

**REVITALISING THE MEANING OF TARTIL “A Semantic-Linguistic
Study of QS. al-Muzzammil (73): 4 in the Context of Contemporary
Qur'an Recitation”**

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ABSTRACT

One of the main rules in the practice of recitation according to the scholars is to read the Qur'an in a tartil manner. However, the tendency of reciting the Qur'an in the contemporary era that focuses more on the aesthetic aspects of sound and ignores the dimensions of understanding, order, and adab in reading becomes the main crisis in reciting the Qur'an. Therefore, this paper contributes to revitalizing the concept of tartil in contemporary recitation practices to bring it back in line with the values of the Qur'an. This study utilises library research with a thematic interpretation approach and semantic-linguistic analysis of QS. al-Muzzammil [73]: 4. This study analyzes the meaning of tartil in QS. al-Muzzammil [73]: 4 according to two prominent mufasirs, namely al-Tabarī and al-Nasafī, and compares it with the views of classical qirā'āt scholars. The results of the study indicate that tartil, according to the majority of mufassir, encompasses aspects of clarity of recitation, calmness, orderliness of verses, and depth of meaning. Additionally, according to scholars of qira'at tartil, it involves reciting the Qur'an slowly, clearly, and in a structured manner, with full contemplation. Concrete steps for revitalizing tartil include strengthening Quranic education based on tartil in formal and non-formal institutions, training Quranic recitation teachers who integrate aspects of tajwīd and tadabbur, developing educational digital media that promote the values of tartil, the establishment of standards and certification for tartil recitation, and the cultivation of tadabbur within Muslim communities through meaningful

halaqah and tilawah gatherings. The revitalization of tartīl in the contemporary era must be based on a holistic understanding to maintain a balance between the speed of recitation and the quality of pronunciation and the contemplation of meaning.

Keywords: *Contemporary Recitation, Revitalisation, Semantic Linguistics, Tartīl.*

ABSTRAK

Salah satu kaidah utama dalam praktik tilawah menurut para ulama adalah membaca al-Qur'an dengan cara tartīl. Namun, kecenderungan tilawah al-Qur'an di era kontemporer yang lebih menitikberatkan pada aspek estetika suara dan mengabaikan dimensi pemahaman, ketertiban, dan adab dalam membaca menjadi krisis utama dalam menilawahkan al-Qur'an. Oleh karena itu, tulisan ini memberikan kontribusi dalam merevitalisasi konsep tartīl dalam praktik tilawah kontemporer agar kembali sejalan dengan nilai-nilai al-Qur'an. Penelitian ini menggunakan metode studi pustaka (library research) dengan pendekatan tafsir tematik dan analisis semantik-linguistik terhadap QS. al-Muzzammil [73]: 4. Penelitian ini menganalisis makna tartīl dalam QS. al-Muzzammil [73]: 4 menurut dua mufasir terkemuka, yaitu al-Tabarī dan al-Nasafī, serta membandingkannya dengan pandangan para ulama qirā'āt klasik. Hasil penelitian menunjukkan bahwa tartīl menurut mayoritas mufassir, yakni mencakup aspek kejelasan bacaan, ketenangan, ketertiban ayat, dan kedalaman makna. Selain itu, menurut ulama qirā'āt tartīl, yaitu membaca Al-Qur'an dengan pelan, jelas, dan terstruktur, serta penuh penghayatan. Langkah konkret revitalisasi tartīl, meliputi penguatan pendidikan Al-Qur'an berbasis tartīl di lembaga formal dan nonformal, pelatihan guru tilawah yang mengintegrasikan aspek tajwīd dan tadabbur, pengembangan media digital edukatif yang mengusung nilai tartīl, penyusunan standar dan sertifikasi bacaan tartīl, dan pembudayaan tadabbur dalam komunitas Muslim melalui halaqah dan majelis tilawah bermakna. Revitalisasi tartīl di era kontemporer harus didasarkan pada

pemahaman holistik demi menjaga keseimbangan antara kecepatan tilawah dan kualitas pelafalan serta penghayatan makna.

