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Accuracy of Isydam and Tashil Recitation Methods for The Word تَأْمَنَّا Based on *Talaqqi* and *Musyafahah*

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Abstract

Talaqqi and *musyafahah* is the Quran recitation method inherited by the Prophet SAW from Gabriel AS and subsequently implemented towards the companions. The companions continued this pedagogy until it is inherited as a learning system of the Quran until today. The development of various new methods in teaching the Quran has raised the question of how far it meets the *talaqqi musyafahah* method taught by the Prophet saw. This study aimed to explain the concept and implementation of *talaqqi* and *musyafahah* in learning the Quran. It also aimed to study the implementation of the *roum* and *isydam* methods for the word تَأْمَنَّا. The design of this study used qualitative and quantitative approaches. The qualitative approach used survey method while the quantitative approach used the purposive sampling method. For that purpose, 35 respondents who were the students of the Tamayyuz Programme of SMA Marang, Terengganu, were selected based on several relevant criteria. The qualitative data collection method used document analysis and interview methods, while the quantitative data collection method used questionnaires instrument and performance tests. The compiled data were analysed using Statistical Package for Social Sciences (SPSS 23.0). **Results:** *Talaqqi* and *musyafahah* is major requisite in studying the Quran, especially the recitation involving the methods of *isydam* and *roum*. As for the students' mastery of Imam Hafs specific recitation, the results show that the mastery of the *isydam* recitation method is better than that of *roum*. **Conclusion:** This study describes the importance of the implementation of *talaqqi* and *musyafahah* in teaching the Quran. It can be a guide for learning the Quran, especially in schools so that the modern methods meet the basic method of *talaqqi* and *musyafahah* to ensure the recitation of the Quran is accurately implemented.

Keywords: Isydam, Tashil, Recitation, Talaqqi Musyafahah

Introduction

The word *talaqqi* is derived from the Arabic word *talaqqa* (تَلَقَّى، تَلَقَّى، تَلَقَّى) which means face to face. It also means imparting knowledge (تَلَقَّى الدَّرْسَ : تَلَقَّنَهُ), receiving or understanding knowledge (تَلَقَّى مِنْهُ الْعِلْمَ أَخَذَهُ، فَهَمَهُ) (<https://www.almaany.com/>). Allah swt says in the Quran: ﴿فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ﴾ means to take or receive from his Lord (Ibn Manzur, n.d.). According to

Abd al-Salam Muqbil (2000), the word *al-talaqqi* is derived from the word الإلقاء, which means to throw or deliver either orally or by hand or otherwise.

In conclusion, *talaqqi* means learning the Quran directly from a teacher with the chain of narration from the Prophet saw. It is a learning method (*manhaj*) outlined by shar'iyah in teaching the Quran by reciting the Quran by the teachers, and the students receive it through listening and understanding. Therefore, it is the completion of *al-talqin* process, which refers to the delivery by the teachers, and *al-talaqqi*, which involves the acceptance from students.

Pillars of Talaqqi Dan Musyafahah

There are three pillars in the *talaqqi* process (al-Majidi, 2000):

- i. المُمَّتَلَقِي the student
- ii. المَلَقِي the teacher
- iii. المَلَقِي the knowledge or the Quran

The qurra' have agreed that the Quran is a sunnah *muttabaah* (followed practice) inherited by the later group from the earlier group with a chain connected to Rasulullah saw. This is clear in the discipline of narration and recitation of the Quran practised by the pious predecessors based on the words of Umar al-Khattab (Ibn-Mujahid, 1980):

قراءة القرآن سنة يأخذها الآخر عن الأول

Which means: *The Quran recitation is a followed practice that is accepted by the later group from the earlier group.*

Implementation of Talaqqi Dan Musyafahah

Learning tajwid theoretically is compulsory to ensure the authenticity of the Quran recitation with *tartil* (measured recitation) as commanded by Allah swt:

وَرَتَّلِ الْقُرْآنَ تَرْتِيلاً ء

(al-Muzzammil: 4)

Which means: *and recite the Quran with measured recitation.*

However, learning the Quran is not sufficient to be done theoretically or through books alone. Students must learn through *talaqqi* and *musyafahah* from qualified teachers and have a recitation chain connected to Rasulullah saw. In learning the Quran, some things cannot be learned theoretically only because it requires to listen to the recitation of the teacher and recite in front of the teacher to ensure the validity of the recitation, such as for the methods of *al-roum*, *al-isymam*, *al-idgham*, *al-ikhfa'*, *al-mad*, *al-qasr*, *al-imalah*, *al-tashil* and others (al-Mirsofi, 1980). Learning through books without referring to a qualified teacher will also lead to errors in reciting the Quran, as mentioned by al-Husaini (1935) in his book *al-Qawl al-Sadid fi Bayan Hukm al-Tajwid*:

