

REVITALISASI MAKNA TARTİL

(Sebuah Kajian Semantik-Linguistik atas QS. al-Muzzammil [73]: 4 dalam Konteks Pembacaan Al-Qur'an Kontemporer)

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Abstrak

Salah satu prinsip utama dalam praktik tilawah menurut para ulama adalah membaca Al-Qur'an secara *tartil*, yaitu dengan perlahan, jelas, dan penuh penghayatan. Namun, fenomena tilawah di era kontemporer cenderung menonjolkan aspek estetika suara semata, sehingga mengabaikan dimensi pemahaman, ketertiban, dan adab membaca. Kondisi ini menimbulkan krisis makna dalam tradisi tilawah Al-Qur'an. Penelitian ini bertujuan merevitalisasi konsep *tartil* agar praktik tilawah kembali sejalan dengan nilai-nilai Al-Qur'an. Menggunakan metode studi pustaka dengan pendekatan tafsir tematik dan analisis semantik-linguistik terhadap QS. al-Muzzammil [73]: 4, penelitian ini menelaah pandangan al-Ṭabarī dan al-Nasafī serta membandingkannya dengan perspektif ulama qirā'āt klasik. Hasil kajian menunjukkan bahwa *tartil* mencakup kejelasan pelafalan, ketenangan irama, ketertiban ayat, dan pendalaman makna. Menurut ulama qirā'āt, *tartil* berarti membaca dengan pelan, jelas, dan berstruktur serta diiringi perenungan. Revitalisasi konsep ini dapat dilakukan melalui penguatan pendidikan Al-Qur'an berbasis *tartil*, pelatihan guru tilawah yang mengintegrasikan tajwid dan tadabbur, serta pengembangan media digital edukatif yang menumbuhkan budaya tilawah bermakna. Revitalisasi *tartil* di era modern menuntut pemahaman holistik agar tercapai keseimbangan antara keindahan suara dan kedalaman makna.

Kata Kunci: Tilawah Kontemporer, Revitalisasi, Semantik-Linguistik, Tartil

REVITALISING THE MEANING OF TARTİL

(A Semantic-Linguistic Study of QS. al-Muzzammil [73]: 4 in the Context of Contemporary Qur'an Recitation)

Abstract

One of the main principles in the practice of *tilāwah* according to Islamic scholars is reading the Qur'an with *tartil*, slowly, clearly, and with deep reflection. However, contemporary *tilāwah* tends to emphasize vocal aesthetics alone, neglecting the dimensions of understanding, order, and proper etiquette in recitation. This phenomenon has created a crisis of meaning within the tradition of Qur'anic recitation. This study aims to revitalize the concept of *tartil* so that *tilāwah* practices realign with the core values of the Qur'an. Employing a library research method with a thematic exegesis approach and semantic-linguistic analysis of QS. al-Muzzammil [73]: 4, the study examines the interpretations of al-Ṭabarī and al-Nasafī, and compares them with classical qirā'āt scholars' perspectives. The findings indicate that *tartil* encompasses clarity of pronunciation, rhythmic calmness, orderly arrangement of verses, and depth of meaning. According to qirā'āt scholars, *tartil* means reciting the Qur'an slowly, distinctly, and structurally, accompanied by contemplation. Revitalizing this concept involves strengthening Qur'anic education based on *tartil*, training *tilāwah* instructors to integrate tajwid and tadabbur, and developing educational digital media that promote meaningful recitation. Revitalization of *tartil* in the modern era requires a holistic understanding to maintain balance between vocal beauty and depth of meaning.

Keywords: Contemporary Recitation, Revitalisation, Semantic Linguistics, Tartil

INTRODUCTION

Tilawah al-Qur'an is a form of worship that is highly recommended in Islam. This activity not only emphasizes the beauty of the voice, but also the fluency in reciting the holy verses, which contain dimensions of adab, understanding, and deep appreciation of the content of the Qur'an. A reader of the Qur'an is required to read with a solemn heart, full of respect, and awareness that what he reads is the word of Allah Swt. Therefore, recitation is not merely a verbal activity, but also a form of spiritual contemplation that touches the soul and moves the mind to contemplate divine messages. (Nawawi, 1994)

Moreover, the practice of reciting the Qur'an plays a central role in the life of a Muslim. It is not only a means of rewarding routine worship, but also a medium of direct interaction between humans and divine revelation. Each letter recited is not just a lafaz without meaning, but a doorway to understanding, peace of mind, and increased spirituality. In this case, it is important for every Muslim to pay attention to the procedures for reading the Qur'an in accordance with sharia guidance, one of which is *tartil*. *Tartil* is not only a technical aspect, but also a reflection of manners, respect, and efforts to bring the presence of Allah in every verse. (Ashari, 2023)

However, in the landscape of contemporary recitation practice, especially in the digital and social media era, there are often variations in the recitation of the Qur'an. One striking phenomenon is the trend of increasing recitation speed, even on some digital platforms or competitions. While this speed often indicates a remarkable mastery of memorization, it raises crucial questions as to whether the essence of *tartil* as commanded by the Qur'an and understood by the scholars is still well preserved in this practice.