Kata Kunci: *Tilawah Kontemporer, Revitalisasi, Semantik-Linguistik, Tartīl.*

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.¹

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 *tartīl*. *Tartīl* is not only a technical aspect, but also a

¹ Abū Zakariyā Yahyā bin Sharaf al- Nawawi, *al-Tibyān fī Ādāb Hamalah al-Qur'ān* (Beirūt: Dar Ibn Hazm, 1994), 82.

reflection of manners, respect, and efforts to bring the presence of Allah in every verse.²

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 *tartīl* as commanded by the Qur'an and understood by the scholars is still well preserved in this practice.

Historically, however, the meaning of *tartīl* 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 *tartīl*. 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 *tartīl* in QS. al-Muzzammil [73]: 4 have been the focus of a number of previous researchers. Ashari, in his research, examined the meaning of *tartīl* based on the standards of *tajwid* science and identified forms of Qur'an recitation that are not in accordance with the principles of *tartīl*.³ Hurriyyah discusses the interpretation of the verse by referring to the views of contemporary exegetes⁴, while the research of Mujahiddin and Annas examines the

² Ahmad Ḥuṭābah, *al-Jāmi' li Aḥkām al-Ṣiyām wa A'māl Shahr Ramadān* (Alexandria: Dār al-Fath al-Islāmy, 2018), 222–223.

³ Suhartini Ashari, “Makna Tartil Dalam Al-Qur'an Surah Al- Muzammil Ayat 4 Dan Implementasinya,” *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 6, no. 1 (2023): 116–228, <https://doi.org/10.34005/tahdzib.v6i1.2652>.

⁴ Wahdatul Hurriyyah, “Tartil Al-Qur'an Dalam Perspektif Tafsir Kontemporer (Studi Analisis QS. al-Furqān [25]: 32 dan QS. al-Muzzammil [73]: 4)” (Tesis, Institut Ilmu Al-Qur'an (IIQ) Jakarta, 2022).

concept of tartīl within a classical framework without linking it to the context of contemporary recitation.⁵ Although these studies provide important contributions, no research has specifically linked the classical exegetes' interpretation of tartīl 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 tartīl 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 tartīl 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 tartīl. 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 tartīl 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,

⁵ Anas Mujahiddin dan Muhamad Annas, “Konsep Tartil dan Pengaruh Penerapannya dalam Membaca Al-Qur'an,” *Ulumul Qur'an: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2023): 201–16.

including strengthening tartīl-based Qur'anic education, training Qur'an teachers with integrated tajwīd and tadabbur components, developing digital media that promote slow and reflective recitation, establishing tartīl standards and certifications, and encouraging tadabbur-based recitation within Muslim communities.

RESULT AND DISCUSSION

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

Tafsir al-Tabarī was written by Abu Ja'far Muhammad bin Jarir bin Yazid bin Katsir bin Ghalib al-Tabari. Abu Ja'far Muhammad or better known as Imam al-Tabarī was born in 225 Hijri⁶ and died in 310 Hijri⁷. One of his monumental works in the field of interpretation is *Jāmi' al-Bayān 'an Ta'wīl Āyy al-Qur'ān*. This tafsir book consists of 15 volumes with a systematic similar to the previous mufasirs who used the *tahlīlī* method, which explains verse by verse in sequence. However, unlike some other mufasirs, al-Tabarī does not mention the category of surah whether it is Makkiyah or Madaniyah.⁸

Tafsir al-Tabarī's manhaj can be identified through its sources and methods of interpretation, namely applying the *tahlīlī 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-Tabarī still mentions them so that the reader can distinguish between his own opinion and the

⁶ Munī' bin 'Abd al-Halīm Maḥmūd, *Manāhij al-Mufassirīn* (Kairo: Dār al-Kutub al-Misriy, 2000), 39.

⁷ Maḥmūd, *Manāhij al-Mufassirīn*, 46.

⁸ Moch Shofiyulloh, "Metodologi Al- Thabari dalam Tafsir Jami'ul Al-Bayan Fi Ta'wili Al-Qur'ān," *Indonesian Culture and Religion* 2, no. 1 (2025): 5.

opinion of others. Sources in the form of *ra'y* (reasoning) in *Tafsir al-Tabarī* are relatively few, because he prioritizes the historical approach.⁹

The *tahlīlī* 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-Tabarī collects various narrations first, then performs the *tarjīh* process, which is to choose the strongest opinion. This approach shows al-Tabarī's accuracy and caution in interpreting verses, and makes his interpretation an important reference in the tradition of history-based interpretation.¹⁰

