AL-QIRĀ’ĀT AL-SAB’ AND ITS IMPLICATION TOWARD THE MEANING IN SŪRAH AN-NISĀ’

A Final Project
Submitted to the Faculty of Ushuluddin in Partial Fulfilment of the Requirements for the Degree of Islamic Theology

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SPECIAL PROGRAM OF USHULUDDIN FACULTY
IAIN WALISONGO
SEMARANG
2010
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Dear Sir,
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Asalamu alaikum Wr. Wb.

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I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer’s opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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‘And behold, We have made the Qur’an easy to understand, then is there any who will learn it?’
(QS. Al-Qamar: 40)

ان هذا القرآن انزل على سبعة احرف فاقروا ما تيسرمنه
-Hadīth-
DEDICATION

The thesis is dedicated to:

My dear parents; Drs. H. Qodirun Nur and Hj. Nur Mardliyah, love and respect are always for you. Thank you for the valuable efforts and contributions in making my education success.

My beloved sister; Nur Maziyah Ulya, S.Pdi, Izzah Munisah Farhati. And My beloved brother M. Najih Anis Fuadi, M. iqbal Fikrina Rosyada. Thanks for giving me spirit, being my friend and my supporter till now and forever.

My Inspiring man, Abdullah Mubarok, thanks for supporting me, I hope we’ll always be a sweet couple in every condition to achieve our sweet dreams together with Allah’s blessing.


My best friend Ning Atiq, Mbak Ismiyati, Difa, Mbak maftuhah, Mbak Zaki, Millati, Mbak Fidhoh, Jazil and Mbak Fika keep our friendship comfort.

A big family of FUPK, it is an honor to be part of you.

All of my friends thanks for lovely friendship.
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The special words I want to say for my future family, it will be very nice to be part of you. I will always love you till the end of my time. I would like to be your good wife who always makes you happy. I hope I can be a good mother for our sweet children. I wish God makes our love never end so that we will always be able to thank of Your great love and realize our high sweet dreams in God’s way. Amen.

Last but not least, I would like to thank to my friends from FUPK II; Hani’ah, Tri, Risa, Nizwa, Alpin, Azza, Ofa, Cipa, Uzlah, Belinda, Ina, Ami, Aziz, Umar, Opanx, Nadlir, Misbah, Huda, Agus, B’dul, Ammar, Kerwanto and Jali who supported me to keep my spirit in finishing this paper. In addition, I would like to give my thanks to all of FUPK friends from the 1st till the last period that always inspires me to do better.

Semarang, May 26th, 2010

The Writer

Robiah Adawiyah
# TRANSLITERATION

## ENGLISH TRANSLITERATION SYSTEM CONSONANTS

<table>
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<tr>
<th>English</th>
<th>Arabic</th>
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<td>A</td>
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<td>k</td>
<td>ﺑ</td>
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## VOWELS

<table>
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<tr>
<th>Long or</th>
<th>ﺎ</th>
<th>ﻩ</th>
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<tbody>
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<td>ﺔ</td>
<td>ﻢ</td>
<td>ﻤ</td>
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<tr>
<td>ﺔ</td>
<td>ﺔ</td>
<td>ﺔ</td>
</tr>
<tr>
<td>Doubled</td>
<td>iyy (final form i)</td>
<td>uww (final form u), etc.</td>
</tr>
<tr>
<td>Diphthongs</td>
<td>au or aw</td>
<td>ai or ay</td>
</tr>
<tr>
<td>Short</td>
<td>a</td>
<td>u</td>
</tr>
<tr>
<td></td>
<td>ـ</td>
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</tbody>
</table>

All *al ta'rif* (التعريف) written with “al” except if related with the word *dīn* or *al-asma*’ *al-husnā*. For example, *shihābuddīn*, *usūluddīn*, *abdullāh*, etc.

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1 This English transliteration system refers to L.C (Library of Congress) model. 
*Pedoman Penulisan Skripsi Fakultas Ushuluddin IAIN Walisongo Semarang* (Semarang: Fakultas Ushuluddin IAIN Walisongo, 2007), 1st ed., p.120-121.
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ABSTRACT

Musḥaf ‘Uthmānī which should contain on seven reading (qirā‘āt), unconsciously Some of Muslim made it just into one reading. Because of the constriction or conduction, it causes implication toward the meaning. The discourse of al-qirā‘āt al-sab‘ is one of examples which try to explore that different qirā‘āt. But unfortunately most of this discourse usually only tell about the different of qirā‘āt without telling the implication toward the meanings, and there has not more existed yet any specific study which compare between al-qirā‘āt al-sab‘ and its implication toward the meaning which is caused by the difference of qirā‘āt between the leaders, whereas actually the study of al-qirā‘āt al-sab‘ can be used to be social value by placing it as the instrument of interpretation of al-Qur'ān words.

But because of the width of the material of al-qirā‘āt al-sab‘ so in this research the writer only focuses on the special principle (al-qawāid al-farshiyyah) in sūrah an-nisā‘. And from this principle it will be specified into morphological perspective and i‘rāb.

This research uses descriptive and comparative method. It means to describe then compare the readings of the leaders of al-qirā‘āt al-sab‘ through meaning analysis which is using morphology theory and i‘rāb. Those data is used to formulate the variety of Qur’ān readings which implicate toward the meaning.

Based on the data and the research which has been done, It concludes that al-qirā‘āt al-sab‘ in sūrah an-Nisā‘ related to the special principle (al-qawāid al-farshiyyah) from morphology and i‘rāb perspective, some implicated toward the meaning and some did not.
While *al-qirā'āt al-sab'* in sūrah an-Nisā’ from morphology perspective is divided into *al-thulāthī al-mujarrad* and *al-thulāthī al-mazīd*. *Al-thulāthī al-mujarrad* is divided into two forms, the same word in reading and the different word. And *Al-thulāthī al-mazīd* is divided into four forms, *thulāthī* and *rubā’ī*, *thulāthī* and *khumāsī*, *rubā’ī* and *rubā’ī*, *khumāsī* and *khumāsī*. And from *i‘rāb* perspective, it is divided into *Mansūb* and *Majrūr* and *Mansūb* and *Marfū’*. 