

**CHAPTER IV**

**THE IMPLICATION OF *AL-QIRĀ'ĀT AL-SAB'* IN  
*SŪRAH AN-NISĀ'* TOWARD THE MEANING  
RELATED TO THE SPECIAL PRINCIPLE (*AL  
QAWĀ'ID AL FARSHIYYAH*) FROM MORPHOLOGY  
(*SĀRAF*) 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.<sup>1</sup>

**1. *Sāraf* (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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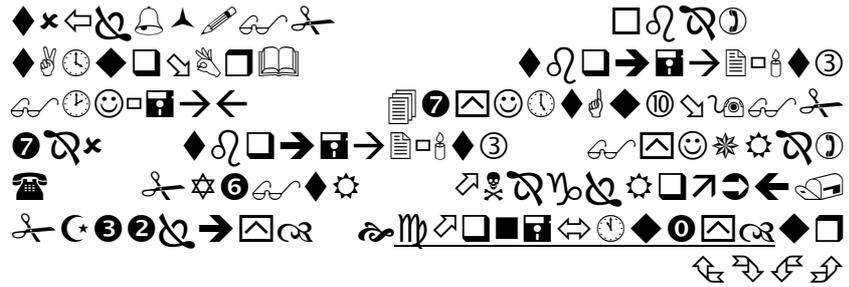
<sup>1</sup>If there are differences in a word of *qirā'āt*, so the writer explain here with 'first' and 'second'. 'First' shows that the *qirā'āt* is not too famous and few of people knew it. And 'second' shows that the *qirā'āt* is used on *mushāf* nowadays and most of people knew it. After explaining 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

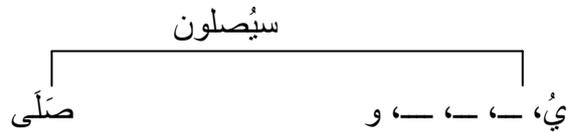
a) *fi'il mudhāri'* (present tense)

➤ Verse



➤ Morphology argumentation

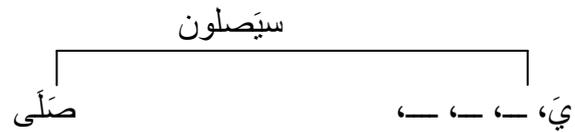
First, *سَيُصَلُّونَ* is from "صَلَّى" follows *wazan* "فَعَلَ", it is *fi'il thulāthī mujarrad* which shows intransitive verb. The letter *yā'* (ي) shows that is present tense (*mudhāri'*) indicated by *sīn* (س) means future tense but in this verse it is understood *must going to* or as emphasizing.<sup>2</sup> It is used *dammah* (يُ) 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 *سَيُصَلُّونَ* means will be entered in or forced to enter.



Second, *سَيَصَلُّونَ* is from "صَلَّى" follows *wazan* "فَعَلَ", it is *fi'il thulāthī mujarrad* which show intransitive verb. The letter *yā'* (ي) shows that is

<sup>2</sup> Quraīsh Shihāb, *op.cit.*, p. 341

present tense (*mudḥāri'*) indicated by the letter *sīn* (س) means future tense but in this verse it is understood *must going to* or as emphasizing.<sup>3</sup> It is read *fathḥah* (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* means ignite fire as it's said: *صلى* *صليت الشاة* and *بالنار وبكذا* Qur'an said:

*'As they enter a sizzling fire'*<sup>4</sup>, *'Burn in it now for you adamantly rejected the truth'*<sup>5</sup>, *'He who will be cast into the great fire'*<sup>6</sup> and the verse explained above.

Imam Khalīl bin Ahmad said: *صلى الكافر النار* means the infidel feels the fire heat as Qur'an said: *يصلونها فبئس المصير*<sup>7</sup> and other opinion *صلى النار* means the entered the hell, like Qur'an said: *'We shall soon cast him into the fire'*<sup>8</sup>.

The word *sayasḥlauna* which is understood by *will enter* or *sayusḥlauna* means *will be entered*, both means *force to enter*. Then the question is why *enter into the hell* followed with the word affirmed that it

<sup>3</sup> Quraīsh Shihāb, *op.cit.*, p. 341

<sup>4</sup> Sūrah al-Ghāshiyah: 4

<sup>5</sup> Sūrah Yāsīn: 64

<sup>6</sup> Sūrah al-A'lā: 4

<sup>7</sup> Sūrah al-Mujādalah: 8

<sup>8</sup> Sūrah an-Nisā': 30

will be, while *ya'kulūna* or *eating the fire* did not follow with the word *will* symbolized by *س*? 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:

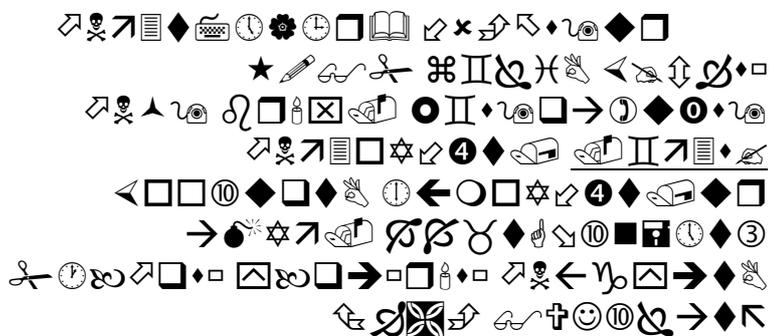
*'But nay, I call to witness all that you see. And all that you see not'.<sup>9</sup>*

And they who gossip about others was describes in Qur'an as:

*'Eat the flesh of his dead brother?'<sup>10</sup>*

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 *sīn* which is above means *must going to*, now it is understood as emphasizing.

➤ Verse

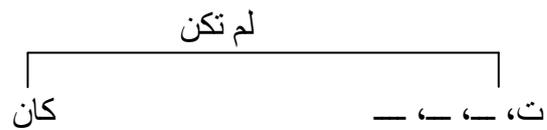


<sup>9</sup> Sūrah al-Hāqqah: 38-39

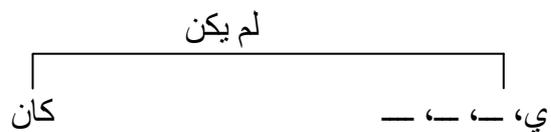
<sup>10</sup> Sūrah al-Hujurat: 12

➤ *Morphology argumentation*

First, *لم تكن* is from *كان* follows *wazan* “فَعَلَ” it is *fi’il thulāthī mujarrad* which show intransitive verb. *كان* is from *كَوْنٌ*, *wāwu* is changed by *alīf* because appear after *fathāh*. So, it becomes *كان*. *لم* is ‘*āmil jawāzim*’ which is used to deny *fi’il mudāri’*. So *لم تكن* is read *sukūn* because *lam nafī* entered. *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 *مودة*.

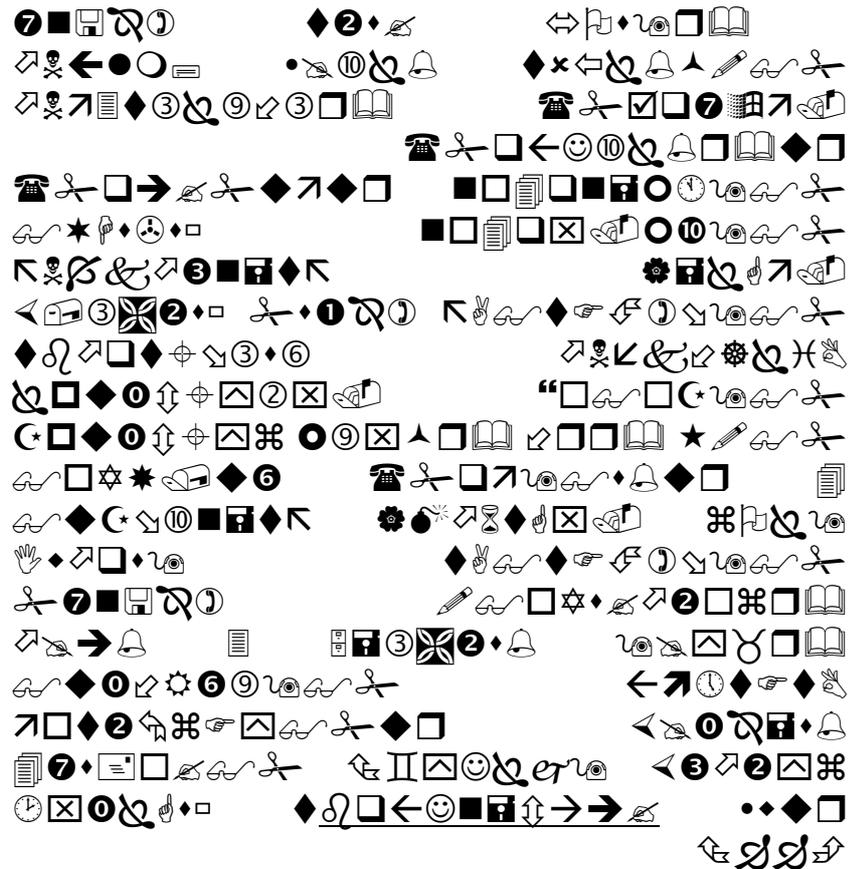


Second, *لم يكن* is from *كان* follows *wazan* “فَعَلَ” it is *fi’il thulāthī mujarrad* which show intransitive verb. *كان* is from *كَوْنٌ*, *wāwu* is changed by *alīf* because appear after *fathāh*. So, it becomes *كان*. *لم* is ‘*āmil jawāzim*’ which is used to deny *fi’il mudāri’*. So *لم يكن* is read *sukūn* because *lam nafī* entered. *ي* 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 *مودة* *وَدَّ* which is from *mu’annath*.



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.<sup>11</sup>

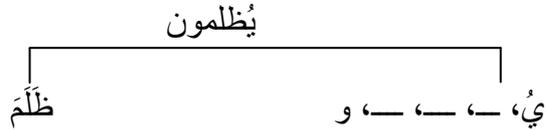
➤ Verse



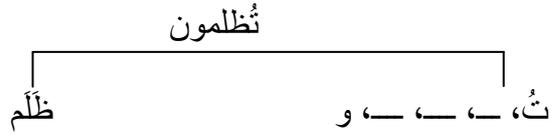
➤ Morphology argumentation

<sup>11</sup> Quraīsh Shihāb, *op.cit.*, p. 483

First, يُظلمون is from ظَلَمَ follows *wazan* "فَعَلَ", it is *fi'il thulāthī mujarrad* which shows transitive verb. The letter yā' (ي) belongs to *mudā'ara'ah* letters shows that is present tense (*mudārī'*). It is read *dāmmah* (يُ) shows a passive verb. wāwu (و) shows the plural of subject (*jama'*). And Nūn (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.