In the interpretation of each surah, al-Tabarī 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 *asbāb al-nuzūl* 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-Tabarī will present all opinions first before doing *tarjīh*, i.e. choosing the opinion that is strongest in his opinion. This approach shows al-Tabarī's methodological richness in combining history with critical analysis.¹¹

2. A Brief Review of *Tafsir Madārik al-Tanzīl wa Haqāiq al-Ta'wīl*

Tafsir al-Nasafī was written by Abū al-Barakāt 'Abdullah ibn Ahmad ibn Maḥmud al-Nasafī. The title al-Nasafī was given because of his region of origin, Nasaf, a region in the country of Sanad located between

⁹ Chusnul Chotimah, “Manhaj Tahlili bi al-Ra'y,” *Aksioreligia* 1, no. 1 (2023): 19, <https://doi.org/10.59996/aksioreligia.v1i1.72>.

¹⁰ Chotimah, “Manhaj Tahlili bi al-Ra'y,” 15.

¹¹ Shofiyulloh, “Metodologi Al- Thabari dalam *Tafsir Jami'ul Al-Bayan Fi Ta'wili Al-Qur' an*,” 6.

Jihun and Samarkand.¹² Imam al-Nasafī was the son of Imām Kabīr Aḥmad ibn Maḥmud al-Nasafī 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-Nasafī died in 701 AH in the country of Aizaj, which is located between Asfahan and Harasan. Al-Nasafī wrote several important works, one of which is in the field of tafsir, namely *Madārik al-Tanzīl wa Haqāiq al-Ta'wīl*,¹³

According to az-Zahabi's notes, Tafsir *al-Nasafī* is a summary of Tafsir *al-Baidhāwī* and Tafsir *al-Kashshāf*, 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..¹⁴

The content of Tafsir *Madarak 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-Nasafī 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.¹⁵

¹² Maḥmūd, *Manāhij al-Mufassirīn*, 215.

¹³ Maḥmūd, *Manāhij al-Mufassirīn*, 217.

¹⁴ Ilma Amalia, Mumun Fitriana Lubis, dan Edi Komarudin, "Analisis Penafsiran Ayat-Ayat Tentang Pluralisme Agama: Studi Kitab Tafsir Lubāb at-Ta'wīl fī Ma'āni at-Tanzīl, Tafsir An-Nasafī, Tafsir Rūh Al-Ma'āni dan Tibyān fī Tafsīr Al-Qur'ān (Studi Tafsir Muqāran)," *IKLILA: Jurnal Studi Islam dan Sosial* 7, no. 1 (2024): 20.

¹⁵ Mamluatal Istibsyaroh, "Pandangan Fikih Imam Al-Nasafī Dalam Kitab Tafsir Madarak Al-Tanzil Wa Haqaiq Al-Ta'wil (Kajian Ayat-Ayat Taharah)" (IAIN Ponorogo, 2021), 58–60.

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-Nasafī also did tafsir *al-ra'y*, which is an interpretation based on personal ijtihad carried out on the basis of the knowledge that a *mufassir* 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.¹⁶

Imam al-Nasafī in *Tafsir Madarik al-Tanzil wa Haqaiq al-Ta'wil* uses the *tahlīlī* 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 *muqatṭa'ah* letters at the beginning of a particular letter. In explaining the meaning of the verse, Imam al-Nasafī combines the linguistic approach, quotations from Prophetic traditions, differences in *qira'at*, and the opinions of scholars from various madhhabs.¹⁷

The style of Tafsir *al-Nasafī* is included in the combination of tafsir, with an almost balanced portion between the style of language (*lughawī*) and the style of *fiqh* (*fiqhī*). 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

¹⁶ Rabiye ÇETİN, “Impurity in Terms of Human Ontology: al-Tawba 9/28,” *Kader* 19, no. 1 (2021): 24, <https://doi.org/10.18317/kaderdergi.917104>.

