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**Implementation Of Panipati Method On Memorization The Quran In Malaysia:
A Study In Tahfiz Institute**

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Abstract

Memorization is still one of the methods used in the process of preservation of the Qur'an. This article aims to review and analyze the methods and approaches used by a Centre of Tahfiz Quran, at Lorong Alif, Jitra Kedah in the process to produce the students that can remember the whole Qur'an. This study used the methods of documentation, observation and interviews in order to obtain the data. Through the analysis, this study found that there are seven basic methods of memorizing the Quran; Sabak, Nam Sabak, Sabki, Separah, Mutlaah, Tertib Wifak and Dastar Bandi. By using these seven methods, the students could recite the whole Qur'an by memorization, without seeing the mushaf. As a researcher, I would like to suggest these methods of memorization, to be applied in all the centers, in order to produce the huffaz who can fully memorizing the Quran.

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Introduction

Pakistan is a country located in South Asia. The majority of the population in Pakistan are Sunni Muslim. Pakistan is the sixth most densely populated country in the world and having the second largest Muslim population in the world after Indonesia.¹ The impact of the spread of Islam in Pakistan has resulted in the growth of Islamic institutions including the study of al-Quran memorization. The methods of study of al-Quran memorization gain greater prominence in Pakistan through a method known as tahfiz *Panipati*. *Panipati* is the name of a place situated in the province of India. The tahfiz *Panapati* methods was pioneered by a teacher who hails from India and has been teaching the memorization of the al-Quran in Pakistan.²

The methods of al-Quran memorization from Pakistan began to develop in Malaysia with the establishment of Ma'had Tahfiz al-Quran at Lorong Alif Jitra, Kubang Pasu, Kedah Darul Aman. This tahfiz Ma'had start its foothold in 1989 but was formally established on 5th of March 1990. This Ma'had has been registered with the Kedah State Islamic Religious

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Council on 3rd March 1991. At the early stage, there were 10 male students participated in the tahfiz program at this Ma'had and was led by Maulana Umar, a teacher from Pakistan.³

This Ma'had tahfiz was built on the efforts of several local residents who think for needs of Ma'had tahfiz al-Quran in Jitra, Kedah as obligatory demands of *fardu kifayah*. They are namely Mudir Haji Ibrahim bin Ismail Titi Gajah, Ibrahim bin Bakar Tok Jalai, who is a teacher, and Haji Ahmad bin Assan. With their efforts and cooperation, Ma'had tahfiz was built at Lorong Alif. At its inception this Ma'had just renting a house lot at Lot 847 Lorong Alif Jitra Kedah. From its inception until 2009, this Ma'had tahfiz have been able to produce more than 200 *huffaz* al-Quran comprising of students in the country and abroad.⁴

¹The Free Wikipedia Encyclopedia website, obtained on 12 August 2014, <http://ms.wikipedia.org/wiki/>.

²Hafiz Arefbudiman Ahmad (The Principal of Ma'had Tahfiz at Lorong Alif Jitra, Kedah) in an interview with the Principal, on 12th November 2009.

³*Ibid.*

⁴ Sedek Ariffin, *The Methods of al-Qur'an Memorization in Tahfiz Institutions in Malaysia: A Comparative Study between Kedah Darul Quran, JAKIM With al-Huffaz Methods*, (Kuala Lumpur: Department of al-Quran and al-Hadith, Academy of Islamic Studies, University of Malaya, 2011)104.

The students graduated from Ma'had tahfiz will further their studies in Jami'ah Darul Quran,⁵ a Muslim Town in Faisalabad, Pakistan to deepen their knowledge in the field of al-Quran and al-Hadith. In Jami'ah Darul Quran they will take a special certificate of memorization of al-Quran, the knowledge of al-Hadith and knowledge of other religions for eight years.⁶

Presently, the Ma'had Tahfiz at Lorong Alif was conducted by teachers graduated from Jami'ah Darul Quran, Pakistan. They came from various backgrounds of study and expertise. Most of the teachers are from peninsular Malaysia and not only concentrated in Kedah. Among these teachers is ustaz Hafiz Arefbudiman bin Ahmad.⁷