من يأخذ العلم من الشيخ مشافهة يكن عن الزيغ والتصخيف في حرم
ومن يكن اخذ للعلم من صحف فعلمه عند أهل العلم كالعدم

Which means: *Whoever takes knowledge from the teacher by musyafah (face to face) then he will be free from mistakes and errors, and whoever takes knowledge only from books then his knowledge is like nothing (worthless) to the scholars.*

Methods of *Isyām* and *Roum* for The Word تَأْمُنًا

This study explains the methods of *isyām* and *roum*, especially for the word تَأْمُنًا, and the word is set for recitation test to evaluate the accuracy of the respondents' recitation. Allah swt says:

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمُنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَنصِحُونَ ١١

(Surah Yusuf:11)

There are recitation differences (*khilaf*) for this word among the ten qiraat imams, namely Imam Abu Jaafar recited with *al-idgham al-mahd* (*idgham* only), while the remaining nine qiraat imams recited with *idgham* together with *isyām* or *roum* (Abd al-Fattah al-Qadhi, n.d.). For this word, Imam Hafs recited with two methods, namely *idgham* with *ikhfa harakah al-Nun* (al-Syatibiy, 2013) or *al-ikhtilas* or *al-roum* and *isyām*. Lasyin and al-Hafiz (2003) in *Taqrib al-Maani, Matn al-Syatibi* verses explain that both recitation methods are valid and recited by the qurra', however, the method of *al-isyām* is more famous and recited by most qurra'. This is also the opinion of al-Qadi (1999) in his book *al-Wafi fi Syarh al-Syatibiyah fi al-Qiraat al-Sab'*.

However, according to Damrah (2006), *ikhtilas* recitation method is more famous among the qurra', referring to the statement of al-Dani (n.d.:127) in the book *al-Taysir* which states that *isyām* means the signal for *harakah* by *ikhfa'* (diacritics - referring to *ikhtilas*), not body part (pointing the lips with *idgham* - referring to *isyām*) and the statement by Imam Ibn al-Jazari in his book *al-Nasyr* who chose the recitation of *roum*.

i. *Al-roum*

Al-roum means to recite with a part of *harakah* (short vowel marks). Some tajwid scholars also mentioned that it is also named *al-ikhtilas* or *ikhfa' al-harakah* (al-Syatibiy, 2013). However, some of them differentiated between the two in terms of timing of the recitation, either 1/3 or 2/3. For scholars who distinguished the meanings of *al-roum* and *al-ikhtilas*, they detailed the differences as follows (al-Mirsofi,1980):

- a. *Al-roum* is recited with 1/3 *harakah* and *al-ikhtilas* is recited with 2/3 *harakah*.
- b. *Al-roum* only occurs at *waqaf* and *al-ikhtilas* occurs at *waqf* or *wasal* (continue recitation).
- c. *Al-roum* only applies with *marfu'* and *dhommah* as well as *majrur* and *kasrah* only, while *al-ikhtilas* occurs in all three vowels either *mu'rab* (declinable) dan *mabni* (indeclinable).

Based on these differences and in the context of the word تَأْمُنًا, the recitation is with 2/3 of *dhommah*. Therefore, it is appropriately termed as *al-ikhtilas*.

ii. *Al-isyām*

Literally, the word *isyām* is a derivative of feel (اشم). From the point of view of grammar scholars and qurra', it means to mix the sounds like the speech of Bani Qays and Bani Asad. For example, the words (قبيل وبيع) that are pronounced inclined to *dhommah* and *mad*. *Isyām* also means the signal to shape the lips in the shape of *dhommah* and stopped with a *sukun* (<https://www.almaany.com/ar/dict/ar-ar/%D8%A5%D>: 5 Jun 2021).

Generally, *al-isymam* refers to 4 recitation types (Nasr, 1994):

- a. Pointing the lips after *sukun* when *waqf* as in the word نَسْتَعِينُ
- b. Pointing the lips along with *sukun* of *idgham* letter in the word تَأْمَنَّا by simultaneously pointing the lips when *sukun* for the first letter *al-nun*.
- c. Combining the sounds of two letters such as *al-sod* and *al-zay* in the words أَلْصَرَ ط and أَصَدَقُ
- d. Combining the sounds of two vowels namely *dhommah* and *kasrah* in the words قِيلَ dan غِيضَ

According to al-Imam Abu Syamah in his book *Ibraz al-Maani, ihkfa' al-harakah* (hiding a part of the *harakah* sound) also includes *isymam*, referring to *al-ikhtilas* in the word تَأْمَنَّا as discussed in the section of *al-ikhtilas*.

