

The Influence of Tahfiz Education on the Human Soul according to al-Ghazali's Perspective

(Pengaruh Pendidikan Tahfiz Terhadap Jiwa Manusia Menurut Perspektif al-Ghazali)

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Abstract

Tahfiz education is the process of memorizing the holy Qur'an, holds a special place in Islamic tradition and education. Beyond the mere act of memorization, it is believed to have a profound impact on the human soul according to Al-Ghazali. Al-Ghazali's interpretation of the holy Qur'an is extremely important since it is the *kalamullah* and contains no slight falsity. Man might go through *tazkiyah al-nafs* (a process of soul purification) by memorizing and keeping the holy Qur'an. The objective of this article is to understand the concept of the human soul according to al-Ghazali concepts. Another is, to analyse among the huffaz about the process of *tadabbur* contemplation can lead to a deeper understanding of *hablu min Allah* and *hablu min anas*. According to Al-Ghazali, the effects from the tahfiz education will produce the young generation like a light that shines on the human soul. While the methodology of this article certainly it more focus on qualitative methods during this paper. From al-Ghazali perspective is focus on constructional of human being developing methods. In the certain part of al-Ghazali said about the individuals acknowledge potential educational benefits such as improved huffaz himself. The effects of placed significant emphasis on the necessity of approaching the holy Qur'an with reverence, respect, and comprehension, as stated in Adab al-Qur'an. Through the immersion in tahfiz education, it will produce a generation that possesses physical, emotional, spiritual, and intellectual strength. Simultaneously, in line with the strong influence through the cultivation of huffaz, it will have an impact on the nobility of the community's character. Moreover, its effects on the nation will impact individuals who prioritize the values of knowledge and technology.

Keywords: Tahfiz, al-Ghazali, Tazkiyah al-Nafs, Kalamullah, Human Soul.

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1. INTRODUCTION

That reading the Quran is one of the obligatory practices for every Muslim to incorporate into their daily routine. Therefore, one should not neglect the Quran; rather, one should consistently engage with it with a tranquil heart. Among the detriments of neglecting the Quran is that life becomes constricted and arduous. Additionally, the human soul is susceptible to being swayed by excessive indulgence in worldly desires, leading to a darkening of the heart. Moreover, diseases of the heart begin to proliferate through ailments such as envy, the evil eye, and arrogance, thereby inviting misfortune into one's life.

Al-Ghazali believed in the holy Qur'an's capacity to bring about spiritual transformation. He highlighted from his *Jawahir's* about the significance of personal growth, character development, and inner purification through engagement with the Quran (Al-Ghazali, 1975). Memorizing the holy Qur'an establishes a profound spiritual bond with the divine text. It allows individuals to internalize the verses, fostering a closer relationship with Allah and strengthening one's faith. Engaging regularly with the Quran through memorization promotes a sense of devotion and reverence, leading to a heightened sense of mindfulness and awareness of Allah SWT guidance (Al-Lahim, 1996).

The holy Qur'an is a thorough guide on moral and ethical behaviour. Memorization allows for a deeper grasp of these principles, which leads to their implementation in daily life. When the lessons of the holy Qur'an on compassion, justice, honesty, patience, and forgiveness are internalised via memorization, they help to form a virtuous character (Al-Ghazali, 1964). This mental activity has the potential to improve general cognitive ability. Other views, from memorization of the holy Qur'an necessitates devotion, discipline, and persistent work over a long period of time. This approach imparts of the key characteristics such as persistence and devotion. The essential principles of this belief and becoming a solving the problem in human life include the system are regard and respect, understanding and self-reflection, practical application in everyday life, the quest for wisdom and knowledge, and spiritual transformation.