Historically, however, the meaning of *tartil* has been the subject of extensive discussion among Muslim scholars. The mufasirs, who focus on understanding the meaning of the verse, and the scholars of qira'at, who explore the technical aspects of pronunciation, provide different but complementary perspectives on the nature of *tartil*. This difference in emphasis is important to review in the midst of modern recitation practices that tend to prioritize speed.

Studies on the meaning of *tartil* in QS. al-Muzzammil [73]: 4 have been the focus of a number of previous researchers. Ashari, in his research, examined the meaning of *tartil* based on the standards of tajwid science and identified forms of Qur'an recitation that are not in accordance with the principles of *tartil*. (Hutaibah, 2018) Hurriyyah discusses the interpretation of the verse by referring to the views of contemporary exegetes (Hurriyyah, 2022), while the research of Mujahiddin and Annas examines the concept of *tartil* within a classical framework without linking it to the context of contemporary recitation. (Mujahiddin & Annas, 2023) Although these studies provide important contributions, no research has specifically linked the classical exegetes' interpretation of *tartil* with the perspective of the science of qirā'āt and its relevance to contemporary recitation practices.

RESEARCH METHOD

This article contributes to the analysis of the concept of *tartil* as mentioned in QS. al-Muzzammil [73]: 4 by comparing the interpretations of two prominent classical exegetes, al-Ṭabarī and al-Nasafī, with the perspectives of traditional scholars in the science of qirā'āt. The comparison aims to highlight how *tartil* is understood not only as a phonetic practice but also as a spiritual and intellectual discipline that encompasses clarity, order, reflection, and reverence. By juxtaposing the exegetical emphasis on meaning, contemplation, and spiritual presence with the technical precision and articulation rules emphasized by qirā'āt scholars, the study seeks to formulate a holistic and integrative understanding of *tartil*. This broader

conception is positioned as a necessary foundation for revitalizing the quality of contemporary Qur'anic recitation, which is increasingly shaped by speed and performance aesthetics.

The study employs a qualitative-comparative method using a library research approach, focusing on both primary and authoritative sources in the fields of tafsir and qirā'āt. These sources are analyzed using comparative content analysis to trace thematic consistencies and variations in how tartil is conceptualized. By grounding the analysis in classical traditions and linking it to contemporary practice, this research offers a normative and practical contribution to Qur'anic recitation studies. It also outlines several concrete strategies for implementation, including strengthening tartil-based Qur'anic education, training Qur'an teachers with integrated tajwīd and tadabbur components, developing digital media that promote slow and reflective recitation, establishing tartil standards and certifications, and encouraging tadabbur-based recitation within Muslim communities.

RESULTS AND DISCUSSION

A Brief Study of Tafsir *Jāmi' al-Bayān 'an Ta'wīl Ayy al-Qur'ān*

Tafsir *al-Ṭabarī* was written by Abu Ja'far Muhammad bin Jarir bin Yazid bin Katsir bin Ghalib al-Ṭabarī. Abu Ja'far Muhammad or better known as Imam al-Ṭabarī was born in 225 Hijri (Maḥmūd, 2000) and died in 310 Hijri (Maḥmūd, 2000). One of his monumental works in the field of interpretation is *Jāmi' al-Bayān 'an Ta'wīl Ayy al-Qur'ān*. This tafsir book consists of 15 volumes with a systematic similar to the previous mufasirs who used the *tablīlī* method, which explains verse by verse in sequence. However, unlike some other mufasirs, al-Ṭabarī does not mention the category of surah whether it is Makkiyah or Madaniyah. (Shofiyulloh, 2025)

Tafsir *al-Ṭabarī's* manhaj can be identified through its sources and methods of interpretation, namely applying the *taḥlīlī bi al-ra'y* method. The main source is narration, which consists of Qur'anic verses, hadith, as well as the narrations of the companions and tabi'in. The narrations are presented in large numbers and are equipped with complete sanads. Even for those whose sources are unknown or unclear, al-Ṭabarī still mentions them so that the reader can distinguish between his own opinion and the opinion of others. Sources in the form of *ra'y* (reasoning) in Tafsir *al-Ṭabarī* are relatively few, because he prioritizes the historical approach. (Chotimah, 2023)

