



New e-book!

# Walking with Angels

*A practical guide to memorising the Qur'an*

*By Farhia Yahya*



*“And We have made the Qur’an easy to remember, but is there any  
that will remember?”*

al-Qamar: 17



This e-book is the edited version of the Hifdh Coursebook that has been taught both online and offline as part of the 'How to Memorise the Qur'an' course by Farhia Yahya. The course is taught with supplemented materials, discussions, activities, and extra notes, but by releasing this ebook, it's hoped that most of the core material of the course can be made available to those who cannot join the 5-week course.

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# Walking with Angels

## 'How to Memorise the Qur'an' E-Book

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**Who is this ebook for?**

This ebook has been intended for adults of all ages, abilities and backgrounds. It's for anyone who wishes to improve on their Islamic Studies, particularly in the area of Qur'an and its related Sciences (Hifdh, Tajwid etc), as well as progression therein. It's for the hafidh, the aspiring hafidh, and all students of knowledge.

**Purpose behind production**

Insha'Allah, you will gain a renewed sense of empowerment by the end of this book and the course which it was initially based on, and it will give you the boost to either begin your hifdh or give you the much needed motivation to continue in your hifdh and Qur'anic Sciences.

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Narrated from Jundub (radhi'Allahu `anhu) that he said,

*“We were young youth with the Messenger of Allah (sallallahu `alayhi wa sallam), so we learnt Iman (faith) before we learnt Qur’an, then we learnt Qur’an and it increased our Iman.”*

- Nuzhat al-Fudhalaa (383/1)

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## Introduction to the Sciences of Qur'an

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The Sciences of the Qur'an are many. Here's a brief list of what the student of knowledge may typically study within this noble Science:

- القرآن والوحي - The Qur'an and Wahy (Revelation)
- The Stages of Revelation
- آيات المكية والمدنية - The Makki and Madani Verses
- أسباب النزول - The Causes of Revelation
- جمع القرآن - The Compilation of the Qur'an
- النسخ والمنسوخ - Abrogation in the Qur'an
- المحكم والمتشابه - The Clear and Unclear Verses
- أسلوب القرآن - The Style of Qur'an, its Linguistics and Beauty of Language
- إعجاز القرآن - The Miraculous Nature of Qur'an
- القراءات - The Variants of Recital
- التفسير – Tafsir (Interpretation) of the Qur'an

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## Introduction to the Science of Memorisation in Islamic Knowledge

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Hifdh (memorisation) is an ancient art and form of learning. It is actually the primary route of learning as a person is required by nature to memorise things in order to retain them in his/her mind.

In the field of Islamic Knowledge, memorisation is held very high and dear; whether in the field of Qur'an, hadith (Prophetic narrations), Fiqh (Jurisprudence), Language and Poetry, Usul etc. Hifdh al-Qur'an is naturally at the top of this list to the extent that Imam al-Nawawi said:

***“The pious predecessors would never teach Hadith and Fiqh (jurisprudence) except to someone who had memorised the Qur'an”*** - al-Majmo' (1/38)

This shows us a few things:

- The rank and virtue of memorizing the Qur'an
- Prioritization of the learned ones
- Steadiness in Knowledge

There are many blessings to memorising Qur'an and keeping close contact with it. In fact, everything mentioned throughout this course book is a blessing that results from keeping close with the Qur'an.

## Virtues of the Qur'an

- The Word of Allah

**Legalistic definition of what Qur'an is:** *'The Qur'an is the Word of Allah, revealed to Muhammad (sallallahu `alayhi wa sallam) via a tawatur transmission, and its recitation is worship.'*

Just as Allah is that much above His creation, His Speech is also that much above any other speech.

- Virtues of the Qur'an

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ  
لِيُؤْفِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ

***“Verily, those who recite the Book of Allah, perform prayers, and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade-gain that will never perish. That He may pay them their wages in full, and increase them, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate.”***

[al-Fatir: 29-30]

Qatadah (radhi'Allahu 'anhu) used to say whenever he read this verse: *“This is the verse of the Qurra' (reciters).”* (Tafsir Ibn al-Kathir) – and that is because of what it confirms for them from great recompense and multiplied reward, and they do not take pleasure in just abundant reward, but rather Allah increases them in honour and virtue.

Al-Qurtubi said: *“This increase is intercession in the Hereafter.”* (Tafsir al-Qurtubi)

Prophet (sallallahu `alayhi wa sallam) said,

*“Indeed this Qur'an is the **banquet** of Allah so **learn** as much as you can from the banquet of Allah. Indeed this Qur'an is the strong **rope** of Allah and it is the clear **guidance** and it is a beautiful **cure**, a **protection** for those who cling to it and a **salvation** for those who follow it. Nothing is bent or corrupted except that the Qur'an **rectifies** it, nor deviated but that it **reprimands** it. Its marvels **do not fade** nor is the sweetness of it decreased by the **frequency** of those who recite it. So recite it, for indeed Allah will bestow upon you ten times the single reward for your recitation of each letter. I do not say that Alif, Laam, Meem is a letter but rather Alif is a letter, Laam is a letter and Meem is a letter.”* [al-Hakim]

For your parents:

*“The Messenger of Allah (sallallahu `alayhi wa sallam) said, “Whoever recites the Qur'an and learns it and then acts upon it is adorned with a crown of light on the Day of Judgment, its radiance is like the radiance of the sun. His parents are adorned with two jewels that the world could never contain, so they say ‘Why have we been adorned as such?’ It will be said, ‘For what your child has acquired of Qur'an.”* [al-Hakim]

- The Miracle and Miraculous Nature of Qur'an

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

**“Had We sent down this Qur’an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect.”** [Al-Hashr: 21]

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُتِبَ بِهِ الْمَوْتَىٰ ۚ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا

**“And if there had been a Qur’an with which mountains could be moved or the earth could be cloven asunder or the dead could be made to speak (it would not have been other than this Qur’an)...”** [Ar-Ra’d: 31]

The Prophet (sallallahu `alayhi wa sallam) said, “There has not been a single Prophet except that Allah gave him miracles because of which people believed in him. I have been given (as a miracle) the Inspiration which Allah revealed to me (i.e. the Qur’an).” [Al-Bukhari]

The Qur’an affected all people that it reached and it continues to do so up until our current time today. Even the staunchest of the pagans in Makkah could not resist it. One fine example is the incident of al-Waleed ibn al-Mugheerah:

*“And what can I say? For I swear by Allah, there is none amongst you who knows poetry as well as I do nor can any compete with me in the composition or rhetoric – not even in the poetry of the jinns! And yet, I swear by Allah, Muhammad’s speech (i.e. the Qur’an) does not bear any similarity to anything I know, and I swear by Allah, the speech that he says is very sweet and is adorned with beauty and charm. Its first part is fruitful and its last part is abundant and it conquers and remains unconquered. It shatters and destroys all that has come before it.”*

Response of al-Waleed and the subsequent descent of 16 ground-breaking verses:

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا وَبَنِينَ شُهُودًا وَمَهَدْتُ لَهُ تَمَهِيدًا ثُمَّ يَطْمَعُ أَنْ أَزِيدَ  
كَلَّا ۚ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا

**“Leave Me Alone (to deal) with whom I created Alone (i.e. al-Waleed)... Nay! Verily, he has been stubborn and opposing Our Ayat.”** [Al-Muddathir: 11 and 16]

إِنَّهُ فَكَّرَ وَقَدَّرَ فَقُتِلَ كَيْفَ قَدَّرَ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ثُمَّ نَظَرَ ثُمَّ عَبَسَ وَبَسَرَ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ سَأُصْلِيهِ سَقَرَ

**Verily, he thought and plotted, so let him be cursed! How he plotted!  
And once more let him be cursed, how he plotted!  
Then he thought. Then he frowned and he looked in a bad tempered way**

**Then he turned back and was proud**  
**Then he said: "This is nothing but magic from that of old; This is nothing but the word of a human being!"**  
**I will cast him into Hell-fire."** [Al-Muddathir: 18-26]

The incident concerning 'Utbah:

*"O people, I have heard a speech the like of which I have never heard before. I swear by Allah, it is not magic, nor is it poetry, nor is it sorcery. O gathering of Quraysh! Listen to me. Leave this man alone; for I swear by Allah, the speech that I have heard from him will soon be news..."*

- The Qur'an and Salvation on the Day of Resurrection

The Prophet (sallallahu `alayhi wa sallam) said, *"If the Qur'an was to be gathered inside a vessel (heart), Allah will never punishment it with the Hellfire."* [Sahih al-Jami']

He also said, *"Read the Qur'an, for indeed it will come on the Day of Resurrection as an intercessor for its companion."* [Sahih Muslim]

Hadith: *"The one who was devoted to the Qur'an will be told on the Day of Judgement: 'Recite and ascend (in Ranks) as you used to recite when you were on earth. Your rank (station) will be at the last verse you recite.'" [Abu Dawud & al-Tirmidhi]*

- The People of Qur'an and Leadership

The Prophet (sallallahu `alayhi wa sallam) said, *"Indeed, Allah has people from amongst Mankind: The people of Qur'an, they are the people of Allah and His specialties..." [Ahmad, al-Nasa'i – Sahih]*

Another hadith:

The Prophet (sallallahu `alayhi wa sallam) said, *'The one with the most Qur'an leads the people. If they are the same in recitation, then the one with the most knowledge of the Sunnah. If they are the same in that, then the one to have made Hijrah first. If they are the same in that, then the one to have become Muslim first. A man doesn't lead another man in his authority nor does he take his place in his home with respect except with his permission.'* [Sahih Muslim]

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## The Position of Qur'anic Hifdh with the Salaf

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Hadith:

***“The best of you is the one who learns Qur'an and teaches it.”*** [Sahih al-Bukhari]

An incident with 'Umar ibn al-Khattab:

It is narrated from Nafi' ibn 'Abd al-Harith that he met 'Umar (radhiallahu `anhu) in 'Isfaan and 'Umar made him a governor over Makkah. Nafi' said, “Who have you put over Ahl al-Wadi (as a governor)?” He replied, “Ibn Abzi.” He said, “And who is Ibn Abzi?” He said, “A slave from amongst our slaves.” He said, “And you put a slave over them as a governor?!” 'Umar replied, “Indeed he recites the Book of Allah `azza wa jall and he is knowledgeable of the Fara'idh (obligations), did your Prophet (sallallahu `alayhi wa sallam) not say, **“Truly, Allah raises a people by this Book and debases others by it.”**” [Sahih Muslim]

What lessons can you take from these statements?

