

# Learning Concepts and Educational Development of *Hafazan* Al-Quran in the Early Islamic Century

Ahmad Rozaini Ali Hasan<sup>1\*</sup>, Abd Rahman Abd Ghani<sup>2</sup>, Misnan Jemali<sup>3</sup>,  
Nur Fatima Wahida Mohd Nasir<sup>4</sup>, Muhammad Yusri Muhammad  
Yusuf<sup>5</sup> and Mohd Farhan Md Ariffin<sup>6</sup>

<sup>1\*,5,6</sup> Academy of Contemporary Islamic Studies, Universiti Teknologi MARA (UiTM) Perak  
Branch, Seri Iskandar Campus, Perak, Malaysia

<sup>4</sup> Academy of Language Studies, Universiti Teknologi MARA (UiTM) Perak Branch, Seri Iskandar  
Campus, Seri Iskandar, Perak, Malaysia

<sup>2,3</sup> Department of Islamic Studies, Faculty of Human Science, University Pendidikan Sultan Idris  
Tanjong Malim, Malaysia

<sup>3</sup> Faculty of Education, Kolej Universiti Perguruan Ugama, Seri Begawan, Brunei Darussalam

<sup>6</sup> Academy of Islamic Studies, Universiti Malaya, Kuala Lumpur, Malaysia

DOI: 10.6007/IJARBSS/v7-i10/3417 URL: <http://dx.doi.org/10.6007/IJARBSS/v7-i10/3417>

## Abstract

The process of learning *hafazan* al-Quran is quite different and unique compared to other learning approaches in the Islamic field. This is because teaching and learning *hafazan* focuses more on the aspect of character development among students. It is imperative that teachers must understand the learning factors of *hafazan* al-Quran to ensure quality knowledge of the *hafazan* among students. Therefore, this paper discusses on the history and development of *hafazan* al-Quran starting from the early teachings of the Prophet Muhammad SAW and his friends. The impressive *hafazan* skills showed by the people of the early Islamic era reflected their commitment and high interest in understanding and memorizing the al-Quran. The enjoyment of memorizing the al-Quran occurred among the Prophet Muhammad's noble friends while they were spreading Islam and the teachings of Allah's words. Hence, the factors of *hafazan* al-Quran is known as a source of strength among the Islamic society during the era of Prophet Muhammad SAW and his friends.

**Keywords:** Learning Concept, al-Quran, *Hafazan*, *Talaqqi musyafahah*

## Introduction

The daily practice of reciting and memorizing the al-Quran began with the descending of the holy book itself. Thus, the Prophet's practice in learning the al-Quran through Jibrail, an angel, not only has become an example to Muslim people but also a sunnah in which every Islamic student should follow. The way of learning *hafazan* al-Quran is through *talaqqi musyafahah* or also known as face-to-face learning with a teacher (Mohd Yusuf, 2002). This learning method is what makes *hafazan* al-Quran unique because the teacher plays the most important role as it must be heard and validated. Thus, the whole discussion of this article focuses on the historical

research and educational development of *hafazan* and al-Quran learning, back in the days of the Prophet Muhammad SAW and his noble friends.

### **The Importance of Educational Development**

The development of education is a crucial factor in the process of teaching and learning. This factor must be given special attention from teachers and students during the learning process because understanding the practice will allow more space for students to improve. Another reason is also because this process cannot be perceived directly from the teacher (Atan Long, 1982). Changes of an individual's character is actually a sign that reflects the learning activities he or she have gone through because the character of a person is the result of one's educational development (Blair, Jones & Simpson, 1994). Therefore, it is extremely important that teachers understand the educational development among students in order to achieve learning goals and objectives.

