CHAPTER I
INTRODUCTION

A. Background

Al-Qur'an is Allah's saying which has eternal miracle. It was
revealed to the last Prophet Muhammad PBUH through Gabriel as
guidance for mankind and explanations about its God's guidance and
also for differing between the right and the false. Al-Qur'an was
written which reached to us by handed down from person to person
for generation that read it is an act of devotion.¹

Al-Qur'an was revealed in high Arabic grammatical and
linguistic and its balāghah. That is Quraīsh language. The history told
us that Arab formerly has many dialects one of other nomadic tribes,
either from intonation angle, sound or its letter. But Quraīsh language
has special character itself and higher than other Arab language or
dialect. Some of factors of Quraīsh language which dominate other
Arab dialects are because Quraīsh people closed to Kabah, they
became official of management of pilgrimage, and they built Hārām
Mosque and port of trade. Therefore, it was proper if Al Qur'an was
revealed in Quraīsh language to a prophet who is also Quraīsh. In
order to be able to tame Arab people and realize the miracle of Qur'an
that cannot be defeated by them.²

¹ Mannā' Qatā'ān, Mabāḥīh fi ‘Ulūm Al-Qur'an (Riyadh: Manshūrat Al-‘Asr
Al-Hadith, th), p. 21
² Ahmad Fathoni, Kaidah Qirā‘āt Tujuh, (Jakarta: Darul Ulum Press IISQ, 1996),
p. 1
Because of those differences and varieties of Arab dialects, so al-Qur'an would be more perfect its miracle if it could include the difference of dialects and the variety of reading way of Qur'an so that it makes easier to be read, memorized and understood.\(^3\)

Those which has been called by \textit{Sab'atu ah\textsuperscript{ruf}} in which Al-Qur'an was revealed in seven \textit{h\textsuperscript{uruf}}, because so many \textit{hadīth} explained that Al-Qur'an was revealed in seven \textit{h\textsuperscript{uruf}}.\(^4\) One of them is:

\begin{center}
\textit{Ibid}
\end{center}

Another \textit{hadīth} which tells that Al-Qur'an was revealed in \textit{Sab'atu ah\textsuperscript{ruf}} is:

\begin{center}
\textit{Ibid}
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يقرأ، فقال رسول الله صلى الله عليه وسلم: هكذا أنزلت، ثم قال لي، إقرأ، فقرأت فقال:

هكذا أنزلت، ثم قال: إن هذا القرآن أنزل على سبعة أحرف فاقرو وا ما تيسر منه.

This hadīth distinctly expressed how formerly prophet's friends very carefully to take care al-Qur'an with its pronunciation that they received or hear from prophet PBUH.

Ibnul Jazārī said that the cause al-Qur'an was sent down in sab'atu ahūruf is as relief and making easier for mankind to read and to understand al-Qur'an. Besides, that is to respect Muhammad's followers. It is as answer from Muhammad PBUH prayer when Gabriel told that Muhammad is commanded by Allah to teach al-Qur'an to mankind in one hurūf where he prays: 'I ask Allah's forgiveness and his merciful. Actually my followers were not able to do like that (al-Qur'an in one hurūf). Prophet Muhammad always repeats this prayer until al-Qur'an was sent down in seven ahruf (sab'atu ahūruf).  

The meaning of ‘sab'atu ahūruf’ itself, there were many interpretations from scholar. According to Imam As suyuti it is not more than forty interpretations because the word of sab'atu and ahūruf itself has aroused much meaning. The word of sab'ah in Arabic can means seven numbers and also it can means uncountable number.

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8 Ibid, p. 49
In Arabic the word of \textit{ah}\textit{ruf} is plural from \textit{h}\textit{arf}, it can mean Arabic letter (\textit{hijaiyyah}), meaning, canal, form, word, language, side or the last tip of something.\textsuperscript{9} It also has meaning situation and condition\textsuperscript{10} as Allah said in Qur’an:

و من الناس من يعبد الله على حروف.\textsuperscript{11}

But after referring to some book literatures about the interpretation of \textit{sab’atu ah}\textit{ruf}, here the writer only will describe the interpretation of scholar which was almost close to the right and which became famous opinion,\textsuperscript{12} as it is majority taken by other researchers who observed about the its interpretation and they have same opinion too.