- *Qur'an was the yardstick by which people were measured.*
- *Knowledge of Qur'an was the most virtuous, followed by Fiqh.*
- *Slaves were educated – and so were women and children.*
- *'Umar was proud of his action and wanted to teach a lesson which transcended the customs of the people.*

### **Tadabbur (contemplation) and love of Qur'an with the Salaf**

*“Indeed those who came before you saw the Qur'an as **personal letters from their Lord**. So they would ponder over it by night and yearn for it by day.”*

*- Al-Hasan al-Basri*

[Tibyan, al-Nawawi]

### **Night Prayer and the Qur'an**

The Messenger of Allah (sallallahu `alayhi wa sallam) said: *“Whoever stands (for the night prayer) with ten verses is not written amongst the heedless, whoever stands with a hundred verses is written to be amongst the devout & sincere ones and whoever stands with a thousand verses is written amongst the muqantareen”* (those for whom a Qintaar (a measurement of weight) of reward is written). Abu Dawud, sahih]

### Tahzib (division) of Qur'an for recital

Hadith:

The Prophet (s) said, *“Whoever sleeps from his ‘Hizb’ (portion) or something of it, and then reads it between Salat al-Fajr and Salat al-Dhuhr, then it is written for him as if he recited it during the night.”*

[Sahih Muslim]

### Ramadan and Qur'an

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

*“The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion...”* [al-Baqarah: 185]

Narration from Ibn 'Abbas: “The Messenger of Allah (sallallahu `alayhi wa sallam) was the most generous person, and he would be at his most generous in Ramadan because Jibril would come to him **every night and he would rehearse the Qur'an with him.**” [Sahih al-Bukhari]

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## The Qur'an and Islamic Heritage

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### The concept of Sanad (Isnad) in the Ummah

'Abdullah ibn al-Mubarak: 'Were it not for Sanad, then anyone would say as he pleases.'

Ibn al-Jazari (rahimahullaah) said: "The transmission of Qur'an by relying upon memorisation (off by heart) and not upon script in the mus-haf and in books, is from the **most noble of characteristics given to this Ummah by Allah the Most High.**"

He also said, "Allah ta'ala has informed us that the Qur'an does not need to be confined - in preserving it - to a page that can be washed with water. Instead it is read in all states as has been narrated in the description of this Ummah "*Their scriptures are in their hearts*" – and this is different to the people of the Book who do not memorise it except in referring to the Books, they do not read it except by looking at it and it is never off by heart."

Abul-Fadhl al-Razi said: "It was upon the memorisation and teaching (of Qur'an) that the hearts of the first ones (of this nation) and those after them lay."

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

***"And We have indeed made the Quran easy to understand and remember, but is there any that will remember?"*** [al-Qamar: 17]

Al-Qurtubi said, "This means 'We have made it easy for Hifdh and we will aid whoever wishes to memorise it so is there anyone who seeks to memorise it that We may help him?'" [Tafsir al-Qurtubi]

Indeed, from the miracles of the Noble Qur'an is the ease of memorisation upon all tongues such that the non-Arab and others besides them are able to memorise it. Hifdh al-Qur'an is the basis of learning (and pursuing studies).

**Note:** The repetition of the verse above throughout the Surah (breaking mental barriers).

Allah, the Exalted and Most High described this Qur'an saying,

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۚ

***"Nay, but they, the clear Ayat are preserved in the breasts of those who have been given knowledge"*** [al-'Ankabut: 49]

No Muslim can ever do without the Book of Allah. The scholar uses its verses to derive evidences, the one who teaches people 'Aqidah (creed) requires every verse in the Book and the one who teaches them the Sunan (ways) of Allah in past nations also has a need towards the Book of Allah.

- The Transmission of Qur'an via Sanad (i.e. Hifdh)

The scholars say there are 3 sciences that can never be studied without 'talaqqi' (transmission from teacher-to-student):

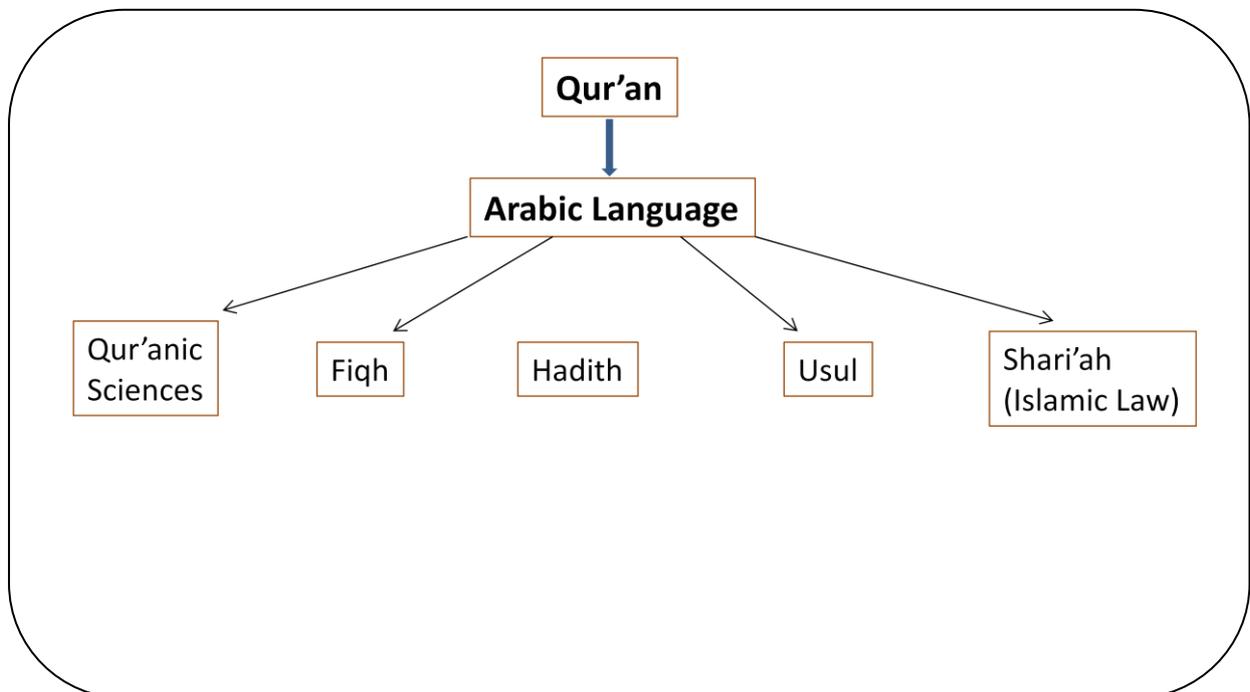
1. Qur'an ("And indeed, you receive the Qur'an from one Wise and Knowing." [al-Naml: 6])
2. Fiqh
3. Inheritance

- The 7 Qurra' with their 2 riwayat:

- |  |              |
|--|--------------|
| 1. Nafi' (d. 169AH) → Qalun and Warsh            | [Madinah]    |
| 2. Ibn Kathir (d. 120AH) → Al-Buzzi and Qunbul   | [Makkah]     |
| 3. Abu 'Amr (d. 154AH) → Al-Duri and Al-Susi     | [Basra] *    |
| 4. Ibn 'Amir (d. 118AH) → Hisham and Ibn Dhakwan | [Damascus] * |
| 5. 'Asim (d. 127AH) → Hafs and Shu'bah           | [Kufa]       |
| 6. Hamza (d. 156AH) → Khalaf and Khallad         | [Kufa]       |
| 7. Al-Kisa'i (d. 189AH) → Al-Layth and Al-Duri   | [Kufa]       |

\* These two Qurra' are the only two who were Arabs by origin, the rest were non-Arabs or *mawali*.

- The concept of *Tadarruj* (gradual progression) in Islamic knowledge



## Methods of Memorisation

Many people ask, 'How do I memorise Qur'an?' but there really is no one single answer. You must find what suits you, your lifestyle, and your ability.

1. **The Mauritanian method:** Repetition, repetition, and more repetition

1. Write out the page (or portion) to memorise
2. Repeat the portion for a minimum of 20 times until memorisation
3. Repeat the portion x500 (with breaks). 1 page usually takes 4.5hours ☹

On Day 2, follow the above for your new portion. And repeat yesterday's portion either x500 if unstable, or 150 if stable.