### **The Concept of Learning in Education**

The development of students' learning behaviour can be identified through their application of learning or also known as learning styles. This factor is regarded as one of the most important factors in the process of teaching and learning because by understanding students' learning styles, teachers will be given more opportunity to improve the educational process. Teachers' failure in identifying students' learning styles could hinder the educational process and this could result in the failure of achieving learning goals and objectives. Hence, the factors in choosing learning methods must be parallel with students' learning styles. According to Misnan (1999), learning styles is in fact a guidance for teachers in understanding how students like to learn as well as their priorities. Educational development is closely related to students' thinking skills and achievements (Philips, 1997). On the other hand, student achievement is influenced by their thinking skills and the connection will affect students' educational development. This triangular relation is visualized by Philips (1997) as shown on figure 2.2;

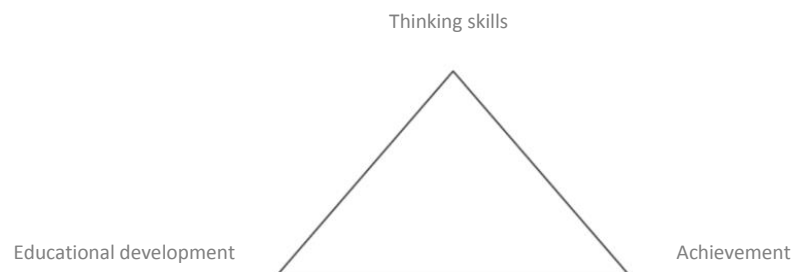


Figure 2. 1 The relation between thinking skills, educational development and achievement  
Source : Philips (1997)

Learning style consist of two definitions which means stail and learning that inculcates value in each activity among each individual. Simply to say, it is the process of changing one's knowledge (Abdul Hafiz etl, 2005). According to Mok Son Sang (2010) in the context of psychological education, learning style is defined as the manner of how a student show

attention and respond towards processing data while extracting information, knowledge as well as new experience. Schunk (2004) states that educational development exists when changes occur in students' characters or when the result of a new experience influences these developed characters. Nevertheless, according to Shuell (1986), no consensus has been made to the comprehensive meaning of learning style among the many theoretical academicians and researchers in the field of education.

The process of learning is indeed a priority in Islam. Suitable with the teachings of the Prophet Muhammad SAW, the practice of gaining knowledge is compulsory among each and every Muslim. However in Islam, the process of learning in which is also part of Islamic education does not necessarily focus on physical aspects but also spiritual aspects that involves inculcating values in the students' hearts (Al-Attas, 1999). Therefore, education in Islam must include positive changes in character development, ideally from a *mazmumah* character to a *mahmudah* character. Overall, it can be concluded that in Islam, the result of learning from educational development will change an individual to become a better person that holds quality characteristics and personality (Burlian Samad, 1981).

Suitable with the teachings of the holy al-Quran, Islam prioritizes education as stated in sentence 1 to 5 surah Al-Alaq on the concept of knowledge pursuit. Thus, educational factors give a great impact towards students' learning process. Every individual has his or her own learning style and the realization towards this learning process will certainly give an impact to the students throughout their lives.

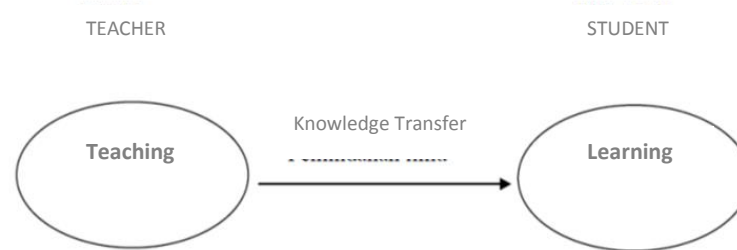
In general the theory of learning is divided into two era consisting on the theory of behaviorism which focuses on S-R situation (sensory and reaction) as well as the cognitive theory which focuses on the theory of interaction. (Morris L. Bigge & S. Samuel Shermis, 1999).

According to the theory of behaviorism, learning development occurs among students through sensory affect. The result of this sensory affect will influence the learning activity among students. There are many experts from this era such as Pavlov who studied on sensory affect between a dog and food. This research brought to an agreement among other researchers and was then further developed by experts such as E.L Thorndike and B.F. Skinner.