This opinion was explained by Imam Abū Al-Fadl Al-Rāzi.\textsuperscript{13} Imam Ibnul Jazārī, Ibnu Qutaibah and Qa’ad, Abu Tāyyīb also gave almost same opinion with Al-Razi. This opinion was also strengthened by Shaîkh Muhammad Bakhīt Mutṭi‘ī and Shaîkh Muhammad Abdul Azīm, both of them are scholar from the latest group (\textit{muta’akhirīn}).\textsuperscript{14}

Well, this interpretation of \textit{sab’atu ah}\textit{ruf} is the changing pattern which has seven numbers in which some differences of reading way occurs on itself, those are:\textsuperscript{15}

\begin{footnotesize}
\begin{enumerate}
  \item Ib\textsuperscript{id}, p. 37
  \item Ib\textsuperscript{id}, p. 38
  \item Sūrah al-Hājj: 11
  \item Ahmad fat\textsuperscript{oni}, \textit{op. cit.}, p. 3
  \item Muhammad Abdul ‘Azīm Al-Zarqānī, \textit{op.cit.}, p. 155
  \item Sha‘bān Muhammad Ismā‘il, \textit{op cit.}, p. 49
  \item Muhammad Abdul ‘Azīm Al-Zarqānī, \textit{op.cit.}, p. 155-157
\end{enumerate}
\end{footnotesize}
1. The difference of noun in singular form (*mufrad*), two forms (*muthanna*) or plural forms (*jama’*) and also its position in word as male (*mudzakkar*) or female (*mu’annath*), such as:

والذين هم لأنامانتهم وعهدهم راعون.  

It is read with لأنامانتهم in plural, and لأنامهم in singular.

2. The difference in *tasrīf al-af’āl* from *fi’il mādī*, for example:

 فقالوا ربنا باعد بين.  

There are some ways to read that verse above, those are:

a. ربنا is read by *nasāb* (*rabbanā*) as *munādā* *mudāf*. And the word of باعد (*bā’id*) is as command verb (*fi’il ‘amar*).

b. ربنا is read by *rafa’* (*rabbunā*) because of *mubtadā’* and the word of بعد (*ba’ad*) is as past tense (*fi’il mādī*).

3. The difference in position of sentence (*i’rāb*), for example:

فتائقُ آدم من ربة كلمات.  

The word of آدم is read by *rafa’* or (َادما) and the word of كلمات is read by *nasāb* or (kalimātin) according to the reading (*qirā’ah*) of majority scholar, but according to *qirā’ah* of Ibnu Kathīr, the word of آدم is read by *nasāb* or (َادماء)
and the word of 

is read by rafa' or (kalimātun). Both kinds of reading are correct (s̱ahīh). 19

4. The contradiction about addition and conduction of word, for example:

وأعد لهم جنت بجري تختها الامام. 20

The majority of scholar read that verse above without the word of من as ẖarf jar, but Ibnu Kaṯhīr read it by adding the word of من before the word of تختها. 21

5. The contradiction about the place, former or next (taq̱dīm wa ta'khīr). This case can occur either in letter or word, such as:

أمل يياس (yaiasu) or ياؤيس (ya'yasu)

both of them are correct.

6. The contradiction about the changing (i̱bdāl) either letter or word like:

وانظر إلى العظام كيف تنشرها. 23

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20 Sūrah al-Taubah: 100
21 Sha’bān Muhammad Ismā’īl, op.cit., p. 48, see also Muhammad Arwani Amīn, Faid Al-Barakāt Fī Sab’i Al-Qirā’āt, vol. II, (Kudus: Maktabah Mubarakah Thayyibah, 2000), p. 4
22 Sūrah ar-Ra’d: 31
23 Sūrah al-Baqarah: 259
It can be read (nunshizuha) the letter of ن ز and first ن is dammah. It can also be read by (nanshuruha) the letter of ز and first ن is fathah.