The Pakistan's methods of memorization is one of the memorization method of al-Qur'an which is being practiced in Malaysia. To follow this method, students must be dedicated and truly interested in the memorization of al-Quran because this method imposed heavy penalties for students who are unable to follow it very well. Caning is fundamental in implementing this method. Penalty by way of caning is normal and customary as to ensure the students will successfully memorized the al-Quran very well and effectively.⁸

The Techniques and Uniqueness of *Panipati* Method

The Pakistan's method which is also known as *Panipati* method and quite popular among the tahfiz students in Pakistan. It is referred to as *Panipati* as the first teacher who pioneered this method in Pakistan is originated from a province called *Panipati*. This method is quite effective for producing competent *huffaz*. Overall, this method of memorization encompass several techniques that are practiced in the process of memorizing the al-Quran. These techniques are as follows:

⁵Jami'ah Darul Quran, is a *Muslim Town* of Faisalabad in Pakistan is one of the university situated in the town of Faisalabad, This University offered the Islamic Studies program and the Tahfiz al-Quran program to Pakistani citizen and foreign citizen, Hafiz Arefbudiman Ahmad, *Op.cit.*

⁶*Ibid.*

⁷Sedek Ariffin, *Op.cit.*, 105

⁸Ikrimah, (Memorization of al-Quran Teacher at the Institute al-Quran in Kuala Lumpur, Pinggir Taman Tun Dr. Ismail, Kuala Lumpur) in an interview with the memorization teacher, 20 November 2009)

- i. *Sabak* (New Memorization)
- ii. *Six sabak*
- iii. *Sabki*
- iv. *Separah*
- v. *Mutlaah*
- vi. *Tertib Wifak*
- vii. *Dastar Bandi*

Sabak (New Memorization)

Sabak is a term used in this method, which means memorization the new verses of al-Qur'an. Starting from 7.00p.m until 9.00p.m, the students will memorize the new memorization (*sabak*) in the prayer's hall. They will take a short break to perform *Maghrib* prayers. *Isha* prayers will be done at 9:00pm. This means that the students have about two hours to memorize *sabak* every day.⁹

After *Isha* prayers the students will be given a drink before a brief *Ta'lim* held. The students are required to sleep at 10.30pm. The students are not allowed to do other activities after 10.30p.m, they will be caned if were caught still doing other activities.¹⁰

Starting one hour before dawn, the students were be waken up to follow the Pakistan's method of memorization. The students are required to perform *sunat* prayers in the early morning. Half an hour before dawn, the students were required to be in a group or *halaqah* memorization respectively. This is the time they utilized to smoothen up *sabak* or new memorization that are to be recited after the dawn prayers.¹¹

After dawn prayers, the students are required to represent *sabak* recitation to their respective teachers. The determination limit of *sabak* is based on their ability. However, each student is monitored by the respective teachers during the recitation of this *sabak*.¹²

⁹*Ibid*

¹⁰*Ibid*

¹¹Sedek Ariffin, *Op.cit.*, 106-107.

¹²*Ibid.*, 107.

Six Sabak

Six *sabak* a second technique in this method, which means that six times memorization verses of the latest al-Quran. After the students finished reading *sabak*, they are required to read six *sabak* that is six times memorization of the latest or six days memorization previously. For example, if the students memorize the first juz of page ten, therefore six *sabak* is on page nine, eight, seven, six, five and four.¹³

These recitation should be in front of the group's teacher. Students need to smoothen the six *sabak* to ensure that they can continue to memorize on the next day. If students failed to recite the six *sabak* well enough, then they are not allowed to memorize the new verses, unless after obtaining consent from the group's teacher. The time to perform six *sabak* is after the recitation of *sabak* until 8.30 morning.¹⁴

Sabki

Sabki a third order after the *sabak* and six *sabak*. It was a repetition of one juz behind the six *sabak* is known as *Sabki*. The time to recite *sabki* is after the completion of six *sabak* until 9.30 in the morning. *Sabki* will be recited in front of their respective teacher. Not all students will be called upon to recite *sabki* in front their teacher, however students must always be ready to be called for. For each mistakes when reciting *sabki*, students will be caned for a total of three strokes for just making one mistake only. This method requires patience and fortitude to every student who follows.¹⁵