On the other hand, the cognitive learning era includes an inner or spiritual process called the cognitive factor. That is why cognitive era experts such as Gestalt claims that learning occurs under two condition which is by having the same level of experience with a new knowledge as well as by combining past experiences with new ones in order to complement the whole process of attaining knowledge (Mohd Daud Hamzah, 1990).

### **Learning Methods in al-Quran**

Teaching and learning is a process that is closely related. Therefore, both the process must move in par so that learning activities can occur and not just the transferring of knowledge but also developing noble and quality characteristics in an individual. Learning activity is centred on the students themselves. According to Shahabuddin, Rohizani and Mohd Zohir (2003) learning is an activity that occurs among students which comprises of several factors including physical, mental and spiritual. This process is clearly shown on the figure below:



Rajah 2. 2 Learning Process

Source: Shahabuddin & Rohizan (2004)

The al-Quran itself has given a few methods of teaching that will surely bring impact on the learning process of any individual. According to Hj Abdullah Ishak (1995) this circumstance can be seen from the descending of the al-Quran itself which has indirectly inculcated the culture of learning among students such as:

- a) Listening to lectures through Jibrail, sending the message of Islam to the Prophet Muhammad.
- b) Hafazan. This process occurred when the Prophet Muhammad accepted the message from Allah swt and memorized the al-Quran along with his noble friends.
- c) Conversational discussions (muhadathah).
- d) Debates (mujadalah).
- e) Expeditions (rihlah)
- f) Group activities (halaqah)

Based on the history of al-Quran and its beginning, the habit of memorizing the al-Quran has always been the prophet's main priority. This is because the every time a surah was sent down to him, the first thing he would do, is memorize the sentence. The method of learning al-Quran through *talaqqi* and *musyafahah* had occurred between Rasullullah and Jibrail. However, the determination of Rasullullah trying to memorize and trying too hard to not forget the words was reproved by Allah (Mohd Yusof, 2005). Through this incident, it clearly shows the imperativeness of teachers to understand their students' learning style so that the right technique can be organized. Thus, the factors of choosing a suitable learning style and technique will certainly effect towards a students' academic achievement (Zubaidah, 2007). Students must understand the type of learning style they apply in order to use it as a strengthening tool in obtaining a quality *hafazan* al-Quran. Besides that, an educators' understanding of their students' learning style will help facilitate the teacher in choosing various kinds of teaching stlye for *hafazan* al-Quran. Therefore, a teacher must be aware on the frequency of a certain teaching method he or she uses during every learning session (Ab Halim, Khadijah & Shahrin, 2010).

A teachers' attention on the learning factors of *hafazan* al-Quran among students will create a variation of teaching methods for hafazan al-Quran. According to an evaluation by the Division of Islamic and Moral Education Curriculum (JAPIM, 2005) the tendency of teachers applying conventional teaching methods causes students to become bored and less active on

Islamic education and al-Sunnah. That is why when teachers try to identify students' learning style, students will only give a negative response. Identifying the learning practice of hafazan al-Quran will open up to many approaches in memorizing al-Quran. According to Abdul Hafiz & Hashimah (2004) there are four methods of *hafazan* that can be practiced such as memorizing new sentences, maintaining the current *hafazan* al-Quran and also maintaining old ones. All these methodological phases will produce capable students in memorizing and maintaining their *hafazan*. This is because the biggest challenge of a student going through the process of *hafazan* al-Quran is the factor of maintenance.

Hence, it can be concluded that there is a close connection in the process of teaching and learning. This is because learning will only happen when changes occur in the students including personality factors, cognitive, perception and also affective (Shahabuddin et al., 2004 & Mook Soon Sang, 2010).