7. The difference in dialect (lah jāt). Such as tafkīm or soft tarqīq, fathāh or imālah, idzhar or idghām, hamzah or tashīl, etc. for example:

هل أتاك حديث موسى

Some people supposed that what means ‘seven’ in those traditions is the reading (qirā’ah) of seven scholars of qirā’āt al-Qur’an (al-qirā’āt al-sab’). They assumed that qirā’ah of Imam Nafi’ is one of those seven hurūf, that too qirā’ah of Ibnu Kathīr until Imam Al-Kisā’ī. This opinion is false, the correct one is that al-qirā’āt al-sab’ is part of seven hurūf. All of them appropriate with the recitation of al-Qur’an which was read by Gabriel to Prophet Muhammad PBUH which all of them have way handed down from person to person for generation (mutawātir sanad) from prophet Muhammad PBUH.  

Besides, al-Qur’an nowadays has experienced process of unique history in effort of writing and its codification. That is from writing era which was written on bone fragments of animal, stem of dates, and stones in Prophet Muhammad era until the codification era (tadwīn al-Qur’ān) in Caliph Abu Bakar era by suggestion of caliph Umar bin Khatāb. Then it was continued on caliph ‘Uthmān bin ‘Affān era.

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24 Sūrah an-Naṣī’at: 15
25 Sha’bān Muhammad Ismā’īl, op.cit., p. 82-84
We have to know that the firstly existence and writing of al-Qur'an in *Mushaf Uthmān* was not like the existence and writing of Qur'an nowadays. The letter of al-Qur'an in *Mushaf Uthmān* did not recognize the existence of *scripta defectiva* or letter mark (*al-nuqt*) and punctuation mark (*al-shakl*). It is because letter mark and punctuation mark of Arabic letter had not been recognized at that time. But, the prophet's friend and Muslims in that time could read it correctly based on their instinct (*gharīzah*).\(^{26}\)

The effort of adding *al-nuqt* on letter of Al Qur'an was done by Abu Al-Aswad Al-Du'ali in caliph Mu'awiyyah bin Abi Sufyan era (661-680 M.). While the effort of adding punctuation mark of Al Qur'an was begun on caliph Abdul Malik bin Marwan era (685-705 M.) by al-Hajjāj ibn Yūsuf al-Saqafi. Then the effort of printing Al Qur'an was done firstly in Hamburg, German on 1113 H. this result of firstly printing of Al Qur'an, it seems there was in Dār al-Kutub al-'Arabīyyāt, Egypt.\(^{27}\)

Talking about al-Qur'an, we cannot release from *qirā'āt* discourse. Because the meaning of al-Qur'an itself etymologically contents on meaning of reading or is read. That *qirā'āt* - which correlate with al-Qur'an - was sent down and taught to Prophet Muhammad from Gabriel - as the writer told above - to *sahābāt* then they tell and teach it to *tābi'īn*, and then *tābi’īn*, tell it and teach it to *tābi’ al-tābi’īn*, and like that after from generation to generation until it arrived to us.

\(^{26}\) Hasanuddin AF, Anatomi Al Qur'an: Perbedaan qirā’āt dan Pengaruhnya Terhadap Istinbath Hukum dalam Al-Qur'an (Jakarta: PT Raja Grafindo Persada, 1995), p. 4

\(^{27}\) Ibid, p. 5
The history tells that *qirāʿāt* which we recognize and study it until now does not only one version of *qirāʿāt* as Muslim read in *mushaf* now. But it also has the variety of other *qirāʿāt* versions which is also taken from Prophet as the source.

So that in second middle of first century of *Hijriyah* and the first middle of the second century of *Hijriyah*, some scholars felt to be supported to research and select the variety of *qirāʿāt* version which was developing at that time. Based on their selective and accurate survey, there are seven *qirāʿāt* versions which is after that been famous and taken care by them. Those were given value as *qirāʿāt* *mutawāṭir* and has source from Prophet Muhammad PBUH that what is called by *qirāʿāt* seven or *al-qirāʿāt al-sabʿ*.

Even the majority of scholar has agreed that *al-qirāʿāt al-Sabʿ* is as received *qirāʿāt* which has been *mutawāṭir* quality because of some reasons. Those are: it appropriates with principle of Arabic language, it appropriates with one of *Uthmānī* writing (*Rasm ʿUthmānī*) and because it has good quality of narrator and it can be known its narrative either by oral or by audience and perfect from beginning of *al-Qur'an* until the end.\(^\text{28}\)

Beside that the leaders of *al-qirāʿāt al-sabʿ* have specializing to broaden *qirāʿāt* *Al Qur'an* with their specialization and their high knowledge about this matter. While the scholar which is expert on *qirāʿāt*, either before or in same era has not specialized yet to learn the science of *qirāʿāt* *Al Qur'an* which has done by the leader of *al-qirāʿāt*.