The *tablīlī* method is seen in the way of interpretation which describes the words in the verse in detail. The description includes differences of opinion in the meaning of a word, synonyms, singular and plural forms, to the position of the word in the sentence arrangement (*kalam*). In determining the meaning of the verse, al-Ṭabarī collects various narrations first, then performs the *tarjih* process, which is to choose the strongest opinion. This approach shows al-Ṭabarī's accuracy and caution in interpreting verses, and makes his interpretation an important reference in the tradition of history-based interpretation. (Chotimah, 2023)

In the interpretation of each surah, al-Ṭabarī organizes the steps in a coherent manner, starting with mentioning the name of the surah and verse discussed, then presenting the relevant narrations from the Prophet, Companions, and Taabi'in. He also explains the *ashab al-nuzul* if available, and describes the different variations of *qirā'āt* if any. After that, he elaborates on the meaning of the verse in depth, including if there is a difference in the meaning of a word. In such a case, al-Ṭabarī will present all opinions first before doing *tarjih*, i.e. choosing the opinion that is strongest in his opinion. This approach shows al-Ṭabarī's methodological richness in combining history with critical analysis. (Shofiyulloh, 2025)

A Brief Review of Tafsir *Madārik al-Tanzil wa Haqāiq al-Ta'wīl*

Tafsir al-Nasafi was written by Abū al-Barakāt 'Abdullah ibn Aḥmad ibn Maḥmud al-Nasafi. The title al-Nasafi was given because of his region of origin, Nasaf, a region in the country of Sanad located between Jihun and Samarkand. (Maḥmūd, 2000) Imam al-Nasafi was the son of Imām Kabīr Aḥmad ibn Maḥmud al-Nasafi and was born at a time when the Abbasid dynasty was in decline. Regarding when he died, scholars have different views. According to Dr. Mani' Abd Khalim, Imam al-Nasafi died in 701 AH in the country of Aizaj, which is located between Asfahan and Harasan. Al-Nasafi wrote several important works, one of which is in the field of tafsir, namely *Madārik al-Tanzil wa Haqāiq al-Ta'wīl*, (Maḥmūd, 2000)

According to az-Zahabi's notes, Tafsir al-Nasafi is a summary of Tafsir al-Baidhawi and Tafsir al-Kashshaf, combining the important parts of the two commentaries and leaving the less relevant ones. It is divided into four volumes, and was first published by Dār al-Kalām al-Ṭib in Beirut in 1419 H or 1998 M. The first volume includes 17 surahs, from al-Fātiḥah to al-Isrā', while the second volume contains 97 surahs, from al-Kahf to al-Nās.. (Amalia et al., 2024)

The content of Tafsir *Madarik Al-Tanzil Wa Haqaiq Al-Ta'wil*, based on the *muqaddimah* that has been explained, contains an explanation of the verses of the Qur'an related to takwil, and describes various forms of i'rab, qiraat, and badi'. It also contains a defense of the teachings of *ahl al-sunnah wa al-jamā'ah*, while distancing itself from false narrations and heresy. In addition, Imam al-Nasafi in his work also includes various fields of knowledge such as tafsir, hadith, qiraat, fiqh, and balaghah. In the field of tafsir, he used other works of tafsir as references and took some opinions that were considered relevant. (Istibsyaroh, 2021)

The interpretation taken from this hadith is included in tafsir *al-ma'thūr*, whose main characteristics are interpreting verses with other verses of the Qur'an, using the hadith of the Prophet, as well as narrations from companions and tabi'in. In addition to tafsir *al-ma'thūr*, Imam al-Nasafi also did tafsir *al-ra'y*, which is an interpretation based on personal ijtihad carried out on the basis of the knowledge that a *mufasssir* must have. Interpretation based on his personal opinion is delivered with great care, especially seen from his expertise in discussing verses from the linguistic aspect. (ÇETİN, 2021)

Imam al-Nasafi in *Tafsir Madarik al-Tanzil wa Haqaiq al-Ta'wil* uses the *tablili* method in interpreting the Qur'an, namely by exploring the meaning of each word, explaining the relationship between verses, and explaining the causes of the descent of the verse (*asbāb al-nuzūl*) if any. The interpretation is done coherently according to the order of the Mushaf, beginning with a discussion of the *muqatta'ah* letters at the beginning of a particular letter. In explaining the meaning of the verse, Imam al-Nasafi combines the linguistic approach, quotations from Prophetic traditions, differences in *qira'at*, and the opinions of scholars from various madhhabs. (Inamullah, 2021)

The style of Tafsir *al-Nasafi* is included in the combination of tafsir, with an almost balanced portion between the style of language (*lughawi*) and the style of *fiqh* (*fiqhi*). These two approaches complement each other in forming a comprehensive understanding of the verses of the Qur'an. The interpretation does not only focus on linguistic aspects, but also pays attention to the dimensions of Islamic law, so that this interpretation becomes an important reference in understanding verses that have legal content or deep language meaning. (Jaffar & Inamullah, 2021)

An Analysis of the Meaning of *Tartil* in the Qur'an: A Study of Tafsir Al-Ṭabarī, Al-Nasafi, and the Mufasirs

The meaning of reading *tartil* according to al-Ṭabarī in his tafsir includes several important aspects, namely clarity in reading and meaning, order in the order of verses, order and calmness in reciting, and efforts to convey the message of the Qur'an as well as possible.