¹⁷ Saad Jaffar dan Muhammad Inamullah, “Al-Imam al-Nasafī: And his methodology in the Tafsīr Madārik al-Tanzīl wa Haqa'iq al-Ta'wīl,” *Ihya al-'Ulum* 21, no. 1 (2021): 111–112.

becomes an important reference in understanding verses that have legal content or deep language meaning.¹⁸

3. An Analysis of the Meaning of *Tartīl* in the Qur'an: A Study of *Tafsir Al-Tabarī, Al-Nasafī, and the Mufasirs*

The meaning of reading *tartīl* according to al-Tabarī 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 *tartīl* is not just a matter of pronunciation, but also closely related to understanding and conveying the content of the verse systematically and attentively.¹⁹

Meanwhile, according to al-Nasafī in his *tafsir*, *tartīl* 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, *tartīl* according to al-Nasafī emphasizes more on the technical aspects of *tajwīd* and regularity of reading, so as to produce a neat, beautiful, and full of solemnity.²⁰ Thus, both according to al-Tabari and al-Nasafī, the meaning of *tartīl* 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 *tartīl* in reading the Qur'an has various emphases conveyed by mufasirs and scholars throughout history. First, *tartīl* is understood as reading clearly, slowly, and regularly, without haste. This view is supported by a large number of scholars, including

¹⁸ Jaffar dan Inamullah, "Al-Imam al-Nasafī: And his methodology in the *Tafsīr Madārik al-Tanzīl wa Haqa'iq al-Ta'wīl*," 112.

¹⁹ Abu Ja'far Muhammad bin Jarir Al- Tabarī, "Jāmi' al-Bayān 'an Ta'wīl āy al-Qur'ān," in 7 (Kairo: Dar Hijr, 2001), 364.

²⁰ Abū al-Barakāt 'Abdullah bin Aḥmad bin Maḥmud Al- Nasafī, "Madārik al-Tanzīl wa Haqa'iq al-Ta'wīl," in 3 (Beirūt: Dār al-Kalām al-Tib, 1998), 556.

Muqatil ibn Sulaiman²¹, al-Farrā'²², Ibn Qutaybah²³, to figures such as al-Zamakhsharī²⁴, dan al-Bayḍāwī²⁵. Secondly, *tartīl* is also seen as a means of pondering and understanding the meaning of the verse, as emphasized

²¹ Abū al-Ḥasan Muqātil bin Sulaymān Al- Balkhī, “Tafsīr Muqātil bin Sulaymān,” in 4 (Beirūt: Dar Ihya al-Turath, 2002), 475; Lihat juga pada Muḥammad bin Muḥammad bin Maḥmūd Abū Maṇṣūr Al- Māturīdī, “Ta’wīlāt Ahl al-Sunnah,” in 10 (Beirūt: Dar al-Kutub al-Ilmiyah, 2005), 269; Lihat juga Abū Ja’far al-Naḥās Aḥmad bin Muḥammad, “Ma’ānī al-Qur’ān,” in 5 (Makkah: Jāmi’ah Umm al-Qurā, 1988), 56; Lihat juga Abū al-Laith Naṣr bin Muḥammad Al- Samarqandī, “Baḥr al-‘Ulūm,” in 3, n.d., 509, <https://shamela.ws/book/23594/1719>; Lihat juga Abū ‘Abdullāh Muḥammad bin ‘Abdullāh ibn Abī Zamanīn, “Tafsīr al-Qur’ān al-‘Āzīz,” in 5 (Kairo: al-Farūq al-Ḥadīthah, 2002), 49; Lihat juga Muḥammad bin al-Ḥasan bin Faurak, “Tafsīr Ibn Faurak,” in 3 (Makkah: Jāmi’ah Umm al-Qurā, 2009), 69; Aḥmad bin Muḥammad bin Ibrāhīm Al- Tha’labī, “al-Kashf wa al-Bayān ‘an Tafsīr al-Qur’ān,” in 10 (Beirūt: Dar Ihya al-Turath al-’Araby, 2002), 59–60; Lihat juga Ibrāhīm bin al-Sirrī Al- Zajjāj, “Ma’ānī al-Qur’ān wa I’rābīh,” in 5 (Beirūt: ‘Ālim al-Kutub, 1988), 240.