\(^{28}\) Muhammad Sālim Mahaisīn, *Al-Irshādāt Al-Jāliyyah Fī Al-Qirāʿāt Al-Sabʿ min Al-Tāriq Al-Shāṭibīyyah*, (Egypt: Dār Mahaisīn, 2005), 1\textsuperscript{st} ed., p. 22
al-sab'. They usually are more expert in subject of Islamic law, tradition, and other science that was developing at that time.

We have to know that al-qirāʿāt al-sab’ has very significant position. Because of some reasons, those are:
1. Confirm the law which has been scholar's agreement
2. Unite two different decisions
3. Show two different decision in different condition
4. Be able to give explanation toward a meaning in al-Qur'an which might be difficult to be understood.

The writer also need to tell that the variety of qirāʿāt al-Qur'an - in this subject is al-qirāʿāt al-sab - sometimes it correlate with its substance of text and sometimes it correlate with its substance of dialect of language. The difference of qirāʿāt which correlate with its substance of text, it can cause the difference meanings either that correlate with law verses or not. While the differences of qirāʿāt which correlate with dialect of language (lah=jah), it cannot cause the difference meaning.⁹

But along this day the studies of al-qirāʿāt al-sab' is one of examples which only try to explore the different qirāʿāt without telling the implication toward its meanings. Whereas actually the study of al-qirāʿāt al-sab’ can be used to be social value by placing it as the instrument of interpretation of al-Qur'an words.³⁰

There has not more existed yet any specific study which compare between al-qirāʿāt al-sab and its implication toward the

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²⁹ Hasanuddin AF, op.cit, p. 7.
meaning which is caused by the differences qirāʾāt between the leaders of those qirāʾāt.

From those reality above, so the writer want to focus this research by comparing al-qirāʾāt al-sab' with its implication toward the meaning which has title ‘al-qirāʾāt al-sab’ and its implication toward the meaning in sūrah an-nisā’.

Basically the difference of qirāʾāt which existed among scholar of qirāʾāt - especially al-qirāʾāt al-sab' - is divided into two parties, those are: 31

1. The difference of general principles (al-qawā'id al-ushūliyyah). It is general principle which can be made an analogy among others because it often appears in every verse of al-Qur'an and it can be used wherever in Qur'an. 32

2. The difference of special principle (al-farshu al-hūrūf). It is the difference of partial qirāʾāt which cannot be made an analogy (qiyās) because it only appeared in rare frequency even it is told only one time. It existed only in certain sūrah. So this principle would spread on each sūrah in al-Qur'an, for example the principle of qirāʾāt the word of ملک on sūrah al-Fātiḥah all of scholar only allow in this sūrah, it cannot be used on the word of ملک on sūrah an-Nās. 33

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31 Wawan Junaedi, Sejarah Qirāʾāt Al-Quran di Nusantara, (Jakarta: Pustaka STAINU, 2008), 2nd ed., p. 103
32 For example mīm jama’ law or how to pronounce mīm jamak, mad munfāṣil, etc. it can run in every sūrah or verse of al-Qur'an according to each leader of qirāʾāh
33 Ahmad Fathoni, Kaidah Qirāʾāt Tujuh: Al-Qirāʾātu Al-Sab'u Fī Tāriqī Al-Shāhī ibiyyah, (Jakarta: Institut PTIQ&IIQ and Darul Ulum Press, 2005), p. 163
This last principle which will be used by the writer as object of research because this principle which usually happens the difference of meaning in different qirāʾāt whiles the first one is usually tells about the difference of dialect in qirāʾāt, so it does not impact to its meaning, if there is, too rare to find it.

Explicitly, Sha'bān Muhammad Ismāʿīl said that the difference of qirāʾāt is divides into 7 aspects, those are:34 1.) The difference about noun (singular, plural), 2.) The difference in tasrif al-afāl (morphology), 3.) The difference in iʿrāb (position in sentence), 4.) The difference about addition and conduction 5.) The difference about taqdim wa taʾkhīr, 6.) The difference about ibdāl (changing pattern), 7.) The difference about dialects (lahjāt). From meaning perspective, qirāʾāt is divided into 2 parties, those are: 1.) Qirāʾāt which has difference in its pronunciation and it does not influence to its meaning. It includes in qāidah ushūliyyah (general principle of qirāʾāt)35 and some in qāidah al-farsh (special principle of qirāʾāt) 2.) Qirāʾāt which has difference either in meaning or in pronunciation. It includes in both special and general principle of qirāʾāt.