This interpretation emphasizes that *tartil* is not just a matter of pronunciation, but also closely related to understanding and conveying the content of the verse systematically and attentively. (Tabarī, 2001, p. 364)

Meanwhile, according to al-Nasafi in his tafsir, *tartil* in reading the Qur'an means reading clearly, slowly, and regularly, by paying attention to the clarity of the letters, the accuracy of the stop (*waqaf*), the perfection of the movement (*harakat*), and the calmness in pronunciation. Thus, *tartil* according to al-Nasafi emphasizes more on the technical aspects of tajwīd and regularity of reading, so as to produce a neat, beautiful, and full of solemnity. (Nasafi, 1998, p. 556) Thus, both according to al-Tabari and al-Nasafi, the meaning of *tartil* in reading the Qur'an equally emphasizes aspects of clarity of lafaz, orderliness of arrangement, calmness of reading, and sincerity in conveying meaning as a whole and structured.

Not only that, the meaning of *tartil* in reading the Qur'an has various emphases conveyed by mufasirs and scholars throughout history. First, *tartil* is understood as reading clearly, slowly, and regularly, without haste. This view is supported by a large number of scholars, including Muqatil ibn Sulaiman (Balkhī, 2002, p. 475; Lihat juga Faurak, 2009, p. 69; Lihat juga pada Māturīdī, 2005, p. 269; Lihat juga Muḥammad, 1988, p. 56; Lihat juga Samarqandī, n.d., p. 509; Tha'labī, 2002, pp. 59–60; Lihat juga Zajjāj, 1988, p. 240; Lihat juga Zamanīn, 2002, p. 49), al-Farrā' (Lihat juga Baghawī, 1997, p. 250; Farrā', n.d., p. 197; Lihat juga Qurṭubī, 1964, p. 37; Lihat juga Sam'ānī, 1997, p. 77; Lihat juga Shawkānī, 1993, p. 379; Lihat juga Wahidī, 1994, p. 372), Ibn Qutaybah (Lihat juga Ījī, 2004, p. 396; Lihat juga Maḥallī & Suyūṭī, 2010, p. 773; Lihat juga I. Ḥaqqī bin Muṣṭafa, n.d., p. 204; Lihat juga Qārī, 2023, p. 231; Qutaybah, 1978, p. 262), to figures such as al-Zamakhsharī (Zamakhshari, 1987, p. 637), dan al-Bayḍāwī (Bayḍawī, 1997, p. 255). Secondly, *tartil* is also seen as a means of pondering and understanding the meaning of the verse, as emphasized by Ibn 'Aṭīyyah ('Aṭīyyah, 2001, p. 387; Lihat juga Kathīr, 1998, p. 261; Shawkānī, 1993), Ibn Kaysān ('Aṭīyyah, 2001), and Fakhr al-Dīn al-Rāzī (Razi, 1999, p. 683). In this case, *tartil* recitation helps to bring depth of understanding to the content of the Qur'ān.

Third, a number of mufasirs such as Ibn Qutaybah (Muḥammad, 1988; Qutaybah, 1978), al-Zamakhsharī (Zamakhshari, 1987), and Abū al-Su'ūd (A. al-S. al-'Umādī M. bin M. bin Muṣṭafa, n.d., p. 50) use the analogy of neat teeth to describe *tartil* recitation, emphasizing regularity and neatness in recitation. Fourth, *tartil* also contains elements of tajwīd letters and accuracy in waqaf placement, which is reinforced by al-Nasafi's interpretation above. Fifth, *tartil* means fostering solemnity, love, and fear of Allah, as expressed by Fakhr al-Dīn al-Rāzī (Lihat juga Ghazali, n.d., p. 277; Razi, 1999). Finally, *tartil* also means following the order of the verses and conveying the interpretation well, as explained by al-Māwardī (Māwārdy, n.d., p. 126) and Ibn Juzayy al-Gharnāṭī (Juzay, 1996, p. 423). All these various views show that *tartil* is a rich and multidimensional concept in the Islamic exegetical tradition.