### **Learning History of *Hafazan* al-Quran Era of Rasullullah**

Al-Quran was sent down to the prophet Muhammad SAW on 17<sup>th</sup> of Ramadhan when the prophet was 40 years old (Shabuny, 2002). At the time when the prophet Muhammad SAW was worshiping at the cave of Hira' to find truth, he was approached by a man who was known to be Jibrail. The Angel presented to the prophet a piece of white silk which had writings on it and asked for the prophet Muhammad SAW to read it (Hassan Mahmud, 1995). However, the prophet was illiterate, so Jibrail taught him to read sentence 1 until 5 from surah al-Alaq which means:

Definition:

*"Recite in the name of your Lord who created – created man from a clinging substance. Recite, and your Lord is the most Generous – Who taught by the pen. Taught men that which he knew not"* (Abdullah Basmih, 2000).

Starting from that day, revelation was sent down gradually to the prophet Muhammad SAW that took 23 years. This descending process helped the prophet to memorize and teach al-Quran to the people of Islam in Mecca and also Medina. The practice of learning *hafazan* al-Quran among Rasullullah and his noble friends became a mark of dependence and faith towards Allah SWT (Abdullah, 1995) based on the al-Quran, Surah-A'la sentence 6:

Definition:

*"We shall make you recite and then you will not forget"* (Abdullah Basmih, 2000).

According to Manna' al-Qattan (1999), the compilation of al-Quran itself during the era of Rasullullah is defined as the process of memorizing al-Quran. Rasullullah's constant practice of memorizing the al-Quran encouraged his noble friends to follow the prophet's ways and worked diligently to memorize the sentences in al-Quran while applying it in their daily lives (Syarif Kamal, 2001). The prophet even turned his own house into a place to learn al-Quran. After that, Al-Arqam Abi Arqam turned his house into a place to learn al-Quran, where the prophet started teaching on the meanings of each sentences and requested for his noble friends to memorize and apply Allah's commands (Mohd Yusof Ahmad, 2002). Learning through

*hafazan* as conducted by Rasullullah clearly shows that this practice can train an individual to strengthen their minds, intelligence and power of memorization (Abdullah, 1995).

The constant process of learning al-Quran among the prophet's noble friends through *talaqqi musyafahah* at his and Al-Arqam's house continued to become a basic family education. Rasullullah taught his noble friends to learn al-Quran step by step starting and memorizing slowly from two to ten sentences (Misnan, 2012). During this process, the prophet's noble friends also developed several learning strategies by writing down few sentences, surah or even writing down all the sentences. Nevertheless, most of Rasullullah's friends were more interested in memorizing the al-Quran (Abdul Rahman, 2009). According to Manna' Khalil (1999) the natural interest of memorizing the al-Quran exist among the prophet's friends because of the ability Allah has bestowed upon the Arabian people who have strong memorization skills even though they are not proficient readers and writers.

Rasullullah SAW stresses a lot on the process of memorizing al-Quran among his noble friends. The prophet always gave support to his friends to learn and memorize every given hadith that honoured al-Quran devotees. The prophet's never ending support can be seen through his hadith:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ: إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ، قَالُوا: يَا رَسُولَ اللَّهِ مَنْ هُمْ؟ قَالَ: هُمُ أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ وَخَاصَّتُهُ

Translation;

From Anas Ibn Malik, The Messenger of Allah SWT said: "Allah has His own people among mankind. They said: 'O Messenger of Allah, who are they?' He said: 'The people of the Quran, the people of Allah and those who are closest to Him'" (Hadith Sahih Ibn Majah)

Besides that, Rasullullah SAW also gave recognition to those who memorized al-Quran as honourable people. Among many of Rasullullah's dear friends, the prophet gave more focus and prioritization to those who memorized the al-Quran as a sign of respect. This was stated in one of the stories of Rasullullah's two dear friends who faced a shahid death in the Uhud war. Sabda baginda:

أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ: أَيُّهُمَا أَكْثَرُ أَخَذًا لِلْقُرْآنِ، فَإِذَا أُشِيرَ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ، قَالَ: أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ

Translation: Jabir bin Abdullah informed him that the Prophet had put two men together in one cloth from those who were killed at (the battle of) Uhud, then he said: "Which of them memorized the more of the Qur'an?" When one of them was indicated to him, he put him in the Lahd (first) and said: "I am a witness for those people on the Day of Judgment. (Hadith Sahih Sunan An-Nasai)