And from those divisions, this research may focus on the seven aspect of the difference of qirāʾāt except the last one. But it will be too many discourses which must be done, so this research will only focus on first and second differences. Those are the differences in its tasrif

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35 Such as the difference about reading of mad, idghām, tashāl, imālah, and something like that
al-af'āl (morphology) and i'rab because those have lot of differences toward the meaning than other aspects.

Because of too many discourses in Al Qur'an about al-qirā'āt al-sāb', so this research only focuses on sūrah an-nisā’ because it verses are being varietif and representative to suggest examples about the difference of meaning of al-qirā'āt al-sāb’, those verses is also meaningful to explore more about its interpretation. Such as: an example from an-Nisā’: 43, the word of لَامس is read (لاَمَسَت) and لَامس. This verse explained that one of causes someone to tayammum in no water condition, if someone touch woman (لَامس النساء), There are 3 opinion of ulama about its meaning: 1.) sexual intercourse (جامعتم) 2.) Touch 3.) Touching and doing sexual intercourse (باشرتم). But according to Muhammad bin Yazid that the exact meaning of لَامس is 'kissing', etc. because both (whose are kissing) are being active, while the meaning of لامس is 'touch' because the woman (whose is kissed) is not active.

From morphological context (sًاراف), the word of لامس is mushārakah verb or there is interaction between who touches and who is touched. While qirā'āt of لمس is transitive verb (muta'adi) which does not include mushārakah meaning.

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36 By Ibn Kathīr, Nāfi’, Āshim, Abū ‘Amr and Ibn ‘Āmir
37 By Hamzah and Al-kisā‘ī
38 First qirā'ah is supported by Mālikī and Hanafī, and second qirā'ah is supported by Shāfī‘ī
From law perspective, it causes many interpretations from *fiqh* scholars. Those are: Imam Syafi’i understands it as 'touching skin' from different sex and not *mahram*, either with *syahwat* or without. And imam Malik requires this touching is with *syahwat*, or having aim to arise *syahwat*. While Abu Hanifah gives value that that touching is sexual intercourse so that touching between two skins with *syahwat* does not cancel the ablution. According to Al-Razi the real meaning of لمس is touch with hand. But according to Al-Qasimi it can be meant connotatively by sexual intercourse. But a word must be meant in real. So that the real meaning of لمس is the cancellation of ablution is caused by touching skin between man and woman, either *muhrim* or non *muhrim*.

That is one of example of the differences of meaning caused by the difference of *qirā’āt*. Fortunately it correlated with Islamic law decision. There are more examples in *an-Nisā’* about the difference of *qirā’āt* which implicate toward meaning even interpretation. Therefore the writer wants to explore more inside *an-Nisā’* verses.

**B. Formulation of Problem**

From background of problem above, writer can formulate several questions. Those are:

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1. How is *al-qirā‘āt al-sab‘* in sūrah an-Nisā' related to the special principle (*al-qawā‘id al-farashiyah*) from morphology and *i‘rāb* perspective?

2. How is the implication of *al-qirā‘āt al-sab‘* in sūrah an-Nisā' related to its special principle (*al-qawā‘id al-farashiyah*) from morphology (*sā‘araf*) and *i‘rāb* perspective toward the meaning?

C. **Aim And Significance Of Research**

From the title which will develop in this undergraduate theses writing, and also from the background above, so this research has some aims that will be reached, those are:

1. To introduce the exisstance of the variety of *qirā‘āt* al-Qur'ān which is different with *qirā‘āt* al-Qur'ān which Muslim has nowadays.

2. Especially to give information about *AL-QIRĀ‘ĀT AL-SAB‘ AND ITS IMPLICATION TOWARD THE MEANING IN SURAH AN-NISĀ‘*.

While the significance of this research is hoped that:

1. Theoretically it can become contribution in studies of Qur'ānic science and also can add literature treasure for Ushuluddin Faculty, especially Tafsir Hadits. Beside of that it is hoped to be one of comparation study for other writer.