An Overview of the Meaning of Tartil According to the Scholars of Qirā'āt

If examined more deeply about the meaning of *tartil*, one of the important figures in the field of qira'at science, namely Ibn al-Jazari, in his work *Tayyibah al-Nashr fī Qirā'ah al-'Ashr*, explains that *tartil* is a state when someone utters the sentences of the Qur'an coherently and regularly, where one part follows another slowly, calmly, and unhurriedly, and is accompanied by an understanding of what is read. Ibn al-Jazari also quoted Sayyidina 'Alī ibn Abī Ṭālib who stated that *tartil* means *tajwid al-ḥurūf* (correcting the pronunciation of letters) and *ma'rifaḥ al-muqūf* (knowing the location of stops in reading), which emphasizes the importance of beauty in reading as well as accuracy in tajweed and waqaf.^{Shams al-Dīn Abū al-Khayr ibn Al-Jazary, "Tayyibah al-Nashr fī Qirā'ah al-'Ashr," in 1 (Beirut: Dar al-Kutub al-'Ilmiyah, n.d.), 207–209.}

In *al-Burhān fī 'Ulūm al-Qur'ān*, al-Zarkasyi explains that the minimum perfection in reading *tartil* includes clarity of pronunciation, accuracy in pronouncing letters, and conveying the full meaning of the verse accompanied by contemplation (*tadabbur*). Readers are encouraged to link the reading of one section with the next in sequence so that the continuity of meaning is well maintained. In addition, it is important for the reader to pause between two breaths to regulate breathing optimally and avoid excessive idling of letters, as this can reduce the reward of reading. (Zarkashī, 1957)

Al-Zarkasyi also emphasized that the minimum limit of *tartil* is to read the Qur'an clearly and clearly, even though at a relatively fast tempo. While the most perfect *tartil* is reading done with calmness and appropriate pauses, as long as it is not excessive in lengthening the voice or artificial reading. Therefore, for those who want perfection in reciting *tartil*, it is recommended to adapt the recitation to the context or *maqām* of the verse. For example, verses that contain threats should be recited in a tone that reflects a warning, while verses that contain glorification of Allah Swt are recited with solemnity and respect. (Zarkashī, 1957)

The same thing was also conveyed by 'Abd al-Qayyūm in his book *Ṣafahāt fī 'Ulūm al-Qirā'āt* which defines *tartil*, which is reading the Qur'an slowly and calmly accompanied by contemplation of its meaning, and paying attention to the rules of *tajweed* and signs of *waqaf* (stopping). (Sanadī, 1994, p. 186) This is reinforced by Qamḥawī's opinion in his book *al-Burhān fī Tajwīd al-Qur'an*, the meaning of *tartil* is reading (al-Qur'an) slowly and calmly, taking out each letter from its *makhraj* precisely, and giving the appropriate rights and characteristics to each letter, accompanied by *tadabbur* of its meaning. ^{Muḥammad al-Ṣādiq Qamḥawī, al-Burhān fī Tajwīd Al-Qur'an (Beirut: 'Alam al-Kutub, 1985), 11.}

Table 1.
Summary of the Meanings of *Tartil* and the People Who Propounded Them

No.	Meaning of <i>Tartil</i>	What Supports
1	Read Clearly, Slowly, Regularly (Unhurriedly)	al-Ṭabarī, al-Nasafī, Muqatil b. Sulaiman, al-Farrā', Ibn Qutaybah, al-Zajjāj, al-Māturīdī, Ibn al-Naḥḥās, al-Samarqandī, Ibn Abī Zamanīn, Ibn Fūrak, al-Tha'labī, al-Wāḥidī, al-Sam'ānī, al-Baghawī, al-Zamakhsharī, al-Bayḍāwī, al-Ījī, Abū al-Su'ūd, al-Mullā 'Alī al-Qārī, Ismā'il Ḥaqqī, Ibn al-Jazari, al-Qamḥawī
2	Means of <i>Tadabbur</i> and Understanding Meaning	al-Ṭabarī, Ibn 'Aṭīyyah, Ibn Kaysān, Fakhr al-Dīn al-Rāzī, Ibn Kathīr, al-Ghazālī, al-Shawkānī, Ibn al-Jazari, al-Zarkasyī, 'Abd al-Qayyūm, al-Qamḥawī
3	Neat and Regular Reading (Analogy of Neat Teeth)	Ibn Qutaybah, al-Zamakhsharī, al-Bayḍāwī, Abū al-Su'ūd
4	Letter <i>Tajwīd</i> and Correct Placement of <i>Waqaf</i>	al-Nasafī, Ibn al-Jazari, al-Zarkasyī, al-Qamḥawī
5	Cultivating Solemnity, Love, and Fear of Allah (Ruhani Effect)	Fakhr al-Dīn al-Rāzī, Ibn 'Aṭīyyah, al-Ghazālī
6	Following the Order of Verse Arrangement and Tafsir Explanation	al-Māwardī, al-Ṭabarī, Ibn Juzayy al-Gharnāṭī

