel of فَاءَ َِٰٓل is changed by دَامَم. And َٰٓآَٰيِل is being sukūn. Thus, it becomes كِرَة. It is masdar simā’ī (not standard) Using fathah and alif because it is being mafūl sign.

كرَة

كرَة

Second, with فَاثُة أَحَ دَامَم ٌحًا is from "كرَة" follows wazan "فعلَنَ". Then the vowel of َٰٓآَٰيِل is being sukūn. Thus, it becomes كِرَة. It is masdar qiyā’sī (standart). It is using fathah and alif because it’s been mafūl sign.

كرَة

كرَة

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Both of readings are two languages. Al-Qutaibī said that  with fathah means compulsion and  with ḍammah means difficulty. It’s said: in order you do it sincerely (tawā‘an) or persistently (karhan). And this verse is proclaimed for guardians.\textsuperscript{19}

In Qur’an, the word karh often expressed to balance tawā‘an. For example in Sūrah Āl ʿImrān: 83, At-Taubah: 53, Ar-Ra’d: 15 and Fusūs al-lat: 11. In Sūrah āl ā’imrān: 83. It means “either by free will or by their innate nature and programming”. But in this verse it means “to force women into marrying or holding on to them in marriage against their will”\textsuperscript{20}

The verse above does not mean that women do not inherit by way of force permissible. According to some Arab Jahiliyyah customs when someone dies, then the eldest son or other family members inherit the widow. The widow may marry themselves or married to someone else who her bride price taken by the heir or not allowed to marry again. Muslims are prohibited from continuing Jahiliyyah customs that women inherit and rule by force, because it is very tormenting and humiliating women. And should not require them to return the dowry has ever received from her husband when the first marriage to her late husband's heirs as a

\textsuperscript{19}Abī ʿAbdullah Muhammad bin Ahmād Al-Ansārī Al-Qurtūbī, Al-Jāmi’ Al-Ahkām Al-Qur’an, vol. V-VI, (Beirut: Dār Al-Kitāb Al-ʿArabī, 2007), 8\textsuperscript{th} ed., p. 91

\textsuperscript{20}Departemen Agama RI, op.cit., vol. II, p. 134
ransom for themselves, so they can marry again with another male.

**Verse**

First, with *fath* ah البخل is from "بخل" follows wazan "فعل". Then its ‘āïn fi’il is changed by *fath* ah as its present tense. It is *masdar qiyāsī* (standard). It is using *kasrah* sign because after jar letter, that is *bā’*.

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\text{بالبخل} \\
\text{بَخَلَ} \\
\text{بَخَلْ}
\]

Second, with *dammah* البخل is from "بخل" follows wazan "فعل". Then fā’ fi’il is changed by *dammah*. And its ‘āïn fi’il is being *sukūn*. It is *masdar qiyāsī* (standard). It is using *kasrah* sign because after *jar* letter, that is *bā’*.

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\text{بالبخل} \\
\text{بَخَلَ} \\
\text{بَخَلْ}
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The word البخل means does not mind to give or donate what someone has or usually namely stingy. Everything upon somebody could be material such property or immaterial such science, but the
characteristic of *bukhl* or stingy mostly correlate with property. Stingy which Islam censured is if someone refused to give the obligation which should have been to the other, such as he does not want to pay tithe\(^1\) as Allah said in other verse:

> “Let not those, who withhold the gift that God has bestowed upon them of his bounty think that this is good for them. Nay, it is bad for him. It will tie to their necks as shackles on the Day of Resurrection”.\(^2\)

Other word which Qur’an used is النَّفَخُ but this word conditionally is harder than *bukhl* because *al-shuhūh* is the characteristic of stingy which followed by hard desire to have what he did not have or stingy followed by hard desire what he had. It is a bad characteristic. If somebody had, it makes other does not care anymore.

If the previous verse explains that Allah dislike people who are conceited and arrogant, here Allah explain that they are people who Grabber, do not want to do good as Allah has commanded. They do not want to give help with their wealth, power and mind for the benefit of fellow human beings. In addition they affect other people griping for griping force, in order the other to not pay his wealth to help people who need

\(^1\) Abī ‘Abdullāh Muḥammad bin Ahmād Al-Ansārī Al-Qurṭubī, *op.cit.*, p. 186

\(^2\) Sūrah ‘Ālī ‘Imrān: 180
help. In their hearts stored greedy and greedy nature of the property so that other people living in poverty and misery. They hide the gifts that God has given him. They pretend to like people who are always in the narrowness and lack. They are like that including a human being ungrateful to the God, they are people who reject the favors of the gods. For the disbelievers, Allah provides a humiliating punishment, both in the world and the hereafter.

- **Verse**

- **Morphology argumentation**

  First, with rā’ sukūn is from "درَك" follows wazan "فعل". Then ‘aīn fi‘il is changed by sukūn. It is masdar qiyāsī (standard). It is using kasrah sign because after jar letter, that is fā’.

  Second, with rā’ fathah is from "درَك" follows wazan "فعل". Then ‘aīn fi‘il is changed by sukūn. It is masdar qiyāsī (standard). It is using kasrah sign because after jar letter, that is fā’.
The word *ad-darku* is like *ad-darju*. But *ad-darju* is told for meaning ‘go up’ and *ad-darku* is for ‘do down’. Therefore, it was told دركات الجنة and در/ت النار and for the stages in hell were called by *hāwiyah* as

He said:

‘Surely, the hypocrites will abide in the lowest pit of the fire and you will find no helper for them’

The word *الذرکُ* by *fathah rā*’ is the famous one and which can read *sukūn* its *rā*’ is الذرَک. It means the deepest part of ocean, and it is told for rope which can connect to the other rope in order to reach until the water calls *darkun*.

This verse explains that the hypocrites will be punished in hell at the lowest levels, because their deeds are deemed the most evil deeds, blossom in themselves infidelity and hypocrisy. They deceive Allah’s Apostle and the believers. Then the appropriate punishment for them is the lowest level of hell (*dark al asfali min an-nār*). They will not get a helper who can rescue or alleviate the torments which they will receive.

