

# Analysis of Imam An-Nawawi's Thoughts on Qira'ah, Hifzh, and the Morality of Qur'an Memorizers in At-Tibyān

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## Abstract

The background of this study focuses on the importance of education in Qur'anic recitation (Qira'ah), memorization (Hifzh al-Qur'an), and moral character, referring to the thoughts of Imam An-Nawawi in his work *At-Tibyān fī Ādābi Ḥamalat al-Qur'ān*. Imam An-Nawawi emphasizes the virtues of Qira'ah and Hifzh al-Qur'an as essential elements in Muslims' interaction with the Qur'an. The purpose of this research is to analyze Imam An-Nawawi's perspectives on Qira'ah and Hifzh al-Qur'an. The research employs a qualitative approach using a library research method, in which data are collected through the review of books, articles, and journals relevant to the topic. The findings of this study indicate that Imam An-Nawawi's thoughts on Qira'ah and Hifzh al-Qur'an are highly relevant to contemporary Islamic education, particularly in enhancing Muslims' understanding and practice of the Qur'an.

**Keywords:** Imam An-Nawawi, Qira'ah, Hifzh Al-Qur'an, Islamic Education

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## Introduction

The goal of effective and efficient education must be formulated clearly using operational language that is easy to understand and designed comprehensively and integratively to align with other programs, providing mutual positive benefits. This is especially important in the context of learning to read and memorize the Qur'an, where careful and well-directed planning helps students achieve optimal ability, both in accurate recitation and in understanding the meaning of the Qur'an's content (Rahmadi et al., 2021).

The Prophet Muhammad (peace be upon him) earnestly recited and memorized the Qur'an according to the recitation taught by the angel Jibril each time a revelation was sent down. As part of his prophetic mission, the Prophet conveyed the revelations to his companions and instructed them to memorize and record them on the simple writing materials available at that time, such as stone tablets (*likhâf*), animal skins (*adîm*), palm leaves or parchment (*riqâ'*), shoulder bones of animals (*aktâf*), and date palm stalks (*'asîb*) (Thobroni & Rohmani, 2022).

Essentially, Islam places education as the primary foundation of the Prophet's mission. This is reflected in the first revelation, which begins with the command "*Iqra*" (Read). This message is not only directed to the Prophet but also to all humankind, especially those who are God-conscious, as emphasized in Surah Al-Baqarah (2:2):

ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ ٢ (البقرة/2: 2)

*This is the Book about which there is no doubt, a guidance for those conscious of Allah.*" (Al-Baqarah/2:2)

The Prophet Muhammad (peace be upon him) also said regarding the Qur'an:

عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ"

*"The best among you are those who learn the Qur'an and teach it."* (Narrated by Uthman ibn Affan, may Allah be pleased with him).

According to research conducted by Dr. Charles and colleagues, the positive impact of applying a multiple intelligence approach in Qur'an learning not only enhances students' interest and motivation in memorization but also accelerates the internalization of memorized verses. It helps students recognize their dominant types of intelligence such as linguistic, musical, visual-spatial, or interpersonal and encourages more personal and effective learning strategies, thus improving their comprehension of the Qur'an's meanings and values (Rangkuti et al., 2023).

Basic education in Islam begins with learning the Qur'an. However, many young people today are more attracted to technological advancements, which leads them away from understanding and practicing Qur'anic values. This situation demands greater awareness of the importance of religious education grounded in the Qur'an as the main foundation for building character and morality (Rahim et al., 2025).

Memorizing the Qur'an brings positive effects that support academic success, such as sharpening memory, improving discipline, enhancing cognitive ability, and fostering better concentration and comprehension. However, memorization should not stop at recitation; it requires proper guidance and deep understanding to internalize and apply the Qur'an's virtues and values in real life (Abdurachman Luhulima & Khozin, 2021).