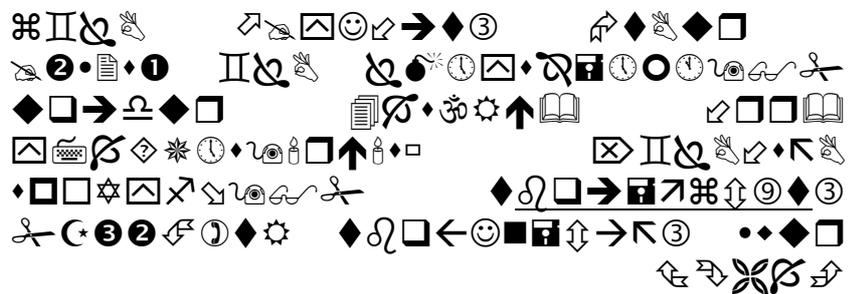


Second, تُظلمون is from ظَلَمَ follows *wazan* "فَعَلَ", it is *fi'il thulāthī mujarrad* which shows transitive verb. The letter tā' (ت) belongs to *mudā'ara'ah* letters shows that is present tense (*mudhārī'*). It is read *dāmmah* (تُ) shows a passive verb. wāwu (و) shows the plural of subject (*jama'*). And Nūn (ن) is as *rafa'* sign. So the subject is *jama' mudzakkar mukhātāb*, 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□-T□ abarī understand that group is not Muslim or hypocrite, but Jewish. While Sayyid Qut□ub said that the early verse talks about Muslim who moved to Medina and the end of verse may talks about hypocrites.<sup>12</sup>

➤ Verse

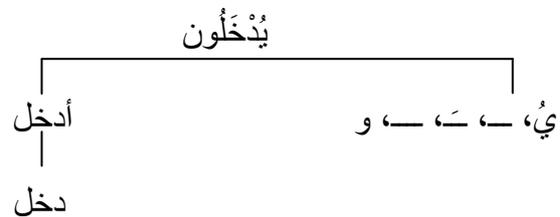


➤ Morphology argumentation

First, يُنْظَلُونَ is from دَخَلَ by adding *hamzah* before *fā’ fi’il*. Thus, it becomes أدخل follows wazan

<sup>12</sup> *Ibid*, p. 491-493

"أَفْعَلٌ", it is *fi'il rubā'ī* which shows transitive verb. The letter *yā'* (ي) belongs to *mudā'ara'ah* letters shows that is present tense (*mudā'ari'*). It is read *dāmmah* (د) 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 mudā'ara'ah'ib*. It is they *whoever fulfills the needs of the people, whether male or female and is a believer*.



Second, *يُدْخَلُونَ* is from *دَخَلَ* follows *wazan* follows *wazan* "فَعَلٌ", it is *fi'il thulāthī mujarrad* which shows intransitive verb. The letter *ya'* (ي) shows that is present tense (*mudā'ari'*). It is read *fathāh* (ف) 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:

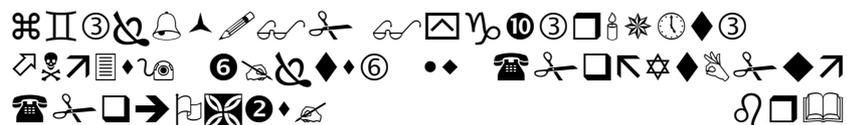
*'Enter this town'<sup>13</sup>, 'Enter the Garden now because of what you used to do'<sup>14</sup>, 'He will admit them into Garden underneath which river flow'<sup>15</sup>, 'He admit into His grace everyone who wills to be admitted'<sup>16</sup>.*

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.<sup>17</sup>

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



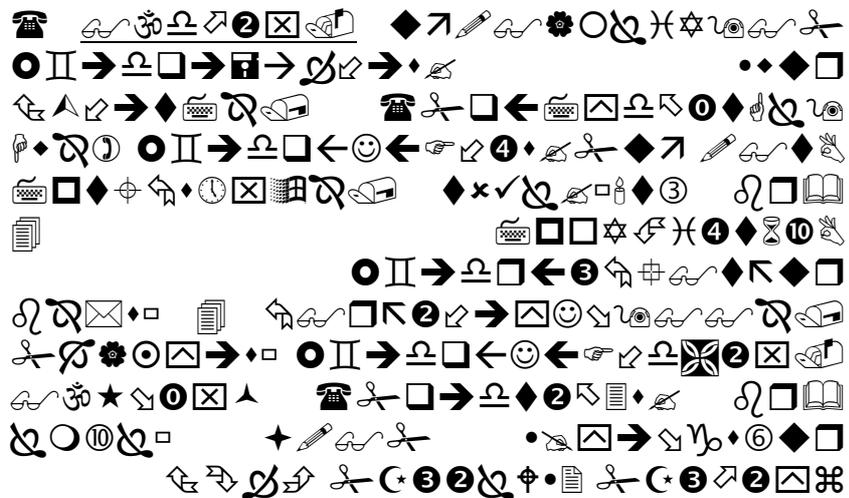
<sup>13</sup> Sūrah al-Baqarah: 58

<sup>14</sup> Sūrah al-Nahīl: 32

<sup>15</sup> Sūrah al-Mujādalah: 22

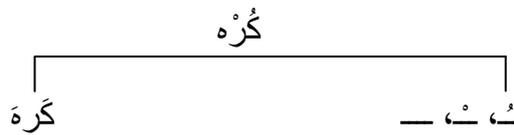
<sup>16</sup> Sūrah al-Insān: 31

<sup>17</sup> Departemen Agama RI, *Al-Qur'an Al-Karīm wa Tafsīruhu: Al-Qur'an dan Tafsirnya*, vol. II, (Jakarta: DepAg RI, 2009), 3<sup>rd</sup> ed., p. 278

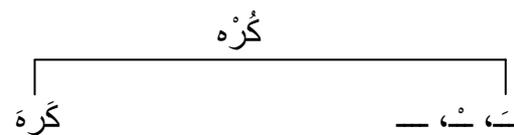


➤ Morphology argumentation

First, with *dāmmah* كُرْهَا is from "كُرْه" <sup>18</sup> follows wazan "فَعِلَ". Then the vowel of *fā' fi'il* is changed by *dāmmah*. And '*aīn fi'il*' is being *sukūn*. Thus, it becomes كُرْه. It is *masdar simā'ī* (not standart) Using *fathāh* and *alīf* because it is being *maf'ūl* sign.



Second, with *fathāh* كُرْهَا is from "كُرْه" follows wazan "فَعِلَ". Then the vowel of '*aīn fi'il*' is being *sukūn*. Thus, it becomes كُرْه. It is *masdar qiyā'sī* (standart). It is using *fathāh* and *alīf* because it's been *maf'ūl* sign.



<sup>18</sup> Muhammad Thalib, *Kamus Kosakata Al-Qur'an*, (Yogyakarta: USWAH, 2008), 2<sup>nd</sup> ed., p.459

Both of readings are two languages. Al-Qutaibī said that الكره with fathah means compulsion and الكره with *dammah* means difficulty. It's said: in order you do it sincerely (*tāu'an*) or persistently (*karhan*). And this verse is proclaimed for guardians.<sup>19</sup>

In Qur'an, the word *karh* often expressed to balance *tāu'an*. For example in *Sūrah Āli 'Imrān*: 83, *At-Taubah*: 53, *Ar-Ra'd*: 15 and *Fusilat*: 11. In *Sūrah āli '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”.<sup>20</sup>

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

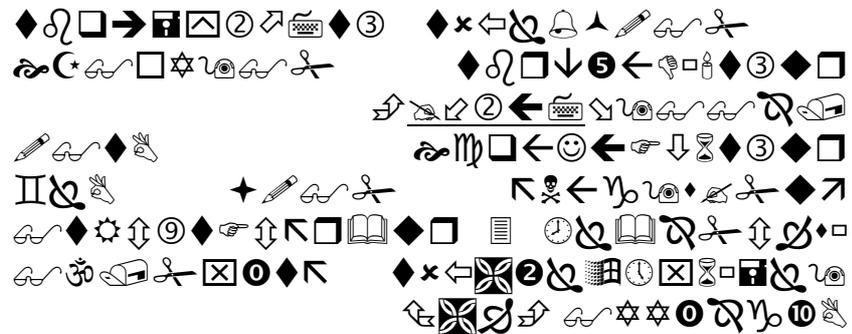
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<sup>19</sup>Abī 'Abdullah Muhammad bin Ahmad Al-Anṣārī Al-Qurtūbī, *Al-Jāmi' Al-Aḥkām Al-Qur'an*, vol. V-VI, (Beirut: Dār Al-Kitāb Al-'Arabī, 2007), 8<sup>th</sup> ed., p. 91

<sup>20</sup>Departemen Agama RI, *op.cit.*, vol. II, p. 134

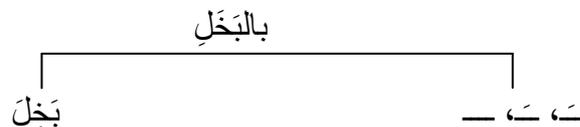
ransom for themselves, so they can marry again with another male.

➤ Verse



➤ Morphology Argumentation

First, with *fathāh* الْبَخْلُ is from "بَخَلَ" follows wazan "فَعَلَ". Then its 'aīn fi'il is changed by *fathāh* as its present tense. It is *masdar qiyāsī* (standart). It is using *kasrah* sign because after jar letter, that is *bā'*.



Second, with *dammah* الْبُخْلُ is from "بَخَلَ" follows wazan "فَعْلٌ". Then *fā'* fi'il is changed by *dammah*. And its 'aīn fi'il is being *sukūn*. It is *masdar qiyāsī* (standart). It is using *kasrah* sign because after *jar* letter, that is *bā'*.



The word الْبُخْلُ 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<sup>21</sup> 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”.*<sup>22</sup>

Other word which Qur’an used is الشُّحُّ 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.

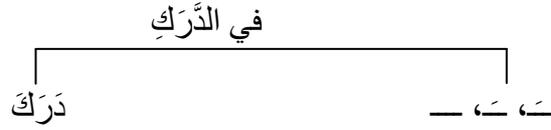
If the previous verse explains that Allah dislike people who are conceited and arrogant, here Allah explain that they are people who Grabber, do not want to do good as Allah has commanded. They do not want to give help with their wealth, power and mind for the benefit of fellow human beings. In addition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

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21 Abī ‘Abdullah Muhammad bin Ahmad Al-Ansārī Al-Qurtūbī, *op.cit.*, p. 186

22 Sūrah ‘Āli ‘Imrān: 180





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 درجات الجنة and دركات 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’<sup>23</sup>*

The word الدَّرَكُ by *fathah rā’* is the famous one and which can read *sukūn* its *rā’* is الدَّرَكُ. 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.

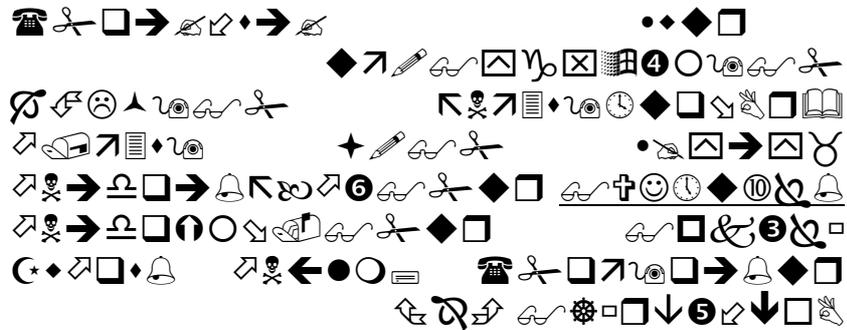
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<sup>23</sup> Sūrah an-Nisā’: 145

b. The different word in reading

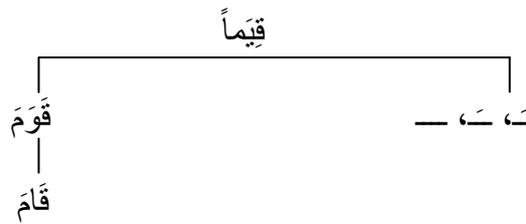
a) Masdar

➤ Verse



➤ Morphology argumentation

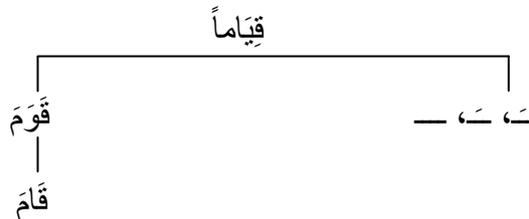
First, قَيْمًا without alīf after yā' is from "قَامَ" follows *wazan* "فَعَلَ". "قَامَ" is from "قَوْمَ". There was lived *wāwu* after *fathāh* which met in one sentences, it must be changed by *alīf* becomes "قَامَ". قَيْمًا belongs to *masdar simā'i* (not standart). But there said that is plural of قَيْمَة (value) or plural of قَائِمَة.<sup>24</sup>