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23 Sūrah an-Nisā’: 145
b. The different word in reading

a) **Masdar**

➢ **Verse**

First, without alif after yā’ is from "قُام" follows wazan "فعل". "قُوم" is from "قُوم". There was lived wāwu after fathah which met in one sentences, it must be changed by alif becomes "قُام". قيَّمَأ belongs to masdar simā’ī (not standart). But there said that is plural of قيَّمَأ (value) or plural of قَامَة. 24

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Second, with alif is from "قُام" follows wazan "فعل". "قُوم" is from "قُوم". There was lived wāwu after fathah which met in one sentences, it must be changed by alif becomes "قُام". قيَّمَأ belongs to

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masdar simā’ī (not standart) from قام – يقوم – قوما و قوما و قياما و قامة means upright standing.\textsuperscript{25}

\textit{Al-qiyām} and \textit{al-qawām} is a name to stand or lean on something, means permanent. Like ‘imād (high building) and sinād (camel which has high legs). As Allah said:

‘Do not let the immature orphans manage their property that god has entrusted with you as guardians’\textsuperscript{26}

It means to make him from what endures you. And He said:

‘God has appointed the Ka’bah, the sacred house, a standard for mankind’\textsuperscript{27}

It means place for lean on the life and return place.

This verse commanded the guardian and enforcer who takes care the orphan to deliver the property when the orphans have grown up and been able to maintain his property. If they have not be able to then keep the property maintained as best as is capital property of life. All the needs of orphans, such as clothing, food, education, treatment and so can be

\textsuperscript{25Ibid, p. 1172}
\textsuperscript{26Sūrah an-Nisā’: 5}
\textsuperscript{27Sūrah al-Māidah: 97}
taken advantage of the treasure if the property is cultivated (invested). Let them say saying loving gentle and treats like his own child.

2) Thulāthī Mujarrad And Mazīd

a. Thulāthī and Rubā’ī

a) Wazan فعل dan فاعل

➢ Verse

➢ Morphology argumentation

First, "عقد" عقدتْ is "فعل" opens, it is fi’il thulāthī mujarrad which shows intransitive verb. تْ is tā’ ta’nīth sākinah shows that it is mufrad muannath ghā’ibah. It belongs to intransitive verb.

It is containing vagueness in grammatical Arabic which its fate is والذين عقدتهم أيمانكم الحلف the object is the oath and والذين عقدتهم لهم أيمانكم الحلف then throwing out the letter lām like وإذا كالولاهم.
Second, عاقبت is from "عاقب" follows wazan "فاعل", it is fi’il thulāthī mazīd which indicates interaction between two subjects. تْ is tā’ ta’nīth sākinah shows that it is mufrad muannath ghā’ibah. The addition alīf before qāf shows mushārakah baina ithna‘īn (interaction between two subjects). Because transaction (mu‘āqadah) cannot be realized except there are two persons or more.28

This section generally explains that all heirs are mothers and fathers, relatives or friends of people who are bound by an oath of loyalty, should get part of the heritage according to their respective parts. Is meant by the word in well as direction or not. Mawālia in this verse is heirs, either ابابة or not. Laws that have been specified in this verse shall be in the best possible. According to the strong opinion, that the relationship of heir-who happened to inherit because the oath of allegiance has been abolished (mansūkh) law.

Morphology argumentation

First, without alif after lam "لَمْسَتْمُ" follows wazan "فاعل". It is fi'il mādīī mujarrad which shows transitive. The lām fi'il is being sukūn because it met dāmīr muttasīl al-bāriz which must be sukūn. ثُمِّ is dāmīr muttasīl which shows that the subject is jama' mudāakkar mukhātāb.

لَمْسَتْمُ

ثُمِّ لَم

Second, with alif after lām "لاَمْسَتْمُ" follows wazan "فاعل". It is fi'il mādīī mujarrad which shows
interaction between two things. The *lām fi’il* is being sukun because it met *dā’mīr muttasīl al-bāriz* which must be *sukūn*. 

The word *lāmastum* is from *lāmasa* means “touch with the surface of the skin” as Allah said:

> Even if We had sent down to you (O Prophet) a pre-printed book written upon parchment, so that they could feel it with their hands, the rejecters would have said, “This is nothing but obvious magic!”

And His decree about who is allowed to do *tayammum* if there was no water, which is for *ye have been in contact with woman*. It means for this opinion, having contact with woman make his ablution invalid. There is also scholar who argued that the word *lāmasa* means repeatedly come in contact each other or doing sexual intercourse. For this opinion, only touching with woman does not cancel his ablution.

*Au lāmastum an-Nisā’* is in contact with women (who are not *mahram*). Then the touching of women resulted in a small *hadath* which can be removed with ablution or *tayammum*. If someone is urinating or

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29 Sūrah al-An’ām: 7
defecating must purify themselves by cleaning the place was unclean (*istinjā'†). It can be done by using water or holy objects like stones clean, coarse paper, and others. Among scholars who argue that there is 'touching female' in this verse is to have intercourse, moderate intercourse resulted in great hadath which can be removed with impure bath.

b. Thulāthī and Khumāsī

a) Wazan فعل

➢ Verse

➢ Morphology argumentation

First, تعذوا is from تأذوا the vowel of *ta' (ت) is moved to ‘aīn (ع) and then *ta' is bundled (idghām) to dal (ذ) then it is changed tashdīd. تعذوا follows wazan إعداد تعذوا, it is fi‘il mādī ṭhulāthī ṭazīd by adding alīf and *tā’ shows transitive verb. Wāwu (و) shows jama‘ mudzakkar mukhārīb. It refers to Israel. Nun (ن) is thrown out because of entering ‘amil jawāzim la (لا).
Second is تَعَدُوا. It is not good reading, because it collects two unvocal letters which both do not include into mad letter and lain letter in one sentence.

Third, تَعَدُوا is from "عدا" follows wazan "فعل" which shows intransitive verb. Wawu (و) shows jama’ mudzakkar mukhātāb. It refers to Israel. Nun (ن) is thrown out because of entering amil jawāzim la (لا).

Related to this word, god instructed the jewish people in order not to violate such regulations concerning the Sabbath day such as fishing and so forth. They violate the ban, so they are on the Sabbath, they yack away fishing and did not enter Baitul Maqdis. Due to their bad deeds, Allah tortures them down like in the word of god:

‘You are well aware of those among you who broke the Sabbath, whereupon we said to them, “are you held in contempt like apes!”’.

30 Sūrah al-Baqarah: 65
c. Rubā‘ī and Rubā‘ī

a) Wazan أفعل أفعل

➤ Verse

➤ Morphology argumentation
First, یُوصِي is passive verb from یُوصُو which is from یُوصُوا wawu after kasrah is changed by ya’. ya’ becomes داممَة, because of hard in spelling, so it is died (سكون). يفعل یوصي follows wazan یفعل, it is رباح verb which shows transitive.