Table 2.
 Comparison of the Meanings of *Tartil* in the Studies of Mufasirs and *Qirā'āt* Scholars

Aspects	Mufasir	<i>Qirā'āt</i> Scholars
Meaning of <i>Tartil</i>	Reading the Qur'an slowly, calmly, and unhurriedly, accompanied by understanding and tadabbur of the meaning.	<i>Tartil</i> is tajwīd al-ḥurūf (reading letters according to the rules of tajweed) and ma'rifah al-wuqūf (knowing where to stop), and reading in an orderly and calm manner.
Main Focus	The meaning and wisdom of the verse, and its impact on the heart and mind.	Phonetic clarity and technical structure of recitation to maintain the originality of the Qur'anic lafaz.
Approach	Reflective-tafsiriyah: emphasizing the spiritual impact and understanding of the content of the Qur'an.	Technical-qirā'āt: emphasizes accuracy of pronunciation and rules of recitation.
Purpose of <i>Tartil</i>	To bring solemnity and influence to the heart, and to support tadabbur.	To preserve the exact recitation of the Prophet and to maintain the phonetic and legal aspects of the recitation.

The Crisis of *Tartil* in Contemporary Tilawah: Examining the Meaning of *Tartil* According to Scholars

Reading the Qur'an is a form of worship that is highly recommended in Islam and is a blessed charity for every Muslim. However, reading the Qur'an is not just reciting the letters, but must be done properly and correctly according to the established rules. Understanding how to read correctly is very important so that the meaning of the verse does not change and the adab towards the word of Allah is maintained. (Alim & Musyafa, 2022, p. 233) Unfortunately, in contemporary recitation practices, there is still a tendency to read the Qur'an in a hurry, as if only pursuing quantity without paying attention to the quality of reading. (Nirayulina, 2023)

Many readers recite verses at such a fast pace that they ignore the laws of tajweed, lose clarity of makhraj, and cause confusion of meaning. This kind of recitation is not only far from the essence of *tartil* emphasized in the Qur'an, but also risks violating the adab tilawah passed down by the scholars. Therefore, it is important to reaffirm the meaning of *tartil* as explained by the mufasir and scholars of *qirā'āt*, so that the practice of reading the Qur'an returns to its spirit which is full of calmness, clarity, and appreciation. (Handayani et al., 2024)

This speed of recitation may be driven by various factors. First, there may be pressure to demonstrate exceptional memorization mastery, as if speed is the highest indicator of a memorizer's capacity. Secondly, popularity on social media also plays a role; fast recitation content often attracts attention because of the "wow" impression it creates. Thirdly, some may assume that the faster the recitation, the more verses that can be completed, so the reward will also be multiplied. However, the fundamental question that arises is whether there are scholars who allow reading the Qur'an at this speed.

In the reality of contemporary recitation, there is also a phenomenon of dispute between the group that reads the Qur'an slowly and the group that reads quickly. Some of those who read slowly consider that reading quickly is contrary to the principle of *tartil* as mentioned in the Qur'an, because it is considered to reduce aspects of calmness, clarity, and solemnity. However, those who read quickly do not remain silent; they defend themselves with

the argument that *tartil* is not merely a matter of speed, but a matter of accuracy. (Meutuah, 2025)

They are of the opinion that *tartil* is improving the letters, keeping the makhraj, applying the laws of tajweed, and understanding the proper place of waqaf. As long as these aspects are fulfilled, then reading quickly can still be categorized as *tartil*. This difference in views shows the need for a complete and comprehensive understanding of the concept of *tartil* according to the mufasirs and scholars of qirā'āt, so that the practice of recitation is not trapped in mere formalism, but returns to the substantial spirit of correct, beautiful, and meaningful recitation of the Qur'ān.

Regarding the phenomenon of reading the Qur'an quickly, the scholars of qirā'āt have actually established the procedures for reading the Qur'an (*kaifiyyāt al-qirā'āt*) in their books, such as *tahqīq* (the slowest and most thorough), *ḥadr* (the fastest but still maintaining the laws of tajweed), and *tadwīr* (the middle). (Jazary, n.d.) Although they discuss such *maqamat* (levels of reading speed), all of them must remain within the corridor of *tartil*. Even *ḥadr*, which is the fastest speed, should not be at the expense of the clarity of the letters, their properties, and the laws of tajweed. Scholars of qirā'āt emphasize that every law of tajweed must be upheld, no matter how fast the recitation is. (Jazary, n.d.)