Second, قَيْمًا with *alīf* is from "قَامَ" follows *wazan* "فَعَلَ". "قَامَ" is from "قَوْمَ". There was lived *wāwu* after *fathāh* which met in one sentences, it must be changed by *alīf* becomes "قَامَ". "قَيْمًا" belongs to

<sup>24</sup>Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab - Indonesia*, (Surabaya: Penerbit Pustaka Progressif, 2002), 25<sup>th</sup> ed., p. 1174

*masādar simā'i* (not standart) from قام – يقوم – قوما و قامة means upright standing.<sup>25</sup>



*Al-qiyām* and *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'*<sup>26</sup>

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'*<sup>27</sup>

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

<sup>25</sup>*Ibid*, p. 1172

<sup>26</sup>Sūrah an-Nisā': 5

<sup>27</sup>Sūrah al-Māidah: 97

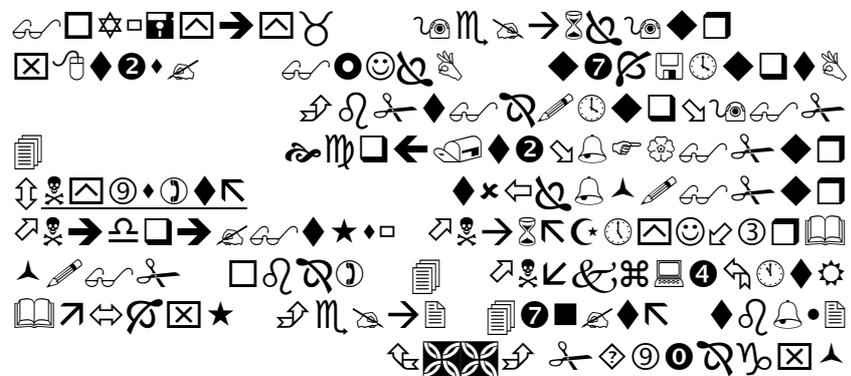
taken advantage of the treasure if the property is cultivated (invested). Let them say saying loving gentle and treats like his own child.

2) *Thulāthī Mujarrad And Mazīd*

a. *Thulāthī and Rubā'ī*

a) *Wazan فاعل dan فعل*

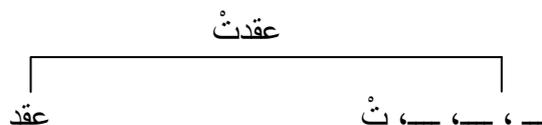
➤ *Verse*



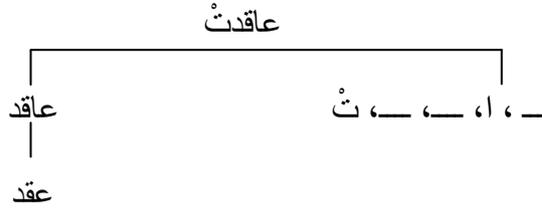
➤ *Morphology argumentation*

First, عقدت is "عقد" follows *wazan* "فعل", it is *fi'il thulāthī mujarrad* which shows intransitive verb. *ت* 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 عقدتكم أيمانكم الحلف the object is the oath and والذين عقدت لهم أيمانكم الحلف then throwing out the letter *lām* like وإذا كالوهم is from إذا كالولهم.



Second, عاقدت is from "عاقد" follows *wazan* "فاعل", it is *fi'il thulāthī mazīd* which indicates interaction between two subjects. ث is *tā' ta'nīth sākinah* shows that it is *mufrad muannath ghā'ibah*. The addition *alīf* before *qāf* shows *mushārahah baina ithnān* (interaction between two subjects). Because transaction (*mu'āqadah*) cannot be realized except there are two persons or more.<sup>28</sup>



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. *Mawāliya* in this verse is heirs, either *asābah* 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.

<sup>28</sup> Abī Ja'far bin Ismā'īl Al-Nahhas, *I'rābu al-Qur'an*, vol. I, (Ttp: Maktabah Al-Nahmiyyah Al-Arabiyyah, tth), p. 451

➤ Verse



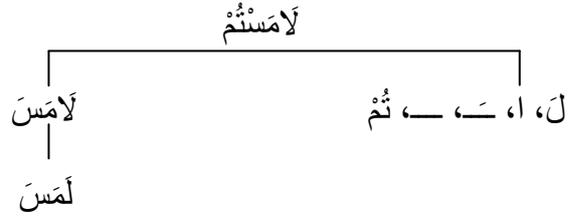
➤ Morphology argumentation

First, without *alīf* after *lām* "لَمَسْتُمْ" follows *wazan* "فَعَلَ". It is *fi'il mādī mujarrad* which shows transitive. The *lām fi'il* is being *sukūn* because it met *dāmir muttasil al-bāriz* which must be *sukūn*. *تُمْ* is *dāmir muttasil* which shows that the subject is *jama' mudakkak mukhātāb*.



Second, with *alīf* after *lām* "لَامَسْتُمْ" follows *wazan* "فَاعَلَ". It is *fi'il mādī mujarrad* which shows

interaction between two things. The *lām fi'il* is being sukun because it met *dā amīr muttasīl al-bāriz* which must be *sukūn*. *تُم* is *dā amīr muttasīl* which shows that the subject is *jama' mudzakkar mukhātāb*.



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!”*<sup>29</sup>

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

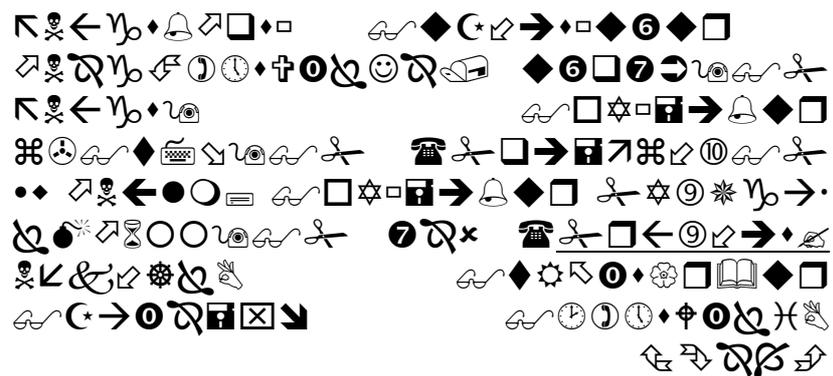
<sup>29</sup> Sūrah al-An'ām: 7

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 and إفتعل

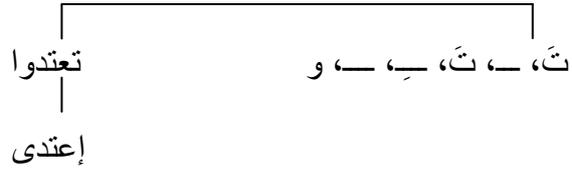
➤ *Verse*



➤ *Morphology argumentation*

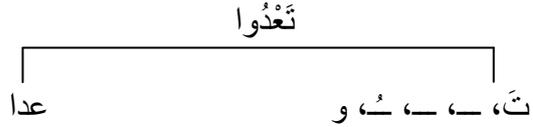
First, *تَعَدُّوا* is from *تَعَدُّوا* the vowel of *ta'* (ت) is moved to *'aīn* (ع) and then *ta'* is bundled (*idghām*) to *dal* (د) then it is changed *tashdīd*. *تَعَدُّوا* follows *wazan* *تفتعلوا* from *إعتداء*, it is *fi'il mādī thulāthī mazīd* by adding *alīf* and *tā'* shows transitive verb. *Wāwu* (و) shows *jama' mudzakkar mukhātāb*. It refers to Israel. *Nun* (ن) is thrown out because of entering *'amil jawāzim la* (لا).

تَعَدُّوا



Second is *تَعَدُّوا*. 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, *تَعَدُّوا* is from "عدا" follows wazan "فَعْل -" 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).



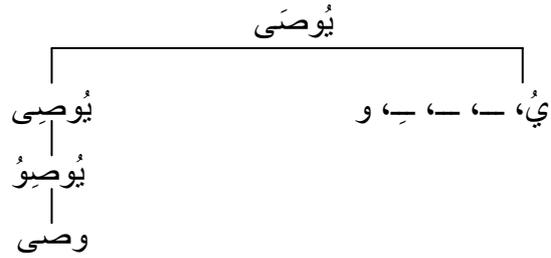
Related to this word, god instructed the jewish people in order not to violate such regulations concerning the Sabbath day such as fishing and so forth. They violate the ban, so they are on the Sabbath, they yack away fishing and did not enter *Baitul Maqdīs*. Due to their bad deeds, Allah tortures them 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!"*'<sup>30</sup>

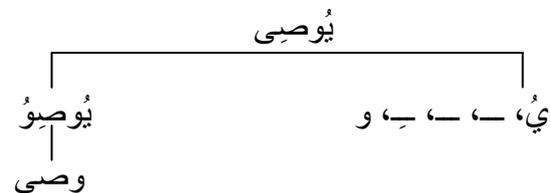
<sup>30</sup> Sūrah al-Baqarah: 65



First, يُوصَى is passive verb from يُوصِي which is from يُوصِيُ *wawu* after *kasrah* is changed by *ya'*. *ya'* becomes *dammah*, because of hard in spelling, so it is died (*sukūn*). يُوصِي follows *wazan* يُفَعِّلُ, it is *rubā'ī* verb which shows transitive.



Second, يُوصِي is from يُوصِيُ follows *wazan* يُفَعِّلُ. *wāwu* after *kasrah* is changed by *ya'*. *ya'* becomes *dammah*, but because of hard in spelling, so it is died (*sukūn*). يُوصِي follows *wazan* يُفَعِّلُ, it is *rubā'ī* verb which shows transitive. It makes a verb for someone who makes testament, because it has made first the expression of word 'فألمه'.<sup>31</sup> *Abu Ubaīd* and *Abu Hātim* chose this reading because it runs to mention human corpse before this. *Al-Akhfashī* tells that the rightness of that is this verse 'يوصين' and 'توصون'.<sup>32</sup>



<sup>31</sup> Imam bin Khalwaih, *Al-Hujjah fi Al-Qirā'āt Al-Sab'*, (Egypt: Dār Al-Shurūq, 1979), p. 120

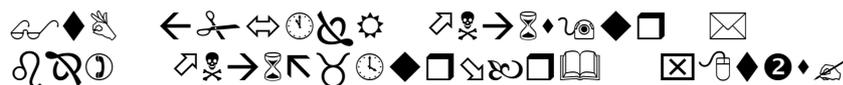
<sup>32</sup> Abī 'Abdullah Muhammad bin Ahmād Al-Ansārī Al-Qurtūbī, vol. V, *op.cit.*, p. 71-72. See also Al-Shaukānī, *Fath Al-Qadīr: Baina Fanna Al-Riwāyah wa Al-Dirāyah min 'Ilmi Al-Tafsīr*, (Beirut: Dār Al-Kutub Al-Alamiyyah, 1994), p. 546

The word *al-wasīyah* means preceding someone with something he did followed by advice. The word *al-wasīyah* came from Arab people: *ardūn wāsīyah*, it means meet the plants as he said: <sup>33</sup>"ووصى بها إبراهيم بنيه ويعقوب". And it was read with "وأوصى" by *Nāfi*, *Ibn 'Āmir* and *Abī ja'far*. Allah Said:

*'We directed those who received the scripture before you'*<sup>34</sup>, *'We have enjoined upon the human being kindness to parents'*<sup>35</sup>, *'God decrees a will for the benefit of your children'*<sup>36</sup>, *'These above applies after fully satisfying the will and after paying off all debts'*.<sup>37</sup>