Al-Ghazali was mentioned those the problem *huffaz* that will not really enhance one's beneficial knowledge but there is nothing wrong if they are read and understanding. The *kalimah* from the holy Qur'an as a medicine for out heart in a human and soul. That's why, the element focuses on the *tahfiz* education it more related to reconstruction from development on *ruhaniyah* process. The issue was mentioned about the weakness of *al-nafs* include the counter and monitor during the *tahfiz* session. The nature of *huffaz* is coming from *bi'ah solehah* (Islamic practices) as well as he said in the elementary stage, children learn the Quran and the sayings of the Holy Prophet's companions; they should be preserved from love, poetry, and the company of men of letters, both of which sow the seeds of corruption in boy's souls (al-Ghazali, 1976).

1.1 The Beginning of *Tahfiz* Education in Prophet of Muhammad S.A.W

The roots of *Tahfiz* education can be traced back to the early days of Islam when the Prophet Muhammad SAW received revelations from Allah SWT, which were later compiled into the holy Qur'an. The Prophet Muhammad SAW encouraged his companions to memorize the holy Qur'an and to pass it on to subsequent generations. Many of his companions became prominent memorizers of the holy Qur'an, and they, in turn, taught it to others. The practice of holy Qur'an memorization continued to develop in the early years of Islamic civilization (Muhammad Asad, 1980). Under the caliphates of the Rashidun and Umayyad dynasties, the holy Qur'an was standardized, and various methods of teaching and memorization were established. Scholars and teachers played a crucial role in transmitting the holy Qur'an text and its interpretations.

Thus, institutions known as madrasas were established in the Islamic world. These educational institutions not only focused on holy Qur'an memorization but also offered a comprehensive education in Islamic sciences, including theology, jurisprudence, and hadith studies. The madrasas became centers for religious and academic learning (Al-Lahim, 1996). *Tahfiz* education played a crucial role in preserving the holy Qur'an *mushaf*. By memorizing the holy Qur'an, students became living repositories of the sacred text, ensuring its accuracy and purity over the centuries. This oral tradition of memorization has been one of the main methods of holy Qur'an preservation until today. *Tahfiz* education also developed differently in various parts of the Islamic world. Include the methods and traditions of holy Qur'an memorization. These variations often reflect the cultural and linguistic diversity of the Muslim world.

Today, *tahfiz* education has faced challenges due to changes in educational practices and the integration of technology. Some efforts have been made to modernize *tahfiz* education, incorporating contemporary teaching methods and technology, while still preserving its core focus on memorization. *Tahfiz* education remains a significant aspect of Islamic education and culture, with millions of students worldwide engaging in holy Qur'an memorization. Many Muslims consider it a deeply spiritual and rewarding journey, and it remains a vital means of preserving and transmitting the holy Qur'an (Al-Qardhawi, 1998). Discussing the potential for the *tahfiz* education to inspire personal transformation and moral elevation. Therefore, the main responsibility for children's education falls on the parents and the teachers who subsequently share this responsibility. Al-Ghazali stresses the importance of childhood in character formation belonging to read and memorizing the holy Qur'an. It is therefore necessary to understand the special characteristics of this period to deal with the child in an effective and sound manner.

1.2 Al-Ghazali History

Throughout the 11th and 12th centuries, Abu Hamid Muhammad ibn Muhammad al-Ghazali—also referred to as Al-Ghazali was a highly significant Islamic theologian, philosopher, jurist, and mystic. He died in 1111, having been born in Tus, Persia (modern-day Iran), in 1058. Al-Ghazali made important contributions to education, jurisprudence, philosophy, and religion, among other disciplines. His writings on Sufism and Islamic philosophy have had a significant impact on the Islamic world. He was crucial in resolving the conflicts between Islamic beliefs and philosophy.

He has made significant contributions to the field of education. He stressed the value of knowledge from both the religious and secular domains. His comprehensive approach to education promoted the combination of moral, intellectual, and spiritual growth. According to Al-Ghazali, genuine knowledge ought to result in a profound comprehension of oneself, the universe, and Allah SWT. His educational authentic manuscript *Ihya' Ulum al-Din* (The Revival of the Religious Sciences) is among his most well-known pieces. This book as a wide range of topics related to Islamic ethics, spirituality, and personal growth. It talks about the value of education, morality, and character development. Al-Ghazali emphasized the ethical aspects of education and emphasised the value of intention and sincerity in the pursuit of knowledge.