Second, یُوصِي is from یُوصُو يفعل یوصي follows wazan يفعل يوصي. wَوَع after kasrah is changed by ya’. ya’ becomes داممَة, but because of hard in spelling, so it is died (سكون). يفعل یوصي follows wazan يفعل, it is رباح verb which shows transitive. It makes a verb for someone who makes testament, because it has made first the expression of word ٰكِلَامُه. 31 Abu Uba‘id and Abu Hātim chose this reading because it runs to mention human corpse before this. Al-Akhfashi tells that the rightness of that is this verse ٰكِلَامُه and یوصون. 32

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31 Imam bin Khalwaih, *Al-Hujjah fi Al-Qirā‘ât Al-Sab‘*, (Egypt: Dār Al-Shurūq, 1979), p. 120
The word *al-was̱iyyah* means preceding someone with something he did followed by advice. The word *al-was̱iyyah* came from Arab people: *ard un wās̱iyyah*, it means meet the plants as he said: "ووصى بها إبراهيم بنيه ويعقوب". And it was read with "وأوصى" by Nāfī’, Ibn ‘Āmir and Abī ja’far. Allah Said:

‘We directed those who received the scripture before you’, ‘We have enjoined upon the human being kindness to parents’, ‘God decrees a will for the benefit of your children’, ‘These above applies after fully satisfying the will and after paying off all debts’.

In this paragraph, the God requires Muslims who have been mukallaf to settle the estate for the abandoned children, both male and female. And explain the inheritance rights of both parents. Then they explained that the division is then carried out after the first completed wills and debt matters. Although the mention of a will under subsection prioritization of debt, but its implementation must be prioritized according to the *sunnah* apostles debt payments.

▶ *Verse*

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33 Sūrah al-Baqarah: 132  
34 Sūrah an-Nisā’: 131  
35 Sūrah al-‘ Ankabūt: 8  
36 Sūrah an-Nisā’: 11  
37 Sūrah an-Nisā’: 12
Morphology Argumentation

This reading is almost the same with the verse before, here it is the explanation. First, يُوصّى is passive verb from يُوصّى which is from wāwu after kasrah is changed by yā’. Yā’ becomes dammah, because of hard in spelling, so it is died (sukūn). يُوصّى follows wazan فعل, it is rubā‘ī verb which shows transitive.
Second, يُفَعَّل يُوصي follows wasan يُفَعَّل. wāwu after kasrah is changed by yā’. yā’ becomes dā’ammanah, but because of hard in spelling, so it is died (sukūn). يُوصي follows wasan يُفَعَّل, it is rubā’ī verb which shows transitive.

This section explains the details of the distribution of inheritance rights for the husband or wife who was left to die, either leave a child or not. And explain the legacy of civil rights sons of my mother. Allah explained that this also conducted after completing the things related to wills and deceased debt. Allah has warned that it will not harm to the heirs. As an intestate solely to reduced or intestate estate of more than a third of his property that could harm the beneficiary.

➢ Verse
Morphology Argumentation

First, نَذَفَلَّ follows wazan نَفَغِلْنِ. It is fi’il rubā’ī from ﺪَأَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل*أَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل* which shows transitive. ن (nūn) belongs to madī‘a‘ah letters which shows present tense, and the subject is mutakallim, we (Allah). And in this context it means lean on (idā‘afah) Allah himself. هُ (hū) is as object. That is everyone who obeys to Allah and His Prophet.

ثَانِيًا نَذَفَلَّ

Second, يَذَفَلَ follows wazan يَفَغِلْنِ. It is fi’il rubā’ī from ﺪَأَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل*أَلَلَلَل* which shows transitive. يِ (ya’) belongs to madī‘a‘ah letters which shows present tense, the subject is mufrad mudzakkar ghā’ib. And in this context is Allah as it has mentioned before. هُ is as object. So it seems that Allah enter everyone who obeys to Him and His Prophet into the paradise.

ثَانِيًا يَذَفَلَّ

God did not immediately give the punishment to his servants who do not obey so that there are opportunities for him to repent and return to the road that He blessed. And who is obedient to do what is
being law and go away from what he forbids, for they will be granted happiness in the afterlife.

> Verse

This reading is same as the verse before. First, نُدْخِلُ follows wazan نُفَعَلُ. It is fiʿil rubāʿī from أفعل which shows transitive. ن (nun) belongs to مُدَعَّرَةَah letters which shows present tense, and the subject is mutakallim, we (Allah). And in this context it means lean on (idāfah) Allah himself. هُ (hū) is as object. That is everyone who does not obey to Allah and His Prophet.

Second, يُدْخِلُ follows wazan يُفَعَلُ. It is fiʿil rubaʿi from أفعل which shows transitive. ي (yā’) belongs to مُدَعَّرَةَah letters which shows present tense, the subject is mufrad mudzakkar ghāʾib. And in this context is Allah as it has mentioned before. هُ is as object. So it seems that Allah enter everyone who does not obey to Him and His Prophet into the hell.
The opposite of the previous verse, anyone who disobeyed and did not comply with what the god and his apostle had commanded, the god give warning of the person entering into hell full of torment and anguish.

Verse

Morphology Argumentation

that contextually it reverted to His decree “ٍعِلِيكم“.

Second, ْحَلَ by using *dhammah* in *hamzah* and *kasrah* in *cha’* is passive verb from ْحَلَلَ which follows *wazan* “أَفعلَ” it is *fi’il rubā‘ī* by adding *hamzah* (أَ). ْحَلَلَ is from ْحَلَلَ first vowel of *lām* was moved to the previous letter (*hā’*), becomes ْحَلَلَ. After that it was bundled (being *idghām*). Contextually, ْحَلَلَ reverted to His decree in the verse before ْحُرَمَتُ عليكم“ ٍعِلِيكم“. ٍعِلِيكم

That means permitting to Muslims seeking women for marriage with their property, with the intention to establish a happy home, maintaining the new offspring and not for sex.

