

CHAPTER V

CLOSING

A. Conclusion

After analyze the different reading among seven leaders in *an-Nisā'* verse related to the special principle by using morphology theory and *I'rāb*, the writer conclude some points below:

Al-qirā'āt al-sab' in *sūrah an-Nisā'* related to the special principle (*al-qawā'id al-farshiyyah*) from morphology and *i'rāb* perspective are:

1. From morphology perspective there are 28 cases, those are:

– يوصى, يوصى – يوصى, سيصلون – سيصلون, قيما – قيما, تساءلون – تساءلون –
 أُحِلَّ – أُحِلَّ, مبيئة – مبيئة, كرها – كرها, يُدخله – يُدخله, يُدخله – يُدخله, يوصى –
 – يضعفها, بالبخل – بالبخل, عاقدت – عاقدت, مُدخلا – مُدخلا, أَحَصِنَ – أَحَصِنَ
 – يُظلمون, لم يكن – لم تكن, لأمستهم – لأمستهم, تُسَوَّى – تُسَوَّى, تَسَوَّى – تَسَوَّى, يضاعفها
 الدرك, نُزِّلَ – نُزِّلَ, نُزِّلَ – نُزِّلَ, نُزِّلَ – نُزِّلَ, يُدخُلون – يُدخُلون, فتبينوا – فتبينوا, تُظلمون
 – سنوتهم – سيوتهم, تعدوا – تعدوا – تعدوا, تُنزل – تُنزل, نُزِّلَ – نُزِّلَ, يُوتهم, الدرك –

2. From *I'rāb* perspective there are 3 cases, those are: الارحام –

حسنة – حسنة, تجارة – تجارة, الارحام

And from those each difference of *qirā'āt* above, some implicated toward the meaning and some did not, either from

morphology perspective or *i'rāb*.

For example from morphology perspective: between *لَامَسْتُمْ* and *لَمَسْتُمْ*. Because of the difference in *wazan*, it implicate toward the difference in meaning. One follows *فَعَلَ* which is transitive, means touching woman, while other one follows *فَاعَلَ* which shows interaction between two persons, so it means repeatedly come in contact each other or doing sexual intercourse. Even because of this difference, it can implicate toward the law as the writer explained in the third previous chapter. Other example is between *يَضَعُّهَا* and *يُضَاعِفُهَا*. It means multiplying, but both have different meanings. *يَضَعُّهَا* means that Allah creates some multiplying and *يُضَاعِفُهَا* means that Allah creates him much multiplying because word *ضَاعَفَ* is more than *ضَعَّفَ*, *ضَعَّفَ* means multiplying twice, and Arabic people told: *ضَعَّفْتُ دِرْهَمًا* means I made it two dirham and they said: *ضَاعَفْتُهُ* means I made it more than two dirham. Or it becomes into tenfold as Allah said in Qur'an '*whoever brings a good deed will receive a tenfold reward*'¹. This different *qirā'āt* look different in the meaning but actually it did not change the meaning comprehensively.

Those two examples above are different with *الْبُخْلُ* and *الْبَخْلُ*, although it looks different, one from *بَخَلَ* and other is from *بُخِلَ*, but it

¹ Sūrah al-An'ām: 160

stills same in the meaning. Those mean does not mind to give or donate what someone has or usually namely stingy. Other example is *الدَّرَك* and *الدَّرَك*. both are from *دَرَكَ*. it has the same meaning. That is 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. or in the verse means the lowest level of hell (*dark al asfali min an-nār*).

From *i'rāb* perspective there is also which implicates toward meaning, and some do not. For example: *الارحام* and *الارحام*. *الارحام* is *ma'tūf* from *Allaha*. It means pious to Allah and *al-arhām*. 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. While *الارحام* is *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'. Both *qirā'āt* implicate toward the meaning, even it may change the meaning although it does not change the greatness of Allah's words.

The other example from *I'rāb* perspective is *حسنة - حسنة - حسنة* becomes the subject (*fā'il*) of *تك* which is from *كان تامة*, *تك* is from *تكون*,

while *حسنة* becomes *khavar* of *تك* which is from *كان الناقصة*, although both are different in the position of *I'rāb*, but both does not change the substance of meaning. In the verse, that means prosperous life, spacious and lucky. And every kindness someone did because of Allah will be given the reward by Him.

B. Suggestion and Closing

This research still needs a continuous deepening and overall / comprehensive. Many in this paper the discussion sections that are not exposed in a good and perfect even partially separated. It is because in sum method, theory and the difficulty of the composition of which lack of skills and skills in terms of other researchers.

At the present time, so learning about this title becomes more perfect, nice and thorough, the writer suggests to anyone who noticed the problems to expand *harf* seven utterances and make some variations and deepening the theory and reveal the analysis. Not only talk about *asmā'* (nouns), *ifrād* (singular), *tathniyah*, *jama'* (plural), *tadzkīr*, *ta'nith* and differences in *I'rāb* forms, the difference of *taqdīm* and *ta'khīr*, the difference about *ibdāl*, difference about addition and conduction. But there are also lots of questions in addition to a discussion of the Harf sab'ah important to be answered, especially in terms of contemporary linguistic. And to reveal possible differences to be analyzed with the Arab *lahjāt* (dialects) science, the writer also suggested focusing the lectures that something good i.e. when preparing and making lists of the difficulties discussed or researched so that students can measure their efforts in their research. Then the

effort and time Insha Allah they will not be sis-useless without any earnings. Finally if they made the decision to the discussion of all things, let them do it very seriously and enthusiastically.

This is something that the writer can presented in this thesis statement. The writer has completed this thesis entitled **“AL-QIRĀ'ĀT AL-SAB' AND ITS IMPLICATION TOWARD THE MEANING IN SURAH AN-NISĀ'.”**

The writer has noted the difficulties in the analysis and drafting with a weak and lack the ability possessed researchers in various science and skills. But researchers have completed this thesis, but it has not been picture perfect achieve, behold, this paper is always in a shortage. Above all things the writer asks God who has delegated the gift to us in completing this thesis, may Allah accept it and perfected by giving an inestimable advantage and His blessing especially to the writer, his family and his descends and also to the public in general both now and for the future. And may Allah make us included among those competing to be the leader and the followers of the Apostle of Al-Amen with always bless our ideals and always inspired and continue to increase our knowledge. We look forward to you all, O people who claim science, is surely meant in their studies and seek the truth. May Allah show you all the way straight and true. I hope safety is always on the Prophet Muhammad Peace Be upon Him and his family, his companions and his followers. Amen.