In order to establish a connection with the Divine, Al-Ghazali placed a strong emphasis on the development of virtues, moral behaviour, and the quest of knowledge in his educational philosophy. Emphasizing the combination of intellect, spirituality, and ethics in the pursuit of knowledge, his educational theories have had a lasting influence not only in the Islamic world but also on worldwide educational philosophy.

Al-Ghazali view's about memorizing Kalamullah

The holy Qur'an as a spiritual guide considered the literal word of Allah SWT in Islam, is not just a book of religious teachings but also a spiritual guide. Islamic scholars have long recognized the transformative power of the holy Qur'an on the human soul. Through memorization, students of tahfiz immerse themselves in the divine words, allowing these sacred verses to permeate their hearts and minds. Tahfiz education is a deeply spiritual journey as an enhancing's in human soul. It encourages students to establish a strong connection with Allah SWT and to foster a profound sense of spirituality. As students repeat verses from the holy Qur'an daily, they are reminded of their purpose in life and the importance of living in accordance with Allah SWT guidance. Based on the importance of reading the holy Qur'an, al-Ghazali said:

“Al-Qur'an contains an astonishing secret when man reads and remembers its contents. It will never end, and it is a wonder to be counted. It is up to man's inner strength to maintain his heart pure during the purification process”.

(Al-Ghazali, 1975)

There are indications that the interpretation of the holy Qur'an is not what Allah SWT has heard and accepted. In the hadith from Prophet Muhammad SAW prayed for the wise Ibn Abbas in understanding and tafsir the words of the holy Qur'an. (Bukhari). According to al-Ghazali, it is desirable to read the holy Qur'an with respect and soulfulness. This is due to Allah's love for His creation, as seen by His sending down the holy Qur'an r'an from His purview to the level of comprehension of all His creatures.

“That He may bring the meaning of His pen, which is His own nature, to the understanding of His creation”.

Ikhtisar Ihya' Ulumuddin.

Without the magnificence of kalam Allah, the earth and the earth would not have been able to hear it, and everything between the kalam and the Earth would have been obliterated by Allah's and His splendor. It's as if if Allah hadn't strengthened Musa a.s, he wouldn't have heard His kalam's. Like a mountain that refuses to recognize the magnificence of kalamullah and is subsequently shattered. It seemed as though Allah SWT presented the holy Qur'an to him while he was reading it, and he firmly believed that Allah SWT had chosen him to communicate with him.

From other part, memorizing the holy Qur'an is a challenging and time-consuming process that demands unwavering patience and perseverance. Islamic scholars often emphasize that this journey cultivates important virtues in individuals and becomes nurturing patience and perseverance. Students learn the value of persistence in the face of difficulties, which can have a positive impact on their character and resilience. Tahfiz education is not limited to memorization, but it also includes the study of the tafsir Qur'an and Hadith. This comprehensive education helps students understand the moral and ethical teachings embedded in the holy Qur'an. They are encouraged to embody these values in their strengthening moral value daily lives, fostering compassion, honesty, and kindness.

Other views, the holy Qur'an wasn't just a kitab to be read but a guide for practical living. He emphasized the application of Quranic teachings in everyday life, advocating for the Quran to influence moral conduct, ethics, and interpersonal relationships.

Beyond merely knowing something intellectually, al-Ghazali thought the holy Qur'an could affect people spiritually. He emphasised the need of tadabbur with the holy Qur'an for the sake of developing one's character, inner purity, and personal progress (Al-Ghazali, 1975).

Al-Ghazali's in his manuscript adab Qur'an was provides a thorough framework for interacting with the Quran outside of its textual confines, stressing the significance of both obtaining spiritual enlightenment and moral direction from its verses in addition to comprehending its literal meaning.

