# CHAPTER V

# CONCLUSIONS AND SUGGESTIONS

## 5.1 CONCLUSION

From the discussions above that have been described from the chapter by chapter, can be summarized as follows:

1. After processing *takhrij*, the hadits was narrated by Turmudzi number 131 is also narrated by Ibn Majah and Ad-Daruquthni. According to *isnad* of Turmudzi, it is categorized as a *dla'if* (weak) hadith, because one of the transmitters, he is Isma'il Ibn 'Ayyasy is a weak man when narrated hadith from another narrator of his nation, while the link of this hadith, he narrated from the Hijaz native. Whereas this hadits is also narrated from the other branches so *sanad* Isma'il Ibn 'Ayyasy found *muttabi'* from ad-Daruquthni link, he is al-Mughirah Ibn Abdirrahman. So that the status of this hadith elevated to *hasan lighairihi.*
2. This hadith pertained as *ma'mul bih,* because it got status of *hasan* hadith. According to the research of *matan,* concluded also that the editorial *matan* of this hadith does not contradict with Quran verses or hadith *ahad* that higher degree in their status. So it can be *hujjah* (argumentation) and can be carried out.
3. The scholars like Shafi'I, Sufyan al-Tsauri, Ahmad Ibn Hanbal gave an explanation of this hadith that the ban was limited to reading *tasbih* and

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*tahlil,* and also a relief to read a piece of verse. But according to the author's opinion that the interpretation of this hadith limited on the *mudlarat* things, such as: Teaching and studying the Koran, a memorizer of Koran that worried would be lost their memorizing if not reciting it and the verses that contain prayers.

## 5.2 SUGGESTIONS

The researcher has some suggestions related with this research, including:

1. Every Muslim should keep, both of its existence, especially of things that can make the pure of Koran is missing.
2. Menstruasion is God will experienced by women. Prohibition of reading Koran for them is not obstacle to find the willingness of God. Because there are still many things to do to get closer to Him during times of menstruation.
3. Humans can not be dissociated from any mistakes. Although the author has endeavored in every business excellence in the study, did not rule out there are still many shortcomings, either in writing or analysis. Therefore, the author will always receive some criticism.
4. In this thesis, only limited on the classical fiqh (canon) hadith about women's research, ie prohibition of reading Koran while menstruating. The author suggests to readers, when doing research should examine the scope hadith more attractive and actual to talk about.

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