2. And practically, it is hoped to be suggestion for society and Muslim Generally and especially for every student who is learning about the science of *al-qirā‘āt al-sab‘*. 
D. Theory of Framework

The word of قراءات is plural form from the word of قراءة which is 
masdar from past tense verb (fi'il mādī) the word of ٍ. Well the 
definition of the science of qirā'at terminologically is the science 
which is about the way to pronounce al-Qur'an pronunciations and 
also its differences about the way to read according to narrator 
version.41

Actually there are many definition of ulama toward qirā’ah 
which must be attended, those are like Mannā’ Qatān said that 
qirā’ah is one of articulation scholars (madzhab) of Al Qur'an which is 
chosen by one of leader of qirā’ah that is different with other 
 scholar.42

According to Abu Shamah Ad Dimashqi, science of qirā’at is a 
discipline science which concerns about the way of articulation the 
text and its difference is that qirā’at is base on narrator who 
transmitted it.43 From this definition we know that the difference of 
qirā’at sources are not an innovation product of human being, but it 
based on narrative source.44

And what are meant terminologically by al-qirā’at al-sab' is 
seven scholars of qirā’at which is represented by seven leaders of 
qirā’at science.45

41 Sha’bān Muhammad Ismā’īl, op.cit., p. 24
42 Mannā’ Qatān, op.cit., p. 170
43 Wawan Djunaedi, op.cit., p. 20-21
44 Ibid, p. 22
45 Ibid, p. 25
As explanation before that the existence of qirā‘āt scholars which is known in discipline of qirā‘āt science is consequence from the difference of qirā‘āt al-Qur'an which is from concept of sab‘atu ahūrūf (seven hūrūf). The reality of the difference of qirā‘āt became the institutions in qirā‘āt's scholars.

While to give meaning is part of process to interpret, then the existence of the difference of vocabulary of the verses in the variety of qirā‘āt - al-qirā‘āt al-sab‘- will influence on the different interpretation although finally it will empty into same substance, same value and same message or instruction.

As generally the verses of Qur'an, in same qirā‘āt could also be different meaning even interpretation. Moreover, the verses of Qur'an in different qirā‘āt, it must be more than it. But on certain side, sometimes the differences of qirā‘āt have not the influence within its meaning. Therefore, the difference of qirā‘āt in al-Qur'an sometimes cause the difference in meaning and sometimes not because the difference of qirā‘āt would influenced toward interpretation. And the opposite, there is not the different meaning would not influenced toward the interpretation.46

And to get the meaning from every difference in qirā‘āt, so the writer uses the theory of S̱aaraf (morphology)47 and I’rāb48

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46 http://www.republika.co.id/koran/0/60214, taken on August 2009
47 S̱aaraf or s̱arf means swing round. Terminologically S̱aaraf is science to know the changes of the root of words not from I’rāb perspective, such as knowing s̱ahāhīh or mudā’aaf or its ’illat in the word and its symptoms, either it is about in the form of turnover, removal, disposal or vowel changes (ẖarokat not at the end of words).

In Arabic, one word can have many forms. Those were caused by the changes that have happened to him, whether it is the turn of one letter, removal or disposal, and
also wovel changes but not the wovel at the end of words are discussed. Arabic experts say: s̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲...
because to know the meaning of each word, we have to look for the root of its word and its change while to interpret each sentence, interpreter has to know the meaning of its word first and its position within sentence.

E. Methodology of Research

In order to get conclusion and precise analysis and to achieve the wish result, then in writing and collecting data is used methods as bellow:

1. Kind of research

Based on the formulation of the problems above, so the process of writing of this research is library research. The data which have correlation on this paper is collected from literary study. Library

The word which is being Nasab by removing nūn, because there are words or letters that go on the word. those are: كى, ان, لى