Among the applications of the tadabbur elements that can be seen from this method of Hifz al-Qur'an are as follows:

- i. The holy Qur'an is not divided from the holy Qur'an view from literal understanding only. There is no shortcut way for him who keeps the Qur'an except by multiplying it. Why is it necessary for him who keeps the holy Qur'an to multiply the verse and the reading continuously? There are two factors: the first is to facilitate hafazan and the second is to consolidate hafazan. Therefore, there is no need for students to multiply the reading of the holy Qur'an by seeing mushaf especially a verse or surah that has not been conserved or needs to be conserved again.
- ii. It is necessary to repeat it again and again, so that the signs of the holy Qur'an may be mastered smoothly, and not constricted. Then the tongue will be able to pronounce the words which are difficult to speak, except we who are not of the Arabs and do not speak the Arabic language. Thus the eyes of those who see (talaqqi musyafahah) the scriptures and the words of the holy Qur'an, and the ears of the hearing, will make it easy for them to read. It can even affect the liver and the pancreas. It is here that the element of tadabbur tilawah and continuous reading plays a role (Nurul Zakirah Mat Sin, 2014).
- iii. It is a great miracle to understand and to tadabbur the holy Qur'an, and it is easy for him to understand it, especially when he preserves the surah containing many stories or verses containing asbab an-nuzul.

Thus, referring to the scriptures by the Islamic scholars is one of the elements that can help in the process of understanding the holy Qur'an. Either see the translation of the interpretation or refer to the teachers who are skilled in the field of interpretation. In addition, understanding the meaning of the signs will make the hafazan easier and more lasting in memory (Rohana, 2014).

However, possessing the ability to communicate in Arabic confers an advantage in comprehending the substance of the holy Qur'an. The Arabic language is uniquely capable of providing precise comprehension and authentic portrayal of his poems (Hasyim, 2012) . However, individuals with limited proficiency will find that comprehending each word contributes to their Arabic lexicon and enhances their comprehension and appreciation of the holy Qur'an 's beauty and amazing nature in arabic.

- iv. Engaging in conversation and applying skills in daily activities

By immersing oneself in focused and earnest contemplation while reading and reciting the holy Qur'an, one can get an authentic and accurate understanding of its contents. 'Ali bin Abi Talib said:

"There is no good in worship for those who do not understand it, and there is not good in He reads the Qur'an, which he doesn't know."

(al-Darimi vol. 1, pg.101)

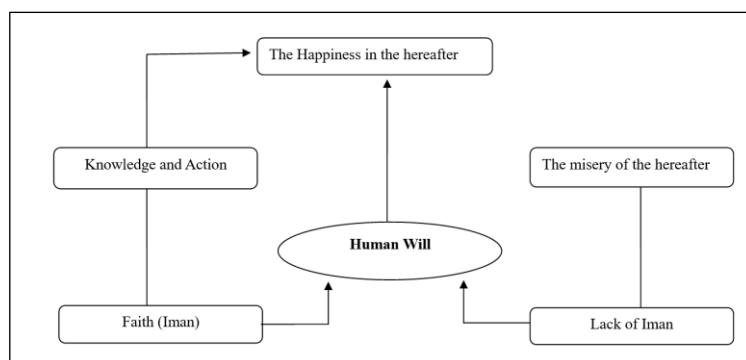


Figure 1.0: The Concept of Human Will According to al-Ghazali

Thus, according to process figure 1.0 will give rise to a custodian of the holy Qur'an who possesses rabbaniyah. He possesses a deep spiritual from human will connection with Allah SWT, firmly believing that every action he takes in his daily life is under constant divine observation. A focused and open mindset is crucial in experiencing the profound impact of Allah SWT scriptures on the human soul and life. (Rohana et al., 2017) From the human soul, will make happiness in the hereafter. The element of happiness it's came from the strong of iman , everything is thoroughly from knowledge and action from someone is understand about function as a insan. Firstly, people's understanding of themselves, and their feelings is influenced by their social and cultural standpoints, their unique situations, and their worldly interests. Secondly, people are at various stages of continued development and therefore, they never exactly understand existential dimensions of human beings as they progress and make efforts to reach them.