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



<sup>33</sup> Sūrah al-Baqarah: 132

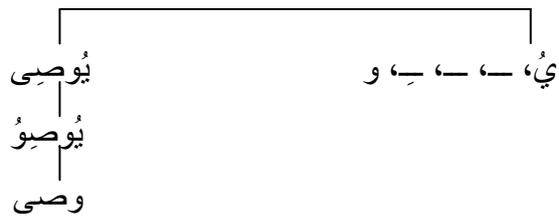
<sup>34</sup> Sūrah an-Nisā': 131

<sup>35</sup> Sūrah al-'Ankabūt: 8

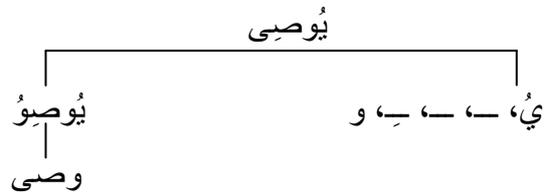
<sup>36</sup> Sūrah an-Nisā': 11

<sup>37</sup> Sūrah an-Nisā': 12



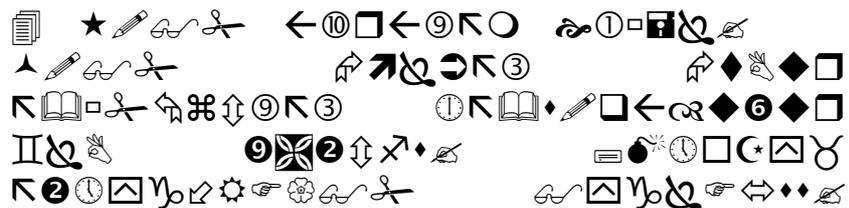


Second, يُوصِي is from يُوصِيُ follows wazan يُفَعِّلُ. wāwu after kasrah is changed by yā'. yā' becomes dāmmah, but because of hard in spelling, so it is died (sukūn). يوصي follows wazan يُفَعِّلُ, it is rubā'ī verb which shows transitive.



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.

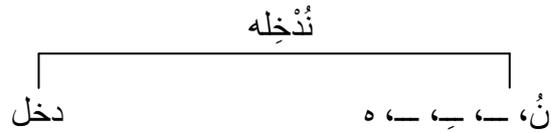
➤ Verse



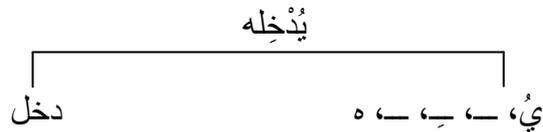


➤ *Morphology Argumentation*

First, نُدْخِلُ follows *wazan* نُفَعِلُ. It is *fi'il rubā'ī* from أفعِلُ which shows transitive. ن (nūn) belongs to *mudā'ara'ah* 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 obeys to Allah and His Prophet.



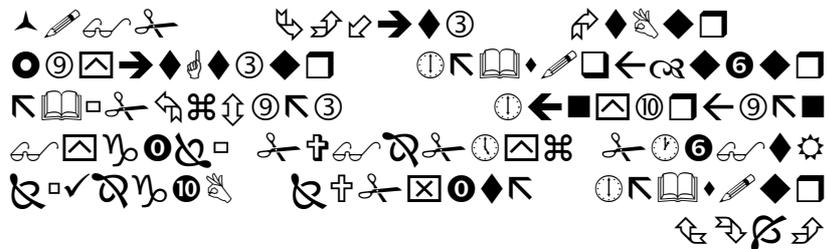
Second, يُدْخِلُ follows *wazan* يُفَعِلُ. It is *fi'il rubā'ī* from أفعِلُ which shows transitive. ي (ya') belongs to *mudā'ara'ah* letters which shows present tense, the subject is *mufrad mudzakkar ghā'ib*. And in this context is Allah as it has mentioned before. هُ is as object. So it seems that Allah enter everyone who obeys to Him and His Prophet into the paradise.



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

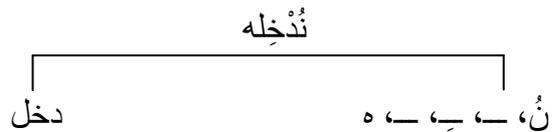
being law and go away from what he forbids, for they will be granted happiness in the afterlife.

➤ Verse



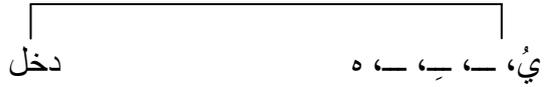
➤ Morphology Argumentation

This reading is same as the verse before. First, تُنْذِلُ follows *wazan* نُفْعِلُ. It is *fi'il rubā'i* from أَفْعَلُ which shows transitive. ن (nun) belongs to *mudā'ārah* 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.



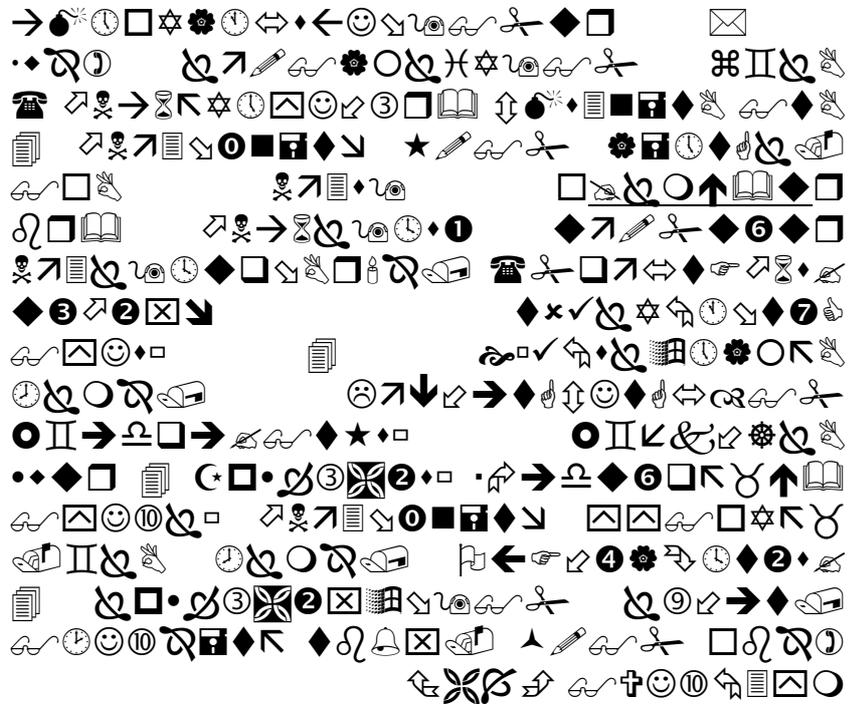
Second, يُنْذِلُ follows *wazan* يُفْعِلُ. It is *fi'il ruba'i* from أَفْعَلُ which shows transitive. ي (yā') belongs to *mudā'ārah* letters which shows present tense, the subject is *mufrad mudzakkar ghā'ib*. And in this context is Allah as it has mentioned before. هُ (hū) is as object. So it seems that Allah enter everyone who does not obey to Him and His Prophet into the hell.

يُنْذِلُهُ



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.

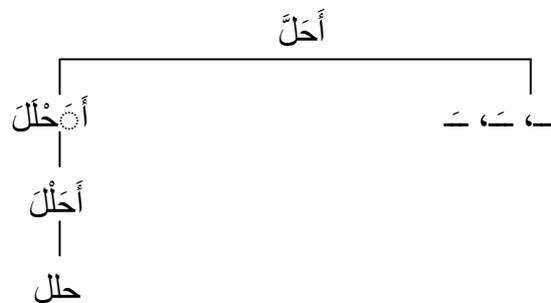
➤ Verse



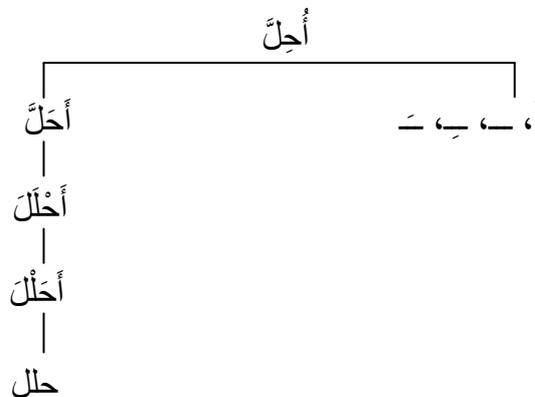
➤ Morphology Argumentation

First, **أَخَلَّ** follows *wazan* “أفعل” it is *fi’il rubā’ī* by adding *hamzah* (أ) that shows transitive. **أَخَلَّ** is from **أَخَلَّلَ** first vowel of *lām* was moved to the previous letter (*hā’*), becomes **أَخَلَّلَ**. After that it was bundled (being *idghām*). **أَخَلَّ** with using *fathāh* in *hamzah* and *hā’* is active verb, the subject is *mufrad mudzakkar ghā’ib*

that contextually it reverted to His decree “كتاب الله “عليكم”.



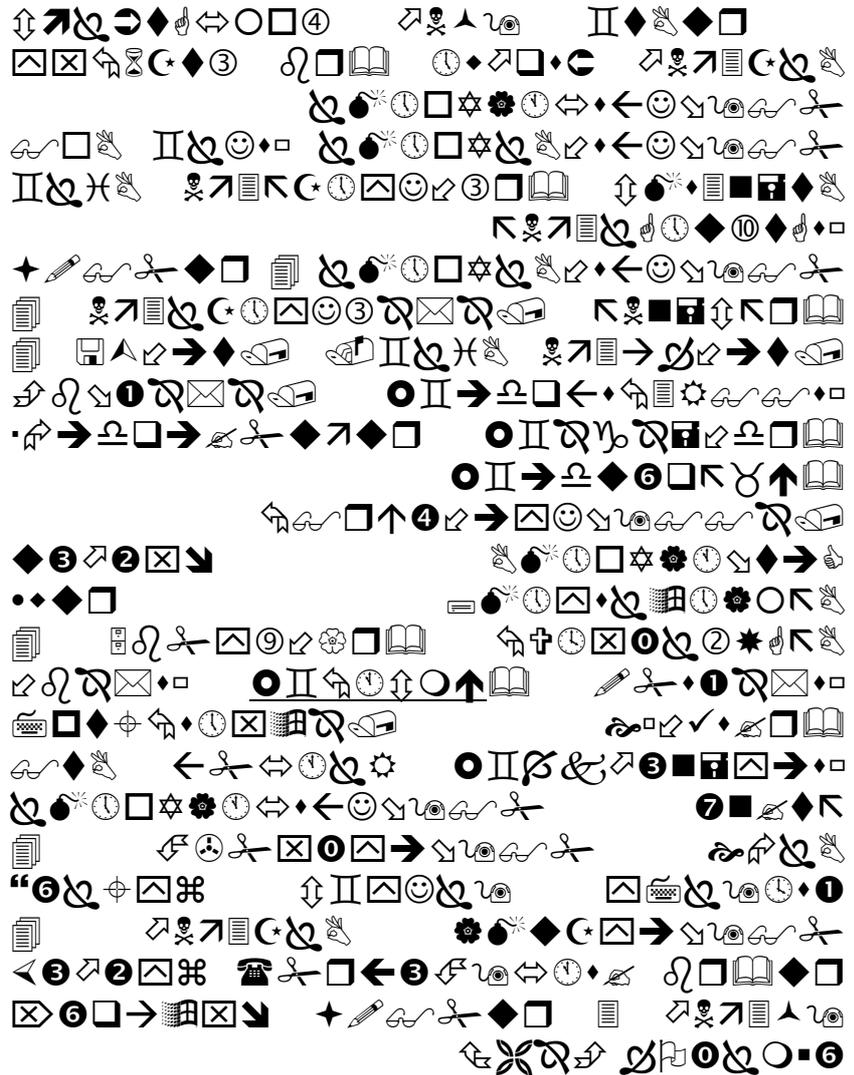
Second, أُحِلَّ by using *dhammah* in *hamzah* and *kasrah* in *cha'* is passive verb from أَحَلَّ which follows *wazan* “أفعل” it is *fi'il rubā'ī* by adding *hamzah* (أ). أُحِلَّ is from أَحَلَّ first vowel of *lām* was moved to the previous letter (*hā'*), becomes أُحَلَّ. After that it was bundled (being *idghām*). Contextually, أُحِلَّ reverted to His decree in the verse before “حُرِّمَتْ عَلَيْكُمْ”.<sup>38</sup>



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.