Rasullullah soon appointed several close friends of him to become referential experts on al-Quran, including Abdulah ibnu Mas'ud, Salim bin Ma'qil, Muaz bin Jabal, Ubay bin Kaab, Zaid bin Thabit and Abu Darda'. It is said that in the incident of Bi'r al-Maunah, there were 70 close friends of Rasullullah who died as an al-Quran expert. This incident illustrates that a large quantity of the prophet's friends were al-Quran experts and memorizers (Muhammad Ali As-Shabuni, 2002). Besides that, these efforts by Rasullullah SAW clearly show that the prophet gave full commitment in spreading the practice of memorizing the al-Quran. The prophet not

only became a core example in memorizing the al-Quran, but he also provided constant support as well as respect towards his noble friends who memorized the al-Quran.

### **Era of Rasullullah's Noble Friends**

Rasullullah SAW's friends loved the al-Quran and always tried to memorize as well as apply every command of the al-Quran. This situation can be seen from the persistent effort to memorize each and every sentence taught by Rasullullah. According to As-Shabuny (2002), the *hafazan* al-Quran education was instilled among his friends through repetition of al-Quran citations with their families at night and if anyone were to walk at night in Madinah during that time, people would hear loud sounds like a swarm of bees because everywhere there were the prophet's friends reciting and memorizing sentences of the al-Quran in their respectful homes.

After the death of Rasullullah SAW, efforts in taking care of the al-Quran was continued by the noble Khalifahs. During the era of Khalifah Saidina Abu Bakar, the Yamamah War killed about 70 al-Quran members and Khalifahs, therefore Zaid Bin Thabit was then instructed to gather all the sentences and surahs in the al-Quran (Ahmad Husin, 2011). The main goal of gathering all these sentences is to avoid from the loss of al-Quran among Muslim people.

During the era of Khalifah Usman bin Affan, compilation of the al-Quran was reinforced and re-structured more carefully as arguments were starting to rise among the Islamic people. Khalifah ordered Zaid bin Thabit as expert of *hafazan* al-Quran that time to lead the way. The result was a book of *mushaf* al-Quran that celebrates different readings of the *qiraat*. Birth of all the *hafazan* al-Quran experts began ever since the time of Rasullullah SAW. Assemblies that were named as Suffah involved a number of about 20 people who never gave up in expanding their knowledge of the al-Quran including the prophet himself whom at that time, began to even explore on Research & Development (R&D) (Mohd Yusof Ahmad, 2002).

That is why during this era, there were so many memorizers of the al-Quran such as Abu Bakar, Umar, Uthman, Ali, Talhah bin Ubaidillah, Saad bin Abi Waqqas, Abdullah bin Mas'ud, Abdullah bin Umar, including even women such as Aisyah, Hafsa, Ummu Salamah, Ummu Waraqah and so many more (Zulkifli, 2013). The educational history and development of al-Quran evidently shows the utmost importance on studying the al-Quran among friends and family. Learning factors of the al-Quran was obviously inculcated in the prophet himself based on the *hafazan* activities whom he conducted whole-heartedly and in which became a *qudwah* for his noble friends to memorize the al-Quran with their families.

### **Conclusion**

Learning factors is an extremely crucial aspect that needs to be put into attention from teachers. Teachers' failure in recognizing students' learning style will cause difficulties in the process of effective knowledge transfer. As such, learning *hafazan* al-Quran, this factor plays a vital role in making sure that students are able to successfully memorize sentences in the al-Quran with quality *hafazan* and recitations. History on the education of *hafazan* al-Quran since the era of Rasullullah SAW and his noble friends proves the importance of *hafazan* al-Quran among them. All of them worked hard in doing their best to memorize the al-Quran. Thus, the people of Islam should exemplify these learning practices and habits of *hafazan* al-Quran from

the early centuries of Islam in order to create a quality Muslim as well as to be safe in the hereafter.