For example, if a student memorized on page 62, therefore page 62 is *sabak*, page 61, 60, 59, 58, 57 and 56 is the six *sabak*. Meanwhile *Sabki* is from page 36 to page 55, that is one juz behind six *sabak*. This is an example if a student memorized one page on each day.¹⁶

¹³*Ibid.*

¹⁴*Ibid.*

¹⁵*Ibid.*108

¹⁶*Ikrimah, Op.cit*

Separah

Separah is a technique applied according to Pakistan's method referring to repeated memorization of the verses which were long remembered. The time of *separah* is from 10.00 morning to 12.00 noon, that is for two hours the students are given the opportunity to repeat the memorization of verses that have been memorized based on of less fluency verses to be smoothen up.¹⁷

From 12.00 noon to 2.00 afternoon for all students who follow this method are required to sleep. This is one aspect which is compulsory for every student. Moreover it is based the *Sunnah* of the Prophet's S.A.W, stating the energy can be restored to the students for attending classes in the afternoon.¹⁸

Mutlaah

Mutlaah is a technique in which the students are required to recite verses of al-Quran which will later to be memorized by looking the Mashaf al-Quran to ensure that the recitation is accurate and with good *tajwid*. At 2.30 pm the students are required to be in their respective groups. The students are required to read accurately in terms of the laws of *tajwid* and they will be reading in front of the teacher to ensure that recitation is correct and stable. The rate of recitation is based on the ability of the students who wish to memorize these verses. Normally the students will read from only page one until page four in front of their respective teacher.¹⁹

This is the time utilized by students to smoothen new verses which are to be memorized. These verses must be repeated several times to facilitate memorization. After recitation of *mutlaah* in front of the teacher, students are required to proceed with the preparation of *separah* recitation on the next day. The recitation limit is not determined by the teacher and it is open up to the students. Normally the students will choose the juz which they are not so fluent for recitation.²⁰

¹⁷Sedek Ariffin, *Op.cit.*, 108-109.

¹⁸*Ibid.*, 109.

¹⁹Ikrimah, *Op.cit.*

²⁰Sedek Ariffin, *Op.cit.*, 109-110.

The students are not allowed to add new memorization from one juz to another juz unless they are able to recite one of the juz without any mistake. If the recitation of the juz is less smooth, students must smoothen up until fully remembered and could not go wrong when reading in front of the teacher. As long as the recitation is not smooth the student will get stuck on the mentioned juz. This is very important to ensure that students are able to remember the al-Qur'an with strong memorization when entering the next juz.²¹

This method will continue until the students are able to complete memorization of 30 juz of the al-Quran for the first time. Continuously the students will follow the second level to sit for an examination in ensuring that their memorization is really stable.²²

Tertib Wifak

Tertib Wifak is a time frame for each student who has memorized the 30 juzs of the Qur'an to repeat memorizations of the entire al-Quran. Once the student has memorized the 30 juz of al-Quran at the first level, they will enter the second level called *wifak order* or *tertib syahadah*. It is one of the methods practiced to strengthen the memorization the students prior to taking the final examination.²³

On its implementation, the entry level student should register earlier in order to follow this *tertib wifak*. Students who have registered will be placed in a specific group consisting students of *tertib wifak* only. These students are still bound by the ordinary memorization system time. The time taken to sit for this class is within three months.²⁴

In the morning the students must recite a total of five juz of the Quran in Halaqah made in each group *tertib wifak*. This means that within six days the students were able to complete 30 juz of al-Qur'an as a whole. Later on they will be tested by their respective teachers to

ensure there is a smooth memorization. For each mistake, they will be caned. Normally in each juz, two questions will be asked to each student.²⁵

²¹*Ibid.*, 110

²²*Ibid.*

²³*Ibid*

²⁴Ikrimah, Op.cit

In the afternoon the *tertib wifak* students are required to recite *separah* for the subsequent days. The students utilize this time to smoothen their recitations for reciting a total of 5 juz on the following day.²⁶

Upon completion of three months the *tertib wifak*, students will sitting an examination specifically for 30 juz of the al-Quran. They will be tested with a variety of questions from the entire al-Quran. Normally they were be asked randomly for 10 questions and each question should be recited in about three pages. When the students have been successful at this level, they will be considered have passed the memorization of the al-Qur'an, but for those students who failed, they have to repeat this *tertib wifak* class by sitting an examination for the next session.²⁷