However, what is important is that even the speed of *ḥadr* is still meant to preserve the rights of the letters and the rights of *waqf* (stopping) and *ibtida'* (starting). When the recitation is too fast, there is a risk of the letters becoming faint, the mad not being given its due, or the *ghunnah* not being completed. This not only detracts from the beauty of the recitation, but also has the potential to change the meaning, or at the very least, take away from the solemnity that is the main purpose of recitation. Therefore, reading the Qur'an quickly is permissible as long as it maintains the rules of tajweed, clarity of letter makhraj, paying attention to the right place of waqaf and *ibtida'*, and not losing the rights of letters such as mad, ghunnah, and proper harakat.

However, what is better than that is reading the Qur'an with *tartil*, as Allah says in QS. al-Muzzammil [73]: 4. The mufasirs have a rich understanding of the meaning of *tartil*. For example, most of the mufasirs emphasize that *tartil* is not only a matter of clarity of letters and short length, but also about contemplation of meaning. Imam al-Ṭabarī, for example, in his tafsir explains that *tartil* is clarity of recitation, regularity of verses, order, calmness, conveying the message well (Ṭabarī, 2001), while Imam al-Nasafi argues that *tartil* means clear recitation, slowly, paying attention to the clarity of letters, waqaf, and harakat. (Nasafi, 1998)

Imam al-Jazarī said that *tartil* means reading calmly, slowly, understanding the meaning, and avoiding haste, as well as the opinion of 'Alī ibn Abī Ṭālib who said *tartil* means *tajwīd al-ḥurūf* (improving the pronunciation of letters) and *ma'rifaḥ al-wuqūf* (knowing the locations of stops in reading). (Jazary, n.d.) As a result, from the various views of these scholars, it can be concluded that *tartil* is not just reading the Qur'an slowly, but is broader than that. *Tartil* includes clarity and orderliness of reading, calmness in delivery, paying attention to tajwīd, recognizing the place of waqaf, and understanding the meaning of the verse being read.

Thus, the essence of *tartil* is to read the Qur'an regularly, beautifully, and with full appreciation, whether slow or fast, as long as it does not ignore the rules of correct reading. (Zarkashī, 1957) This understanding presents a common point in the perception of *kaifiyyāt al-qirā'āt* (how to read the Qur'an), and is an answer to various phenomena that have developed, ranging from the practice of reading quickly to ignoring the clarity of reading, to the emergence of misunderstandings in understanding the concept of *tartil* as taught in the tradition of the mufassirs and scholars of qirā'āt.

When viewed from the possible factors of someone reading the Qur'an quickly, one of the most common motivations is the urge to gain greater rewards by reading as many verses as

possible in a short time. In this case, the scholars also differ in opinion regarding which *is* more important to read the Qur'an with *tartil*-that is, slowly with appreciation of the meaning-even though few verses are read, or reading quickly but in large quantities. Some scholars are of the view that reading more is better, citing the hadith of Ibn Mas'ūd in which the Prophet said: "*Whoever reads one letter from the Book of Allah will be rewarded with one good deed, and one good deed will be multiplied to ten*".(Jazary, n.d.)

However, the opinion that is stronger and held by the majority of salaf and khalaf scholars is that reading the Qur'an with *tartil* and full of tadabbur, even if it is only a few verses, is better than reading many verses in a hurry. This is because the main purpose of reading the Qur'an is to understand, live and practice its content, not merely to pursue the number of readings. Ibn Mas'ūd and Ibn 'Abbās also emphasized this virtue. Mujāhid, for example, was once asked about two men, one of whom recited Surah al-Baqarah, while the other recited al-Baqarah and Āli 'Imrān in their prayers, even though their bowing and prostration were the same. Mujāhid replied that the one who recites al-Baqarah alone is better. Hence, many of the salaf preferred to repeat one verse throughout the night. Muhammad ibn Ka'b al-Qurazhi (may Allah have mercy on him) even said that he would rather recite short surahs such as *Idzā Zulzilatil Arḍu* and *al-Qārī'ah* throughout the night, repeating and reflecting on them, than recite the Qur'an in a hurry.(Jazary, n.d.)

Revitalizing *tartil* in reciting the Qur'an is a necessity in this contemporary era, especially in the midst of the widespread practice of reading the Qur'an that emphasizes speed and quantity of reading. *Tartil* is not just reading slowly, but includes the accuracy of pronunciation of letters, peace of mind, appreciation of meaning, and attention to the place of stopping (waqaf) and the laws of tajweed. Unfortunately, the deep meaning of *tartil* is often reduced to just a slow tempo, even though its essence is broader and spiritual. Therefore, serious efforts are needed to revive a full understanding of *tartil* as explained by classical scholars such as al-Ṭabarī, al-Jazarī, and 'Alī ibn Abī Ṭālib. Through Qur'an education that emphasizes understanding the meaning, mastering correct *tajweed*, and adab tilawah, *tartil* can again become the soul of every recitation of the holy verse. This revitalization is not just for the quality of the recitation, but also to form a deeper and more meaningful relationship between the reader and the word of God, as al-Ghazali asserts in his book.(Ghazali, n.d.)