On Day 3, follow the above for your new portion. And repeat yesterday's portion x150, and the initial portion x50 (or less if very stable).

2. **The Singaporean method:**

1. Recite your portion of Qur'an x10
2. Repeat the portion x50 → x5 looking into the mushaf, and x5 off by heart

3. **The African/Somali method:**

This is a revision technique:

*A group of 2 or more people come together. They recite the Qur'an, taking one verse each, and the aim is to have the Qur'anic recitation **flowing** between them (recital **can't** be 'dropped').*

4. **Gradual method:** One verse at a time, or 1 page at a time, or ½ page at a time etc.

### Break the verses down

1. **Listen** to a recitation of the Qur'an **portion** you wish to memorise.
2. Read the verse you intend to memorise, making sure to **correct** all pronunciation.
3. Repeat until fluency is gained in **reading**.
4. **Recite** with the rules of tajwid.
5. **Repeat** recitation at least 5 times.
6. **Commit** to memory.

**When** that verse is solid and memorised, **proceed** to the next verse and follow the same steps above. When that has been committed to memory, recite the two verses **linking them**. Do this for all verses you intend to memorise until you've completed your portion for the day.

It's important to have set portions for every day. Why?

## Memorisation Techniques

<u>Mnemonic Tactic</u>	<u>A Typical Example</u>	<u>A Qur'anic Example</u>
<b>Visual image</b> – Associate a visual image with a word or name to help you remember them better. Positive, pleasant images that are vivid, colorful, and three-dimensional will be easier to remember.	To remember the name <i>Rosa Parks</i> and what she's known for, picture a woman sitting on a park bench surrounded by roses, waiting as her bus pulls up.	<i>Visualising the scene or the story being narrated in the Chapter, e.g. the standoff between Musa and the magicians, or the battles of Badr and Uhud, or visualizing the timeline of past nations.</i>
<b>Acrostic (or sentence)</b> - Make up a sentence in which the first letter of each word is part of or represents the initial of what you want to remember.	The sentence " <i>Every good boy does fine</i> " to memorize the lines of the treble clef, representing the notes E, G, B, D, and F.	<i>These are often applied in tajweed, e.g. قطب حد to remember the Qalqalah letters.</i>
<b>Acronym</b> – An acronym is a word that is made up by taking the first letters of all the key words or ideas you need to remember and creating a new word out of them.	The word " <i>HOMES</i> " to remember the names of the Great Lakes: Huron, Ontario, Michigan, Erie, and Superior.	<i>You can also apply it when you need structure in sequencing e.g. order of the Prophets' names in: Surah al-Nisa: 163 Surah al-An'am: 84</i>
<b>Rhymes and alliteration</b> - Rhymes, alliteration (a repeating sound or syllable), and even jokes are a memorable way to remember more mundane facts and figures.	The rhyme " <i>Thirty days hath September, April, June, and November</i> " to remember the months of the year with only 30 days in them.	<i>This the style of most of the 'nadhms' in Islamic Studies (poems that study the rules of certain sciences)/</i>
<b>Chunking</b> – Chunking breaks a long list of numbers or other types of information into smaller, more manageable chunks.	Remembering a 10-digit phone number by breaking it down into three sets of numbers: 555-867-5309 (as opposed to 5558675309).	<i>Chunking is what you need to do for effective Hifdh of Qur'an. Break down every Surah, page, Juz. Even when you first start a verse, you need to break it down too.</i>
<b>Method of loci</b> – Imagine placing the items you want to remember along a route you know well or in specific locations in a familiar room or building.	For a shopping list, imagine bananas in the entryway to your home, a puddle of milk in the middle of the sofa, eggs going up the stairs, and bread on your bed.	<i>This is effective when memorizing long Surahs, especially: Surah Yusuf (imagine each aspect of Prophet Yusuf's life as this is the flow of the Surah) Surah al-A'raf, Hud, al-Shu'ara' (as they contain stories of numerous Prophets)</i>

### Activity: How do you learn best?

- ❖ Take the VARK test to find out your best learning method and record it here for reference. Online test is found here: <http://www.vark-learn.com/english/page.asp?p=questionnaire>

My VARK results were:

## How to Memorise the Qur'an

Before attempting to memorise the Qur'an, it's important to prepare yourself. Part of your preparation is learning to **break barriers**.

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### Breaking Barriers

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Without realising, we sometimes come across barriers in our lives. Sometimes these are barriers that society has placed in our minds, but sometimes, these barriers are ones that we ourselves have placed in our lives. If you have a goal, it is essential to break all barriers that stand in your way.

#### ➤ Time

One major barrier that everyone complains about is: Time. We don't seem to have enough of it.

**Question:** How many hours are there in a day and night?

**Answer:**

**Question:** Think of the most successful, high-achieving, greatest legend you've come across and ask yourself: *'How many hours did they have in a day?'*

**Point being:** Time doesn't increase or decrease for a person. It's all about how we utilise it. Develop time management skills.

Let's consider the statement of Imam al-Sha'bi:

It was once said to al-Sha'bi: **'How did you gain all this knowledge?'** He replied:

بِنَفْيِ الْإِعْتِمَادِ وَالسَّيْرِ فِي الْبِلَادِ وَصَبْرِ كَصَبْرِ الْحِمَارِ وَبُكُورِ كَبُكُورِ الْغُرَابِ

*"By independency, by travelling through cities, by having patience like that of a donkey and by rising early like the rising of crows."* - 'Uluww al-Himmah

Exercise tip: Extract some points of benefit from this statement.

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## ➤ Mental Barriers

Thinking that you don't possess the mental capacity for hifdh is in reality a mental barrier. Break it. Human beings have been blessed with a vast, complex and incredibly amazing brain system; it is designed to **grow with usage**. The more you utilize aspects of your brain, memory etc, the more its capacity will grow.

## ➤ There are no barriers in intention

Be truthful to yourself and to your Lord, and have *sidq al-niyyah* (true/sincere intention).

### **Incident:**

One day, 'Abdullah ibn 'Umar, 'Urwah ibn al-Zubayr, Mus'ab ibn al-Zubayr and 'Abdul-Malik ibn Marwan gathered in the courtyard of the Ka'bah and Mus'ab said to them "*Wish for something*". They said, "*You begin.*"

So he said, "*To take governorship over 'Iraq, to marry Sukainah bint al-Husayn and 'Aisha bint Talha ibn 'Ubayd'Allah.*" - And so he achieved that and each one of them (the wives) was given five hundred thousand dirhams in mahr and the like in provision.

'Urwah ibn al-Zubayr wished for Fiqh and that hadith be taken from him - and he achieved that.

'Abdul-Malik wished for Khilafah - and he achieved that.

And 'Abdullah ibn 'Umar wished for Paradise...

Hadith: "*... So, when you ask Allah (for something), ask for Al-Firdaws which is the middle-most and highest part of Paradise. Above it is the Throne of ar-Rahman, and from it originate the rivers of Paradise.*" [Sahih al-Bukhari]

Al-Hasan al-Basri said, "*Whoever competes with you in your Deen, then compete with him, but whoever competes with you in your Dunya, then throw it to him.*"

**Notes:** .....

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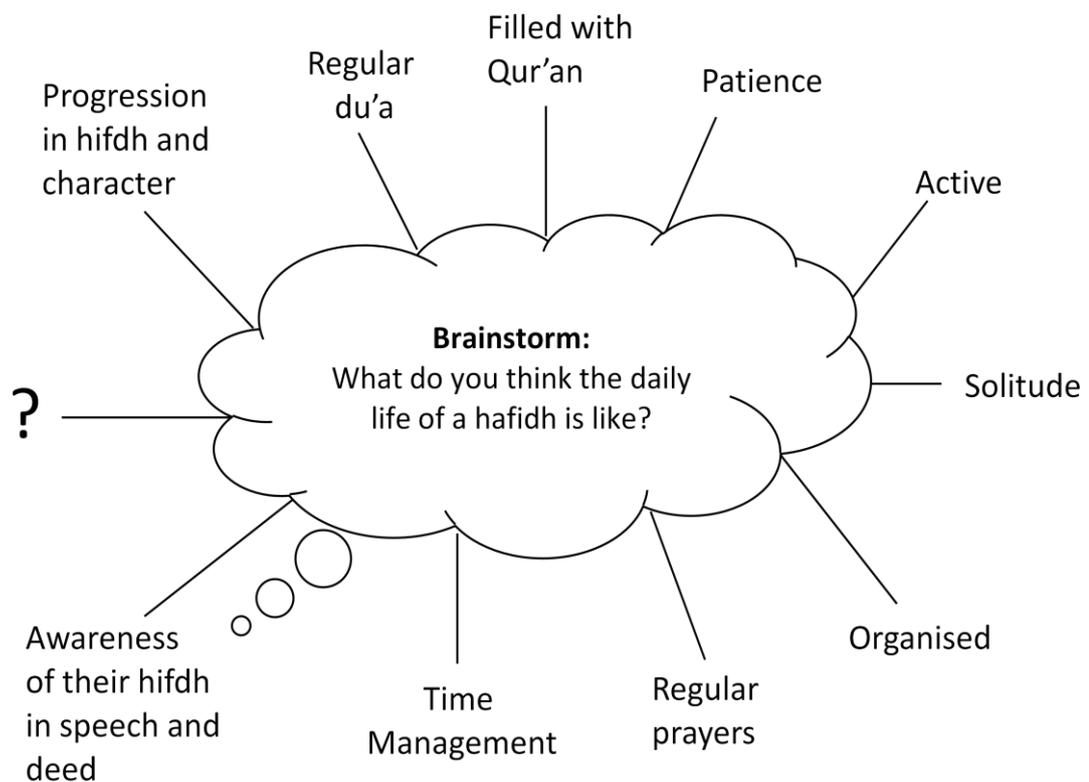
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## Relationship of the Hafidh with Allah `azza wa jall:-

**The Journey of the Hafidh:-** To look at the life of the aspiring hafidh, his/her days and nights, his/her hopes, possible obstacles and pitfalls, incidents and events, signs in their life, relationship with others, akhlaq and etiquettes etc.