A Qur'an teacher deserves to be called the best among people because they teach the words of Allah, which are the ultimate source of values, laws, and guidance for Muslims. Imam An-Nawawi, in his work *At-Tibyān fī Ādābi Ḥamalat al-Qur'ān*, explains that Allah has honored this ummah through the Qur'an His most noble Book. The Qur'an contains knowledge

about past and future nations, advice, parables, moral values, laws, and definitive proofs (*hujjah qat'iyah*) of Allah's oneness that none can refute, including disbelievers and misguided people (Ridwan & Supraha, 2022).

Despite various educational regulations, Indonesia continues to face moral crises resulting from rapid technological progress that is not balanced with ethics and intellectual quality. This has led to neglect and disregard for the teachings of the Qur'an. One possible solution is to return to classical Islamic scholarship as a foundation for developing an education system that revives Muslim awareness of the Qur'an's virtues (Fauzi, n.d.)

Therefore, this study aims to analyze Imam An-Nawawi's thoughts on *Qira'ah*, *Hifzh*, and the Morality of Qur'an Memorizers in *At-Tibyān*. His ideas are highly relevant in understanding the ethics, manners, and moral values that a Qur'an memorizer should embody. This research is expected to provide deeper insight into the proper ways of learning and practicing the Qur'an and how Imam An-Nawawi's guidance can offer solutions to challenges in contemporary Qur'anic education.

## Literature Review

### 2.1 The Virtue of Qur'anic Recitation (*Qira'ah al-Qur'an*)

Linguistically, *Qira'ah* comes from the Arabic root *qara'a*, which means "to gather" or "to read." Ibn Qayyim explains that in Surah Al-Qiyamah:17, the terms *jam'u* (gathering) and *qur'an* (recitation) have distinct meanings *jam'u* refers to collecting, while *qur'an* means reading. Terminologically, *al-Qira'ah* refers to the science of how to pronounce the verses of the Qur'an according to authentic narrations, including variations in vowelization, word omission, connection, and other forms, whether transmitted through *mutawatir* or *ahad* traditions (Muspira et al., 2023).

The *Qira'ah* of Imam Al-Bazzi holds profound significance in Qur'anic learning, as it introduces diverse recitation styles that enrich both understanding and the reader's spiritual experience. Mastery of this recitation allows Muslims to feel a deeper connection with the divine message, improving the quality of their recitation while fostering reflection on the meaning of each verse. It deepens comprehension of the divine message and strengthens spiritual awareness during worship. Although less popular than other recitations such as *Hafs* or *Shu'bah*, the *Qira'ah* of Al-Bazzi enriches Qur'anic study through its distinctive reading variations that enhance humility and spirituality. It also emphasizes the importance of appreciating diversity within Islamic scholarly tradition. As a result, this *Qira'ah* contributes greatly to deepening Muslims' understanding and spirituality, strengthening their connection with the Qur'an (Hamid Hafid et al., 2024)

### 2.2 The Virtue of Qur'an Memorization (*Hifzh al-Qur'an*)

*Hifzh al-Qur'an* refers to the process of memorizing the Qur'an, a noble practice due to the Qur'an's status as a preserved miracle. It holds immense virtue as mentioned in several hadiths, which affirm that those who memorize the Qur'an are granted a high rank by Allah and will receive intercession on the Day of Judgment. Memorizing the Qur'an is not merely an academic pursuit but an act of worship that brings blessings in both this world and the hereafter (Nur Aeni, 2017).

The teaching of *tahfizh al-Qur'an* requires approaches suited to the characteristics of learners. Three main learning theories are relevant:

1. **Behaviorism** – Emphasizes habit formation and repetition, suitable for *tahfīz* since memorization is strengthened through consistent practice and reinforcement from teachers or the environment.
2. **Cognitivism** – Focuses on mental processes and memory, ideal for students with strong cognitive skills who can recognize verse patterns and structures before memorizing.
3. **Constructivism** – Encourages learners to build their own understanding, essential in *tahfīz* for long-term retention by linking verses with their meanings and enhancing reflection and comprehension.