²² Abū Zakariyā Yahyā bin Ziyād Al- Farrā’, “Ma’ānī al-Qur’ān,” in 3 (Mesir: Dār al-Miṣriyah li al-Ta’līf wa al-Tarjamah, n.d.), 197; Lihat juga Abul Hasan Ali Al- Wahidi, “al-Wasīth fī Tafsīr al-Qur’ān al-Majīd,” in 4 (Beirūt: Dar al-Kutub al-Ilmiyah, 1994), 372; Lihat juga Abū al-Muzaffar Maṇṣūr bin Muḥammad bin ‘Abd al-Jabbār Al- Sam’ānī, “Tafsīr al-Qur’ān,” in 6 (Riyāḍ: Dār al-Waṭān, 1997), 77; Lihat juga Abū Muḥammad al-Ḥusain bin Maṣ’ūd Al- Baghawī, “Ma’ālim al-Tanzīl fī Tafsīr al-Qur’ān,” in 8 (Kairo: Dār Tayyibah li al-Nashr wa al-Tauzī’, 1997), 250; Lihat juga Muḥammad bin Ahmad Al- Qurṭubī, “al-Jāmi’ li Ahkām al-Qur’ān,” in 19 (Kairo: Dar al-Kutub al-Miṣriyah, 1964), 37; Lihat juga Muḥammad bin ‘Alī bin Muḥāmad Al- Shawkānī, “Fath al-Qadīr,” in 2 (Beirūt: Dar Ibn Katsir, 1993), 379.

²³ Abū Muḥammad ‘Abdullāh bin Muslim bin Qutaybah, *Gharīb al-Qur’ān* (Kairo: Dār al-Kutub al-Ilmiyah, 1978), 262; Lihat juga Muḥammad bin ‘Abd al-Rahmān bin Muḥammad Al- Ījī, “Tafsīr al-Ījī Jāmi’ al-Bayān fī Tafsīr al-Qur’ān,” in 4 (Beirūt: Dar al-Kutub al-Ilmiyah, 2004), 396; Lihat juga Jalāl al-Dīn Muḥammad ibn Ahmad Al- Maḥallī dan Jalāl al-Dīn ‘Abd al-Rahmān ibn Abī Bakr Al- Suyūtī, *Tafsīr al-Jalālayn* (Kairo: Dar al-Ḥadīth, 2010), 773; Lihat juga Al-Mullā ‘Alī bin Sultān Al- Qārī, “Anwār al-Qur’ān wa Asrār al-Furqān,” in 5 (Beirūt: Dar al-Kutub al-Ilmiyah, 2023), 231; Lihat juga Ismā’īl Ḥaqqī bin Muṣṭafa, “Rūḥ al-Bayān,” in 10 (Beirūt: Dar al-Fikr, n.d.), 204.

²⁴ Mahmud Al- Zamakhshari, “al-Kashshaf,” in 4 (Kairo: Dar al-Rayyan li al-Turats, 1987), 637.

²⁵ Nāṣir al-Dīn Abū Sa’īd ‘Abdullāh bin ‘Umar Al- Bayḍāwī, “Anwār al-Tanzīl wa Asrār al-Ta’wīl,” in 5 (Beirūt: Dar Ihya al-Turath al-’Araby, 1997), 255.

by Ibn ‘Atiyyah²⁶, Ibn Kaysān²⁷, and Fakhr al-Dīn al-Rāzī²⁸. In this case, *tartīl* recitation helps to bring depth of understanding to the content of the Qur’ān.

Third, a number of mufasirs such as Ibn Qutaybah²⁹, al-Zamakhsharī³⁰, and Abū al-Su’ūd³¹ use the analogy of neat teeth to describe *tartīl* recitation, emphasizing regularity and neatness in recitation. Fourth, *tartīl* also contains elements of tajwīd letters and accuracy in waqaf placement, which is reinforced by al-Nasafī’s interpretation above. Fifth, *tartīl* means fostering solemnity, love, and fear of Allah, as expressed by Fakhr al-Dīn al-Rāzī³². Finally, *tartīl* also means following the order of the verses and conveying the interpretation well, as explained by al-Māwardī³³ and Ibn Juzayy al-Gharnāṭī³⁴. All these various views show that *tartīl* is a rich and multidimensional concept in the Islamic exegetical tradition.

²⁶ Abū Muḥammad ‘Abd al-Ḥaq bin Ghālib bin ‘Atiyyah, “al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-‘Azīz,” in 5 (Beirūt: Dar al-Kutub al-’Ilmiyah, 2001), 387; Lihat juga Ismail bin Umar bin Kathīr, “Tafsīr al-Qur’ān al-‘Azīm,” in 3 (Beirūt: Dar al-Kutub al-Ilmiyah, 1998), 261; Shawkānī, “Fath al-Qadīr,” 379.

²⁷ ‘Atiyyah, “al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-‘Azīz,” 387.

