

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 *Hāram* 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' Qatān, *Mabāhith fī 'Ulūm Al-Qur'an* (Riyadh: Manshūrāt Al-'Asr Al-Hadīth, tth), 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 *Sab'atu ahquruf* in which Al-Qur'an was revealed in seven *hqruf*, because so many *hadith* explained that Al-Qur'an was revealed in seven *hqruf*.⁴ One of them is:

عن ابن عباس رضي الله عنهما أنه قال: قال رسول الله صل الله عليه وسلم أقرأني جبريل على حرف فراجعته فلم ازل أستزيده ويزيدوني حتى انتهى إلى سبعة أحرف. زاد مسلم قال ابن شهاب بلغني أن تلك السبعة في الأمر الذي يكون واحدا لا يختلف في حلال وحرام.⁵

Another *hadith* which tells that Al-Qur'an was revealed in *sab'atu ahquruf* is:

حدثنا القعني، عن مالك، عن ابن شهاب، عن عروة بن الزبير، عن عبد الرحمن العبد القادر، قال: سمعت عمر بن خطاب رضي الله عنه يقول سمعت هشام بن حكيم بن حزام يقرأ سورة الفرقان على غير ما أقرأنيها، وكان رسول الله صلى الله عليه وسلم أقرأنيها، فكادت أن أعجل عليه، ثم أمهلته حتى انصرف، ثم لببته بردائه، فحئت به رسول الله صلى الله عليه وسلم فقلت: يا رسول الله، إني سمعت هذا يقرأ سورة الفرقان على غير ما أقرأنيها، فقال رسول الله صلى الله عليه وسلم: إقرأ، فقرأ القراءة التي سمعته

³ *Ibid*

⁴ Sha'bān Muhammad Ismā'īl, *Mengenal Qirā'āt al-Qur'an*, Said Aqil Husain Al Munawwar, (Semarang: Dina Utama, 1993), p. 28

⁵ Abū 'Abdillāh Muḥammad bin Ismā'īl Al-Bukhārī, *Sahih Al-Bukhārī*, vol. III, (Beirut: Dārul Fikr, 1981), p. 227, see also Al-Muslim Bin Al-Hajjaj An-Naisabūry, *Sahih Al-Muslim*, vol. I, (Beirut: Dārul Fikr, 1981), p. 561

يقراً، 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 فاقروا ما تيسر منه.⁶

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 ahḥuruf* 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 *hḥurūf* 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 *hḥurūf*). Prophet Muhammad always repeats this prayer until al-Qur'an was sent down in seven *ahruf* (*sab'atu ahḥuruf*).⁷

The meaning of '*sab'atu ahḥuruf*' itself, there were many interpretations from scholar. According to Imam As suyuti it is not more than forty interpretations⁸ because the word of *sab'atu* and *ahḥuruf* itself has aroused much meaning. The word of *sab'ah* in Arabic can means seven numbers and also it can means uncountable number.

⁶ Abī Dāwūd Sulaimān bin Al-Ash'ath Al-Sajstāny, *Sunan Abī Dāwūd*, vol. I, (Beirut: Dārul Fikr, tth), p. 331. Another *hadīth* which tells that Al-Qur'an was revealed in *sab'atu ahḥurūf* see Abī Isa Muhammad bin Isa bin Saurah, *Sunan Al-Tirmidzī*, vol. IV, (Beirut: Dārul Fikr, tth), p. 433, Jalāluddīn Al-Suyūtī, *Sunan An-Nasā'i*, vol. I, (Beirut: Dārul Fikr, tth), p. 162-163 and *Musnad Ahḥmad bin Hanbal*, vol. V, (Beirut: Dārul Fikr, tth), p. 41, 114, 124 and 132

⁷ Muhammad Abdul Azīm Al-Zarqāni, *Manāhil Al-'Irfān Fī 'Ulūm Al-Qur'an*, vol. I, (Beirut: Dārul Fikr: 1988), p. 145-146

⁸*Ibid*, p. 49

In Arabic the word of *ahḥarf* is plural from *ḥarf*, it can mean Arabic letter (*hijaiyyah*), meaning, canal, form, word, language, side or the last tip of something.⁹ It also has meaning situation and condition¹⁰ as Allah said in Qur'an:

و من الناس من يعبد الله على حرف.¹¹

But after referring to some book literatures about the interpretation of *sab'atu ahḥarf*, here the writer only will describe the interpretation of scholar which was almost close to the right and which became famous opinion,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-Fadḥ Al-Rāzi.¹³ Imam Ibnul Jazāri, Ibnu Qutaibah and Qa'ad, Abu Tḥayyīb also gave almost same opinion with Al-Razi. This opinion was also strengthened by Shaikh Muhammad Bakhīt Mutḥī'i and Shaikh Muhammad Abdul Azḥīm, both of them are scholar from the latest group (*muta'akhirīn*).