These three theories complement each other in facilitating effective Qur'an memorization and retention (Hidayati, 2021).

*Tahfīz al-Qur'an* plays an important role in shaping students' character by instilling values such as discipline, responsibility, and perseverance. Besides deepening religious understanding, the memorization process strengthens faith and piety, while nurturing students' spiritual connection. The *tahfīz* program effectively develops a generation that is not only intellectually capable but also possesses noble character and moral integrity (Bayu et al., 2025).

### 2.3 Imam An-Nawawi's Thoughts on the Virtue of *Qira'ah* and *Hifz al-Qur'an* in *At-Tibyan fi Adabi Hamalat al-Qur'an*

In *At-Tibyan fi Adabi Hamalat al-Qur'an*, Imam An-Nawawi emphasizes that Muslims such as those in Damascus during his time demonstrated great reverence for the Qur'an through study, teaching, discussion, and contemplation, both individually and in groups. They were deeply devoted to learning the Book of Allah, dedicating themselves day and night in the hope for attaining Allah's love and pleasure. Imam An-Nawawi reminds Muslims to uphold proper conduct toward the Qur'an as commanded by Allah. He highlights the importance of maintaining proper etiquette when interacting with the Qur'an, especially for its memorizers and students. He encourages educators and mentors to guide learners with wisdom and gentle advice so that they may observe these etiquettes sincerely, thereby earning the pleasure of the Almighty (An-Nawawi, *At-Tibyan fi Adabi Hamalat al-Qur'an*, p. xx).

### 2.4 Morality (*Akhlaq*)

*Akhlaq* refers to a deeply rooted disposition within the soul that naturally gives rise to actions without the need for lengthy deliberation. When such a disposition leads to good deeds in accordance with Islamic law, it is called *akhlaq karimah* (noble character); when it results in bad behavior, it is known as *akhlaq mazmumah* (blameworthy character). Moral decline is evident in various social and environmental contexts such as diminishing respect toward teachers and parents, the use of harsh language, and environmental destruction like littering or forest burning. In Islam, morality holds a highly esteemed position. The Prophet Muhammad (peace be upon him) affirmed that the deeds most likely to lead a person to Paradise are piety toward Allah and good character (HR. Tirmidzi).

## Research Methodology

The research method used in this journal adopts a qualitative literature review approach. According to Taylor and Procter, a qualitative literature review also known as a *literature study*

is a systematic process of examining and analyzing various academic works or previously published research relevant to the topic under investigation, namely *An Analysis of Imam An-Nawawi's Thoughts on Qira'ah, Hifzh, and the Morality of Qur'an Memorizers in At-Tibyān* (Mahanum, 2021).

This literature research assists the researcher in addressing the research problem by utilizing selected sources aligned with the study's focus through data collection. The data are gathered by tracing and reconstructing information from various sources such as books, journals, and prior research findings. The collected literature is then analyzed critically and comprehensively to strengthen the propositions and ideas presented (Zulfa & Zuhriyah, 2024).

## Results

### 3.1 The Virtue of Reading and Studying the Qur'an The Most Noble Deed

Reading the Qur'an is one of the most virtuous acts of worship for Muslims. When done with sincerity, consistency, and solely to seek Allah's pleasure, it brings multiplied rewards, serves as intercession in the Hereafter, and elevates the reader's rank. Beyond mere recitation, studying the Qur'an is equally important as it deepens understanding, reflection, and practice of its teachings. The Qur'an serves as the ultimate guide for Muslims; hence, deep comprehension through *tafsir* (interpretation) is essential for applying its values in daily life. Humans must continue learning throughout their lives until they reach the final stage of their educational journey (Lubis et al., 2022)

The Prophet Muhammad (peace be upon him) said: *"It will be said to the one who reads (and memorizes) the Qur'an: Read, ascend, and recite carefully as you used to recite in the world, for your position will be at the last verse you recite (or memorize)."* (HR. Abu Dawud, Tirmidzi).