### 1. The daily life of the Hafidh



### Reality & Ideals

We all have our **ideals** which we aspire to, for example an image that we form in our mind of the 'perfect hifdh session' goes something like this: You are sitting on a bench in a beautiful, serene, and quiet park, with a stream of water flowing to your right, and birds chirping on a large blossoming tree to your left, with a gentle breeze brushing through your hair (or scarf!). And then you have your **reality**: You're at home, had a long day, now 3 kids are running around you, you've just finished the cooking and laundry, and you're so exhausted!

**Tip:** Think about your reality first, and then work up towards your ideal. It helps also to lower your ideal a little bit so that it's not too far from your grasp. Really think about what you have control over in your daily life, and mould it to suit your aims.

## The Hafidh's Journey

*“Memorising the Qur’an is not just about memorising the words of Allah `azza wa jall. No. It’s a lot more than that. By understanding the meanings and by making a sincere move to truly live these words, you’ll come to see that it’s actually a magnificent journey. It’s a journey that takes you through paths you never thought you’d ever tread. A breath-taking trip that will throw you into a sea of knowledge, cast you under the shade of guidance, ascend you to lofty clouds, and bring you back to the harsh realities of life – but as a hakim (wise one). It will take you through paradigm shifts, open your eyes to the unseen and the unheard, it will challenge you, test your limits, break you down and then rebuild you from new. It will teach you what patience really means, what endurance is, what reliance tastes like, where sincerity comes from, what it means to believe in yourself and most importantly, it will teach you that your success in life and this unpredictable path truly comes from Allah in accordance to who you are, who you want to be, and the level of your faith & driving force.*

*It is a journey designed so specifically for you, so unique to you. Don’t run lest you stumble, don’t dally lest you miss the signs, and don’t stop lest the gale winds throw you off. Days and nights will never be the same again. You will struggle with yourself and others, you will feel pains that only Allah knows of, but the sweet taste in your mouth will never let you give up. There will be dashed hopes, failed attempts, and you might miss the train more than once, but the ignited flame of passion within you, will not let you be, so you carry on.*

*You will be tested and taught your boundaries not as a punishment but as the greatest act of kindness you will ever witness: being shown that your barriers are just that; your barriers. And not Allah’s. He will truly show you your strengths and increase them for you, show you your weaknesses and help you overcome them. He will make sure that you witness all the battlefields known to the Son of Adam; you will battle forces from Shaytan, forces from your surroundings, forces from your emotions, and you will battle the greatest force to reckon with: your mind and soul. Allah will let you fight in these plains, but He will make sure that you not only win the battle, but that you win the entire war.*

*As you endure and develop grip on this path you will start to feel physically, mentally, and spiritually stronger. You breathe on a deeper level, you see further than you did before, your heart captures what it could not before, and it dawns on you that you are emerging as a completely different person. Your mind is alarmingly clearer, your knowledge more vast, and your ability to understand and comprehend is more than you thought. The blessings in your life don’t stop coming, you see the responses to your du’a, you feel the secure presence and serenity of Allah in your life, you are continuously being taught and continuously improving and the signs all seem to point in one direction: Go forward.*

*As you arrive in the end, you arrive as a musafir (traveller) arrives home, as a hero returns from the front line, as a beloved comes back home. You arrive with the greatest smile on your face, and a radiant glow in your heart. You look back and see that you’ve crossed over a realm and a world you didn’t know existed. As an enlightened believer you emerge walking with light upon a lighted path... Your name is the same, but you? No, you will never be the same. What just took place is a transformation like no other; promised to all who decide to take this route. Don’t leave this world without treading this glorious path. Don’t leave without memorising, learning, rather living this Qur’an. Angels align with you as your brothers, and Allah is guiding you back to Him for rewards that no eye has seen, no ear has heard of and no heart of yours ever thought possible. Wa billahi tawfiq.”*

## 2. Provisions required for the journey

Close your eyes. Imagine you are at the beginning of a long, arduous journey. What provisions do you need? The essentials on any journey are the same essentials that we need in our Hifdh journey.

For example:

- Map/guide
- Nourishment/food/water
- Support
- *What else can you come up with?*

**Gradualism vs. Haste:-** The most effective route to take when memorising Qur'an is steadiness without rushing or delaying.

It's important not to rush or be hasty.

Statement of Imam al-Zuhri: *وَأَتَمَّ الْعِلْمَ يَطْلُبُ عَلَى مَرِّ الْأَيَّامِ وَاللَّيَالِي* – “Whoever attains knowledge all at once, knowledge will leave him all at once. Indeed, knowledge is only sought throughout the bitter (or passing of) days and nights.”

It's important that you have **confidence** and **patience**. Confidence that you will reach your goal, and patience to traverse this path until you reach your goal.

### Goal Setting

- You must set goals.
- Goals can be on a weekly, monthly, yearly basis.
- Envision the end of your hifdh
- Be realistic

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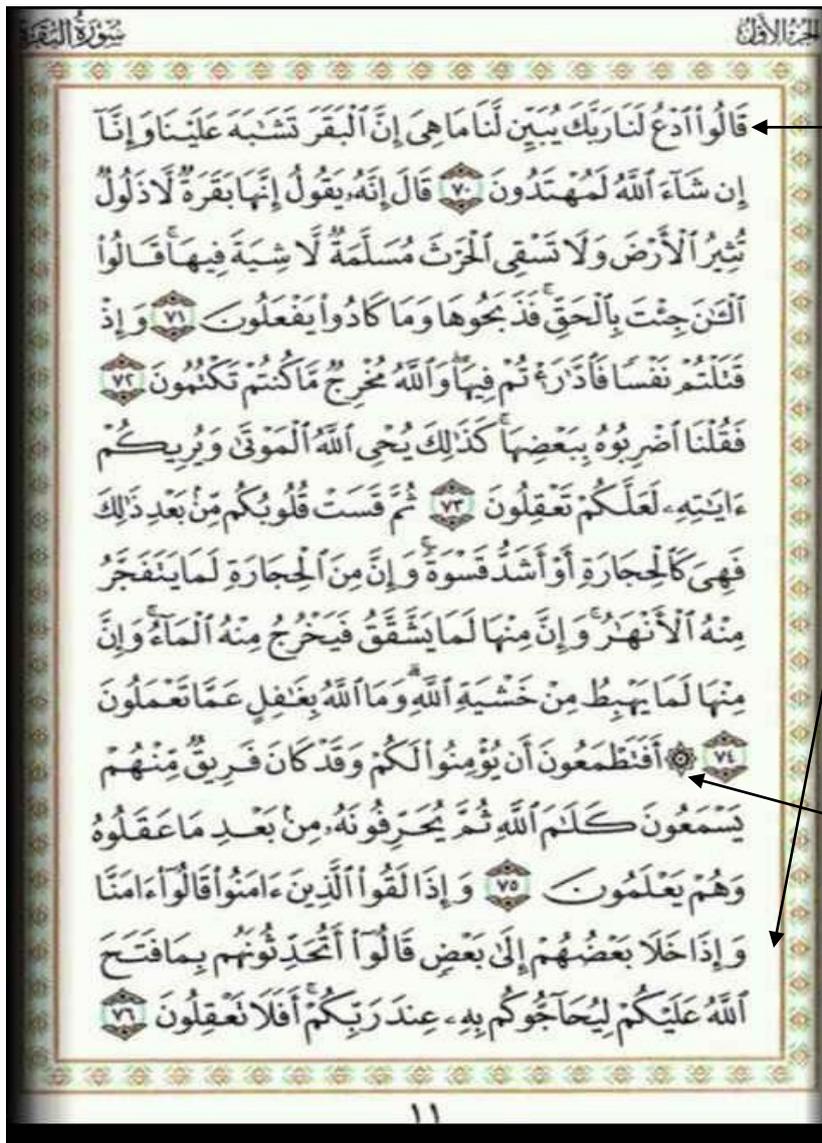
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## Relationship of the Hafidh with their Mushaf

It's important for the person who is memorising Qur'an to have consistency. Therefore, as a basis, it's important to read and memorise from the same mushaf (copy of the Qur'an) as this will give consistency and mental focus.