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Well, this interpretation of *sab'atu ahḥarf* is the changing pattern which has seven numbers in which some differences of reading way occurs on itself, those are:¹⁵

⁹ *Ibid*, p. 37

¹⁰ *Ibid*, p. 38

¹¹ Sūrah al-Hḥajj: 11

¹² Ahmad fatḥoni, *op. cit.*, p. 3

¹³ Muhammad Abdul 'Azḥīm Al-Zarqāni, *op.cit.*, p. 155

¹⁴ Sha'bān Muhammad Ismā'il, *op cit.*, p. 49

¹⁵ Muhammad Abdul 'Azḥīm Al-Zarqāni, *op.cit.*, p. 155-157

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 لأماناتهم وعهدهم راعون.¹⁶

It is read with لأماناتهم in plural, and لأمانتهم in singular.

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

فقالوا ربنا باعد بين.¹⁷

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

- a. ربنا is read by *nasāb* (*rabbānā*) 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:

فتلقى آدم من ربه كلمات.¹⁸

The word of آدم is read by *rafa'* or (*ādamu*) 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 (*ādama*)

¹⁶ Sūrah al-Mu'minun: 8

¹⁷ Sūrah Saba': 19

¹⁸ Sūrah al-Baqarah: 37

and the word of كلمات is read by *rafa'* or (*kalimātun*). Both kinds of reading are correct (*sahih*).¹⁹

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

وأعد لهم جنت تجري تحتها الأنهار.²⁰

The majority of scholar read that verse above without the word of من as *harf jar*, but Ibnu Kathīr read it by adding the word of من before the word of تحتها.²¹

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

أفلم ييأس²²

It is pronounced either by ييأس (*yaiasu*) or يأس (*ya'yasu*)

both of them are correct.

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

وانظر إلى العظام كيف ننشزها.²³

¹⁹ Ibnu Al-Hasan Al-Qasih, *Sirāj Al-Qāri' Al-Mubtadi'*, (Kairo: Al-Maktabah Al-Tijariyyah Al-Kubra, tth), p. 191

²⁰ Sūrah al-Taubah: 100

²¹ Sha'bān Muhammad Ismā'īl, *op.cit.*, p. 48, see also Muhammad Arwani Amīn, *Faidū 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*) ننشزها the letter of ز and first ن is *dammah*. It can also be read by (*nanshuruha*) ننشرها the letter of ر and first ن is *fathah*.

7. The difference in dialect (*lahjāt*). Such as *tafkhīm* or soft *tarqīq*, *fathah* or *imālah*, *idzhar* or *idghām*, *hamzah* or *tashīl*, etc. for example:

هل أتاك حديث موسى.²⁴ is read by *imālah* in

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.²⁵

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.

²⁴ Sūrah an-Nazi’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 *Mushāf Uthmānī* was not like the existence and writing of Qur'an nowadays. The letter of al-Qur'an in *Mushāf Uthmānī* 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'awiyah 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 'Arabiyyāt*, 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 Istimbath Hukum dalam Al-Qur'an* (Jakarta: PT Raja Grafindo Persada, 1995), p. 4

²⁷ *Ibid*, p. 5

The history tells that *qirā'āt* which we recognize and study it until now does not only one version of *qirā'āt* as Muslim read in *mushāf* now. But it also has the variety of other *qirā'āt* 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 *qirā'āt* version which was developing at that time. Based on their selective and accurate survey, there are seven *qirā'āt* versions which is after that been famous and taken care by them. Those were given value as *qirā'āt mutawātir* and has source from Prophet Muhammad PBUH that what is called by *qirā'āt seven* or *al-qirā'āt al-sab'*.