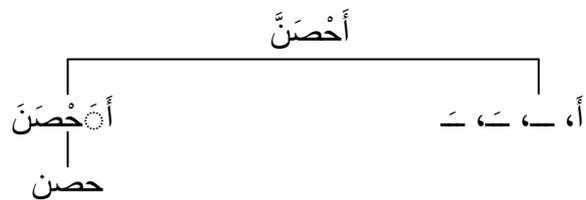
➤ Verse

<sup>38</sup> Al-Qurtuby, *op.cit.*, p. 119

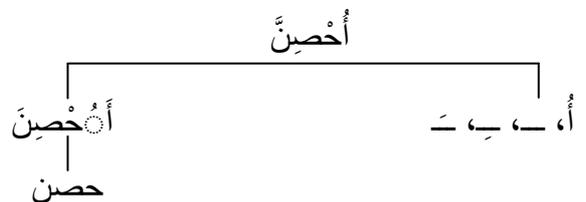


➤ Morphology Argumentation

First, أَحْصَنَّ follows *wazan* "أفعل" it is *fi'il rubā'ī* by adding the letter *hamzah* (أ) 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 نٌ. It refers to *Islam women from slaves who are yours*. Al-Qurtubī said that أَحْصَنَّ with *fathah* means they (Islam women from slaves) save themselves.



Second, أَحْصَنَ follows *wazan* "أفعل" it is *fi'il ruba'I* by adding the letter *hamzah* (أ) which indicates transitive. *yā'* (ي) is read *dāmmah* (يُ), so it shows a passive verb. *Nūn* (ن) indicated that the subject was *jama' muannath ghā'ibah*. Died nun met life nun so it was bundled, it becomes نٌ. It refers to *Islam women from slave who you have*. أَحْصَنَ with *dāmmah* means they have been married.



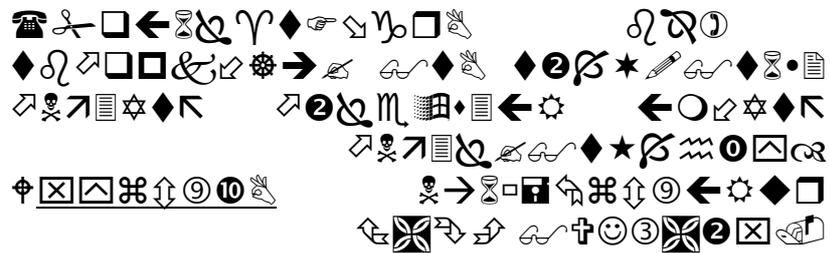
The plural of *al-husnu* is *al-husūn* as Allah said:

"لا يقاتلونكم جميعا الا في "مانعتهم حصونهم من الله" and "قرى محصنة" those mean the village which is made being strong like a fortress. But the word *uhṣinat* means had married as the verse above. It means *if those women had married*. And the word *al-muhṣan* means that they could take care themselves. So, *al-muhṣanātu* 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



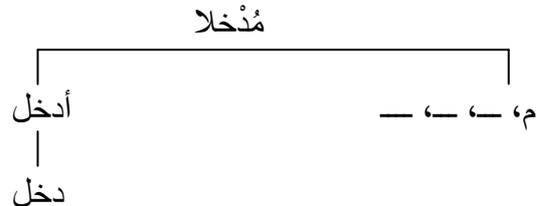
➤ Morphology Argumentation

First, مدخلا with *fathāh* is *masdar* from "دخّل-مدخلاً ودُخُولاً" 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 مدخلا with *fathāh* means it is as though a sign that they go into Him.



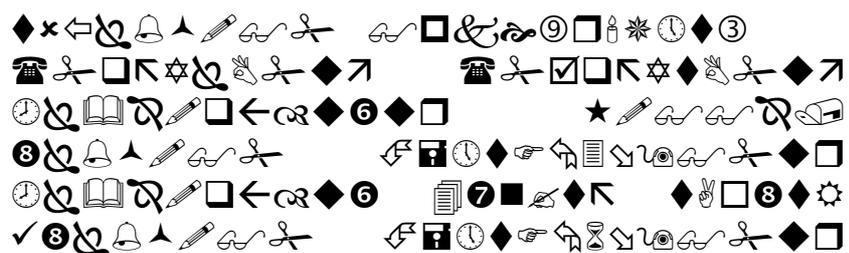
Second, مدخلا with *dammah* means إدخالا; it is *masdar* from "أدخل-يُدخل". The argumentation is as

Allah said in *Sūrah Al- Isrā'*: 80 "وقل رب أدخلني مدخلا صدق وأخرجني مخرج صدق". And also as thrown adverb, so it means "وإدخالكم الجنة إخراجا". 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

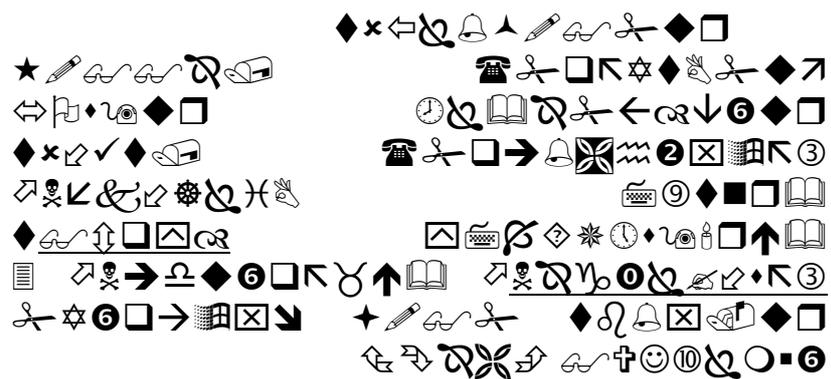




"الحمد and "رب أنزلني منزلا مباركا وأنت خير المنزلين"  
 "الله الذي أنزل على عبده الكتاب". And the different meaning  
 between *tanzīl* and *inzāl* in characterizing Qur'an and  
 Angel is that the word *at-tanzīl* especially explain the  
 place shown or signed (it goes down separately and  
 step 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.

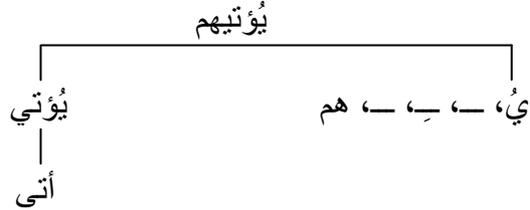
➤ Verse



➤ Morphology Argumentation

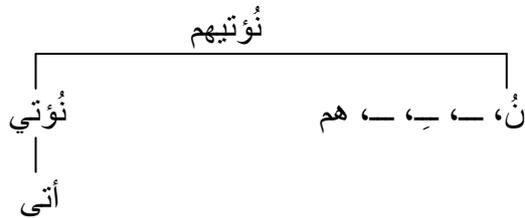
First, *يُؤْتِيهِمْ* is present tense from *آتَى*. It is *fi'il ruba'I* which follows wazan "أفعل-يُفعل" shows transitive. *Yā'* (ي) belongs to *mudā'ārah* letters which indicated that the subject is *mufrad mudzakkar*

*ghā'ib*. And in this context is Allah as it has mentioned before.



Second, نُؤْتِيهِمْ follows *wazan* نُفَعِلُ. It is *fi'il ruba'I* from أفعال which shows transitive. ن (nūn) belongs to *mudā'ara'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 is as object. It refers to someone who believes in Allah and His messengers and makes no distinction between any of the messengers.

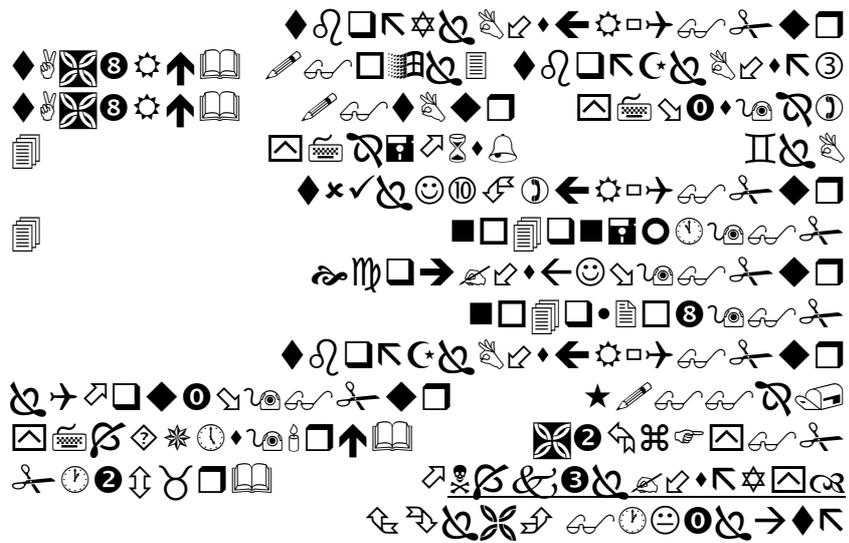


This section describes the case of faith in Allah and the messenger-apostles with no distinction among the apostles, especially to the last prophet, Muhammad PBUH.

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

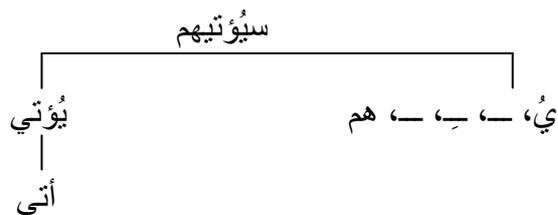
➤ Verse



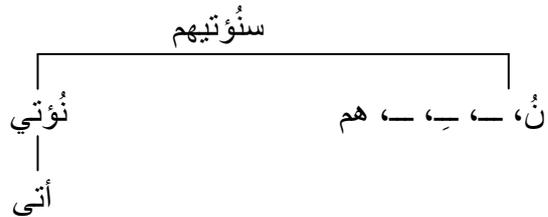


➤ Morphology Argumentation

This reading is the same as the verse before. First, *يُؤْتِيهِمْ* is present tense from *أَتَى*. It is *fi'il rubā'ī* which follows *wazan "أفعل-يُفعل"* 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. *هم* 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.



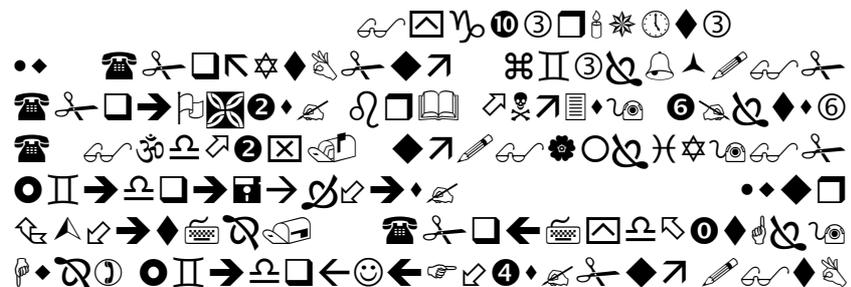
Second, *سُنُّوتِهِمْ* follows *wazan* نَفْعِلْ. It is *fi'il rubā'ī* from أَفْعَل which shows transitive. ن (*nūn*) belongs to *mudā'ara'ah* letters which shows present tense, and the subject is *mutakallim*, we (Allah). And in this context it means lean on (*idā'afah*) Allah himself.