²⁸ Fakhruddin Al- Razi, “Tafsir Mafātih al-Ghayb,” in 23 (Beirūt: Dar Ihya al-Turath al-’Araby, 1999), 683.

²⁹ Qutaybah, *Gharīb al-Qur’ān*, 262; Lihat juga pada Muḥammad, “Ma’ānī al-Qur’ān,” 56.

³⁰ Zamakhshari, “al-Kashshaf,” 637.

³¹ Abū al-Su’ūd al-‘Umādī Muḥammad bin Muḥammad bin Muṣṭafa, “Irshād al-‘Aql al-Salīm ilā mazāyā al-Kitāb al-Karīm,” in 9 (Beirūt: Dar Ihya al-Turath al-’Araby, n.d.), 50.

³² Razi, “Tafsir Mafātih al-Ghayb,” 683; Lihat juga Abu Hamid Muhammad Al-Ghazali, “Iḥyā ‘Ulūm al-Dīn,” in 1 (Beirūt: Dar al-Ma’rifah, n.d.), 277.

³³ ‘Ali bin Muḥammad al-Baghdady Al- Māwārdy, “al-Nakt wa al-‘Uyūn,” in 6 (Beirūt: Dar al-Kutub al-Ilmiyah, n.d.), 126.

³⁴ Abū al-Qāsim Muḥammad bin Aḥmad ibn Juzayy, “Al-Tashīl li ‘Ulūm al-Tanzīl,” in 1 (Beirūt: Shirkah Dār al-Arqām bin Abī al-Arqām, 1996), 423.

4. An Overview of the Meaning of *Tartīl* According to the Scholars of *Qirā'at*

If examined more deeply about the meaning of *tartīl*, 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 *tartīl* 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 *tartīl* means *tajwīd al-hurūf* (correcting the pronunciation of letters) and *ma'rifah al-wuqūf* (knowing the location of stops in reading), which emphasizes the importance of beauty in reading as well as accuracy in *tajweed* and *waqaf*.³⁵

In *al-Burhān fī 'Ulūm al-Qur'ān*, al-Zarkasyi explains that the minimum perfection in reading *tartīl* 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.³⁶

Al-Zarkasyi also emphasized that the minimum limit of *tartīl* is to read the Qur'an clearly and clearly, even though at a relatively fast tempo. While the most perfect *tartīl* 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

³⁵ Shams al-Dīn Abū al-Khayr ibn Al-Jazary, “*Tayyibah al-Nashr fī Qirā'ah al-'Ashr*,” in *I* (Beirūt: Dar al-Kutub al-'Ilmiyah, n.d.), 207–209.

³⁶ Muḥammad bin 'Abdullāh Al- Zarkashī, “*Al-Burhān fī 'Ulūm al-Qur'ān*,” in *I* (Beirūt: Dar Ihya al-Kutub al-Arabiyyah, 1957), 450.

tartīl, 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.³⁷

The same thing was also conveyed by 'Abd al-Qayyūm in his book *Safahāt fī 'Ulūm al-Qirā'āt* which defines *tartīl*, 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).³⁸ This is reinforced by Qamḥawi's opinion in his book *al-Burhān fī Tajwīd al-Qur'an*, the meaning of *tartīl* 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.³⁹

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

No.	Meaning of <i>Tartīl</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-Nahhās, al-Samarqandī, Ibn Abī Zamanīn, Ibn Fūrak, al-Tha'labī, al-Wāhidī, al-Sam'ānī, al-Baghawī, al-Zamakhsharī, al-Bayḍāwī, al-Ījī, Abū al-Su'ūd, al-Mullā 'Alī al-Qārī, Ismā'īl Ḥaqqī, Ibn al-Jazari, al-Qamḥawī

³⁷ Zarkashī, "Al-Burhān fī 'Ulūm al-Qur'an," 451.

³⁸ Abū Tāhir 'Abd al-Qayyūm 'Abd al-Ghafūr Al- Sanadī, *Safahāt fī 'Ulūm al-Qirā'āt* (al-Maktabah al-Amdādiyah, 1994), 186.

³⁹ Muḥammad al-Šādiq Qamḥawi, *al-Burhān fī Tajwīd Al-Qur'an* (Beirūt: 'Alam al-Kutub, 1985), 11.