Dastar Bandi

Dastar Bandi is a technique graduation certificates given to students who completed their recitation and be able to pass an examination in this *Panipati* methods. Having successfully passed in *tertib wifak*, the student will received a special Certificate of Memorization of the al-Quran from Jami'ah Darul Quran Pakistan. This special event is known as the *Dastar Bandi* or Convocation. The successful student will be awarded with a special turban by the Dean of the Darul Quran Jami'ah Pakistan as a symbol of having successfully memorized the 30 juz of al-Quran.²⁸

Daily Activities Schedule of *Panipati* Methods

Activities	Time
<i>Sabak</i>	7.00 Evening - 9.00 Evening
<i>Sixth Sabak</i>	6.30 Morning - 8.30 Morning
<i>Sabki</i>	8.30 Morning - 9.30 Morning
<i>Separah</i>	10.00 Morning - 12.00 Non
<i>Mutlaah</i>	2.30 Afternoon - 4.30 Afternoon
Overall Total	10 Hours

²⁵Sedek Ariffin, *Op.cit.*, 111.

²⁶*Ibid*

²⁷*Ibid*

²⁸Ikrimah, *Op.cit.*

Based on the schedule and daily activities of *Panipati* methods, the students have utilized the time to memorize the verses of the al-Quran for 10 hours and to repeat the verses of the al-Quran in one day. In the verses of the new al-Quran memorisation (*Sabak*), students take about 2 hours, whilst 8 hours is the time utilized by the students to repeat the old verses of the al-Quran. This method of memorization has produced students who can recite 30 juzs of the al-Quran 30 from Chapter al-Fatihah to Chapter An-Nas without seeing the *mushaf*.

The Analysis on Uniqueness of *Panipati* Method

As a results from this *Panipati* method, they are some interesting peculiarities that helps in the process of memorizing and to remember the memorization of the verses of al-Quran which have been duly memorized. The uniqueness are as follows:

- i) On the whole, within the *Panipati* method, students have been utilizing the time to memorize the verses of the al-Quran for 10 hours and to repeat the verses of the al-Quran in a day. In memorization of the new verses of al-Quran (*Sabak*), the students take about 2 hours, hence the students only utilized 8 hours to repeat the old verses of the al-Quran.
- ii) There are three elements to be implemented simultaneously in the process of memorizing the al-Quran through *Panapati* method, that is when a student added new memorization (*Sabak*), it is also necessary to repeat recitation memorization of new verse and to repeat recitation memorization of the old verse namely the six *sabak* and *sabki*.
- iii) The *Panipati* method of memorization is a repetition system for recitation of old verses which is known as *saparah*. The students were given the opportunity to repeat memorization of the old verses based on their less fluency verses just to smoothen it up.
- iv) The *Panipati* method does not have a prescribed syllabus for the students in memorizing verses from the al-Quran. The students are free to memorize verses from the al-Quran according to their ability and inner strength in memorizing those verses. They are not bound to any number of verses or pages to be memorized.
- v) The *Panipati* method is also a unique system from other methods of memorization, such as *Tertib Wifak* and *Dastar Bandi*. *Tertib Wifak* is method practised to strengthen the students memorization before taking the final examination. Students will be in *Tertib Wifak* for three months to sit for a specific examination of 30 juzs of al-Quran. Generally there are

about 10 questions that will be asked randomly and each question should be read in about three pages. *Dastar Bandi* is a technique where the students were given graduation certificates upon completion of their recitation and their ability to pass the Pakistan's method of examination. The successful student will therefore be awarded with special turban and dressed by the Dean of the Darul Quran Jami'ah Pakistan, as a symbol for having successfully memorized the 30 juz of al-Quran.

Conclusion

Based on the research that was carried out, it can be concluded that there were much privileges existed through the *Panipati* methods of memorization. Although this method has not been rapidly develop throughout Malaysia, the *Panipati* method is somewhat different and is more efficient compared with the usual method adopted in Malaysia. It is proven that some students who follow this method could complete their memorization of the a-Quran faster, and as well as the memorized al-Quran verses cannot be easily erased by the effective rules implemented through the *Panipati* method. The *Panipati* method is also seen as able to brighten up the atmosphere of al-Quran memorization which is lately booming in this country.

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