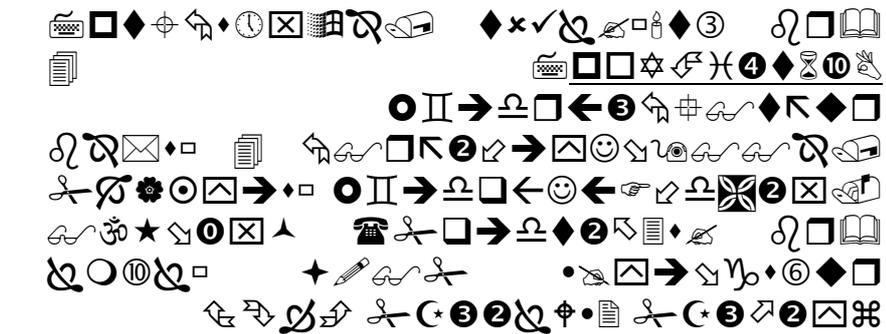
Narrated from Abdullāh bin Abbās that the verse was revealed related to the Jewish people who converted to Islam with full awareness as Abdullāh bin Salām and his friends. They are diligent in prayer five times a day and regular charity; believe in the gods and the apostles-apostles, without distinguishing 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.<sup>39</sup>

b) Wazan فَعْل and فَعَل

➤ Verse

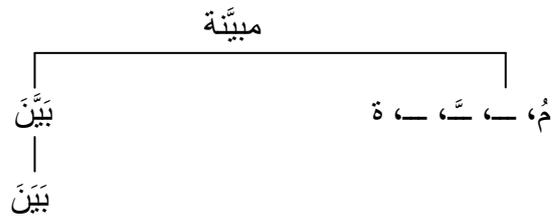


<sup>39</sup> Departemen Agama RI, *op.cit.*, vol. II, p. 323

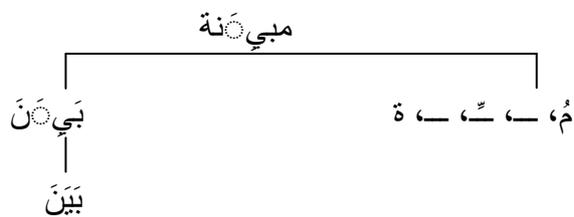


➤ Morphology Argumentation

First, مبيّنة is from بين follows *wazan* فعل, it is *fi'il rubā'i* by adding *tashdīd* show transitive. Then it is preceded by *mīm* and with *fathāh* in *yā'* become مبيّنة follows *wazan* مفعلة. It belongs to *isim maf'ūl*. It means despicable which is obvious.



Second, مبيّنة is from بين follows *wazan* فعل, it is *fi'il rubā'i* by adding *tashdīd* show transitive. Then it is preceded by *mīm* and with *kasrah* in *yā'* become مبيّنة follows *wazan* مفعلة. It belongs to *isim fā'il*.



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.

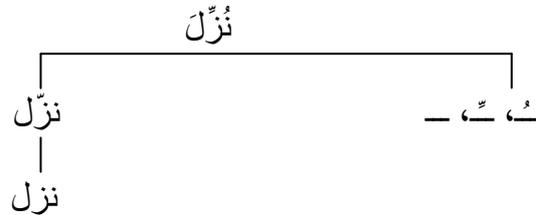
➤ Verse

١٢٣٤٥٦٧٨٩١٠١١١٢١٣١٤١٥١٦١٧١٨١٩٢٠٢١٢٢٢٣٢٤٢٥٢٦٢٧٢٨٢٩٣٠٣١٣٢٣٣٣٤٣٥٣٦٣٧٣٨٣٩٤٠٤١٤٢٤٣٤٤٤٥٤٦٤٧٤٨٤٩٥٠٥١٥٢٥٣٥٤٥٥٥٦٥٧٥٨٥٩٦٠٦١٦٢٦٣٦٤٦٥٦٦٦٦٧٦٨٦٩٧٠٧١٧٢٧٣٧٤٧٥٧٦٧٧٧٨٧٩٨٠٨١٨٢٨٣٨٤٨٥٨٦٨٧٨٨٨٩٩٠٩١٩٢٩٣٩٤٩٥٩٦٩٧٩٨٩٩١٠١١١٢١٣١٤١٥١٦١٧١٨١٩٢٠٢١٢٢٢٣٢٤٢٥٢٦٢٧٢٨٢٩٣٠٣١٣٢٣٣٣٤٣٥٣٦٣٧٣٨٣٩٤٠٤١٤٢٤٣٤٤٤٥٤٦٤٧٤٨٤٩٥٠٥١٥٢٥٣٥٤٥٥٥٦٥٧٥٨٥٩٦٠٦١٦٢٦٣٦٤٦٥٦٦٦٦٧٦٨٦٩٧٠٧١٧٢٧٣٧٤٧٥٧٦٧٧٧٨٧٩٨٠٨١٨٢٨٣٨٤٨٥٨٦٨٧٨٨٨٩٩٠٩١٩٢٩٣٩٤٩٥٩٦٩٧٩٨٩٩١٠١١١٢١٣١٤١٥١٦١٧١٨١٩٢٠٢١٢٢٢٣٢٤٢٥٢٦٢٧٢٨٢٩٣٠٣١٣٢٣٣٣٤٣٥٣٦٣٧٣٨٣٩٤٠٤١٤٢٤٣٤٤٤٥٤٦٤٧٤٨٤٩٥٠٥١٥٢٥٣٥٤٥٥٥٦٥٧٥٨٥٩٦٠٦١٦٢٦٣٦٤٦٥٦٦٦٦٧٦٨٦٩٧٠٧١٧٢٧٣٧٤٧٥٧٦٧٧٧٨٧٩٨٠٨١٨٢٨٣٨٤٨٥٨٦٨٧٨٨٨٩٩٠٩١٩٢٩٣٩٤٩٥٩٦٩٧٩٨٩٩

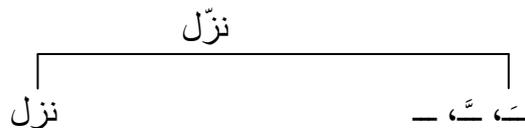
➤ Morphology Argumentation

First, نَزَّل is *fi'il māḍī* follows *wazan* "فَعَّل" it is *fi'il rubā'ī* by adding *tashdīd* which shows transitive. نَزَّل by *nūn dāmmah* and *zā' kasrah* is passive verb or

not mentioned the subject. So *أن إذا سمعتم* in this reading became *rafa'* to be noun which was not mentioned its subject.



Second, *نَزَلَ* is *fi'il māḍī* follows *wazan "فَعَلَ"* it is *fi'il rubā'ī* by adding *tashdīd* which shows transitive. *نَزَلَ* by *nūn* and *zā' fathah* is active verb. So *أن إذا سمعتم* in this reading is being *nasāb* 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.<sup>40</sup>

a) Wazan أفعل dan فعل

➤ Verse

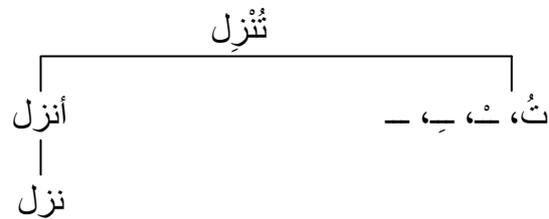
٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠ ٨٤١ ٨٤٢ ٨٤٣ ٨٤٤ ٨٤٥ ٨٤٦ ٨٤٧ ٨٤٨ ٨٤٩ ٨٥٠ ٨٥١ ٨٥٢ ٨٥٣ ٨٥٤ ٨٥٥ ٨٥٦ ٨٥٧ ٨٥٨ ٨٥٩ ٨٦٠ ٨٦١ ٨٦٢ ٨٦٣ ٨٦٤ ٨٦٥ ٨٦٦ ٨٦٧ ٨٦٨ ٨٦٩ ٨٧٠ ٨٧١ ٨٧٢ ٨٧٣ ٨٧٤ ٨٧٥ ٨٧٦ ٨٧٧ ٨٧٨ ٨٧٩ ٨٨٠ ٨٨١ ٨٨٢ ٨٨٣ ٨٨٤ ٨٨٥ ٨٨٦ ٨٨٧ ٨٨٨ ٨٨٩ ٨٩٠ ٨٩١ ٨٩٢ ٨٩٣ ٨٩٤ ٨٩٥ ٨٩٦ ٨٩٧ ٨٩٨ ٨٩٩ ٩٠٠ ٩٠١ ٩٠٢ ٩٠٣ ٩٠٤ ٩٠٥ ٩٠٦ ٩٠٧ ٩٠٨ ٩٠٩ ٩١٠ ٩١١ ٩١٢ ٩١٣ ٩١٤ ٩١٥ ٩١٦ ٩١٧ ٩١٨ ٩١٩ ٩٢٠ ٩٢١ ٩٢٢ ٩٢٣ ٩٢٤ ٩٢٥ ٩٢٦ ٩٢٧ ٩٢٨ ٩٢٩ ٩٣٠ ٩٣١ ٩٣٢ ٩٣٣ ٩٣٤ ٩٣٥ ٩٣٦ ٩٣٧ ٩٣٨ ٩٣٩ ٩٤٠ ٩٤١ ٩٤٢ ٩٤٣ ٩٤٤ ٩٤٥ ٩٤٦ ٩٤٧ ٩٤٨ ٩٤٩ ٩٥٠ ٩٥١ ٩٥٢ ٩٥٣ ٩٥٤ ٩٥٥ ٩٥٦ ٩٥٧ ٩٥٨ ٩٥٩ ٩٦٠ ٩٦١ ٩٦٢ ٩٦٣ ٩٦٤ ٩٦٥ ٩٦٦ ٩٦٧ ٩٦٨ ٩٦٩ ٩٧٠ ٩٧١ ٩٧٢ ٩٧٣ ٩٧٤ ٩٧٥ ٩٧٦ ٩٧٧ ٩٧٨ ٩٧٩ ٩٨٠ ٩٨١ ٩٨٢ ٩٨٣ ٩٨٤ ٩٨٥ ٩٨٦ ٩٨٧ ٩٨٨ ٩٨٩ ٩٩٠ ٩٩١ ٩٩٢ ٩٩٣ ٩٩٤ ٩٩٥ ٩٩٦ ٩٩٧ ٩٩٨ ٩٩٩ ١٠٠٠

➤ Morphology Argumentation

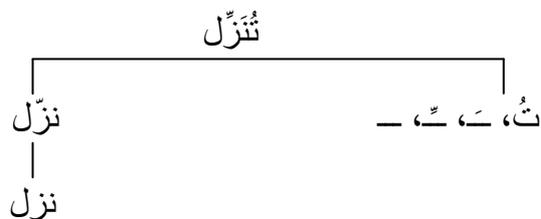
Second, تُنَزَّل is present tense from نَزَلَ follows wazan "فعل", it is fi'il rubā'i by adding tashdīd which shows transitive. It was using fathah in lām as nasāb sign because of āmil nawāsib entered, it is ان. Tā' (ت) belongs to mudā'ara'ah letters indicated that the

<sup>40</sup> Departemen Agama RI, *op.cit.*, vol. II, p. 300

subject is *mufrad mudzakkar mukhātāb*. Here is Muhammad as explanation above.



