



Tasheel ut Tahfeeth

A Guide to Memorising the Qur'an

A Useful Guide explaining the methods of memorising the Holy Qur'an for Parents, Teachers and Students undertaking the Tahfeeth -ul-Qur'an Course.

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Foreword

All Praise is to Allah, the Protector of the final Message, which was revealed to the Prophet Muhammad (pbuh) through the Angel Jibreel. May Peace and Blessings be upon the final Messenger, his family, companions and all those who follow him until the Last Hour.

Surely, to have the divine words of Allah, in the exact form as revealed over fourteen hundred years ago is a great miracle in itself.

As Allah Himself has taken the responsibility of protecting the Qur'an, He through His great knowledge and wisdom has used - and continues to use - numerous methods to preserve the Qur'an from all aspects of alteration.

One of the most common methods which Allah has used to protect and preserve the Qur'an is through allowing His servants to commit the Qur'an to memory. Throughout history, many individuals have memorised the entire Qur'an and people have keep on doing so up until today, and God willing, will keep on doing so until the Last Day.

This is a special favour bestowed upon this Ummah as previous nations were not able to memorise their holy scriptures en masse, thus, we will not find a person who has memorised the Bible in its entirety nor the Torah but we will definitely find those who have memorised the Qur'an, not in hundreds or thousands but in millions spread throughout the corners of the world.

In this book I have tried to collect and compile some useful information for those who intend to take up the challenge of

memorising the Qur'an or have already started this blessed task.

One of the contributing factors towards this book was that when I started the first Hifdh school in Bristol, one very sincere parent approached me and asked me that he was very interested to enrol his son into my class but out of curiosity wanted to know what exactly Hifdh was, was there a set syllabus or study structure or a guide book, both for the parents and students.

Unfortunately, I had never come across such a manual but totally agreed with the parent that there should be a guide book or a manual for those interested or undertaking this great task. With this I made a firm intention to prepare a Hifdh guide which would benefit all who will be taking up this great task.

I pray that Allah accepts it and makes it a means of support for the future students of the Qur'an.

I would like to acknowledge and thank all my teachers especially Shaykh Yahya Patel, who patiently supported me through my own memorising of the Qur'an.

In this book I have tried to answer many questions which parents and students normally have when either intending to start the memorisation of the Qur'an or during the actual course of the memorisation. I have also included some other important information for the benefit of the Hafidh.

May Allah accept this effort which He enabled me to make.

Nagib Khan.

23 August 2006

References from the Qur'an

Verily We revealed the reminder (Qur'an) and We are its guardian.

(Al Hijr, ayah no.9)

Alif Lam Meem. This is the book whereof there is no doubt, guidance unto those who ward off evil. (Al Baqarah, ayah no.1&2)

Falsehood cannot come to it from before nor from behind it. (It is) a revelation from the All-Wise, the owner of All-Praise.

(Fussilat, ayah no. 42)

If we had caused this Qur'an to descend upon a mountain, you would have seen it humbled, rent asunder by the fear of Allah. Such similitude's we give mankind so that they may ponder. (Al Hashr, ayah no. 21)

References from the Sunnah

1. A person well-versed in reading the Qur'an is equal in rank to the Noble, pious, Scribes (angels who record all deeds). He who finds difficulty in reciting the Qur'an will obtain two rewards. (Bukhari, Muslim)
2. A person whose bosom is devoid of the Qur'an (i.e. he who has not learned anything of the Qur'an Majeed) is like a desolate house. (Tirmidhi)
3. A person who recites one letter of the Qur'an, obtains one virtue; each virtue multiplies to ten virtues. I do not say that "Alif-Lam-Mim" is one letter. But, Alif is one letter; Laam is one letter and Meem is one letter. (Tirmidhi)
4. On the day of Resurrection a crown will be placed on the heads of the parents of one who learned the Qur'an and practiced on its laws. Its brilliance will outshine the brilliance of the sun which penetrates your houses. What then do you think will be the position of the one who actually learned the Qur'an and acted in accordance with it? (Abu Dawud)
5. Whoever recites the Qur'an, memorizes it, accepts its halal (lawful things) as halal and haram (forbidden things) as haram (i.e. his beliefs in these matters are correct), Allah, the Exalted, will enter him in Paradise and accept his intercession on behalf of ten such persons of his family upon whom entry into Hell had become incumbent (i.e. Allah will forgive them because of his intercession). (Tirmidhi)
6. Continue reciting the Qur'an because on the Day of Qiyaamah it will appear as an intercessor for the reciter. (Muslim)