3. Jar / Khafad

The word which has Jar / Khafad position can be identified through its signs, those are:

a. kasrah. for example: على كلام
b. yā’ as kasrah change. example: المتفاوت

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4. Jazm

To know I’rāb jazm, must first know the signs, those are:

a. sukūn. such as: يحكم
b. Discard the letter nūn. such as the words تقربان become
the words above was being jazm by removing nūn, because there are words or letters that go on or influence the word, those are: إنما لا

c. Discard weak letters (huruf illat), those are: ي, م, لا. What is meant by removing illat letter i.e. where the edge of the word containing illat letter. such words: تومي becomes تومي. See Salimuddin A. Rahman, Tata Bahasa Arab: Untuk Mempelajari Al-Qur’an, (Bandung: Sinar Baru Algesindo Offset, 2007), 6th ed., p. 63. See also Ahmad Al-Hasyimi, Al-Qawā’id Al-Asasiyah Li Al-Lughāt Al-’Arabiyyah (Jakarta: Dinamika Berkah Utama, tth), p. 27
research is research which has aim to collecting data about everything or variable\textsuperscript{49} from books, reports, magazine, and anything such written data. And writing data is done by qualitative. Kind of this research is to describe data which explain about \textit{al-qirā'āt al-sab’ and its implication toward the meaning in sūrah an-nisā’}.

2. Method of collecting data

The writer will collect data by direct library research. So the steps which will be done by the writer is direct research to libraries and looking for some datas that is needed. And some of them is data from internet.

3. Source

The writer would like to use source of data bellow:

a. Primary data: It is the information which is acquired in direct from research subject as source information searchable. The primary data in this paper is \textit{al-qirā’āt al-sab’} books and supported by the books of \textit{tafsīr} which include meanings and interpretations about the variety of \textit{qirā’āt Qur’an} version or literature that got down the cases about theme. Besides, the writer also uses data source which advocates and supports this research. Those are the book which correlated with this topic, internet sources, and any information which gave direct contribution on this research.

b. Secondary data: because the writter researchs about \textit{al-qirā’āt al-sab’}, so he has to legitimate his reading by getting mutawattir

\textsuperscript{49} Variabel is the object of research or everything which becomes focus in a research
way to a teacher who is expert in *al-qirā'āt al-sab'* by doing these techniques bellow:

a) Oral tap listening: it means the source of data which is done by tap the language user either with oral language usage or with writing language.\(^{50}\) In this context, the writer gets data by listening the teacher of *al-qirā'āt al-sab'*. 

b) Discuss listening: it means the researcher do tap by participating while listening, participating in talking and listening in talking.\(^{51}\) In this context the writer discuss and participate with the teacher directly. And the writer choosed one of teacher who is expert in *al-qirā'āt al-sab'* science in which the writer has learned Whole of An Nisa' Verses in seven Imam of *qirā'āt* where used *Faidū al-Barakāt fī Sab'i al-Qirā'āt* by Muhammad Arwani Amin, Kudus within its teaching.

c) Writing: It is the next step which is done when researcher uses tap methods above.\(^{52}\) In this matter, he can write or record what the teacher says about the difference of *al-qirā'āt al-sab'* of surah an nisa'.

4. Method of data analysis

Method of data analysis which is done by the writer to get the satisfied conclusion is divided into two phases. Those are:


\(^{51}\) *Ibid*, p. 93

\(^{52}\) *Ibid*
a. Descriptive method. Generally descriptive method is non-hypothesis research so that in that step of research does not need to formulate the hypothesis.

b. Comparative method. It will be able to find the similarity and the difference about objects, persons, procedural work, ideas, and critic either toward someone, toward groups or toward a procedural work. Or it is compare similarity of perspective and the different of perspective changing of person, group or country, and case either toward a person, event or ideas.\(^{53}\)

This method is used to compare the reading (*qirā'āt*) of leader of *qirā'āt* through meaning analysis. Or explicitly to compare the differences of meaning in *al-qirā'āt al-sab'* . It is in *Sūrah an-Nisā'* so that it will get a conclusion about the similarity and the difference and stressing point between they both.

**F. Prior Research**

Basically the urgency of literature research is to critic to researches which is done either its special or its weakness and to compare research with another research which is done. Beside of that, literature research has big contribution to get enough information about theories which have relation with the topic that will be used to get scientific base of theory.

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To avoid research duplication, writer will explain some researches which related with research that will be done by writer, and to tell that this research has not researched yet before. Those are:

First, the book under title *Anatomi al-Qur'an: Perbedaan Qirā'āt dan Pengaruhnya Terhadap Intinbath Hukum Dalam Al Qur'an* by Hasanuddin AF, PT Raja Grafindo Persada, Jakarta 1995. This research is dissertation series which has been made a book. It explains about the influence of different *qirā'āt* toward law in Qur'an. Hasanuddin also tells about the different meaning in *qirā'āt sab'* and *qirā'āt shadzdzāt* which is impacted on taking law by describing some verses from al Qur'an.