Even the majority of scholar has agreed that *al-qirā'āt al-Sab'* is as received *qirā'āt* which has been *mutawātir* quality because of some reasons. Those are: it appropriates with principle of Arabic language, it appropriates with one of *Uthmānī* writing (*Rasm 'Uthmānī*) 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.²⁸

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

²⁸ Muhammad Sālim Mahaisīn, *Al-Irshādāt Al-Jaliyyah Fī Al-Qirā'āt Al-Sab' min Al-Tarīq Al-Shātībiyyah*, (Egypt: Dār Mahaisīn, 2005), 1st 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-qirā'āt 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 *qirā'āt* al-Qur'an - in this subject is *al-qirā'āt al-sab'* - sometimes it correlate with its substance of text and sometimes it correlate with its substance of dialect of language. The difference of *qirā'āt* 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 *qirā'āt* which correlate with dialect of language (*lah□jah*), it cannot cause the difference meaning.²⁹

But along this day the studies of *al-qirā'āt al-sab'* is one of examples which only try to explore the different *qirā'āt* without telling the implication toward its meanings. 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.³⁰

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

²⁹ Hasanuddin AF, *op.cit*, p. 7.

³⁰ Nasaruddin Umar, His opening word in *Sejarah Qirā'āt Al-Qur'an di Nusantara* by Wawan Junaedi, (Jakarta: Pustaka STAINU, 2008).

meaning which is caused by the differences *qirā'āt* between the leaders of those *qirā'āt*.

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

Basically the difference of *qirā'āt* which existed among scholar of *qirā'āt* - especially *al-qirā'āt 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-hurūf*). It is the difference of partial *qirā'āt* 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 *qirā'āt* the word of ملك, on *sūrah al-Fātihah* all of scholar only allow in this *sūrah*, it cannot be used on the word of ملك on *sūrah an-Nās*.³³

³¹Wawan Junaedi, *Sejarah Qirā'āt 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 munfasil*, etc. it can run in every *sūrah* or verse of al-Qur'an according to each leader of *qirā'ah*

³³ Ahmad Fathoni, *Kaidah Qirā'āt Tujuh: Al-Qirā'ātu Al-Sab'u Fī Tarīqī Al-Shāt al-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 *qirā'āt* while the first one is usually tells about the difference of dialect in *qirā'āt*, so it does not impact to its meaning, if there is, too rare to find it.

Explicitly, Sha'bān Muhammad Ismā'īl said that the difference of *qirā'āt* is divided into 7 aspects, those are:³⁴ 1.) The difference about noun (singular, plural), 2.) The difference in *tasṭarīf al-af'āl* (morphology), 3.) The difference in *i'rāb* (position in sentence), 4.) The difference about addition and conduction 5.) The difference about *taqdīm wa ta'khīr*, 6.) The difference about *ibdāl* (changing pattern), 7.) The difference about dialects (*lahjāt*). From meaning perspective, *qirā'āt* is divided into 2 parties, those are: 1.) *Qirā'āt* which has difference in its pronunciation and it does not influence to its meaning. It includes in *qāidah ushūliyyah* (general principle of *qirā'āt*)³⁵ and some in *qāidah al-farsh* (special principle of *qirā'āt*) 2.) *Qirā'āt* which has difference either in meaning or in pronunciation. It includes in both special and general principle of *qirā'āt*.

And from those divisions, this research may focus on the seven aspect of the difference of *qirā'āt* 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 *tasṭarīf*

³⁴ Habibi Muhammad Luthfi, *Al-Qirā'āt Al-Sab' wa Ikhtilāfiha fī Al-Ma'nā: Dirāsah Dalāliyah fī Sūrah al-Fātihah wa al-Baqarah*, (Yogyakarta: UIN Sunan Kalijaga, 2008), p. 7

³⁵ Such as the difference about reading of *mad*, *idghām*, *tashāl*, *imālah*, and something like that

al-af'āl (morphology) and *i'rāb* 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-sab'*, so this research only focuses on *sūrah an-nisā'* because its verses are being varietif and representative to suggest examples about the difference of meaning of *al-qirā'āt al-sab'*, those verses is also meaningful to explore more about its interpretation. Such as: an example from an-Nisā': 43, the word of *لمستم* is read (*لامستم*)³⁶ and (*لمستم*)³⁷. This verse explained that one of causes someone to tayammum in no water condition, if someone touch woman (*لَمَسْتُمُ النِّسَاءَ*), There are 3 opinion of ulama about its meaning: 1.) sexual intercourse (*جامعتم*) 2.) Touch 3.) Touching and doing sexual intercourse (*باشرتهم*). But according to Muhammad bin Yazid that the exact meaning of *لامستم* is *قبلتم* or 'kissing', etc. because both (whose are kissing) are being active, while the meaning of *لمستم* is 'touch' because the woman (whose is kissed) is not active.

