

**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
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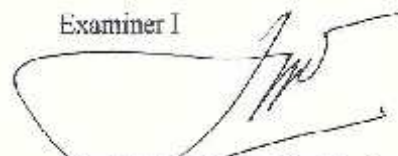
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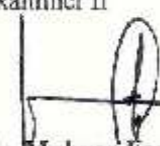
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THESIS STATEMENT

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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MOTTO



‘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 Mardiyah, 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.



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Semarang, May 26th, 2010

The Writer

Robiah Adawiyah

TRANSLITERATION

ENGLISH TRANSLITERATION SYSTEM CONSONANTS¹

A	ء	A	A
b	ب	-	ك
-	؟	s	ل
t	ت	sh	م
th	ث	s□	ن
j	ج	d□	ه
-	؟	t□	و
h□	ح	z□	ي
kh	خ	‘	-a ¹ ة
d	د	gh	2 ال
dz	ذ	f	ف 1 (-at in construct state)
r	ر	q	ق 2 (article) al- and ‘l-
z	ز	k	ك 3 (when not final)

VOWELS

Long or	؟	ā
	و	ū
	ي	ī
Doubled	ءِ	iiy (final form i)
	وُ	uww (final form u), etc.
Diphthongs	وِ	au or aw
	يِ	ai or ay
Short	---	a
	---	u
	---	i

All *al ta'rīf* (ال تعريف) written with “al” except if related with the word *dīn* or *al-asmā' al-husnā*. For example, *shihābuddīn*, *us□ūluddīn*, *abdullāh*, etc.

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’an 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-farshiyah*) 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’an 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-farshiyah*) 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'*.