➤ *Verse*

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38 Al-Qurtuby, *op.cit.*, p. 119
Morphology Argumentation

First, أحسنَ follows wazan "فعل" it is fi‘il rubā‘ī by adding the letter hamzah (˙) which indicates transitive. Nūn (ن) indicated that the subject was jama’ muannath ghā‘ibah. Died nun met life nun so it was bundled, it becomes ۚ. It refers to Islam women from slaves who are yours. Al-Qurtubī said that أحسنَ with fathah means they (Islam women from slaves) save themselves.
Second, أَخْصِنَّ follows wazan "فَعَلَ" it is fi’il ruba’I by adding the letter hamzah (َ) which indicates transitive. ْيَ (ي) is read َامْحُمَّة (َامْحُمَّة), so it shows a passive verb. نُن (ن) indicated that the subject was "جاَّمِعَةٌ مُعَانَنَّةٌ غَهْرِيَّةٌ". Died nun met life nun so it was bundled, it becomes َ. It refers to Islam women from slave who you have. أَخْصِنَّ with َامْحُمَّة means they have been married.

The plural of аl-حَصَنُ is аl-حَصُنُ as Allah said:

"لا يقاتلونكم جميعا إلا في قرى محصنة" those mean the village which is made being strong like a fortress. But the word َسَيْخَرُيَّة means had married as the verse above. It means if those women had married. And the word َمَهْرُواَنَّ means that they could take care themselves. So, َمَهْرُواَنَّ means women who had married.

This section explains permissibility for men to marry someone else's slave and slave’s punishment for
adultery. Married a free woman, demanding conditions and obligations must be fulfilled by the husband, such as pay dower, maintenance and so forth. So that if someone does not have enough living expenses and to marry a free woman who believed, then he is allowed to marry believing slave. Married people with bondsmen usually get treated poorly in society; even sometimes get the ridicule and scorn. If the person who is married with a good slave and treated with scorn and restrain the ridicule patiently, as long as he sail ship of the household, Allah is Forgiving and Merciful.

Verse

Morphology Argumentation

First, دخل مدخلاً with *fathah* is masdar from *دخل* "يدخل مدخلاً ونخولاً" and the argumentation is as Qur’an said in *Sūrah Al-Qadr*: 5 "حتى مطلع الفجر". But it might be noun of place. There said that مدخلاً with *fathah* means it is as though a sign that they go into Him.

\[
\text{مدخلاً} \\
\begin{array}{c}
\text{دخل}
\end{array}
\]

Second, مدخلاً with داممَة* means إدخالاً; it is masdar from "أدخل* مدخلاً". The argumentation is as
Allah said in *Sūrah Al- Isrā’* 80: "وَقَالَ رَبُّ أَذَاخْنِي مَدْخَلٌ صَدِيقٌ وَأَخْرَجْنِي مَخْرَجَ صَدِيقٍ" And also as thrown adverb, so it means وَنَدَخِلْكُمُ الجَنَّةَ إِدخالًا. But it might mean place.

The commands in this section requested that the believers away and leave all the work that resulted in a great sin. Leave all the great sin does not only refrain from torture him, but also good deeds that can eliminate the small sins that have been done. whereas about anything including big sins that Allah's Apostle had said: 'ascribe god, someone who is forbidden to kill themselves to kill him unless the gods of the right reasons, magic, consuming an orphan's property, devour usury, fled from the battle field during the battle and accused adultery against women believers who honor.' Then Allah promises in this paragraph shall be provided where a noble (*mudkhalan karīma*) is heaven for those who stay away from (left) the big sins.

**Verse**
Morphology Argumentation

First, **نُزُل** is past tense follows *wazan* فَعَلَ. nun (ن) which read *d-aammah* shows that it is a passive verb. أنزل is also past tense follows *wazan* أَفْعَلَ. *Hamzah* (أ) which read *d-aammah* shows that it is a passive verb.

\[
\text{نُزُل} - \text{أَنْزَل}
\]

Second, **أَنْزَل** is past tense follows *wazan* أَفْعَل. أنزل. Both are an active verb and show transitive. And both indicated that the subject is *mufrad mudzakkar ghā’ib*. It is the book He has revealed to His messenger, Al-Qur’an. And in (the existing truth in) the previous scripture.

\[
\text{أَنْزَل} - \text{أَنْزَل}
\]

The origin meaning of *an-nuzūl* was jumping down from the top. It’s told *nazala ‘an dābbatihi* means he got off his vehicle. In other verse Allah said:
And the different meaning between *tanzīl* and *inzāl* in characterizing Qur’ān and Angel is that the word *at-tanzīl* especially explain the place shown or signed (it goes down separately and step by step), while the word *al-inzāl* is more general. For example: "نزل به الروح الأمين".

This paragraph calls on the Muslims in order to remain faithful to their God, to the apostles of Muhammad PBUH, told al-Qur’an which is *sent down* to him and to the scriptures *revealed* to the Messengers before. and anyone who denies Allah, his angels books of his book, and the Hereafter, then he has strayed from the true path, the path that will save them from a painful doom and brought to eternal happiness.

**Verse**

**Morphology Argumentation**

First, *يُؤتِيهِم* is present tense from *آتى*. It is *fi’il ruba’I* which follows wazan "فعل يفعل" shows transitive. *يَا* (ي) belongs to *mudāra’ah* letters which indicated that the subject is *mufrad* *mudzakkar*
ghā’ib. And in this context is Allah as it has mentioned before.

Second, it follows wazan بِلِفْعَلْ نُؤُُّمِنِهم يُؤُُّمِنِهم أَتْيَ. It is fi’il ruba’I from أَفْعَلْ نُؤُُّمِنِهم which shows transitive. نُؤُُّمِنِهم أَتْيَ belongs to mudāra’ah letters which shows present tense, and the subject is mutakallim, we (Allah). And in this context it means lean on (idāfah) Allah himself. هم as object. It refers to someone who believes in Allah and His messengers and makes no distinction between any of the messengers.

This section describes the case of faith in Allah and the messenger-apostles with no distinction among the apostles, especially to the last prophet, Muhammad PBUH.

For those who believe in the ministry will be provided in accordance with the great reward of faith accompanied by good works.

➢ Verse
Morphology Argumentation

This reading is the same as the verse before. First, يَوْتُنِيُهُم is present tense from آتَى. It is fi’il rubū‘ī which follows wazan "فعل-فعل" shows transitive. Yā’ (ي) belongs to mudā‘ara‘ah letters which indicated that the subject is mufrad mudzakkar ghā‘ib. And in this context is Allah as it has mentioned before. ٰه is as object. It refers to someone who is well-grounded in believers; believe in what hath been revealed to thee and what was revealed before thee: And (especially) those who establish regular prayer and pay tithe (regular charity) and believe in Allah and in the last day.
Second, it follows *wazan* which shows transitive. *nūn* belongs to *mudāra’ah* letters which shows present tense, and the subject is *mutakallim*, we (Allah). And in this context it means lean on *idāfah* Allah himself.