A person is free to choose whatever mushaf they are comfortable with. Some people have been taught from a particular script since childhood and getting accustomed to a new script may be challenging, so it's advised that they continue with the one they are used to. However, the best mushaf to memorise from is the **Madani** (Madinah Complex) one for a number of reasons:



Every page begins and ends with a complete verse

Certain tajweed rules (the Tanwin and Nun Sakinah) are incorporated into the script

Every Juz is divided into Ruba' and Hizb (star-shaped icons)

1 Ruba' = 2.5 pages roughly

4 Ruba' = 1 Hizb = 1/2 a Juz

1 Juz = 20 pages

30 Juz in the Qur'an



**So what do we do?**

Good question! But a better question is: *'What would you do if you were on your way somewhere important and something blocked your road?'*

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Let's take a more detailed approach:

**Tips:**

- 1. First thing first: When you've hit your moment of 'hubut', it's important that you **do not end up doing the dreaded, which is: stopping your Hifdh altogether.**

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- 2. If your moment of hubut is due to something physical (e.g. you're tired, hungry, or stressed) then you need to **address this first and overcome it.**

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- **3. Stay away from anything which will lower your spirits or demotivate you.**

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- **4. Have some organisation in your life. Create space.**

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- **5. Routines are the best!**

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➤ **Stay active.**

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➤ **Have a deadline, always.**

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And the list goes on...

For complete notes: <http://fajr-literary.com/2013/06/11/overcoming-hubut-a-discouraging-obstacle-in-hifdh-al-quran/>

**A point to consider:** If you look back at the pre-mentioned causes of hubut, you'll notice a common factor... they are mainly causes which preoccupy and affect one's **heart**. Hence, to avoid hubut, avoid anything which affects the healthy state of your heart, e.g. having too much attachment to this world.

Realise that through the course of memorising Qur'an you will be undergoing a form of **training** whereby you attain characteristics of a believer insha'Allah – e.g. firm and correct belief, patience, zuhd, gratitude, contemplation, determination, courage, humbleness, you gain good judgement, sound mind, kindness & softness in character (riqqa), and so on bi'ithnillah.

So it's a training period to see you through life... and naturally any form of training will consist of testing moments or obstacles and hence hubut (as much as it's annoying and frustrating) it actually serves a purpose in the long run – so don't be disheartened and definitely do not give up your goal!

## Memorisation vs. Review

**Question:** What is more important, hifdh or reviewing?

*Both are important at different times. Hifdh is important at the beginning, but the revision becomes just as important as your hifdh grows and increases. Your task is how to reconcile between the two.*

As you progress in your hifdh, the amount you need to review will **increase** along with the amount you're able to memorise.

It's important that you develop a good strategy to help you review the Qur'an and the portions you've already memorised. **This becomes easier with time, steadiness, and consistency.**

Some ways you can review:

- *Have a teacher/constant supervision*
- *Use progress charts (see appendix for an example)*
- *Adopt a ratio of hifdh-to-review, and be steady in that, e.g. 1:1 or 1:2*
- *Upon completion of a Surah, recite it from beginning to end without stopping*
- *Upon completion of a Juz, recite it all in one sitting*
- *Develop your own tahzib of the Qur'an and never fail in that*

A formula for finding out how many 'Ruba' to complete over a set number of days\*:

$$8 (x) / \text{no. of days} = y$$

**8** = Number of ruba' in a given juz

**No. of days** = Complete revision over those days

**X** = Number of juz memorised

**Y** = Number of ruba' to review per day

So if a student has memorised 5 juz and wants to review it over 16 days, it will be:  $8 (5) / 16 = 2.5$

Therefore, a student has to review 2 ruba' and half every day for complete revision in 16 days.

*The secret to a having good review program is to do as many 'rounds' of recitation (off by heart) as possible. This means trying to complete your memorised portion over and over again in short periods of time.*

***"My hifdh became like Surah al-Fatiha when I completed my 80<sup>th</sup> khatmah."***

\* Credit to sister Rabia Khan for inventing and sharing this formula.

# 25 Practical Tips for memorisation

(Translated from the book 'Causes that Aid in the Memorisation of the Qur'an' – by Sh. Mahmud al-Misri)

There are many steps that an aspiring Hafidh can take in order to memorise the Qur'an, but here are a select and comprehensive few:

## 1 – Establish the Tawhid of Allah (`azza wa jall)



Whoever establishes the tawhid of Allah, then He opens for him all the doors of goodness – and the greatest of those doors is being able to memorise the Qur'an. That is because tawhid is the foundation of all principles. It is because of tawhid that Allah created the heavens and the earth, revealed the Scriptures, sent the Messengers and made people on the Day of Judgment into two parties – a party in Paradise and a party in Hellfire.

**If you know your Creator and love Him, you will also have a strong love and connection to His Words.**

So the first step is cleaning out your heart and inner reality and focusing on the aim of Hifdh al-Qur'an.

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## 2 – Sincerity in Intention



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Indeed actions are by intentions... every deed without a good intention is like a bird without a head, so it is upon whoever wants to memorise the Book of Allah `azza wa jall, to purify their heart from evil and make his intention sincerely for the Lord of the heavens and the earth, so that He may open up for him all the doors to goodness and ease for him the memorisation of the Noble Verses.

### 3 – Du’a (Supplication)



Du’a is from the greatest causes that will aid you in memorisation because as the beloved and chosen one (sallallahu `alayhi wa sallam) has said, **“Du’a is worship.”** The Prophet (sallallahu `alayhi wa sallam) ordered us to have *yaqin* (certainty) that the du’a will be answered. He said, **“Call unto Allah in certainty and know that Allah does not answer the heedless and inattentive heart.”** [al-Tirmidhi & al-Hakim]

So increase in du’a – that Allah `azza wa jall makes you from the people of Qur’an, because as it is said, *‘Whoever persists knocking at the door, it’s bound to open for him.’*

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### 4 - Seek Forgiveness



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A person can forget all that he has memorised due to his sins and for that reason he should increase in *istighfar* (seeking forgiveness). Ibn Mas’ud (radhiallahu `anhu) said, **“I reckon a man forgets knowledge that he has learnt due to a sin that he has earned.”** And if a *mas’ala* (matter) became ambiguous for Imam Abu Hanifah (rahimahullah), he would say to his companions, **“This is not except due to a sin I have committed”** and he would seek forgiveness and perhaps even pray, then the *mas’ala* would become clear to him.

### 5 – Clean the soul from bad akhlaq (characteristics)



Learning the Qur’an is worship of the heart, prayer in secret, and a means of drawing closer to Allah `azza wa jall. Just like the fact that the prayer is not valid except with outward *taharah* (purity) of the body, clothes and place of prayer, the inner acts of worship - of the heart - are not valid except with the purification of the heart from hypocrisy, deception, filth, malice and envy, enmity and hatred - and those are the impurities of the heart, soul and inner being. **The Noble Qur’an is like a crop/plantation, it does not grow except in good, fertile soil.** As for land that is salty or deprived, then no produce will come forth and if some things do come out, then they will not grow and if they do grow, they will not produce fruit and even if they do produce fruit, it will not be of good quality. So the Qur’an will not grow or produce fruit except in a good, pure and righteous heart. Due to this, it is incumbent upon the student of Qur’an that he should be clean and pure from these bad characteristics and adorn himself with good, honourable and generous characteristics like truthfulness, honesty, sincerity, and in a nutshell, all that faith requires.

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### 6 - Adorn your heart and clean your soul via your learning



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It is incumbent upon the student of Qur’an to intend by his learning the adornment of his heart, cleansing of his soul, purification of his inner being and that he intends to draw closer to Allah, ascend to be with the Noble Angels and join the rows of the Angels, as Umm al-Mu’minin, ‘Aisha (radhiallahu `anha) informed us when she said, “The Messenger of Allah (sallallahu `alayhi wa sallam) said, **“Verily the one who recites the Qur’an beautifully, smoothly, and precisely, he will be in the company of the noble and obedient angels.”** [al-Bukhari and Muslim]

### 7 - Dedicate a specific time for Hifdh



From the things that will aid you in the memorisation of Qur'an is that you **dedicate a specific time** towards hifdh and you inform your brothers/sisters that you will be busy during this time so that no-one can preoccupy you from your hifdh.

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### 8 – Have a companion to assist you in continuing the hifdh



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It is upon you to choose a **righteous companion** to help you in memorising the Qur'an and create an honourable competition in hifdh between you and him until your goals reach a high rank and you start to feel that there is someone competing and preceding you in this good act.

### 9 – Do not become over preoccupied with memorisation such that it leads you away from recitation



Be wary that memorisation does not keep you busy from actually **reciting** from the mushaf (Qur'an) because **recitation is the fuel for hifdh**. Looking into the mushaf confirms the accuracy of your hifdh for you and allows you to read the Qur'an with contemplation and thought until your heart and limbs *live* with every verse.

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### 10 – Salat al-Hajah



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I advise you to **pray** 2 units of ‘*Salat al-Hajah*’ (prayer of need) wherein you ask Allah for aid, precision and sincerity. And how great it would be were you to also pray ‘*Salat al-Tawbah*’ (prayer of Repentance) so that your sins do not come in between you and your memorisation of the Book of Allah.

### 11 – Read the Tafsir (explanation) of the verses you wish to memorise



From the things which assist you in hifdh is that you **read the tafsir** (exegesis) of the verses that you want to memorise because understanding their meanings will cement it in the mind.

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### 12 – Gradual progression in hifdh



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You must have **gradual progression** in hifdh al-Qur’an, and **not** to **hasten** in memorisation until you are able to do so – so do not burden your soul with more than it can take. Rather you must choose a portion which you are able to memorise every day and do not go over that limit (until you are ready).

### 13 – Adhere to a proficient Shaykh with whom you memorise



This is an extremely important matter so that you can memorise Qur’an without mistakes. Were you to memorise the Qur’an **on your own** then perhaps you might err in the recitation of some verses and were you to memorise it like that (with those mistakes), then it’s difficult to correct them.