From morphological context (*s□araf*), the word of *لامس* is *mushārahah* 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 *mushārahah* meaning.³⁸

³⁶ By Ibnu Kathīr, Nāfi', 'Āshim, Abū 'Amr and Ibnu 'Āmir

³⁷ By Hamzah and Al-kisāī

³⁸ First *qirā'ah* is supported by Māliki and Hanafi, and second *qirā'ah* is supported by Shāfi'i

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 *sahwat* or without. And imam Malik requires this touching is with *sahwat*, or having aim to arise *sahwat*. While Abu Hanifah gives value that that touching is sexual intercourse so that touching between two skins with *sahwat* does not cancel the ablution.³⁹ 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.⁴⁰ 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:

³⁹ Quraīsh Shihāb, *Tafsir Al-Misbāh: Pesan, Kesan dan Keserasian Al-Qur'an*, vol. II, (Jakarta: Lentera Hati, 2000), 1st ed., p. 431

⁴⁰http://uinsuka.info/ejurnal/index.php?Itemid=52&id=94&option=com_content&task=view, taken on August 2009

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 (*sāraf*) 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 existance of the variety of *qirā'āt* al-Qur'an which is different with *qirā'āt* al-Qur'an 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'anic science and also can add literature treasure for Ushuluddin Faculty, especially Tafsir Hadits. Beside of that it is hoped to be one of comparison 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 قرأة which is *masdar* from past tense verb (*fi'il mādī*) the word of قرأ. Well the definition of the science of *qirā'āt* 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'āt* is a discipline science which concerns about the way of articulation the text and its difference is that *qirā'āt* is base on narrator who transmitted it.⁴³ From this definition we know that the difference of *qirā'āt* sources are not an innovation product of human being, but it based on narrative source.⁴⁴

And what are meant terminologically by *al-qirā'āt al-sab'* is seven scholars of *qirā'āt* which is represented by seven leaders of *qirā'āt* 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 ahurūf* (seven *hurūf*). 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 *Sū'araf* (morphology)⁴⁷ and *I'rāb*⁴⁸

⁴⁶ <http://www.republika.co.id/koran/0/60214>, taken on August 2009

⁴⁷ *Sū'araf* or *sū'arf* means swing round. Terminologically *Sū'araf* is science to know the changes of the root of words not from *I'rāb* perspective, such as knowing *sahih*, *mud'af* or its *'illat* in the word and its symptoms, either it is about in the form of turnover, removal, disposal or vowel changes (*harokat* 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 wowel changes but not the wowel at the end of words are discussed. Arabic experts says: *sāraf* is the mother (parent) of knowledge and *nahwu* is his father'.

The advantages of science of *sāraf* as a benchmark in *Sāraf* studying are:

1. To know the basic form of a sentence with all the changes, for example from the form *fi'il mādhī* changes to be *fi'il mudāri'*, 'amar, *masdar*, *isim fā'il*, *isim maf'ūl*, *isim zaman* dan *isim makān*.
2. To know the meaning changes from changes in the basic form of a sentence. For example غفر is changed from *thulāthī* to be modified into several forms, such as استغفر, اغفر or تغافر.
3. To determine the function changes of a sentence. For example, initially form intransitive (*lāzim*) changes to Transitive (*muta'adī*). Example جلس = sit, turned into أجلس = settle.
4. To help a person in order to track the meaning of a word in dictionary. For example in a sentence we find the word مطعم, with *sāraf* we can track the basic form from its *fi'il mādhī*, *thulāthī*, *rubā'ī thulāthī* or *mazīd*.
5. To help translations in order to find the meaning / the right significance such as استغفر from *thulāthī* غفر (forgive) means ask forgiveness. And discover the origin of the word correctly, like ق (keep) from *fi'il mādhī thulāthī mujarrad* وقى. see Idhoh Anas, *Ilmu Shorof Lengkap: Morphologie Bahasa Arab*, (Pekalongan: Al-Asri, 2007), 1st ed., p. 1-3

⁴⁸ *I'rāb* is the change of the end of word either wowel or letter which can show position of the word itself in a sentence. For example: إذا جاء نصرُ الله و الفتح. the word نصرُ is *rafa'*, one of *rafa'* sign is *dāmmah*. Other example: كونوا أنصارَ الله. The word أنصارَ is *nasāb*. one of *nasāb* sign is *fathāh*.