Narrated from Abdullāh bin Abbās that the verse was revealed related to the Jewish people who converted to Islam with full awareness as Abdullāh bin Salām and his friends. They are diligent in prayer five times a day and regular charity; believe in the gods and the apostles-apostles, without distinguishing among the apostles that one with the other apostles. It has come to their faith and Islamic levels high and the god promised them great reward in the hereafter.

b) Wazan *فعل* and *فعلَ"*  

- **Verse**

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39 Departemen Agama RI, *op.cit.*, vol. II, p. 323
Morphology Argumentation

First, مِيْتِان is from بَيْن بَيْن follows wazan فعل, it is fi’il rubā’ī by adding tashdīd show transitive. Then it is preceded by mīm and with fathā’ah in yā’ become مِيْتِات. It belongs to isim maf’ūl. It means despicable which is obvious.

مِيْتِان
├── بَيْن
│   └── بَيْن

Second, مِيْتِان is from بَيْن بَيْن follows wazan فعل, it is fi’il rubā’ī by adding tashdīd show transitive. Then it is preceded by mīm and with kasrah in yā’ become مِيْتَن. It belongs to isim fā’il.

مِيْتَن
├── بَيْن
│   └── بَيْن

Above paragraph explained the ban to continue the tradition of Arab Jahiliyyah that inherit and rule women by force. And the Muslims should not take
away anything that is ever given to the wife of one of the heirs, unless they do a *real* nasty job, such as disobedience, adultery, stealing, and so forth. The husband gets along with their wives well. Do not be stingy giving their necessity, not to scold him with the anger that crosses the line or hit him or grim-faced toward them. If husband hates wife because she has any defects in the body or unfavorable character to his wife or serious resentment arose because his heart has been adrift for another woman, then let the husband be patient, do not rush to divorce them. By hoping that's just hated by the husband who will bring goodness and happiness to them.

Verse

Morphology Argumentation

First, لُزَالُ is *fi’il mādā‘ī* follows *wazan* "فعل" it is *fi’il rubā‘ī* by adding *tashdīd* which shows transitive. لُزَالُ by *nūn dammah* and زَالُ *kasrah* is passive verb or
not mentioned the subject. So in this reading became *rafa’* to be noun which was not mentioned its subject.

Second, *نزل* is *fi’il mādī* follows *wazan* "فعل" it is *fi’il rubā’ī* by adding *tashdīd* which shows transitive. *نزل* by *nūn* and *zā’ fathah* is active verb. So in this reading is being *nasab* as its object because of that verb existed.

Gods have *sent down* (the provisions) to the believers not to gather or stay in one assembly with the hypocrites who insulted the religion and its laws. Because of the hypocrites that when hearing the verses of Allah, they deny and ridicule fun of him by denouncing Islam, insulting the Qur'an is the Muslims are not able to refute their conversation because they are in a position of weakness. Allah ordered Muslims turned away from the idolaters and prohibits sitting with them. If not then consider them gods conspired with those who disbelieve it. Because whoever justify unjust acts against ignorance and silent, then he can be compared with those who sin. Denied ignorance means
preventing the spread of the action was in the midst of society. Affirm gods when his threats against people who do not heed His prohibitions. He will punish them with hell fire together infidels.⁴⁰

a) Wazan فعل dan أفعل

- **Verse**

- **Morphology Argumentation**

  Second, تُنْزَلُ is present tense from نزَلُ follows *wazan* "فعل", it is fi’il rubā’ī by adding *tashdīd* which shows transitive. It was using *fathah* in lām as *nasī’ab* sign because of ‘āmil nawāsib entered, it is ان. *Tā* (ت) belongs to *mudā’āra’ah* letters indicated that the

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⁴⁰ Depertement Agama RI, *op.cit.*, vol. II, p. 300
subject is *mufrad mudzakkar mukhāt*ab. Here is Muhammad as explanation above.

First, *انزل* is present tense from *نزل* follows wazan "فعل"; it is *fi’il rubā’i* by adding *hamzah* which shows transitive. It was using *fathah* in *لَم* as *nasab* sign because of ‘*āmil nawsib* entered, it is *انَّ*.

People of the scripture (Jewish) ask you (Muhammad) to bring a published book from the sky.

Jewish people asked the prophet Muhammad pbuh to be *handed down* to them the books from the sky that says that Muhammad is the messenger of God. Narrated by Ibn Jarīr Ibn Jūraiḍ of the Jewish people to the Prophet Muhammad PBUH said: 'We will not confirm your teaching, unless you can bring to us a book from God to so and so that you are the messenger of Allah,' and so that 'they call some of the names of
certain people and Jewish clergy. They do so that nothing other than solely for insubordination to the Prophet Muhammad PBUH.

c) Wazan ﷽dan

➢ Verse

First, (يُضاعِفُهَا) يُضاعِفُهَا ضعُفٌ follows wazan "فعل", it is rubāʾī by adding tashdīd which has meaning multiplying. يُ (ي) belongs to mudāra’ah letters indicated that the subject is mufrad muzakahkar ghāʾib. That is Allah multiplies a good deed.

ضراعف ضعف ضاعف يُضاعِفُهَا

Second, يُضاعِفُهَا ضعُفٌ follows wazan "فعل", it is rubāʾī by adding tashdīd which has meaning multiplying. Here it is same benefit of meaning with ضعف، both shows there was repeatedly work.⁴¹ Abū ʿUbaidah says that يُضاعِفُهَا

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⁴¹ See Idhoh Anas, p. 28-31
means Allah creates him much multiplying. And يضاعفها means Allah creates some multiplying.\(^{42}\)

يمَعَالَةٓ

\[\text{ضاعف} \rightarrow \text{ضاعف} \rightarrow \text{ضاعف} \rightarrow \text{ضاعف} \rightarrow \text{ضاعف} \rightarrow \text{ضاعف} \]

Imām Makkī said that actually Abū ‘Amr tells that the word ضعْفُ ضعْفٖ is more than ضعْفٖ ضعْفٖ, because means twice, and Arabic people told: ضعفت درهمك means I made it two dirham and they said: ضاععته means I made it more than two dirham. For example:

يضاعف لها العذاب ضعفين\(^{43}\) and the verse explained above. Other verse told: ‘whoever brings a good deed will receive a tenfold reward’.\(^{44}\)

So the multiplication related to this verse is being tenfold.