First, *تُنزِلُ* is present tense from *أَنْزَلَ* follows *wazan* "أفعل", it is *fi'il rubā'ī* by adding *hamzah* which shows transitive. It was using *fathāh* in *lām* as *nasāb* sign because of *'āmil nawāsib* entered, it is *ان*. *tā'* (ت) belongs to *mudā'āra'ah* letters indicated that the subject is *mufrad mudzakkar mukhātāb*. in this verse is Muhammad. People of the scripture (Jewish) ask you (Muhammad) to bring a published book from the sky.

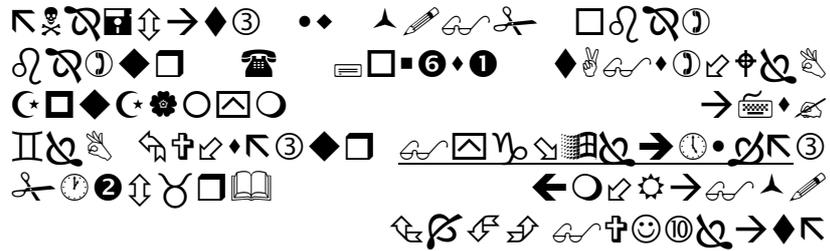


Jewish people asked the prophet Muhammad pbuh to be *handed down* to them the books from the sky that says that Muhammad is the messenger of God. Narrated by Ibn Jarīr Ibn Jurāij of the Jewish people to the Prophet Muhammad PBUH said: 'We will not confirm your teaching, unless you can bring to us a book 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.

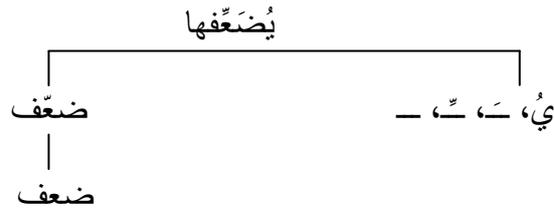
c) Wazan فاعل dan فعل

➤ Verse



➤ Morphology Argumentation

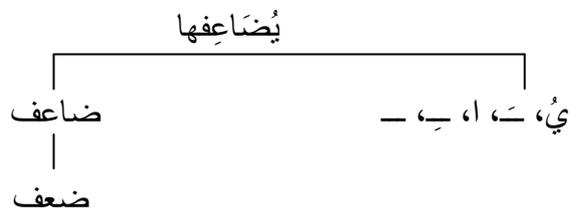
First, يُضَعِّفُهَا is present tense from ضَعَّفَ follows wazan "فعل", it is rubā'ī by adding tashdīd which has meaning multiplying. yā' (ي) belongs to mudā'ara'ah letters indicated that the subject is mufrad muzakkkar ghā'ib. That is Allah multiplies a good deed.



Second, يُضَاعَفُهَا is present tense from ضَاعَفَ follows wazan "فاعل", it is rubā'ī by adding tashdīd which has meaning multiplying. Here it is same benefit of meaning with ضَعَّفَ, both shows there was repeatedly work.<sup>41</sup> Abū 'Ubaidah says that يُضَاعَفُهَا

<sup>41</sup> See Idhoh Anas, p. 28-31

means Allah creates him much multiplying. And يَضَعُهَا means Allah creates some multiplying.<sup>42</sup>



Imām Makkī said that actually Abū ‘Amr tells that the word ضَاعَفَ is more than ضَعَفَ, because ضَعَفَ means twice, and Arabic people told: ضَعَفْتُ دِرْهَمًا means I made it two dirham and they said: ضَاعَفْتُهُ means I made it more than two dirham. For example:

*يُضَاعَفُ لَهَا الْعَذَابُ ضَعْفَيْنِ*<sup>43</sup> and the verse explained above. *Other verse told: ‘whoever brings a good deed will receive a tenfold reward’*<sup>44</sup>.

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*

<sup>42</sup> Al-Qurtūbī, *op.cit.*, p. 188

<sup>43</sup> Sūrah al-Aḥzāb: 30

<sup>44</sup> Sūrah al-An‘ām: 160

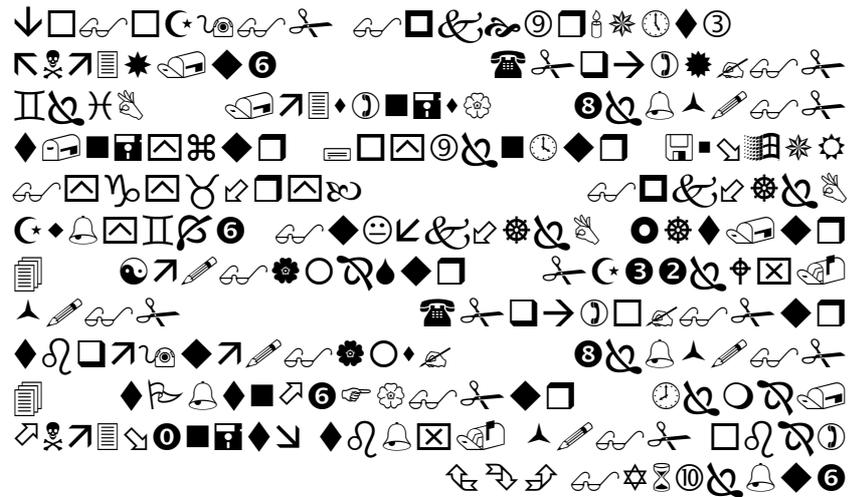
deed will from the receiver a tenfold reward. And whoever Brings deed of ill will from some required for one. And they want will not be Wranged '.

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

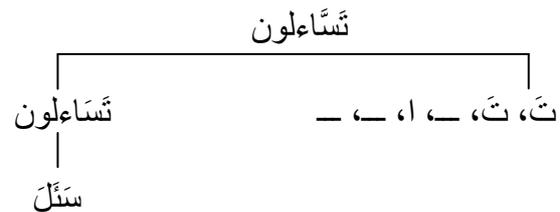
➤ Verse



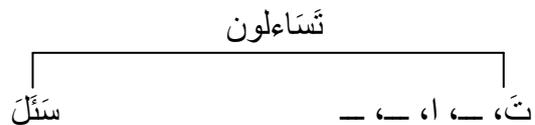
➤ Morphology Argumentation

First, تَسَاءَلُونَ with *tashdīd* is from تَسَاءَلُونَ. One of *tā'* was being *idghām* toward *sīn* (س) to be close. So, both became *tashdīd*. It follows "تتفاعلون". It is *fi'il khumāsī* by adding *tā* (ت) in front and *alīf* (ل) between *fā'* and 'ain. That has meaning federation between two persons or more. *tā'* (ت) belongs to *mudā'ara'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 *تَسْأَلُونَ*.



Second, *تَسْأَلُونَ* without *tashdīd* is also from *تَسْأَلُونَ* with light reading because of collecting two same letters. *تَسْأَلُونَ* is present tense by *mudā'ara'ah* letter *tā'* (ت) and *wāwu* (و) shows the subject is *jama' mudzakkar mukhātāb*. *تَسْأَلُونَ* follows wazan "تفاعلون". It is *fi'il khumāsī* by adding *tā'* (ت) in front and *alīf* (ل) between *fā'* and *'ain*. That has meaning federation between two persons or more. It means some of you ask by Allah and womb.

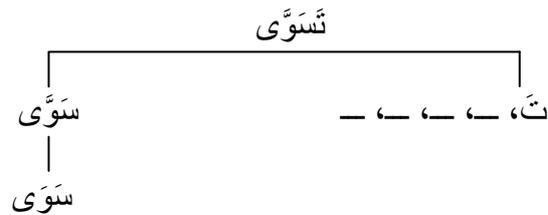


In this verse God commands the people to be cautious to Him who by His name you ask each other. And often use the name of God in prayer for their needs. According to Arab custom of ignorance when people ask you something or ask something to someone else they say the name of God. Allah also



|  
سَوَى

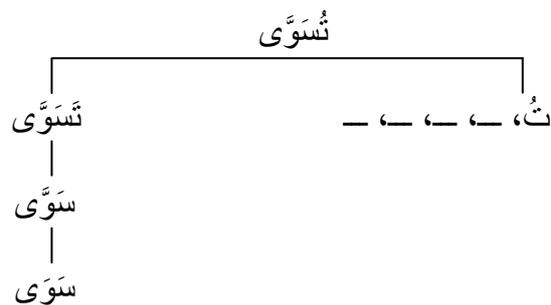
Second, *تَسَوَّى* is from "سَوَى" by adding *wāwu* after *sīn* becomes "سَوَوَى". Because there are two dead letters in one word and difficult to spell, so first *wāwu* is moved to second one, then it is died because it must being *idghām* becomes "سَوَوَى" to be "سَوَى". Then it is added by *mudā'ara'ah* letter (*tā'*) follows *wazan* "تَفَعَّل". It is *fi'il mādī* 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, *تُسَوَّى* is from "سَوَى" by adding *wāwu* after *sīn* becomes "سَوَوَى". 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 "سَوَوَى" to be "سَوَى". Then it is added by *mudā'ara'ah* letter (*tā'*) follows *wazan* "تَفَعَّل". It is *fi'il mādī* from *fi'il thulāthī* which shows transitive. It is read *dāmmah* which shows passive verb. it means if Allah spread out the world together with them, then they and the world is made same so

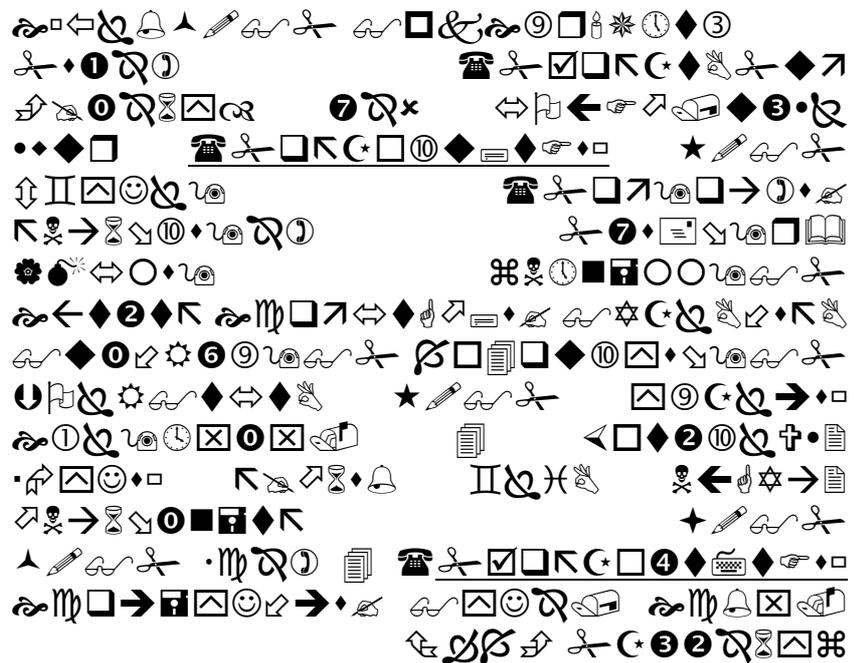
that they do not gotten up (they are merged and the world is not gotten up).