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### 14 – Adhere to one mushaf (copy of the Qur’an)



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From the things that will aid you in hifdh is sticking to one specific copy of the Qur’an that you read and memorise from until you remember the **position of the verses and chapters**.

### 15 – Persist in the Adhkar (supplications)



Also from the aiding causes in hifdh is that you persist in the **morning and evening adhkar** (words of remembrance) and that you read the supplications that Allah has made as protection for you from the plots of the shaytan (devil). For example, when the Prophet (sallallahu `alayhi wa sallam) would enter the mosque, he would say: ***‘I seek refuge in Allah the Most Great in His Noble Face and lasting authority from the wretched shaytan.’*** And he said, *‘If he says that, then he’ll be protected for the rest of the day.’* (Abu Dawud)

Catch that thought!

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## 16 – Pray with what you have memorised



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It is upon you to strive your utmost to **pray** the *sunan* and *nawafil* (superogatory) prayers **with what you've memorised** on that day and what a delight it would be were you to also pray the mandatory prayers with it, so that you can give ground to your hifdh.

## 17 – Qiyam al-Lail (the Night Prayer)



The night prayer, particularly in the last third of the night, is at a blessed time wherein Allah `azza wa jall, descends to the lower heaven in a manner befitting His Majesty and He calls to His slaves – as is reported in the Sahihayn – ***'Who will call upon Me so I can answer him? Who will ask Me so I can give him? Who will seek My forgiveness so I can forgive him?'*** So ask your Lord, `azza wa jall, to forgive your sins and to honour you with memorisation of His Book.

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## 18 – Do not prioritize anything over the Qur'an



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If you embark on seeking knowledge, **start** by reviewing the portion of Qur'an which you've memorised, then after that, busy yourself with the rest of the sciences so that you do not prioritise the sciences of the Deen (Islam) over the most noble of sciences which is the Sciences of the Qur'an.

### 19 – Penalise yourself for shortcomings



If you fall short from your memorisation or daily recitation of Qur’an, then **penalise yourself** with something from the *mubahat* (permissible) for example by fasting, night prayer and charity.

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### 20 – Do not start memorisation except after learning the rules of recitation



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Never embark on memorisation of the Qur’an until you have **proficiency in recitation** and perfection in the rules of **tajwid** (art of recitation) so that when you do memorise, your memorisation will be free from mistakes.

### 21 – Know that hifdh al-Qur’an is the first step to seeking knowledge



A Muslim can never attain **knowledge** of any science from the sciences of the Shari’ah without the Qur’an, for the Qur’an opens up for you the doors to all knowledge – indeed it opens up for you the doors to all goodness in this world and the Next.

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## 22 – Beware of arrogance and deception



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Arrogance and deception will at times come upon the heart of the slave when he memorises the Qur'an, and this marks the beginning of failure so **beware of arrogance and delusion**, and strive to attain the blessings of **humbleness** for the Prophet (sallallahu `alayhi wa sallam) has informed us that **'Whoever humbles himself to Allah, then Allah will raise him.'** (Sahih al-Jami')

Al-Munawi said, *"Truly, knowledge is not attained except through humbleness and through listening. Humbleness of a student to his teacher is an honour, humility to him is a mark of respect and lowering of a student to his teacher brings pride and glory."* 'Abdullah ibn 'Abbas (radhiallahu `anhuma) with his honourable link to the Messenger (sallallahu `alayhi wa sallam) took hold of Zayd ibn Thabit's riding animal and said, **"Thus we were commanded to treat our scholars."** So Zayd kissed the hand of Ibn 'Abbas and said, **"Thus we were commanded to treat the household of our Prophet."**

## 23 – Preserve wudhu (ablution) with *Ihsan*



What is meant by *Ihsan* (perfection) here is following the guidance of the Prophet (sallallahu `alayhi wa sallam) in wudhu'.

It is narrated from a companion of the Prophet (sallallahu `alayhi wa sallam) that the Messenger of Allah (sallallahu `alayhi wa sallam) led the morning prayer and read in it Surah al-Roum but he hesitated. So when finished, he said **'The Qur'an becomes obscure to us because a people from amongst you pray with us but they have not perfected ablution. So whoever attempts to pray with us, let him perfect his ablution.'** (Ahmad, al-Nasa'i)

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Ibn Kathir (rahimahullah) said after mentioning this at the end of tafseer Surah al-Roum: *"This has a good chain (of narration) and a good matn (text), and it contains an amazing secret and remarkable news – that is, the Messenger (sallallahu `alayhi wa sallam) felt the lack of proper wudhu of whoever prayed behind him, and this indicates that there is a link between the prayer of the Imam and the prayer of the ma'moom (congregation)."*

### 24 – Strive to attain a good end



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Indeed, whoever dies upon something will only be raised upon it, and this should make us strive hard to live with the verses of the Qur'an with our heart, tongue and limbs so that we may die upon that and be raised with the people of the Qur'an who are the people of Allah and His Specialties.

### 25 – Envision the delights of Paradise and the Punishment of the Hellfire



If you knew that the Qur'an is a cause for your **salvation** from the punishment of the grave and a cause for your salvation from the punishment of the Hellfire, rather if you knew that on the Day of Judgment you will rise and ascend through the ranks of Paradise with the Qur'an, then this should push you to memorise the Qur'an from start to finish so that you may reach the **highest levels of Paradise**.

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*May Allah make us all from the people of Qur'an.*

## Abandonment of the Qur'an (al-Hajr)

**Question:** How do you end up abandoning something?

For example:

- Not being in its company
- Not caring for it/being neglectful towards it
- Your interest lies elsewhere

***“Out of sight, out of mind.”***

The Qur'an is a book that has been revealed so that we can interact with it. It's not just for reading, or even occasional recourse. It's dynamic, life-changing, and calls for constant interaction. As such, its abandonment has far-reaching consequences. The Prophet (s) said: ***“The likeness of the one who memorises the Qur'an is like that of the owner of a hobbled camel. If he tends to it regularly, he will keep it, but if he lets it go, he will lose it.”*** [al-Bukhari]

**Scholars have said that Hajr of Qur'an is of 4 types:**

1. Abandoning its recital
2. Abandoning its contemplation
3. Abandoning the Call to it and advising others by it
4. Abandoning it as a source of judgement

*Many times, we find ourselves abandoning the Qur'an in more than one way.*

وما سمي الإنسان إلا لنسيه \*\*\* ولا القلب إلا أنه يتقلب  
*He is not called Insan (Man) except due to his forgetfulness  
 And it is not a Qalb (heart) except due to its turning.*

**The sin is not in the natural forgetting for which you strive against. But it is in the negligence.**

Thoughts: .....

.....

.....

*The Qur'an is a companion for life.  
 Keep it close.*



**Case Studies**

These are some real life stories which we discuss in the course and derive benefit from:

1.

Muhammad; A young man in his early 20’s. Studying at university, after attending a workshop on memorising Qur’an and utilising all the available mediums, he went on to memorise the entire Qur’an within just 50 days (i.e within 2 months).

Story: See Appendix.

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2.

Middle-aged man. A surgeon by profession works full-time whilst maintaining hifdh.

- Age – he was not ‘young’
- Occupation means a very busy schedule (full-time work)
- He didn’t have many ‘pockets’ of time
- But he created pockets of time (by reciting between rounds)
- Worked hard on revision

3.

82-year old grandmother, inspired by her youngest daughter. After having 7 children, her husband passed away so she struggled to raise them. When all children grew up, she dedicated herself to memorising the Qur'an. Completed it in less than 10 years. Now she memorises hadith.

Story: See Appendix.

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4.

The blind teacher.

This is the story of my teacher who I completed my hifdh with.

- Memorised Qur'an during his younger years.
- Born blind, so memorised using the oral transmission route (i.e. qira'ah & sama')
- Went on to memorise the 10 qira'at.

Contemplate the statement of Ibn al-Qayyim:

***"Allah will never close a door upon a slave out of wisdom except that He opens two doors for him out of Mercy."***

- He had constant revision with his teacher, even when walking!
- Accuracy and precision in hifdh.
- Akhlaq, accommodating, and never turns away a student.

## Words of Wisdom

**Bishr ibn al-Harith:** I heard 'Isa ibn Yunus (rahimahullah) say, '*If a slave finishes the Qur'an (khatm), an Angel kisses him in-between his eyes.*' [Hilyat al-Awliya']

~

**Imam al-Aajuri:** 'Such a person should make the Qur'an a fountain for his heart, rectifying by it whatever has become corrupt in his heart. He should take on the qualities of the Qur'an and adorn himself with a beautiful character whereby he becomes distinguished from the rest of the people who do not recite or memorise the Qur'an. If he speaks, he speaks with knowledge... and were he to be silent, he is silent with knowledge... He does not involve himself in matters that do not concern him for he fears his tongue more than he fears his enemies. He imprisons his tongue just as he would imprison his enemy so that he may be safe from its evil and the evil of its consequences. His face is pleasant and his words are sweet.' [Akhlaq hamalat al-Qur'an]

~

**Al-Hasan al-Basri:** 'Indeed those who came before you saw the Qur'an as **personal letters from their Lord**. So they would ponder over it by night and yearn for it by day.' [Tibyan, al-Nawawi]

~

**'Abdullah ibn 'Umar (radhiallahu `anhuma):** 'Adhere to the Qur'an! Study it and teach it to your children for surely **you shall be questioned about it** and you shall be rewarded by it and it is sufficient as warner for the wise one.' [Mashkal al-Athar]

~

**Ibn Mas'ud (radhiallahu `anhu):** 'Verily, hearts are like vessels (i.e. made to embrace things) so **occupy them with the Qur'an** and do not engage them with other than it.' [Musannaf Ibn Abi Shaybah]

~

**Al-Hasan al-Basri:** 'Adhere to the Book of Allah `azza wa jall, follow what is in it of examples and become a **people of insight by it.**' Then he said, 'May Allah have mercy upon a slave who presents himself to the Book and acts upon it; if his deeds are in accordance to the Book of Allah, he praises Allah and if his deeds are in contrast to the Book of Allah, he rebukes himself and returns from a near distance.'