This paragraph ordered that people to like good deeds. Every good that is done a person will not be reduced God’s reward, because it means reducing the persecuted. God will be impossible to persecute His servant, because God is perfect again very generous. Every good that is done one, so long as he did for God, will be rewarded, even the reward was doubled, up to ten times or more. Allah says: ‘whoever brings a good

\(^{42}\) Al-Qurtubī, op.cit., p. 188

\(^{43}\) Sūrah al-Ahzāb: 30

\(^{44}\) Sūrah al-An’am: 160
deed will from the receiver a tenfold reward. And whoever Brings deed of ill will from some requited for one. And they want will not be Wranged '.

That is as a sign that the gods and the most generous gift is very broad and many. He gives a reward to anyone who did well with double referred to in this paragraph with a great reward.

d. Khumāsī and Khumāsī

a) Wazan تفاعل dan تفاعل

➤ Verse

➤ Morphology Argumentation

First, with tashdīd is from تفاعلاون. One of tā’ was being idghām toward sīn (س) to be close. So, both became tashdīd. It follows "تفاعللاون". It is fi’il khumāsī by adding tā’ (ت) in front and alīf (ا) between fā’ and ‘ain. That has meaning federation between two persons or more. tā’ (ت) belongs to mudfāra’ah letters so it indicates present tense, with wāwu (و) both shows
the subject is *jama’ mudzakkar mukhātāb*. the first *tā’* which is before second *tā’* shows *istiqbāl* means demand. Because there are two *tā’* available in a series, one is moved to be *idghām* to the letter *sīn* being ِتَّ. ثَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ.

Second, ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ.

without *tashdīd* is also from ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ， ثَّ، اَلِّ، ِتَّ， ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ， ِتَّ، ِتَّ، ِتَّ.

with light reading because of collecting two same letters. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ， ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ， ِتَّ， ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ， ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ， ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ، اَلِّ، ِتَّ، ِتَّ، ِتَّ، ِتَّ. ِتَّ، ثَّ， اَلِّ، ِتَّ، ِتَّ، ِتَّ.

It is *fi’il khumāsī* by adding *tā’* (ِتَّ) in front and *alif* (اَلِّ) between *fā’* and ‘ain. That has meaning federation between two persons or more. It means some of you ask by Allah and womb.

In this verse God commands the people to be cautious to Him who by His name you ask each other. And often use the name of God in prayer for their needs. According to Arab custom of ignorance when people ask you something or ask something to someone else they say the name of God. Allah also
ordered that the men always maintain relationship between families by creating goodness and virtue, which is one means of binding relationship.

b) Wazan تفعّل تفعّل dan

- **Verse**

The origin is "سسوئ" by adding wāwu before sīn becomes "سسوئ". Because there are two dead letters in one word and difficult to spell, so first wāwu is moved to second one, then it is died because it must being idghām becomes "سسوئ" to be "سسوئ". Then it is added by mudāra'ah letter (tā’) follows wazan "滁滁". It is fi’il mādī from fi’il thulāthī which shows transitive. the first tā’ which is before second tā’ shows istiqbāl means demand. Because there are two tā’ available in a series, one is moved to be idghām to the letter sīn being "سسوئ".

- **Morphology Argumentation**
Second, سؤوى تُسؤوى is from "سؤوى" by adding wāwu after sin becomes "سؤوى". Because there are two dead letters in one word and difficult to spell, so first wāwu is moved to second one, then it is died because it must being idghām becomes "سؤوى" to be "سؤوى". Then it is added by mudūara’ah letter (tā’) follows wazan "تَفَعَّل". It is fi’il mādā‘ī from fi’il thulāthī which shows transitive.

Two readings above mean this world was spread out for them. They hope if this world is opened to them, then they will stay inside.

Third, سؤوى تُسؤوى is from "سؤوى" by adding wāwu after sin becomes "سؤوى". Because there are two dead letters in one word and difficult to spell, so first wāwu is moved to second one, then it is died because it must being idghām becomes "سؤوى" to be "سؤوى". Then it is added by mudūara’ah letter (tā’) follows wazan "تَفَعَّل". It is fi’il mādā‘ī from fi’il thulāthī which shows transitive. It is read dāammah which shows passive verb. it means if Allah spread out the world together with them, then they and the world is made same so
that they do not gotten up (they are merged and the world is not gotten up).

This section describes how regret the infidels and those who disobeyed the Messenger of Allah on the Day of Judgment, after seeing the great torment they will suffer. All their actions are wrong, much less their actions did not deny God, and obediently obey the apostle, on that day will get a penalty. Especially on that day accidentally imported apostles to be witnesses for their actions. What a shame to them and regret for their actions during life on earth. To the extent they want, they better be graded or equated with the land. There are even those who want to be a land only, do not be a human being who will have a great punishment from Allah. Allah says:

'And Please help the denier of truth will from say, "Oh, that I would they dust".'

— Verse
Morphology Argumentation

First, is from "ثبت" by adding bā’ after fā’ fi’il (ثقة) becomes "ثقةثبت الثقةثابت", because two same letters (ب) met in one place, there changing voice. so first bā’ was moved to second bā’, or first bā’ was being sukūn because it’s been requirement to double them so it becomes "ثقةثبت الثقةثابت". After that it must be doubled (tashdīd) becoming "ثقةثبت الثقةثابت". It was added by tā’ being "ثقةثبت الثقةثابت". The letter wāwū shows that it is fi’il ‘amr which is from fi’il khumāsī follows wazan "ثقةثبت الثقةثابت" which shows load. And also shows that the subject is plural. That is who have chosen to be graced with belief.
The opposite of *ath-thabāt* is *al-zawāl*. *Ath-thabāt* means constant while *al-zawāl* means slide down. It was told: "ثباتا - ثبت - ثبت " ثبات as Allah said:

"اذَّنا فَثَبِّتُوا"\(^{45}\) means be firm. He also said: "لِيُبْئِسُوكُمْ أَوْ يَخْرُجُوكُم"\(^{46}\) means they made you confuse. Other verse Allah said: "يثبت الله الذين امنوا"\(^{47}\) means to strengthen the argument with strong argument. It was told: "ولو أنهم فعلوا ما يعطون به لكان خيرا لهم وأشد ثبتا" means to strengthen their charitable and get the result.