There are basic differences from this dissertation and writer's research, either from title aspect or object aspect. Such as: first, Hasanuddin limited his researched in law verses and this research limited on verses of *an-Nisā'*. Second, Hasanuddin's object of research is on *qirā'āt* generally either *Sab'ah* or *Syadzdzah*. But this research is only focus on *al-qirā'āt al-sab'*.

Second, undergraduate thesis of UIN Sunan Kalijaga's student which is under title *al-qirā'āt al-sab'i wa ikḥṭilāfīha fī al-ma'nā (dirāṣah dalāliyyah fī sūrah al-Fātiḥah wa al-Baqarah)*, by Habibi Muhammad Luthfi, Yogyakarta 2008. It explains the difference meaning on *al-qirā'āt al-sab'* by focusing into special principle of *al-qirā'āt al-sab'* too (*al-farshu al-hūruf*).

But the basic difference of Habibi's research and this research is that He focuses the title and the object on verses of *al-Fātiḥah* and *al-Baqarah* by focus on morphology and semantic approach, but this
object of research focuses on verses of *an-Nisā’* and the implication of meaning by focus on morphology and *i’rāb* and interpretation approach in *al-qirā’āt al-sab’*.

Beside of that, this research also observed toward some books which examined about *al-qirā’āt al-sab’*. Some of them are:

1. *Hirázu al-Amānī wa Wajhu at-Tahānī* by al Imam Abi Al-Qasim. This book is known by Matan al-Shātibī. It is first source about *al-qirā’āt al-sab’* which will be used by the writer. It contains on rhymes of principle *al-qirā’āt al-sab’*.


3. *Faidū al-Barakāt fi Sab’i al-Qirā’āt* by Muhammad Arwani Amin. This book is used by the writer while in *al-qirā’āt al-sab’* teaching course.

4. Writer also will take on some tafsir literatures which explained the differences of meaning on *al-qirā’āt al-sab’*.

G. **Writing Systematic**

In order to gets distinct understanding about content of this undergraduate thesis, writer gives systematical writing with global explanation. This undergraduate thesis contents of five chapters which have firm relation each other. Those are:

**First chapter**, it is an academic responsible and the methodology of undergraduate thesis which include background of
problem, what phenomenon which has been background so that writer
could interest to take away this problem. Then it will be continued by
formulation of problem which will be examined in the research. After
that it will be aim and significance of the study and then prior
research. Next is theory of the framework. Then the methodology of
research, it is as step to arrange undergraduate thesis properly and
guided. The last is writing systematic. It is in order to make reader
easier in understanding this research.

**Second chapter**, it is explanation about *sab’atu ahūrūf* and
science of *qirā’āt* which includes three sub chapter. First, al-qur’ān
was revealed in seven *ḥūrūf* (*sab’atu ahūrūf*), includes *sab’atu
ahūrūf* in hadīth literature, definition of *sab’atu ahūrūf*,
interpretation of *sab’atu ahūrūf*. Second, science of *qirā’āt*, includes
definition of *qirā’āt*, development of *qirā’āt*, kind of *qirā’āt*. Third,
relation between *sab’atu ahūrūf* and *al-qirā’āt al-sab’*.

**Third chapter**, it contains on the contents of *sūrah an-Nisā’* and
*al-qirā’āt al-sab’* in *sūrah an-nisā’* related to its special principle
(*al-qawā’id al-farshiyah*) from morphology (*sūrā*raf) and *i’rāb*
perspective.

**Fourth chapter**, it is the implication *al-qirā’āt al-sab’* in *Sūrah
an-Nisā’* toward the meaning related to its special principle (*al-qawā’id
al-farshiyah*) from morphology (*sūrā*raf) and *i’rāb* perspective. It will
be the main point of this research.

**Fifth chapter**, it is closing which includes conclusion to give
short and global description about this research in order to be easier in
understanding. Then it will be ended by suggestions which are
referred to society generally and especially for reader who is broadening knowledge of *al-qirā'āt al-sabʿ*. 