2	Means of Tadabbur and Understanding Meaning	al-Ṭabarī, Ibn ‘Atīyyah, Ibn Kaysān, Fakhr al-Dīn al-Rāzī, Ibn Kathīr, al-Ghazālī, al-Shawkānī, Ibn al-Jazāri, al-Zarkasyī, 'Abd al-Qayyūm, al-Qamhāwi
3	Neat and Regular Reading (Analogy of Neat Teeth)	Ibn Qutaybah, al-Zamakhsharī, al-Bayḍāwī, Abū al-Su'ūd
4	Letter Tajwīd and Correct Placement of Waqaf	al-Nasafi, Ibn al-Jazāri, al-Zarkasyī, al-Qamhāwi
5	Cultivating Solemnity, Love, and Fear of Allah (Ruhani Effect)	Fakhr al-Dīn al-Rāzī, Ibn ‘Atīyyah, al-Ghazālī
6	Following the Order of Verse Arrangement and Tafsir Explanation	al-Māwardī, al-Ṭabarī, Ibn Juzayy al-Gharnātī

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

Aspects	Mufasir	<i>Qirā'āt</i> Scholars
Meaning of <i>Tartīl</i>	Reading the Qur'an slowly, calmly, and unhurriedly, accompanied by understanding tadabbur of the meaning.	<i>Tartīl</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'ānic lafaz.

Approach	Reflective-tafsiriyah: emphasizing the spiritual impact and understanding of the content of the Qur'an.	Technical-qirā'āt: emphasizes the accuracy of pronunciation and rules of recitation.
Purpose of <i>Tartīl</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.

5. The Crisis of *Tartīl* in Contemporary Tilawah: Examining the Meaning of *Tartīl* 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.⁴⁰ 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.⁴¹

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 *tartīl* 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 *tartīl* as explained by the mufasir and scholars of qirā'āt, so that the practice of

⁴⁰ Khozinul Alim dan Izhar Musyafa, "Rekonsiderasi Makna *Tartīl* Di Dalam Al-Qur'an Dan Terjemah Kemenag (Studi Analisis Linguistik)," *Jurnal AT-TAHFIDZ: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 1 (2022): 233.

⁴¹ Nirayulina, "Viral Hafidz Al-Qur'an Tercepat di Dunia 7 Juz Baca Al-Quran Butuh Waktu 1 Jam," Tiktok, 2023, <https://vt.tiktok.com/ZSh3ftV56/>.

reading the Qur'an returns to its spirit which is full of calmness, clarity, and appreciation.⁴²

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 *tartīl* 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 *tartīl* is not merely a matter of speed, but a matter of accuracy.⁴³

They are of the opinion that *tartīl* 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 *tartīl*. This difference in views shows the need for a complete and comprehensive understanding of the concept of *tartīl* according to the mufasirs and scholars of *qirā'āt*, so that the practice of

⁴² Lia Handayani, Ade Naelul Huda, dan Ziyad Ulhaq, “Talaqqi Musyāfahah dan Otentisitas Bacaan Al-Qur'an (Studi Aplikasi Tartīl Metode Baligho di LTQ IQRO' - Kota Bekasi),” *Jurnal Pendidikan Inovatif* 6, no. 2 (2024): 501–4.

⁴³ Adun Meutuah, “Penerapan Pembelajaran Ilmu Tajwid Dalam Bacaan Al-Quran Di Smp Negeri 11 Banda Aceh” (Skripsi, UIN Ar-Raniry Banda Aceh, 2025), 35.

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), *hadr* (the fastest but still maintaining the laws of tajweed), and *tadwir* (the middle).⁴⁴ Although they discuss such *maqamat* (levels of reading speed), all of them must remain within the corridor of *tartīl*. Even *hadr*, 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 qira'at emphasize that every law of tajweed must be upheld, no matter how fast the recitation is.⁴⁵

However, what is important is that even the speed of *hadr* 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 *tartīl*, as Allah says in QS. al-Muzzammil [73]: 4. The mufasirs have a rich understanding of the meaning of *tartīl*. For example, most of the mufasirs emphasize that *tartīl* 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 *tartīl* is clarity of recitation, regularity

⁴⁴ Jazary, "Tayyibah al-Nashr fī Qirā'ah al-'Ashr," 205.