7. Whoever listens to the recitation of even a single ayah obtains such a virtue which continuously multiplies. The one who recited the ayah will on the Day of Resurrection find the recited ayah in the form of Noor (light this will be of greater value and significance than the virtue which the listener had gathered). (Ahmad).

8. The best among you are those who learn the Qur'an and teach it. (Bukhari)

9. On the Day of Resurrection the Qur'an will ask Allah to cloak its reader with garments of honour and respect. A crown of honour will then be placed on the head of the reciter. The Qur'an will then ask Allah to shower His pleasure on the reciter. Allah will then become pleased with him. The reciter will then be told to recite the Qur'an, and will be given a virtue/reward for each ayah he reads. (Tirmidhi).

10. A man of the Qur'an will be told, "Read and ascend! Read (correctly) in the same way as you read with care on earth. Indeed, your station will be at the last verse that you recite. (Tirmidhi, Abu Dawood)

11. Allah says: "If anybody finds no time for my remembrance and for begging favours of me, because he remains busy with the Holy Qur'an, I shall give him more than what I give all those who beg favours of me". The superiority of the word of Allah over all other words is like the superiority of Allah over the entire creation. (Tirmidhi)

12. Undoubtedly through this book Allah exalts some people and abases others. (Muslim)

13. Retain and safeguard the Holy Qur'an in your memory. By the one in whose hand is my life, it (the Qur'an) slips more quickly away from one than a camel from its fetters. (Bukhari & Muslim)

Facts about the Qur'an

The Qur'an is in the Arabic Language.

The Glorious Qur'an is the Word of Allah as revealed to His Prophet, Muhammad, peace be on him and his progeny.

On reading and understanding the message of the Qur'an one is at once convinced that it is the Word of Allah, for no man can write such perfect guidance on so many subjects.

The Holy Qur'an says that no man will be able to forge even a part of it and that no corruption shall touch it from any side. It is a miracle that the Holy Qur'an has remained unchanged and unaltered during all these 1400 years and it shall remain so till the Day of Resurrection, for Allah, has taken it on Himself to protect it.

The Book of Allah is like an ocean. The less learned, like children, collect pebbles and shells from its shores. The scholars and thinkers, like pearl divers, bring out from it the highest philosophy, wisdom and rules of a perfect way of living.

For easy daily recitation, the Qur'an is divided into thirty equal parts. On average one part takes twenty-four reading minutes, thus the whole Book requires twelve reading hours. There are 114 chapters, and 6,226 verses, containing 99,464 words made up of 330, 113 letters. Allah knows best

The Qur'an is the most read book on earth, and is memorised by millions of people from all parts of the world.

Hafiz Ibn Qayyim Al Jawzi (rah) writes:

“The Heart, in its journey to Allah (swt) is like that of a bird: Love is its head, and fear and hope are its two wings. When the head and two wings are sound the bird flies gracefully; if the head is severed, the bird dies; if the bird loses one of its wings, it then becomes a target for every hunter or predator.” (Madarij us Saalikeen)

Similarly a person who does hifdh is also on a journey. In this journey, he is also like a bird. Sincerity is its head, while dedication and effort are its two wings. When the head and two wings are sound the hifdh will Insha-Allah be completed. If the head is severed, then disaster will ensue because if hifdh is not done with a sincere purpose one will never attain the sweetness and the pleasure that Hifdh brings. Artificiality, that is memorizing the Quran to impress others, etc. will bring about ruin for one in this life and in the hereafter.

In retrospect artificiality should be avoided at all costs, because while hifdh will make a person eligible for Heaven, artificiality and insincerity in this will make a person eligible for Hell.