Thus, continuous recitation and reflection upon the Qur'an hold immense value, as each letter recited earns ten good deeds. Those who teach and practice the Qur'an are promised a noble and elevated status by Allah. This aligns with the theory that *qira'ah* brings broad benefits in enhancing the depth of understanding, spirituality, and the believers' connection with the Qur'an (Hamid Hafid et al., 2024).

### 3.2 The Etiquette of Interacting with the Qur'an

Interacting with the Qur'an goes beyond recitation it involves inner sincerity and outward reverence. Among the essential etiquettes are:

1. Sincerity and devotion: approaching recitation as if in direct communication with Allah, with full awareness of His presence.
2. Maintaining cleanliness: including purifying the mouth, such as with *siwak*, before reciting.
3. Preserving calmness: avoiding laughter, idle talk, or inappropriate actions during recitation.
4. Respecting others' recitation: when hearing the Qur'an being recited, one must listen attentively to receive Allah's mercy.

These etiquettes demonstrate that reciting the Qur'an is not merely a ritual but an act of glorifying the words of Allah. This aligns with studies asserting that *tahfiz al-Qur'an* (Qur'an memorization) plays a crucial role in character formation by instilling values such as discipline,

responsibility, and perseverance. In addition to deepening religious understanding, the memorization process strengthens faith (*iman*) and piety (*taqwa*), fostering a profound spiritual connection. The *tahfiz* program effectively nurtures a generation that excels intellectually while possessing noble morals and strong character (Bayu et al., 2025). Imam Al-Ghazali also emphasized that education should focus on moral development by instilling good habits through acts of worship and exemplary stories (Rahman, 2019). This is reinforced by the hadith in which the Prophet stated that the deeds most likely to lead a person to Paradise are piety toward Allah and good character (HR. Tirmidzi).

### 3.3 Methods of Reading and Memorizing the Qur'an

To ensure that recitation and memorization of the Qur'an bring blessings and can be deeply internalized, several steps can be followed:

1. Set a sincere intention solely for Allah.
2. Perform ablution before reading.
3. Begin with *ta'awwudz* and *basmalah*.
4. Recite with *tartil*, observing *tajwid*, correct pronunciation (*makhraj*), and recitation rules.
5. Choose a quiet place for better focus.
6. Be consistent in memorization little by little but repeatedly.
7. Understand the meaning of verses to strengthen memorization and enhance practical reflection.
8. Manage time wisely to ensure regular and continuous practice.

By following these steps, reading and memorizing the Qur'an become more than acts of worship they become means of strengthening understanding, refining the soul, and deepening closeness to Allah. Imam An-Nawawi, in his *At-Tibyan fi Adab Hamalat al-Qur'an*, emphasized that Muslims such as those in Damascus show deep reverence for the Qur'an by learning, teaching, studying, and reflecting upon it, both individually and collectively (Zulfa & Zuhriyah, 2024).

### Conclusion

The thoughts of Imam An-Nawawi are highly relevant in the context of Qur'anic education, particularly in shaping the manners, ethics, and sincerity of its learners. He emphasized that the primary goal of studying the Qur'an is not merely to master its recitation and memorization but also to cultivate humility, preserve purity of heart, and practice its teachings in daily life. This view indicates that Qur'anic education must be comprehensive, encompassing intellectual, moral, and spiritual development so that students become not only academically intelligent but also possess Qur'anic character.

In addition, Imam An-Nawawi's ideas provide an essential foundation for developing methods of *qirā'ah* (recitation) and *hifz* (memorization) that balance accurate *tajwīd*, understanding of meaning, and spiritual formation. In the modern era, his thoughts can serve as a guide for integrating spiritual values with the advancement of educational technology without diminishing the sacred spirit of the Qur'an. By strengthening the understanding of his teachings, Islamic education can give rise to a Qur'anic generation that is knowledgeable, morally upright,

and spiritually strong forming the foundation for building a dignified and civilized Islamic society.

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