Second, "بين" by adding *bā’* after *fā’* *fi’il* (ب) becomes "ثَبِيْنَ", because two same letters (ي) met in one place, there changing voice. so first *yā’* was moved to second *yā’*, or first *yā’* was being *sukūn* because it’s been requirement to double them so it becomes "ثَبِيْنَ". After that it must be doubled (tashdīd) becoming "ثَبِيْنَ". It was added by *tā’* being "ثَبِيْنَ". The letter *wāw* shows that it is *fi’il ‘amr* which is from *fi’il khumāsī* follows *wazan* "ثَبِيْنَ" which shows load. And also shows that the subject is plural. That is *who have chosen to be graced with belief.*

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\(^{45}\) Sūrah al-Anfāl: 45
\(^{46}\) Sūrah al-Anfāl: 30
\(^{47}\) Sūrah Ibrāhīm: 27
The word *tabayyanū*, its verbal noun is *at-tabayyun* which means looking for the right clarity of something. Recommendation to *tabayyun* is very important recommendation which required livelihood the interrelated evidences with the right or mistake and human identity when he is judged. So the decisions are not only based on negative suppositions or human issue. The recommendation of *tabayyun* is a warning. Islam people should not do something can lead to sin and regret because the decision which did not precede with *tabayyun* which can ruin and inflict others. Beside this verse, the recommendation of *tabayyun* is also in sixth verse of al-Hujurat.\(^{48}\)

Allah ordered the believers to carry out research first before killing someone who deems an enemy, not to kill someone who has followed Islam. Especially if the murder was committed simply because wish to own property. Allah warns the believers that may not do so, because he has provided a lot of grace to those who believe in Him and obey all his requirements.

Based on the analyzing above, it can be summarized that the implication of *al-qirā‘āt al-sab‘* in *sūrah an-Nisā‘* toward the meaning (from morphology perspective related to the special principle) is divided into two parties:

\(^{48}\) Departemen Agama RI, *op.cit.*, p. 242
1. The meaning of the words of *al-qirāʿāt al-sabʿ* from *al-afʿāl al-thalāthiyah* (thulāthī mujarrad) as below:

1) The same word in reading, the implication of meaning of its words are:

a. Between *mudārīʿ dāmīr jamaʿ mudzakkar ghāʾib majhūl* and *jamaʿ mudzakkar ghāʾib maʿlūm*. For example: 

   يُذْخَلُونَ وَيُصِلُونَ وَسِيَّصْلُونَ and سِيَّصْلُونَ.

b. Between *mudārīʿ dāmīr mufrad muannath ghāʾibah* and *mufrad mudzakkar ghāʾib*. For example: 

   لَمْ تَنْكِنَ and لَمْ تَنْكِنَ.

c. Between *mudārīʿ dāmīr jamaʿ mudzakkar ghāʾib majhūl* and *jamaʿ mudzakkar mukhātāb*. For example: 

   يُظْلِمُونَ and يُظْلِمُونَ.

d. Between *masdar simāʾī* (not standart) and *masdar qiyāʾsī* (standart). For example: 

   كَرُّها and كَرُّها.

e. Between *masdar qiyāsī* and *masdar qiyāsī*. For example: 

   المُرْكَبُ البَيْنِ and المُرْكَبُ البَيْنِ.

2) The different word in reading, the implication of meaning of its words are:

a. Between verbal noun (*masdar simāʾī*) or plural noun and *masdar simāʾī*. For example: 

   قِيَامًا and قِيَامًا.

2. The meaning of the words of *al-qirāʿāt al-sabʿ* from mujarrad and *mazīd*. It is divided into four wazan. those are: between *thulāthī* and *rubāʿī*، *thulāthī* and *khumāsī*، *rubāʿī* and *rubāʿī*، *khumāsī* and *khumāsī* as below:
1) In *thulāthī* and *rubā‘ī* there is only one *wazan*. That is *فعل* and *فاعل*. And the implication toward meaning from this *wazan* are between intransitive verb (*lazāmah*) and interaction between two persons (*mushārakah baina ithnāin*), for example: *عاقبت* and *عقدت*. And between transitive (*muta‘addī*) and interaction between two persons, for example: *لمستم* and *لامستم*.

2) In *thulāthī* and *khumāsī* there is also only one *wazan*. That is *فعل* and *فاعل*. And the different aspect which implicate toward the meaning from this *wazan* is between transitive verb (*ta‘diyah*), dialect (*lahājah*) and intransitive. For example: *تعدوا*, *تعدوا* and *تعدوا*.

3) In *rubā‘ī* and *rubā‘ī* there are four *wazan*. those are:

   a. *wazan* *فعل* and *فاعل*. The different aspect which implicate toward meaning from this *wazan* are: *مفرد مذكر* *غَلَب* passive and *مفرد مذكر* *غَلَب* active transitive, for example: *يوصى* and *يوصى* there are two examples which are same words but in different verse, *أحل* and *أنزل*. Then transitive using first pronoun subject and transitive using third pronoun subject, for example: *يدخله* and *يدخله* there are also two examples which are same words but in different verse, *يؤتكم* and *يؤتكم* *سِمْتِيهم* and *سِمْتِيهم*. *جَامِع مُعَانِث* *غَلَب* active and *جَامِع مُعَانِث* *غَلَب* passive, for example: *أَخْصِن* and *أَخْصِن* and *أَخْصِن* and *أَخْصِن* The last is *مَسْدَرْ dar* from transitive verb and *مَسْدَرْ dar* from intransitive, for example: *مَدَخَلا* and *مَدَخَلا* and
b. *wazan* فعل and *فعل*. The different aspect which implicate toward meaning from this *wazan* are: *isim maf‘il* and *isim fā‘il*, for example: مبئثة and مبئثة. Then *Mufrod mudzakkar ghōib* active transitive and *Mufrod mudzakkar ghōib* passive, for example: نثْرَلْ and نثْرَلْ

c. *wazan* فعل and فعل. The different aspect which implicate toward meaning from this *wazan* is: between both transitive but one show special meaning and the other is more general, for example: قنثْرَلْ and قنثْرَلْ

d. *wazan* فعل and فعل. The different aspect which implicate toward meaning from this *wazan* is: between multiplying to be twofold and multiplying to be tenfold or more, for example: يضايفها and يضايفها

4) In *khumāsī* and *khumāsī* there are two *wazan*. Those are:

a. *wazan* تفاعل and تفاعل. The different aspects which implicate toward meaning from those *wazan* are: both federation between two persons or more, but the first one contains on demand, for example: تسائلون and تسائلون

b. *wazan* تفاعل and تفاعل. The different aspect which implicate toward meaning from this *wazan* are: the first two *wazan* mean active transitive but the first one containing demand and third *wazan* means passive transitive verb, for example: تسَّوَى and تسَّوَى. And between command word to strengthen and one is as warning to take care and looking for the evidence of the right, for example: فتَبَيْنُوا and فتَبَيْنُوا
2. I’rāb

1) Mansūb and Majrūr

➢ Verse

➢ I’rāb Argumentation

First, with fathah (al-arhāma), it is part which followed (ma’tūf) from Allaha. It means pious to Allah and al-arhām. As known, etymologically the word taqwā means ‘to take care’. Pious to Allah means to take our self care from His torture because of infraction toward
His recommendation. So, Pious in relation with *al-arḥām* means to take care it in order to not broken off because of not proper behavior.