Why Memorise the Qur'an?

Q1) Why should we memorise the Qur'an?

We should memorise the Quran for the following reasons:

1. The Prophet Muhammad (pbuh) was a Hafidh of the Qur'an.
2. Many Sahabah were Huffadh of the Qur'an
3. Many Pious predecessors were Huffadh of the Qur'an
4. The Memorisation has been made easy for those who want to memorise it.
5. The Hafidh of Qur'an is beloved to Allah.
6. The Hafidh of Qur'an deserves respect.
7. To become Hafidh is a great achievement.
8. Those who learn the Quran are among the best of this Ummah.
9. A Hafidh of Qur'an has more right to lead the prayer than a non-Hafidh.
10. A Hafidh is elevated in this world and in the hereafter.
11. A Hafidh of Qur'an will intercede for ten members of his family who were destined to go to Hell.
12. A Hafidh will be protected from the fire of Hell.
13. A Hafidh of Qur'an will have the highest level in Jannah.
14. A Hafidh is always in the company of the high angels.
15. A Hafidh will be able to recite the Qur'an abundantly.
16. A Hafidh can read the Qur'an at all times;

While driving

While walking

While lying down

While riding a bike

While sitting

While operating a machine

17. A good Hafidh can quote the Qur'an verses with reference at any time.

18. The Qur'an is the word of Allah.

The scholars have listed many more reasons for why we should memorise the Qur'an. We will not list all the reasons here to avoid lengthening the book.

Note: One should remember that one who memorises the Qur'an will only be able to reap these benefits if he is sincere in his motive for becoming a Hafidh and that he lives according to its teachings.

Q2) What are the benefits that a Hafidh gets in this life and the hereafter, and what about his relatives and offspring?

Firstly:

Memorizing the Qur'an is an act of worship through which one seeks the pleasure of Allah and reward in the Hereafter. Without this intention, the Hafidh will never have any reward; rather he will be punished for doing this act of worship for someone or something other than Allah.

The Hafidh (the person who has memorized the Qur'an) should not have any intention of gaining worldly benefits by memorizing the Qur'an, because his memorization thereof is not a product to be traded with in this world, rather it is an act of worship which is done for the sake of his Lord.

Allah has given special privileges to the one who memorizes the Qur'an in a number of ways in this world and in the Hereafter, for example:

1. The Hafidh takes precedence over others in leading the prayer. Abu Mas'ood al-Ansaari narrates: "The Messenger of Allah (peace and blessings of Allah be upon him) said: 'The people should be led in prayer by the one among them who has the most knowledge of the Book of Allah; if they are equal in knowledge of the Qur'an,

then by the one who has most knowledge of the Sunnah; if they are equal in knowledge of the Sunnah, then by the one who migrated (made hijrah) first; if they are equal in terms of hijrah, then by the one who became Muslim first. No man should lead another in prayer in his domain of authority, or sit in his place in his house, except with his permission.” (Muslim)

'Abd-Allaah ibn 'Umar narrates: “When the first muhaajiroon (emigrants) came to Quba', before the Messenger of Allah (peace and blessings of Allah be upon him) came (to Madinah), Saalim the freed slave of Abu Hudhayfah used to lead them in prayer, and he was the one who knew the most Qur'an.” (Bukhaari)

2. The Hafidh is placed in front of others in a common grave, closer to the qiblah, if it is essential to bury him with others.

It was narrated that Jaabir ibn 'Abd-Allaah (may Allaah be pleased with them both) said: “The Prophet would wrap two of the men slain at Uhud in a single cloth, then he would ask, 'Which of them knew more Qur'an?' If one of them was pointed out to him, he would put that one in the lahd (niche in the side of the grave) first. And he said, 'I will be a witness over these people on the Day of Resurrection.' He commanded that they should be buried with their blood, without being washed, and that no funeral prayer should be offered for them.”