~

He (rahimahullah) also said, 'Those who have the most right to this Qur'an are **those who follow it** even if they have not read it.' [Al-Qa'idah, Ibn Taymiyyah]

**Imam al-Aajuri:** '(O people), Do you not see how your Lord the Most Generous has encouraged His creation to reflect upon His Words? Whoever reflects upon His Words **recognizes His Lord** `azza wa jall and recognizes the greatness of His Power and Authority. He recognizes His immense Favour on the believers and recognizes what has been mandatory upon him in His worship. So he adheres to the obligatory deeds, warns himself from what His Lord has warned him of and he desires only what His Lord has desired for him. And so whoever has these attributes at the time when he is reciting the Qur'an or listening to it being recited by others, **then for him the Qur'an is a cure.** He is enriched but not by wealth, honoured but not by the people and he is at peace and serenity when others are lonely.' [Al-Tibyan]

~

*Tawus: 'Those with the most beautiful voices when reciting the Qur'an are those who fear Allah the most.'* [Bid' al-Qurra]

~

*'Umar ibn 'Abd al-'Aziz wrote to his workers ordering that none be placed as governors except the people of Qur'an. His workers wrote to him saying, 'We have placed the people of Qur'an in charge but we found (some of) them to be unreliable!' So he wrote back to them, 'Do not put anyone in charge of the masses except the people of Qur'an. If there is no good in them, then it's even more-so the case that there'll be no good in other than them.'* [Aadab al-Shar'iyyah]

### Imam al-Jazari's praise for the Qur'an bearer

Taken from the Muqaddimah of *'Tayyibat al-Nashr.'*

وبعد: فالإنسان ليس يشرف \*\*\* إلا بما يحفظه ويعرف

*A person is not honoured or raised  
Except by what he knows and has memorised*

لذلك كان حاملو القرآن \*\*\* أشرف الأمة أولى الإحسان

*For that reason the bearers of Qur'an  
Are the nobles of this Ummah and its righteous*

وإنهم في الناس أهل الله \*\*\* وإن ربنا بهم بياهي

*And they are the people of Allah amongst Mankind  
And indeed our Lord has boasted of them*

وقال في القرآن عنهم وكفى \*\*\* بأنه أورثه من اصطفى

*He spoke of them in the Qur'an, and it is sufficient  
That He gives it (the Qur'an) to those He has chosen*

وهو في الأخرى شافع مشفع \*\*\* فيه وقوله عليه يسمع

*And in the Hereafter, it is an ardent intercessor  
And its statement is something surely heard*

يعطى به الملك مع الخلد إذا \*\*\* توجه تاج الكرامة كذا

*By it a person is given the dominion and immortality  
And likewise, he is given the crown of honour*

يقرا ويرقى درج الجنان \*\*\* وأبواه منه يكسيان

*He'll read and ascend the ranks of Paradise by it  
And his parents will also be clothed by it*

فليحرص السعيد في تحصيله \*\*\* ولا يمل قط من ترتيله

*So let a person strive to attain it  
And let him never tire of its recitation.*

Imam al-Aajuri (rahimahullah) says in his book *Akhlaq Ahl al-Qur'aan*:

*“The first thing that he (the student of Qur’an) must do is utilise the taqwa of Allah in secrecy and in openness by developing wara’ (piety) in his eating and drinking, in his sense of dress and in his home, with insight of his era and the fasad (sins and evil) of his people so that he is cautious against them with regards to his Deen. He is highly devoted over his state of affairs and deeply concerned with correcting what has become corrupt in his matters. He guards his tongue and yet is distinguished by his speech.”*

*“If he studies the Qur’an then he does so with complete understanding and intellect. What concerns him is fully comprehending that which Allah has made mandatory on him to follow and adhere to, and desisting from what He `azza wa jall has forbid him from. His concern is not ‘when will I finish the Qur’an?’ But rather his deep concern is ‘when will I be fully content with Allah and independent of other than Him?’ ‘When will I be from the Muttaqeen? When will I be from the Muhsineen? When will I be from the Mutawakkileen (relying only on Allah)? When will I be from the Khashi’een (humbled to Allah)? When will I be from the Sabireen (patient)? When will I be from the Sadiqeen (truthful)? When will I be from the Kha’ifeen (fearful)? When will I be from the Raajeen (hopeful)? When will I become ascetic in this world? When will I yearn for the Hereafter? When will I repent from sins? When will I recognise the successive blessings of Allah? When will I thank Him for it? When will I deeply understand the public address from Allah (i.e. this Qur’an)? When will I sincerely comprehend what I’m reciting? When will I overcome my soul’s desires? When will I strive for Allah with a true striving? When will I guard my tongue? When will I lower my gaze? When will I protect my chastity and when will I have haya’ (modesty/shyness) of Allah with a true and honest haya’?”*  
[Akhlaq Ahl al-Qur’an]

Fudhayl ibn ‘Iyadh (rahimahullah) is also reported to say,

*“It is not for the Hamil (carrier) of Qur’an to have a need of anyone from amongst the creation but it should be such that the creation has a need of him. The carrier of Qur’an is the carrier of the Flag of Islam, it does not befit him that he should indulge in nonsense speech with those who do so, nor should he be so forgetful with those who forget nor should he waste time in play with those who waste time in play.”* [Reported by Imam al-Aajuri and Abu Nu’aym]

Abu Musa al-Ash’ari (radhiallahu `anhu) gathered all those who had recited (memorised) Qur’an – and they numbered near to three hundred – he then began to exalt the Qur’an, saying:

*“Indeed this Qur’an is enough of a store and reserve for you, and yet it is enough of a burden over you. So follow the Qur’an and do not make the Qur’an follow you. Surely whoever follows the Qur’an, it leads him to the gardens of Paradise and whoever makes the Qur’an follow him, it drives him by the neck and hurls him into the Fire.”* [al-Darimi]

## APPENDIX

### 1. Some key facts on the Qur'an:

Revelation	It was revealed to the Prophet Muhammad (may the peace and blessings of Allah be upon Him) over a period of 23 years.
No. of Chapters (Surah)	114
Revealed in Makkah	86
Revealed in Madinah	28
Total number of verses	6239
Longest chapter (Surah)	Chapter 2 (Suratul Baqarah): 286 verses
Shortest chapter	Chapter 108 (Suratul Kawthar) 3 verses
Longest Verse	Chapter 2, verse 282 (Verse on Debt)
Shortest Verse	Al-Muqatta'at (single letter verses)

### 2. Examples of a progress charts:

Memorising new portions:

Date	Surah	Memorised?	Notes
18 <sup>th</sup> July	Al-Baqarah, verse 1-5	Yes	Focus more on verse 4.
19 <sup>th</sup> July	Al-Baqarah, verse 5-8	Partially	To repeat tomorrow along with new portion

Memorisation with review:

Date	Surah portion to memorise	Surah or Juzz to review	Completed?	Notes
18 <sup>th</sup> July	Aal 'Imran, 1 <sup>st</sup> page	Al-Baqarah, 1 hizb	Yes	Good review, more work needed on last verse.

## 2. Story of Muhammad:

“I declared a state of Jihad upon my soul and put death before my eyes. I made an intention to memorise the Noble Qur’aan. So I abandoned telephone calls and unnecessary visits, and I changed all the negative thoughts associated with hifdh (memorisation) to positive and practical ones e.g. When a thought came to me saying ‘I can’t do it!’ I’d say, ‘**I can do it.**’ If it said, ‘My memory is weak!’ I’d say ‘**I take pleasure in having a great memory.**’

I chose the masjid as the place of my hifdh as it preserves three:

1. The eyes
2. The ears
3. The tongue

I followed a specific dietary program consisting of eating dates, fruits and honey – and fasting helped me a great deal in that. I used to wake up before salaah al-Fajr by 2 and a half hours and I slept 2 hours after ‘Isha. I used to wake up for Tahajjud (the night prayer), prolonging my sujood wherein I would call upon Allaah ta’alaa to ease for me my affair. I would also seek forgiveness 100 times.

I began to memorise 5 pages and would recite them in the Sunnah prayers of Fajr. After salaah al-Fajr, I would begin the memorisation of 5 new pages and at the end, I would recite them in the 2 raka’ahs of salaah al-Duhaa, all the time thanking Allaah for easing the memorisation.

I would perfect the recitation of what I had memorised by listening to tapes of one of the recitors. I would read about the qiraa’ah in books or via the Muqaddimah al-Jazariyyah (poem on the ahkam of tajweed).

After salaah al-Dhuhr, I would repeat everything that I had memorised previously beginning from the 1st Juz, until salaah al-‘Asr. After the ‘Asr prayer, I would repeat the new portion of hifdh and the juz before. After the Maghrib prayer, I would prepare the recitation of 10 new pages and it was only after salaah al-‘Isha that I’d review the Qur’aan with my teacher, may Allaah reward him well.