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:

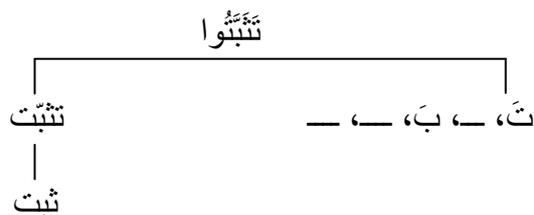
*'And Please help the denier of truth will from say, "Oh, that I would they dust".'*

➤ Verse



➤ Morphology Argumentation

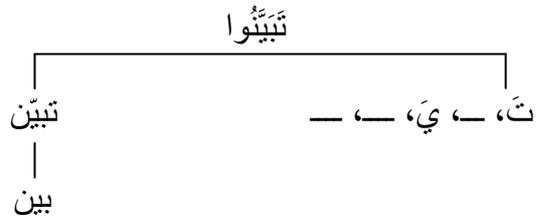
First, فتنبتوا is from "ثبت" by adding *bā'* after *fā'* *fi'il* (ث) becomes "تَنْبَت", because two same letters (ب) met in one place, there changing voice. so first *bā'* was moved to second *bā'*, or first *bā'* was being *sukūn* because it's been requirement to double them so it becomes "تَنْبَت". After that it must be doubled (*tashdīd*) becoming "تَنْبَت". It was added by *tā'* being "تَنْبَت". The letter *wāwū* shows that it is *fi'il 'amr* which is from *fi'il khumāsī* follows *wazan* "تَفَعَّلُوا" 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 - يثبت - ثبت as Allah said:

"إذا لقيتم فئة فاتبتوا"<sup>45</sup> means be firm. He also said: "ليثبتوك أو يقتلوك أو يخرجوك"<sup>46</sup> means they made you confuse. Other verse Allah said: "يثبت الله الذين امنوا"<sup>47</sup> means to strengthen the argument with strong argument. It was told: "ولو أنهم فعلوا ما يوعظون به" means to strengthen their charitable and get the result.

Second, فتبينوا is from "بين" by adding *bā'* after *fā' fi'il* (ب) becomes "بَيِّنَ", 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 "بَيِّنَ". After that it must be doubled (*tashdīd*) becoming "بَيِّنَ". It was added by *tā'* being "تَبَيَّنَ". The letter *wāwū* shows that it is *fi'il 'amr* which is from *fi'il khumāsī* follows *wazan* "تَفَعَّلُوا" which shows load. And also shows that the subject is plural. That is *who have chosen to be graced with belief*.



<sup>45</sup> Sūrah al-Anfāl: 45

<sup>46</sup> Sūrah al-Anfāl: 30

<sup>47</sup> 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-Hūjurāt.<sup>48</sup>

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:

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<sup>48</sup> Departemen Agama RI, *op.cit.*, p. 242

1. The meaning of the words of *al- qirā'āt al-sab'* from *al-af'āl al-thalāthiyah (thulāthī mujarrad)* as bellow:

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

a. Between *mudḥāri' dāmīr jama' mudzakkār ghā'ib majhūl* and *jama' mudzakkār ghā'ib ma'lūm*. For example: *سَيُصَلُّونَ* and *سَيَصَلُّونَ*, *يُدْخُلُونَ* and *يَدْخُلُونَ*.

b. Between *mudḥāri' dāmīr mufrod muannath ghā'ibah* and *mufrod mudzakkār ghā'ib*. For example: *لم تكن* and *لم يكن*

c. Between *mudḥāri' dāmīr jama' mudzakkār ghā'ib majhūl* and *jama' mudzakkār mukhātāb*. For example: *تُظَلَّمُونَ* and *تُظلمون*

d. Between *masḥdar simā'ī* (not standart) and *masḥdar qiyā'sī* (standart). For example: *كُرْهًا* and *كُرْهًا*

e. Between *masḥdar qiyāsī* and *masḥdar qiyāsī*. For example: *الدَّرَكِ* and *الدَّرَكِ*, *بِالْبُخْلِ* and *بِالْبُخْلِ*

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

a. Between verbal noun (*masḥdar simā'ī*) or plural noun and *masḥdar simā'ī*. For example: *قياما* and *قيما*

2. The meaning of the words of *al- qirā'āt al-sab'* from *mujarrad* and *mazīd*. It is divided into four *wazan*. those are: between *thulāthī* and *rubā'ī*, *thulāthī* and *khumāsī*, *rubā'ī* and *rubā'ī*, *khumāsī* and *khumāsī* as bellow:

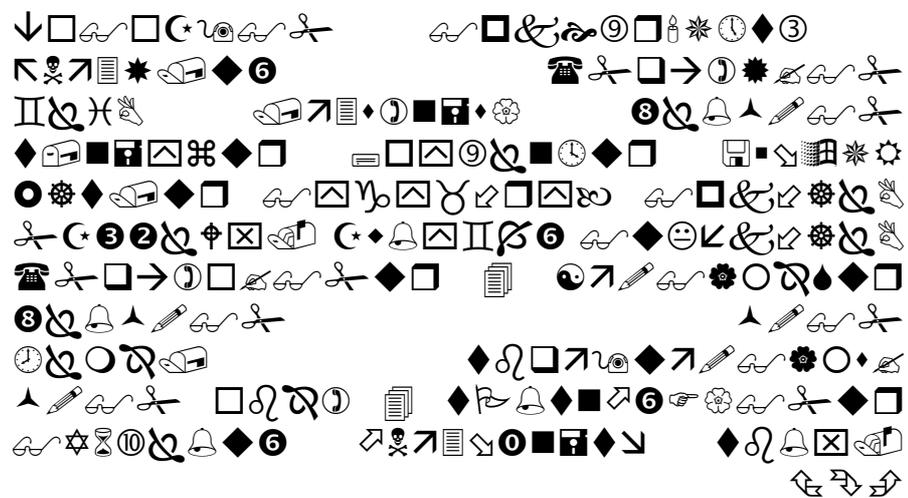
- 1) In *thulāthī* and *rubā'ī* there is only one *wazan*. That is *فعل* and *فاعل*. And the implication toward meaning from this *wazan* are between intransitive verb (*lazāmah*) and interaction between two persons (*mushārah baina ithnain*), for example: *عقدت* and *عاقدت*. And between transitive (*muta'addī*) 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 *افتعل*. And the different aspect which implicate toward the meaning from this *wazan* is between transitive verb (*ta'diyah*), dialect (*lah□jah*) and intransitive. For example: *تَعَدُّوا* and *تَعَدُّوا*
- 3) In *rubā'ī* and *rubā'ī* there are four *wazan*. those are:
- wazan* *أفعل* and *أفعل*. the different aspect which implicate toward meaning from this *wazan* are: *mufrod mudzakkar ghā'ib* passive and *mufrod mudzakkar ghā'ib* active transitive, for example: *يوصى* and *يوصى*, there are two examples which are same words but in different verse, *أَحَلَّ* and *نَزَّل-أُنزِلَ*, *أَحَلَّ* and *نَزَّل-أُنزِلَ*. Then transitive using first pronoun subject and transitive using third pronoun subject, for example: *ندخله* and *يدخله*, there are also two examples which are same words but in different verse, *يؤتيهم* and *سنؤتيهم* and *سيؤتيهم*, *jama' muannath ghā'ibah* active and *jama' muannath ghā'ibah* passive, for example: *أَحْصَنَ* and *أُحْصِنَ*. The last is *mas□dar* from transitive verb and *mas□dar* from intransitive, for example: *مُدْخَلَا* and *مُدْخَلَا*

- b. *wazan* فَعَلَ and فَعِّلَ. the different aspect which implicate toward meaning from this *wazan* are: *isim maf'ūl* and *isim fā'il*, for example: مَبِيئَةٌ and مَبِيئَةٌ. Then *Mufrod mudzakkar ghōib* active transitive and *Mufrod mudzakkar ghōib* passive, for example: نُزِّلَ and نُزِّلَ
- c. *wazan* فَعَلَ and أَفْعَلَ. 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: تُنَزَّلَ and تُنَزَّلَ
- d. *wazan* فَعَلَ and فَاعَلَ. 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: يَضَاعِفُهَا and يَضَاعِفُهَا
- 4) In *khumāsī* and *khumāsī* there are two *wazan*. those are:
- a. *wazan* تَفَاعَلَ and تَفَاعَلَ. 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: تَسَائِلُونَ and تَسَائِلُونَ
- b. *wazan* تَفَعَّلَ and تَفَعَّلَ. 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: تَسَوَّى, تَسَوَّى and تَسَوَّى. And between command word to strengthen and one is as warning to take care and looking for the evidence of the right, for example: فَتَنْبِتُوا and فَتَنْبِتُوا

## 2. I'rāb

### 1) Mansūb and Majrūr

#### ➤ Verse



#### ➤ I'rāb Argumentation

First, الأرحام with *fathāh* (*al-arhām*), 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-arhām* 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, الأرحام with *kasrah (al-arhāmī)*, 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.<sup>49</sup>

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.

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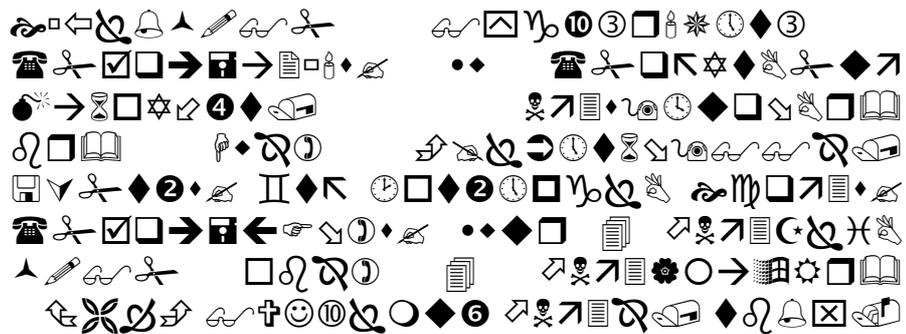
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<sup>49</sup> Quraīsh Shihāb, *op.cit.*, p. 319

<sup>50</sup> *Ibid*

2) *Mansūb* and *Marfū'*

➤ Verse



➤ *I'rāb* Argumentation

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 *dammir mustatir* (invisible pronoun) *هي* which comes back to *أموال*. So, *تجارة* here places *khobar* position which must be *nasab* by *fathah tanwīn*.

This opinion was chosen by Abī 'Ubaīd. Abū Ja'far said that to read *تجارة* by *nasab* is better either from *i'rāb* 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 *I'rāb* perspective it





➤ *I'rāb Argumentation*

First, *حسنة* with *dāmmah tanwīn*, it becomes the subject (*fā'il*) of *تَك* which is from *كان تامة*, *تَك* is from *تكون*, because there is *jazm* letter *اِنْ*, so it becomes *تَك* by throwing *nūn* out. Then *حسنة* must be *rafa'* by using *dāmmah tanwīn* because it is *mufrad nakirah* (singular general noun).

Second, *حسنة* with *fathāh tanwīn*, it becomes *khobar* of *تَك* which is from *كان الناقصة*, it has rule '*tarfa'u al-isma wa tansību al-khobar*'. (make *isim* being *rafa'* and make *khobar* being *nasāb*). Its *isim* is *dāmir mustatir* (invisible pronoun) *هي* which comes back to *مقال ذرة*. So, *حسنة* here places *khobar* position which must be *nasāb* by *fathāh tanwīn*.

The word *al-hāusn* is expression of happiness from the wanted bliss. There are three kinds of *al-hāusn*:

- It is considered good from mind perspective
- It is considered good from passion perspective
- It is considered good from sense perspective

And the word *al-hāasanah* is as every pleasant expression which human being got either from his soul, body or circumstances. While *as-sayyi'ah* is the opposite word. Both belong to general word (*mushtarakah*), such as: *al-hayawan* which has much meaning. Allah said:

*'When something good happens to them, they say: it is from God'.<sup>54</sup>*

*Hāsanah* 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'.<sup>55</sup>*

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 and الأرحام. 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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<sup>54</sup> Sūrah an-Nisā': 78

<sup>55</sup> Sūrah al-An'ām: 160

## 2. *Mansūb* and *Marfū'*

It mostly about the difference two *wazan* because of كان influence as the writer takes some examples, because كان can be two parts together with the rule. if كان الناقصة must be *rafa'* its *isim* and *nasab* its *khavar* while كان تامة must be *rafa'* its subject. For example: تجارة and تجارة حسنة, and حسنة.