(Bukhaari)

3. He takes precedence in leadership if he able to bear that.

It was narrated from 'Aamir ibn Waathilah that Naafi' ibn 'Abd al-Haarith met 'Umar in 'Usfaan, and 'Umar had appointed him as governor of Makkah. 'Umar said, “Who have you appointed in charge of the people of the valley?” He said, “Ibn Abza.” 'Umar asked, “Who is Ibn Abza?” He said, “One of our freed slaves.” Umar said, “Have you appointed over them a freed slave?!” He said, “He is well-versed in the Book of Allah and he has knowledge of the laws of inheritance.” 'Umar said: “Your Prophet (peace and blessings of Allah be upon him) said: 'Indeed, by this Book, Allah would exalt some people and degrade others.’” (Muslim)

With regards to the Hereafter:

4. The status of the one who memorizes Qur'an will be corresponding to the last ayah (verse) he reads.

It was narrated from 'Abd- Allah ibn 'Amr that the Prophet (peace and blessings of Allah be upon him) said: "It will be said to the man of the Qur'an (i.e., the one who memorized and studied it): 'Read; and advance in status and recite as you used to do in the world, for your status will be commensurate with the last ayah that you recite.'" (Tirmidhi)

5. He will be with the angels, accompanying them.

It was narrated from 'Aishah that the Prophet (peace and blessings of Allah be upon him) said: "The one who recites the Qur'an and learns it by heart, will be with the noble righteous scribes (in Heaven) and the one who exerts himself to learn the Qur'an by heart and finds it difficult, will have two rewards."

(Bukhaari)

6. He will be given a crown of honour and a garment of honour to wear.

It was narrated from Abu Hurayrah that the Prophet (peace and blessings of Allah be upon him) said: "The Qur'an will come on the Day of Resurrection and will say, 'O Lord, adorn him.' So he will be given a crown of honour to wear. Then it will say, 'O Lord, give him more.' So he will be given a garment of honour.' Then it will say, 'O Lord, be pleased with him.' So Allah will be pleased with him. Then it will be said to him, 'Recite and advance in status, and for each verse you will gain one more hasanah (reward for good deed).'"

(Tirmidhi)

7. The Qur'an will intercede for him in front of his Lord.

It was narrated that Abu Umaamah al-Baahili said: "I heard the Messenger of Allah (peace and blessings of Allah be upon him) say, 'Recite the Qur'an, for it will come on the Day of Resurrection to intercede for its companions. Recite the two bright ones, al-Baqarah

and Surah Al 'Imraan, for they will come on the Day of Resurrection like two clouds or two shades or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqarah for to take recourse to it is a blessing and to give it up is a cause of grief, and those engaged in witchcraft cannot confront it.” (Muslim)

Secondly:

In regards to his relatives and descendants, there are narrations which state that his parents will be clothed with garments which far surpass everything to be found in this world, and that will only be because they took care of and taught their child. Even if they themselves were ignorant, Allah will honour them because of their child. But the one who prevented his child from learning the Qur'an, he will be one of those who are deprived.

It was narrated that Abu Hurayrah said: “The Messenger of Allah (peace and blessings of Allah be upon him) said: 'The Qur'an will come on the Day of Resurrection in the form of a pale man saying to its companion, “Do you recognize me? I am the one who made you stay up at night and made you thirsty during the day...” Then he will be given dominion in his right hand and eternity in his left, and a crown of dignity will be placed upon his head, and his parents will be clothed with garments which far surpass everything to be found in this world. They will say, “O Lord, how did we earn this.” It will be said to them, “Because you taught your child the Qur'aan.”’(Tabraani)

It was narrated that Buraydah said: “The Messenger of Allah (peace and blessings of Allah be upon him) said: 'Whoever reads the Qur'an, learns it and acts in accordance with it, on the Day of Resurrection his parents will be given a crown to wear whose light will be like the light of the sun, and his parents will be given garments which far surpass everything to be found in this world. They will say, “Why have we been given this to wear?” It will be said, “Because your child learned the Qur'an.”’ (Hakim)

Q3) As the Qur'an is in Arabic, does every person who wants to become a Hafidh have to understand the Arabic Language?