### **Corresponding Author**

Ahmad Rozaini bin Ali Hasan

Email: ahmad@perak.uitm.edu.my

### **References**

- Tamuri A.H., K. A. (2010). Kaedah pengajaran Pendidikan Islam: Konvensional dan inovasi. In A. H. Yusoff, *Kaedah pengajaran dan pembelajaran Pendidikan Islam*. Bangi: UKM.
- Abdullah A. H., H. H. (2004). Kaedah hafazan al-Quran yang sistematik dan praktikal dalam melahirkan para huffaz yang rasikh. *Islam:Past, Present & Future* (pp. 93-102). Bangi: Universiti Kebangsaan Malaysia.
- Abdullah, A. H. (2005). *Sistem pembelajaran dan kaedah hafazan al-Quran yang efektif: Satu kajian di negeri Selangor dan Terengganu*. Skudai: UTM.
- Ahmad, M. Y. (2002). *Falsafah dan sejarah pendidikan Islam*. Kuala Lumpur: Universiti Malaya.
- Ahmad, M. Y. (2005). *Konsep pendidikan Islam dan kepentingannya*. Bentong: PTS Publication.
- Al-Bakri, Z. M. (2013). *Hebatnya kuasa hafazan*. Batu Caves: PTS Islamika Sdn.Bhd.
- Al-Qattan, M. K. (1999). *Mabahis fi ulum al-Quran*. Beirut: Muassasah Ar-Risalah.
- Basmih, A. M. (2000). *Tafsir pimpinan al-Rahman kepada pengertian al-Quran*. Kuala Lumpur: BAHEIS JPM.
- Daud, W. M. (2005). *Falsafah dan amalan pendidikan Islam Syed M. Naqib al-Attas satu huraian konsep asli Islamisasi*. Kuala Lumpur: Universiti Malaya.
- Ghani, A. R. (2009). *Rasm Uthmani pelengkap pembacaan al-Quran*. Kuala Lumpur: YADIM.
- Hamzah, M. D. (1990). *Pembelajaran dan implikasi pendidikan*. Kuala Lumpur: DBP.
- Ishak, A. (1995). *Pendidikan Islam dan pengaruhnya di Malaysia*. Kuala Lumpur: DBP.
- Jemali, M. (1999). *Hubungan antara gaya pembelajaran dengan pencapaian Bahasa Arab Komunikasi sekolah menengah rendah di negeri Perak*. Bangi: UKM.
- Jemali, M. (2008). *amalan pengajaran guru dalam pengajaran dan pembelajaran tilawah al-Quran sekolah menengah*. Tesis PhD.Fakulti Pendidikan: Universiti Kebangsaan Malaysia.
- Long, A. (1982). *Psikologi pendidikan*. Kuala Lumpur: DBP.
- Philips, J. A. (1999). *Pengajaran kemahiran berfikir teori dan amalan*. Kuala Lumpur: Utusan Publications & Distributors.
- Sang, M. S. (2010). *Psikologi pendidikan untuk pengajaran dan pembelajaran*. Puchong: Penerbitan Multimedia Sdn. Bhd.
- Shahabuddin Hashim, R. Y. (2007). *Pedagogi Strategi dan Teknik Mengajar Dengan Berkesan*. Selangor: PTS Professional Publishing Sdn Bhd.
- Shermis, M. L. (1999). *Learning theories for teachers sixth edition*. New York: Longman.
- Somad, B. (1981). *Beberapa persoalan dan pendidikan Islam*. Bandung: Al-Maa'rif.
- Yaakub, S. H. (2004). *Psikologi pembelajaran dan personaliti*. Bentong: PTS.



Zakaria, Z. B. (2007). *Hubungan gaya pembelajaran dengan pencapaian akademik: Tinjauan di kalangan pelajar-pelajar sarjana muda pendidikan tahun satu, UTM Skudai*. Skudai: UTM.

Zawawi Ismail, A. H.-U. (2011). Teknik pengajaran kemahiran bertutur bahasa Arab di SMKA di Malaysia. *GEMA Online Journal of Language Studies* , 67-82.