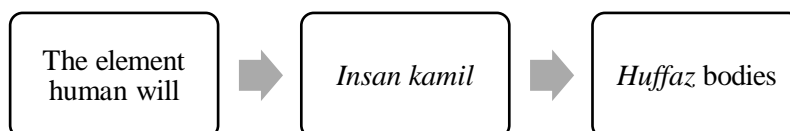


Figure 2.0: The Process among the *huffaz* mind

All this human will be produced as a result following the figures 2.0, a huffaz will arise who sincerely adopts and diligently practices the holy Qur'an teachings. His mature human being (*insan kamil*) and ethical ideals exemplify the teachings and easy memorizing of verse in the holy Qur'an (Zuhaili, 2009). By adhering to the principles given in the holy Qur'an, one can cultivate noble traits and obtain guidance comparable to that supplied by the Qur'an itself. The holy Qur'an emphasizes on the full alignment of religion and humanity.

1.3 The Connection of Human Soul With Memorizing Kalamullah

Memorising the Quran is thought to be a direct link to the human soul. The holy Qur'an is Allah's SWT exact speech thoroughly Jibril a.s for human kind. As a usual practicing of memorising kalamullah it establishes a profound spiritual connection with soul for remember about almighty of Allah SWT. This link promotes a sense of intimacy and dedication, resulting in spiritual fulfilment that extends beyond and monitors elements of an *al-nafs'* (al-Maliki, 2010).

There will be a growing sensation of calm and inner serenity. It is said that the process of interacting with the sacred passages during memorising and the recitation that follows may soothe the *al-Qalb* and *al-'Aql* and give one a sense of spiritual fulfilment (Al-Ghazali, 1975) . Many people feel a deep sense of calm inside themselves when they think about the verses of the Quran, finding solace and certainty in it.

Strengthening aqeeda and Belief, particularly in fundamentals, stimulated spiritual caution. The human mind and body get direction, knowledge, and trust from this element. The verses increase

one's confidence in the teachings of Islam Principle and improves their comprehension of religious may be provent the strengthened faith adds to a profound sense of spiritual fulfilment, giving a firm foundation for their Aqeeda (Al-Qardhawi, 1998).

Thus, the huffaz's personality frequently leads to personal growth and transformation. Discipline, devotion, and consistent work are required. Individuals who participate in this process typically experience personal development, which improves their patience, endurance, and spiritual resilience (Lex Hixon, 2003). This development leads to a sense of accomplishment that comes from conquering personal problems and reaching spiritual milestones.

The holy Qur'an is also a thorough life guide and a treatment for spiritual disease. Individuals who memorise its lyrics are able to dwell deeply on its contents, offering direction for ethical, moral, and spiritual quandaries (Muhammad Asad, 1980). This analytic process frequently leads to a greater understanding of life's purpose and cultivates a sense of spiritual fulfilment by harmonising the three elements in ruh (mind), including al-Nafs, al-'Aql, and al-Qalb in one's deeds with holy Qur'an teachings.

2. CONCLUSION

Tahfiz education is commonly conducted in a communal environment, such as madrasas or mosques. This al-Ghazali setting cultivates methods among the huffaz, establishing an elemental spiritual of mutual assistance. The effects from the mind of huffaz collaborate, acquire knowledge from one another, and partake in the difficulties and pleasures of their tahfiz expedition. The concept from al-Ghazali will be togetherness not only improves their social aptitude but also fortifies their religious beliefs. Attaining a tahfiz education is a noteworthy accomplishment, however, it does not mark the culmination of one's journey. Even the al-Ghazali perspectives and educators stress that the influence of tahfiz on the human soul persists throughout an individual's lifetime. Hafiz and hafizah are advised to persist in their spiritual development, enhancing their comprehension of the holy Qur'an and fortifying their connection with Allah SWT.

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