

CHAPTER V

CLOSING

A. Conclusions

The results of this study can be drawn the following conclusions:

1. From the data on the rules of *al-hadhf*, it found that the existing similarities in the MSI and the Risalah Amaliyah are in twenty-three discussions of *al-hadhf*, while one word is found that has a difference between MSI and the Risalah Amaliyah in verse 75 namely the writing of surah *al-Wâqi`ah*. In the Risalah Amaliyah on بِمَوْقِعٍ using the rules of *hadzf alîf*. Meanwhile, the explanation of this word in terms of *riwâyah* does not use the famous support of Imam ad-Dâni. This is due to adjustments in the past that followed the standards of the Mushaf Bahriyah from Turkey. This Mushaf is often referred to as the Mushaf Bombay which is circulating in Indonesia, India, and its surroundings. But before 2018 the determination of *ikhtilâf* based on the consistency of *tarjih* imam ad-Dâni has not been perfected in the writing of MSI so that we can still find the Mushaf that has been *tashih* using *alîf* in the word بِمَوْقِعٍ this is due to differences in the opinion of scholars regarding the law of writing the Qur`an with the *rasm utsmânî* in 1974. The *ikhtilâf* that occurred in verse 75 was due to differences in the opinion of the *shaykhâni*. Meanwhile, the determination of *ikhtilâf* based on the consistency of the *tarjih* imam ad-Dâni was perfected in the writing of

MSI in the Mukernas 2018, and the previous year did not apply the *tarjih riwâyah*. Regarding the writing of verse 75 uses *alîf*, this is due to differences in the opinion of the scholars regarding the law of writing the Qur`an with the *rasm utsmânî* which was discussed at Muker I in 1974, in the scholars preferred the middle way by still referring to *rasm utsmânî* and at that time it had not yet appeared. the previous issue of *tarjih riwâyah*.¹⁹⁴

2. From the data of the *az-ziyâdah* rule, it is found that the similarities exist in MSI and the Risalah Amaliyah in 5 places, *al-hamz* is found in 105 words, *al-badal* is found in 4 words, *al-fashl wa al-washl* is found in 3 words, and in the principle of *mâ fihî qirâatan wa kutiba alâ ihdahimâ* is found that one word has a difference in writing *rasm* between MSI and Risalah Amaliyah.
3. The Indonesian Standard Mushaf is the result of *ijtihad* by Indonesian scholars based on *qiraah* histories that were based on the *qirâah* of the imam Hafis from `Asim from 1974 to 1983. The existence of Indonesian Standard Mushaf has received criticism in the society however MSI is the work of the nation's children that need to be appreciated because MSI has added to the scientific repertoire of *ulûm al-qurân*. Moreover, the Risalah Amaliyah is the work of the nation's children, presence is a science that must continuously explore. It is not forgotten as the long process experienced by MSI to become the standard Indonesian Mushaf today.
4. These differences facilitate the society (the prophet's people) and differences not to blame each other.

¹⁹⁴ Interview with Muallim Zainal Arifin Madzkur on January 4, 2021 via WhatsApp.

5. The writing in usual is based on the suitability and inconsistency of the characteristics of the writing of surah *al-Waqi`ah* in the Risalah Amaliyah with the Indonesian Standard Mushaf is found that many of the reading marks are the same, there are several different signs such as the remaining *syiddah*, different flag symbols, and the existence of different *waqaf* signs.

B. Suggestion

Because ordinary people think that there are differences in one reading with another, their opinion must have a lot more differences than similarities. And this needs to be straightened out and socialized to society. And there is an opinion that states that the Qur`an can be read in one way is a mistake. The difference between the Qur`an and the *sab`ah ahrûf* is that covered a lot of *qiraah* science and is not limited only to seven readings because the definition of *sab`ah ahrûf* has several meanings. Apart from the *qiraah* of the Imam Hafs, there were 19 pieces of the *qiraah* science, and all of them were *mutawatir*. Based on the knowledge of *qiraah*, mushaf can be misused by missionaries. Therefore we need to know the science of *qiraah* because it is related to the science of *rasm*. Even if we do not teach it to others, this is because there are several readings of the Qur`an. So that the missionaries raised the argument of the *qiraah* or the Mushaf of Imam Warsy to blame the reading of the Imam Hafs that we have read so far. Because between the two Mushaf there are several differences. Therefore we need to know about the sciences of the Qur`an so that we are not fooled.

Suggestions further discussion on the science of *rasm*, punctuation, and *waqaf* signs, can be studied more deeply. Because the author realizes that in this writing there is still a lot part of improvement. While the study of the Risalah Amaliyah can be continued through other studies such as the study of *khat*, the study of *waqaf* signs based on the interpretation of scholars, as well as the study of *dabt* based on *tajwid* laws, *waqaf* studies based on the rules of interpretation or *dabt* studies based on the principles of *tajwid* science. Because the author awares this paper still needs improvement, constructive criticism and suggestions are expected by the writer.