⁴⁵ Jazary, "Tayyibah al-Nashr fī Qirā'ah al-'Ashr," 207.

of verses, order, calmness, conveying the message well⁴⁶, while Imam al-Nasafi argues that *tartīl* means clear recitation, slowly, paying attention to the clarity of letters, waqaf, and harakat.⁴⁷

Imam al-Jazarī said that *tartīl* means reading calmly, slowly, understanding the meaning, and avoiding haste, as well as the opinion of 'Alī ibn Abī Ṭālib who said *tartīl* means *tajwīd al-ḥurūf* (improving the pronunciation of letters) and *ma'rīfah al-wuqūf* (knowing the locations of stops in reading).⁴⁸ As a result, from the various views of these scholars, it can be concluded that *tartīl* is not just reading the Qur'an slowly, but is broader than that. *Tartīl* 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 *tartīl* 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.⁴⁹ 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 *tartīl* 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 *tartīl*-*that is*, slowly with appreciation

⁴⁶ Tabarī, “Jāmi' al-Bayān 'an Ta'wīl āy al-Qur'ān,” 363.

⁴⁷ Nasafi, “Madārik al-Tanzīl wa Ḥaqāiq al-Ta'wīl,” 556.

⁴⁸ Jazary, “Tayyibah al-Nashr fī Qirā'ah al-'Ashr,” 209.

⁴⁹ Zarkashī, “Al-Burhān fī 'Ulūm al-Qur'ān,” 451.

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*".⁵⁰

However, the opinion that is stronger and held by the majority of salaf and khalaf scholars is that reading the Qur'an with *tartīl* 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-Qāri'ah* throughout the night, repeating and reflecting on them, than recite the Qur'an in a hurry.⁵¹

Revitalizing *tartīl* 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. *Tartīl* 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 *tartīl* 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 *tartīl* as explained by classical scholars such

⁵⁰ Jazary, "Tayyibah al-Nashr fī Qirā'ah al-'Ashr," 208.

⁵¹ Jazary, "Tayyibah al-Nashr fī Qirā'ah al-'Ashr," 209.

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, *tartīl* 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.⁵²

So, to revitalize *tartīl* 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.⁵³ Ultimately, *tartīl* 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 *tartīl*, 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.

6. Concrete Efforts to Revitalize *Tartīl* in Contemporary Tilawah Practice

Efforts to revitalize the concept of *tartīl* 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 *tartīl*. The

⁵² Ghazali, “*Iḥyā’ ‘Ulūm al-Dīn*,” 277.

⁵³ Zarkashī, “*Al-Burhān fi ‘Ulūm al-Qur’ān*,” 450.

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.⁵⁴

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.⁵⁵

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 tartīl 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.⁵⁶

The revitalization of tartīl 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

⁵⁴ Yunita Awwali Salehah dan Akhtim Wahyuni, "Implementasi Tahfiz Al-Qur'an dengan Metode Talaqqi," *Murhum : Jurnal Pendidikan Anak Usia Dini* 4, no. 2 (2023): 506, <https://doi.org/10.37985/murhum.v4i2.235>.

⁵⁵ Ilis Istiqomaturisa, Wido Supraha, dan Abas Mansur Tamam, "Program Diklat Guru Pengajar Al-Qur'an," *Risalah: Jurnal Pendidikan dan Studi Islam* 9, no. 2 (2023): 593–594.

⁵⁶ Khusna Hanifah et al., "Critical Study Live Tilawah on TikTok by Taking Income According to Sharia," *Demak Universal Journal of Islam and Sharia* 2, no. 3 (2024): 236.

accuracy of waqaf. Institutions such as the Ministry of Religion, LPTQ, and national tafsir associations play a strategic role in formulating tartīl guidelines that can be applied in training and competitions. Additionally, strengthening the culture of reflection within Muslim communities through recitation circles, daily tartīl 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.⁵⁷

CONCLUSION

A semantic-linguistic analysis of the word tartīl in QS. al-Muzzammil [73]: 4 and a comparison of the views of al-Ṭabarī, al-Nasafī, and classical qirā'at scholars show that tartīl 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 tartīl 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.

⁵⁷ Fajar Aswati dan Abu Anwar, “Metode Tilawah dan Tadabbur Dala Meningkatkan Pemahaman Al-Qur'an di Kalangan Pelajar,” *Al Basirah Jurnal Pengabdian Masyarakat* Volume 5, no. 1 (2025): 21.

Therefore, the revitalisation of *tartīl* 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 *tartīl*. Restoring the meaning of *tartīl* 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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