So, to revitalize *tartil* in contemporary recitation practice, it is necessary to return to the full understanding of the mufasirs and scholars of qira'at. This means balancing between technical aspects (tajweed) and spiritual aspects (tadabbur and khushu). Speed should not be the main goal, but rather a tool to achieve perfect recitation, both in terms of pronunciation and meaning.(Zarkashī, 1957) Ultimately, *tartil* is not about speed or competition, but rather about the quality of one's relationship with the Qur'ān. It is about how each letter is recited by heart, each verse is contemplated in its meaning, and each message is impregnated into the soul. By restoring this essence of *tartil*, contemporary recitation practices can become a stronger bridge for the Ummah to not just recite, but truly live and breathe the Divine word in their daily lives.

Concrete Efforts to Revitalize Tartil in Contemporary Tilawah Practice

Efforts to revitalize the concept of *tartil* in contemporary tilawah practice require a systemic and practical approach. One strategic step that can be taken is to reform the Al-Qur'an education curriculum at various levels, from TPA, madrasah, to tahfiz institutions. Qur'anic education should not merely emphasize memorization skills and fluency in recitation but must allocate significant emphasis on practicing slow, clear, and meaningful recitation in accordance with the principles of *tartil*. The talaqqi and musyāfahah teaching models need to be revived as a means of instilling proper recitation etiquette and ensuring the authenticity and accuracy of pronunciation directly from teacher to student. (Awwali Salehah & Wahyuni, 2023, p. 506)

Additionally, the capacity of Quran instructors must be enhanced through training and certification programs that integrate understanding of tafsir, qirā'āt techniques, and a spiritual approach to reading. An ideal Quran teacher should not only be proficient in recitation but also comprehend the meaning and spiritual function of every verse recited. Thus, they can serve as role models and guides in shaping a generation that not only masters recitation technically but also makes recitation a meaningful spiritual experience. (Istiqomatussana, 2023)

In the digital age, the rapid spread of aesthetically impressive recitation models has become a trend, especially through social media. Therefore, it is necessary to develop alternative digital media that emphasizes correct, slow recitation accompanied by reflection. Digital content such as recitation videos with translations, brief interpretations, and reflections on meaning can serve as both a means of da'wah and public education to help people understand the essence of tartil in its entirety. By presenting an alternative narrative to fast recitations lacking in meaning, this media is expected to shift public preferences toward more quality recitations. (Hanifah et al., 2024)

The revitalization of tartil can be strengthened through the development of standards and certification for recitation that not only assess technical aspects but also measure the depth of understanding and accuracy of waqaf. Institutions such as the Ministry of Religion, LPTQ, and national tahfiz associations play a strategic role in formulating tartil guidelines that can be applied in training and competitions. Additionally, strengthening the culture of reflection within Muslim communities through recitation circles, daily tartil gatherings, and meaning-based recitation programs will further emphasize the importance of reading the Qur'an calmly, structurally, and with deep contemplation. In this way, recitation is not merely a verbal ritual but a spiritual means of bringing the Qur'an to life in the heart and mind. (Aswati & Anwar, 2025)

CONCLUSIONS

A semantic-linguistic analysis of the word tartil in QS. al-Muzzammil [73]: 4 and a comparison of the views of al-Ṭabarī, al-Nasafī, and classical qirā'at scholars show that tartil is a multidimensional concept that is not limited to phonetic aspects, but also includes cognitive and spiritual meanings. Linguistically, the root word rattala means 'to arrange in an orderly and clear manner,' which describes the balance between sound structure and appreciation of meaning. Al-Ṭabarī and al-Nasafī, as representatives of mufasir, consistently emphasise that tartil involves understanding, contemplation (tadabbur), and sacredness, which are realised through slow and clear recitation so that the meaning can be absorbed. On the other hand, qira'at experts, despite focusing on the technical perfection of makharijul huruf, sifatul huruf, and other tajweed rules, still make clarity and accuracy the core of every level of recitation (both tahqiq and hadar), with the aim that the letters and their meanings are not ambiguous. These two perspectives complement each other: tafsir provides the spirit and purpose, while qira'at provides the technical framework that allows that spirit to be conveyed perfectly.

Therefore, the revitalisation of tartil in contemporary recitation practices, which are characterised by a trend towards extreme speed, must be based on this holistic understanding. Recitation speed, although it may indicate mastery of memorisation, should not compromise the essence of tadabbur and accuracy of pronunciation, which are the core of tartil. Restoring the meaning of tartil means striking a balance between speed and quality, between reading and contemplation, so that the Qur'an is not only read beautifully on the tongue, but also contemplated in the mind and absorbed in the heart, as taught by the salaf generation.

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