Allah is called by human being if they ask and need something, either asking directly or through others. That’s which meant *tasā’alūna bih*.

Second, with *kasrah (al-arḥāmi)*, this word connected or followed (*ma’tūf*) with personal pronoun in the word *bihī*, that is Allah who was called His name. So that, the piece of this word instructs in order to pious to Allah who upon His name, human being ask as upon the family, they ask. Usually the request is submitted by saying: ‘In the name of Allah and in the name of our family relationship’.

According to Quraīsh Shihāb, beside it was not majority perspective, there are awkwardness in this second opinion from linguistic perspective. And also the meaning did not emphasize the necessary to take care the good relationship. It only informs that by calling Allah’s name and because of familial relationship, you ask each other. 49

While the first opinion, it explicitly and directly command to take the good relationship care which it connected directly with recommendation to pious toward Allah. And this meaning is same with the aim of this verse. 50

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49 Quraīsh Shihāb, *op.cit.*, p. 319
50 *Ibid*
2) Mansūb and Marfū’

➢ Verse

First, تجارة with dammah tanwīn, it becomes the subject (fā‘il) of تكون which is from كان تامة, so it must be rafa’ by using dammah tanwīn because it is mufrod nakirah (singular general noun).

Second, تجارة with fathah tanwīn, it becomes khobar of تكون which is from كان الناقصة, it has rule ‘tarfa‘u al-isma wa tansibu al-khabar’. (make isim being rafa’ and make khobar being nasab). Its isim is damir mustatir (invisible pronoun) which comes back to المال. So, تجارة here places khobar position which must be nasab by fathah tanwīn.

This opinion was chosen by Abī ʿUbaid. Abū Ja‘far said that to read تجارة by nasab is better either from iʿrāb perspective or the meaning.

From the meaning perspective that trade here did not available the substance of eating orphan’s property wrongly, then it is read nasab. from iʿrāb perspective it
requires that this word is read by *rafa’* because the word أَنْ here be in *nasab* place because it belongs to exception (*istithna’*) which was not from first.\(^{51}\)

The word *tijārah* means to spend the capital of property to look for profit. It was told تاجر – يتجار and صحب صاحب *تجار* is like صحب صاحب. It’s also told that according to Arabic people there was no letter *tā’* where was placed after letter *jīm* except this word. Al-Hasan bin Zain said: ‘the letter *tā’* before *jīm* did not exist at all, except the word مرتجي and نتجت, تجر. And the word وجاه was from مرجئ. He said:

*‘Shall I tell you of a trade that will save you from a painful doom (in both lives)?’*\(^{52}\)

This verse was interpreted by the verse:

*‘That you put your faith in God and His messenger and strive in the cause of God with your wealth and person. This is for your own good, if you but knew.’*\(^{53}\)

Another example is like the verse told above which means ‘*not even by way of trade based on mutual agreement’*. 

➢ *Verse*

\(^{51}\) Abī Ja’far bin Ismā’īl Al-Nahhas, *op.cit.*, p.449

\(^{52}\) Sūrah as-Saff: 10

\(^{53}\) Sūrah as-Saff: 11
Argumentation

First, حسنة with dامحة tanwīn, it becomes the subject (فَاعِل) of تَكَّذِي، which is from تكون تامة، because there is jazm letter إن، so it becomes تكَّذِي by throwing نون out. Then حسنة must be رافع by using dامحة tanwīn because it is mufrad nakirah (singular general noun).

Second, حسنة with فاحثة tanwīn, it becomes خبر of which is from كان الناقصة، it has rule ‘تراع الأسماء الواو وتمان وعلم الخبر’. (make اسم being رافع and make خبر being نصاً). Its اسم is دامير.mustatir (invisible pronoun) which comes back to ذرة. So, حسنة here places خبر position which must be نصاً by فاحثة tanwīn.

The word الهدى is expression of happiness from the wanted bliss. There are three kinds of الهدى:

1. It is considered good from mind perspective
2. It is considered good from passion perspective
3. It is considered good from sense perspective

And the word الهدى is as every pleasant expression which human being got either from his soul, body or circumstances. While عادي‘ا is the opposite word. Both belong to general word (مُحَتَرِكَةَ), such as: الهاوية which has much meaning. Allah said:
'When something good happens to them, they say: it is from God'.'

Hassanah here means prosperous life, spacious and lucky. In the verse told above Allah commands to human being to do well. Every kindness someone done will not be conducted the reward by Allah, because conduction means oppression. It is impossible that Allah oppress to His obedient, Allah is the almighty and the generous. every kindness someone did because of Allah, will be given the reward by Him even it will be multiplied until tenfold or more as He said:

‘Whoever brings a good deed will receive a tenfold reward’.

Based on the analyzing above, it can be summarized that the implication of the seven different readings of al-Qur’an from i’rāb perspective of its special principle in sūrah an-Nisā’ toward the meaning which was using i’rāb argumentation is divided into two parties:

1. Mansūb and Majrūr

According to the sample qirā’ah in an-Nisā’ as the writer has taken, for example: الأرحام والأرحام. It is mansūb because it follows the previous i’rāb which is mansūb because it followed (ma’tūf) from taqwā while majrūr because it (ma’tūf) with personal pronoun in the word bihī which must be majrūr.

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54 Sūrah an-Nisā’: 78
55 Sūrah al-An’ām: 160
2. *Mansūb* and *Marfū’*

It mostly about the difference two *wazan* because of كَان influence as the writer takes some examples, because كَان can be two parts together with the rule. if كَان الناقصَة must be *rafa’* its *isim* and *nasīb* its *khabar* while كَان تامة must be *rafa’* its subject. For example: حَنْسَة تَجَارَة and تَجَارَة حَنْسَة.