Before retiring to bed, I would listen to all that I memorised in the day from cassettes and I would be sitting for 6 continuous hours, without any boredom or feeling tired. In the 1st week, I would sit for 6 hours, memorising and revising. In the 2nd week, I would sit for 8 hours. In the 3rd week, it was 10 hours and in the 4th week, it was 12 hours. In the last 10 days, I was sitting for 14 hours memorising and revising.

The hardest times for me were when it came to sleeping and eating. I ardently wished that the period of sleep would end quickly so that I could start my hifdh of the Noble of Qur’aan. Everytime I began to read the Qur’aan and memorise, I felt such delight and enjoyment that I had never felt before. Du’a was an important factor for me before and after hifdh. I would memorise a page whilst sitting down and then repeat it whilst walking. My teacher played an important role in encouraging me, in revision, in correcting me and benefiting me in terms of Tajweed.

In the last week, on the night of 20th Ramadan, only 4 and a half juz remained until completion of hifdh. So I turned to Allaah to open up my way and ease it for me. I went on to memorise it in 6 days with the Help of Allaah.

Laylatul-Qadr came, the night of delight and happiness – it was like a wedding night to me. My completion of hifdh took place between Maghrib and ‘Isha in the masjid with the Imam and those in l’tikaaf. We began the

khatma. In the end, during the du'aa, my heart opened up greatly and I began to weep like never before. It was the most beautiful hour of my life. Allaah had honoured me with the memorisation of His Book.

During the du'aa, I remembered a dream I had more than 10 years ago... I was a Mu'adhin of a mosque and after Fajr salaah, I sat remembering Allaah in the mosque. I felt sleepy so I took a nap in the middle of the mosque, and behold! I found myself amidst a gathering. A powerful ray of light descended from the sky down to the middle of the masjid. From that light came many angels and between them were 2 big Angels. One of them turned towards me and took me to the light. I entered along with the 2 angels. I then found myself on top of a large green tree – I began to climb it in the companionship of the 2 angels. We found angels standing by the door of the 1st heaven. They said to me *'Where are you going?'* They opened up a book and said, *'We don't have your name with us, so climb onwards to the top.'* And likewise, all the time (through each heaven), they said the same thing to me.

Upon arriving at the 7th heaven, we reached the end of the tree. I found angels standing at the door and they said, *'Are you Muhammad?'* I said, *'Yes.'* They said, *'Enter, for the Messenger of Allaah (sallallaahu `alayhi wa sallam) wants you.'* I said to the 2 angels that were with me *'Come in with me.'* They said, *'We can't enter. But we will wait for you.'* So I entered Jannah and behold, I saw therein what no eye has seen, no ear has heard and had never entered in the heart of Man. Angels were surrounding me and there was a door, on top of it was written

لا إله إلا الله محمد رسول الله. جنة الفردوس

(There is no God but Allaah and Muhammad is His Messenger. Al-Firdaws Paradise).

The Angels opened the door and I entered. Before me was the Messenger of Allaah (sallallaahu `alayhi wa sallam) sitting at the top end and beside him were men, some that I recognised and some that I didn't. In front of him were a very large group of men, women and children. They wore white clothes, and they were so many that they had a beginning but no end. All of them were reciting Qur'aan. The Messenger of Allaah (sallallaahu `alayhi wa sallam) called me and I went up to him. He got up and made some space for me. I kissed him and he sat me down besides him. I asked him *'Who are these people O Messenger of Allah?'* He said, *'These are the people who have memorised the Book of Allaah `azza wa jall.'*

Inshaa'Allaah ta'ala, the dream ended in truth. I never spoke to anyone about it until the night that I completed the memorisation of the Qur'aan."

### 3. Interview with 82-year old grandmother

Many all over the world memorize the Qur'aan, and it is not strange to see the youth memorizing the Noble Qur'aan and an early age. Al-Hamdulillaah, the One who made the Qur'aan easy for remembrance, had made it easy for Umm Saalih age 82. In an interview with Umm Saalih, she was asked the following questions:

**Q1: "What was the reason that drove you to memorize the Qur'aan after so many years?"**

She said, "I always hoped to memorize the Qur'aan from the time I was young. My father always used to invoke Allaah for me to become one of the memorizers of the Qur'aan, like himself and like the elder brothers of my family who memorized it. So I memorized in the beginning about three parts and then after I completed the age of thirteen, I got married and became busy with the household and the children. After I had seven children, my husband died. They (the children) were all young so I took the time to raise them and educate

them, and then after they grew up and got married, I had more time for myself. Therefore, the first thing I directed myself to focus upon was the Qur'aan.

**Q2: "Tell us about your journey with the Noble Qur'aan."**

She said, "My younger daughter was going to high school and she was the closest of my children to me and the most beloved, because she stayed with me after her older sisters got married and got busy with their lives, and because she was a quiet girl, upright, loving, and good. In addition, she was interested in learning the Noble Qur'aan, and her teachers encouraged her.

Furthermore, she was very enthusiastic and always told me of many women who were driven by this great motivation to memorize the Qur'aan, and this is where I started."

**Q3: "Tell me about your way of memorization."**

She said, "We assigned ten verses (meaning her and her daughter who was going to high school). So each day after Asr, we used to sit together. She reads and I repeat after her three times. Then she explains the meaning to me, and after a while, she repeats that three times. On the next morning, she repeats them to me before she goes to school.

She recorded also the recitations of Ash Shaykh al Husary, Rahimuhullaah, repeating each verse three times and thus I continued to listen most of the time. Therefore, the next day we would go to the next ten verses if my memorization was good. Otherwise, we would postpone taking additional verses until the day after. Moreover, we assigned the day of Friday to review the memorizations of the entire week. And this was the journey from the beginning."

Then she said, "Over four years and a half, I memorized twelve juz" according to the way I described to you. Then this young daughter got married. When her husband knew of our task concerning the memorization, he rented a house close to me, close to my house, so that he could allow the continuation of the memorization. In addition, he, May Allah reward him used to encourage us and sometimes sit with us listening, explaining and teaching.

Then after three years of her marriage, my daughter got busy with the children and the household and our schedule was interrupted, but that did not make her give up. To the contrary, she sensed that my eagerness for the memorization was still established so she looked for a special good teacher to continue the journey under her supervision. So, I completed the memorization by the success of Allaah and my daughter is still working to finish the memorization of the Glorious Qur'aan. She has a little left, In Shaa Allaah Ta'aala.

**Q4: "This motivation of yours, did it have an effect on other women around you?"**

She said, "It really had a good strong effect. My daughters and stepdaughters were all encouraged and worked on learning and teaching the Qur'aan to their children and learning it themselves.

**Q5: "After finishing the Noble Qur'aan, don't you think about working on memorizing hadith?"**

She said, "Now I have memorized ninety hadith and In Shaa Allaah I will continue the journey. I depend, in my memorization, upon the tapes and upon the Qur'aan radio station. At the end of each week, my daughter comes and checks for me the memorization of three hadith, and I am trying now to memorize more.

**Q6: "Over this period of memorization of the Qur'aan, did your life change? Was it affected in one way or another?"**

She said, "Yes, I went through a major change and I tried always, all praise is due to Allaah, to obey Allaah before I started the memorization. However, after I started the task of memorization, I began to feel a self-comfort, a great self-comfort and all worries began to move away from me. I even reached the stage of freeing myself from all these excessive worries concerning fearing for the children and their affairs, and my morale was boosted.

I had a noble objective to work for and this is a great Ni'mah (Favor) from Allaah . upon me, since we know that some women, when they get old and they do not have a husband, and their children got married, may be destroyed by the empty time, thoughts, worries, and so forth. But, AlHamdulillaah, I didn't go through this and I made myself busy with a great task and a great objective.

**Q7: "Didn't you think at one point, to join one of the circles focusing on teaching the Noble Qur'aan?"**

The answer was, "Yes, some of the women suggested this to me, but I am a woman who got used to staying at home, and I don't like to go out everyday, and Al Hamdulillaah, my daughter sufficed me from all difficulty and I was so happy while I was learning from her. My daughter had set an example in goodness and righteousness which we rarely find in our days.

She started this task and journey with me while she was an adolescent and this is a critical age many people complain of. She used to pressure herself so that she could have spare time to teach me, and she used to teach me with kindness and wisdom. Her husband was a good help to her and he exerted a lot of effort. I ask Allaah . to give them success and to bring their children up on uprightness."

**Q8: "What do you say to a woman of your age who wishes to learn and memorize the Qur'aan yet she is worried about it and feeling unable to?"**

She said, "I say to her there their shall be no despair with the firm, sincere and truthful determination. Begin with sincerity, firm determination and dependence on Allaah at each time. And remember that at this age you should have the time for yourself. However, do not use your time to only go out or to sleep and so forth. Rather, busy yourself with righteous work.

**Q9: "Now what would you say to a woman who is still young? What would you advise her?"** She, may Allaah preserve her, said: "Preserve Allaah and He will preserve you. Make use of the favor of Allaah bestowed upon you from health and ways and means of comfort. Use that to memorize the Book of Allaah. This is the light which enlivens your heart, your life and your grave after you die.

And if you have a mother then exert the effort to teach her, and there is no better favor upon a mother than one of her righteous children aiding her to be close to Allaah."

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