The word نصر and أنصار, the tip of its wowel can change depending on the position of the word itself in a sentence. Therefore, to understand it must understand the types *I'rāb*.

I'rāb types include:

1. *Rafa'*
to show that the word has position (had *I'rāb*) *rafa'* should see the signs. namely:
 - a. *dāmmah*. for example: الكتاب، الله
 - b. *wāwu* as *dāmmah* changer. such as: ذو رحمة، أبوهم، المؤمنون
 - c. *alīf* as *dāmmah* changer. such as: مسلمتان، جنتان
 - d. *nūn* as *dāmmah* changer. such as: بخادعون
2. *Nasāb*
The word which has *Nasāb* position can be identified through its signs, those are:
 - a. *fathāh*. for example: مثلاً، الإنسان
 - b. *alīf* as *fathāh* change. for example: ذا القرني، أبان
 - c. *kasrah* as *fathāh* change. for example: آيات، السموات
 - d. *yā'* as *fathāh* change. for example: فاسقين، آيتين
 - e. Discard the letter *nūn*. for example from the word يحكمون becomes يحكموا

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, لن

3. Jar / Khafad

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

- kasrah*. for example: علقى, كلمات
- yā'* as *kasrah* change. example: المتقين, أبيه
- fathah* as *kasrah* change. example: مصابيح, إسحاق

4. Jazm

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

- sukūn*. such as: يحكم
- Discard the letter *nūn*. such as the words تقران become تقربا
the words above was being *jazm* by removing *nūn*, because there are words or letters that go on or influence the word, those are: لا, لما, إن
- Discard weak letters (*huruf illat*), those are و, ي, ا. What is meant by removing *illat* letter i.e. where the edge of the word containing *illat* letter. such words: ترمي becomes ترمى, يخشى becomes يخش. 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 variable⁴⁹ 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 *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 reserch. 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 *al-qirā'āt al-sab'* books and supported by the books of *tafsīr* which include meanings and interpretations about the variety of *qirā'āt* Qur'an version or literature that got down the cases about theme. Besides, the writer also uses data source which advocates and supportes 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 *al-qirā'āt al-sab'*, so he has to legitimate his reading by getting mutawattir

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 writter 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 writter discuss and participate with the teacher directly. And the writter choosed one of teacher who is expert in *al-qirā'āt al-sab'* science in which the writter has learned Whole of An Nisa' Verses in seven Imam of *qirā'āt* where used *Faid□u 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.⁵²In 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:

⁵⁰ Mahsun, *Metode Penelitian Bahasa: Tahapan Strategi, Metode dan Tekniknya* (Jakarta: Rajawali Press, 2007), p. 92

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.

⁵³ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktek*, (Jakarta: Rineka Cipta, 2006), 13rd ed., p. 267

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 ikhtilāfiha fī al-ma'nā (dirāsah dalāliyah fī sūrah al-Fātihah 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-huruf*).

But the basic difference of Habibi's research and this research is that He focuses the title and the object on verses of *al-Fātihah* 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. *Hirzu al-Amānī wa Wajhu at-Tahānī* by al Imam Abi Al-Qasim. This book is known by *Matan al-Shātībī*. 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'*.
2. *Siraju al-Qāri' al-Mubtadi' wa tidzkār al-Muqri' al-Muntahī* by Al-Imam Abu Al-Qasim 'Āli Bin 'Uthmān bin Muhammad bin Ahmad bin Hasan, This book explain about the base of knowledge of *al-qirā'āt al-sab'* with its principles.
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 ah□rūf* and science of *qirā'āt* which includes three sub chapter. First, al-qur'an was revealed in seven *h□urūf* (*sab'atu ah□rūf*), includes *sab'atu ah□rūf* in *hadīth* literature, definition of *sab'atu ah□rūf*, interpretation of *sab'atu ah□rūf*. Second, science of *qirā'āt*, includes definition of *qirā'āt*, development of *qirā'āt*, kind of *qirā'āt*. Third, relation between *sab'atu ah□rūf* 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 (*s□araf*) 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 (*s□araf*) 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-sab'*.