However, in the context of this study, *al-isymam* refers to the second type, which is combining the first *al-nun* (*idgham al-nun*) with the second *al-nun* (*idgham mutamathilain kabir*) together with the signal of pointing the lips while reciting the letter *al-nun* (Taufiq Ibrahim Damrah, 2006).

- iii. Differences between *roum* and *isymam*
 - a. *Roum* refers to the lips movement with sound while *isymam* only involves the lips movement without sound
 - b. *Roum* occurs on *dhommah*, *kasrah* and *fathah* (*khilaf*) while *isymam* only occurs on *dhommah*.
 - c. *Roum* occurs at the end or middle of the word, while *isymam* occurs at three situations namely beginning (سَيِّئَتْ), middle (مِنْ لَدُنْهُ) and end (تَأْمَنَّا) and end (نَسْتَعِين) when *waqf*.
 - d. *Roum* only occurs when *sukun*, according to the qiraat of Abu Amr al-Basri while *isymam* occurs when *sukun* and with short vowel marks (*harakat*).

Respondents' Competency Level on Isymam and Roum Recitation

A recitation test was conducted among the Form Three and Form Four students from the Tamayyuz Program at Sekolah Agama Marang, Terengganu, to determine the competency level of the recitation methods. The respondents' recitations were analysed using three scales, namely 1 (accurate), 2 (less accurate), and 3 (inaccurate).

Table 1.1: Scale description

Scale	Description
1 (Accurate)	Recite using correct method and pronunciation
2 (Less accurate)	Recite using the required method but inaccurate pronunciation
3 (Inaccurate)	Recite using incorrect method and pronunciation, for example <i>isymam</i> is recited using other methods such as <i>tashil</i> or <i>roum</i>

Table 1.2: Percentage distribution of respondents according to performance test

Scale Test	Accurate		2 (Less accurate)		Inaccurate	
	Total	%	Total	%	Total	%
<i>Isyamam</i>	11	31.4	14	40.0	10	28.6
<i>Roum</i>	3	8.6	4	11.4	28	80.0

Table 1.2 shows the percentage of respondents for the recitation test for the methods of *isyamam* and *roum*. For the word recited using *isyamam*, no significant differences between the three scales, namely 11 students (31.4%) recited it accurately, 14 students (40.0%) recited it less accurately, and 10 students (28.6%) recited it inaccurately. A detailed observation of the second scale responses found that all the respondents recited it without properly pointing the lips. For the inaccurate scale, all the respondents recited it without lips movement. The method of pointing the lips in *isyamam* indeed requires the *talaqqi* method with a teacher.

For the *roum* recitation test, there is a significant difference between the three scales, namely 3 students (8.6%) recited it accurately, 4 students (11.4%) recited it less accurately, and 28 students (80.0%) recited it inaccurately.

A detailed observation shows that the 28 students did not know about *roum* and never learned about it. This situation was due to the teachers who only emphasised one recitation method in this word (لَا تَأْمَنَّا) which is *isyamam*. This situation should not happen because students should be exposed to all recitation methods. The findings from the interview during the recitation test also reveal that the *isyamam* method was more easily practised by the students compared to the *roum* method.

Table 1.3 shows the respondents' level of mastery of reciting *isyamam* and *roum*.

Table 1.3: Students' mastery of reciting *isyamam* and *roum*

Reciting test	Mean	Standard deviation	Recitation scale
<i>Isyamam</i>	1.97	0.785	Accurate
<i>Roum</i>	2.71	0.622	Less accurate

A mean score of 1.97 was recorded on an accurate scale for *isyamam* recitation. Meanwhile, for *roum* recitation, a mean score of 2.71 was recorded on less accurate scale. These results confirm that students' mastery level of reciting *isyamam* was better than *roum* although a group of students still recited less accurately or inaccurately.

Conclusion

Overall, the findings of this study show that the accuracy of the respondents' recitation method for *isyamam* is better than that for *roum*. Although there is a difference of opinion among qurra' on the more famous recitation methods between the two, the reality in today's society shows that the *isyamam* method is more widely practised in reciting the Quran because it is practically easier than the *roum* method.

This situation suggests that the practice of *talaqqi* and *musyafahah* plays an important role in determining the accuracy of students' Quran recitation. Sedek Ariffin (2009) stated that accuracy in the pronunciation and recitation of the Quran could only be mastered via *talaqqi*. The length of mad, letter pronunciation, recitation methods of *isymam*, *imalah*, *tashil*, and others cannot be determined by simply reciting or learning tajwid theoretically without practical guidance from a teacher.

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