No a person who intends to memorise the Qur'an does not need to understand the Arabic Language, and this is one of the great miracles of the Qur'an. There are many people around the world who can not speak, understand and sometimes can not even read the Arabic Language but have memorised the whole Qur'an. Although, if one were to try and learn Arabic, to understand the meaning while reading, it would be even more beneficial.

In this book we provide details and guidelines for those undertaking the Memorisation course through a madrasah or a Qur'an School etc. However, there are many points in the book from which those who wish to do it individually can benefit from too.

There have been cases where people have become Hafidh of the whole Qur'an just by listening to different people reading the Qur'an and by listening cassettes etc. There are also many cases of blind people memorising the Qur'an either through repetition or Braille some even went on to become masters in the field of Qur'anic studies and recitation.

Q4) I am in my early Twenties, and currently working too, is it possible for me to memorise the Qur'an or will I have to give up my Job etc to do Hifdh

It is never too late to learn the Qur'an. Allah swt has Himself declared that to memorise the Quran it has been made possible (even easy) for those who want to achieve this great task. There is no denying that you will be required to sacrifice and dedicate a lot of your time, however it does not require leaving work or other studies for it to be possible. You will have to be good at time management to ensure that the progress of Hifdh is not affected by other responsibilities and commitments. The ideal thing for you to do would be to look for a dedicated, qualified teacher and start the Hifdh under their guidance and supervision.

Requirements before Starting to Memorise the Holy Qur'an.

Q5) What is generally expected from a person before they start memorisation of the Qur'an? Is there a minimum requirement?

Before a person begins to memorise the Qur'an they should be able to recite the Qur'an with Tajweed (correct pronunciation). It would also help if they could read fluently.

Q6) At what age should a child be taught how to read the Qur'an?

A child should be taught the correct recitation of the Qur'an from a very young age. Generally the Arabic alphabet etc should be introduced to the child at round about 4/5 years old and then gradually work up according to the capability of the individual child. However if the child is made to listen to Qur'an cassettes of prominent reciters regularly then the child will be able to learn many parts of the Qur'an easily. However even at that time it is important for someone qualified to listen and rectify any mistakes the child makes.

Q7) Who should teach how to recite and/or memorise the Qur'an?

It is very important that the person teaching the recitation of the Qur'an is well versed in the recitation of the Qur'an. It is the parent's responsibility to choose the right madrassah/teacher and to ensure that the teacher is well versed with Tajweed etc. The parents themselves should make an earnest effort to take interest in the child's Qur'an/Islamic education.

Q8) I always hear people saying Tajweed is important. Could you please explain in simple terms, exactly what Tajweed is, as we were taught Qur'an at a very young age and have never heard of Tajweed before. Is Tajweed a recent concept that has been brought to our attention?

Basically, as we are aware that every language has rules and even the way a letter or a word is pronounced can have an immediate effect on the meaning. Similarly the Qur'an has many rules and regulations in terms of pronunciation and reading. All these rules of correct recitation are within the science of Tajweed.

Q9) If the parents do not know Tajweed, should they try and teach their child whatever little they know?

This should be avoided because if the child is taught in an incorrect manner then to rectify it later on becomes very difficult indeed. For Tajweed, as a science, to be effective even the pronunciation of the letters must be regulated. However it should be noted that every Muslim, whether a child or an Adult should try their best to learn the Qur'an correctly with Tajweed.

Q10) How well should a person know the rules of Tajweed in terms of implementation?

The goal is to make practical implementation of Tajweed second nature for the reader. The reader should be able to recite the Qur'an from any point, fluently with Tajweed. The reader should ensure that they recognise each and every letter of the Arabic Alphabet and that they understand basic reading techniques before proceeding further.

Q11) Should a child complete the recitation of the whole Qur'an before starting the memorisation course?

Complete Recitation of the Whole Qur'an correctly with Tajweed under the guidance of a dedicated teacher is a great contributing factor towards the Memorisation of the Holy Qur'an. The more the child recites before commencing the memorisation the easier it will be for them during memorisation and the time and effort will be halved, however it is not a necessity.

Choosing the Right School/Right Teacher.

It is not permissible to learn the Qur'an without Tajweed.
It is not permissible to teach the Qur'an incorrectly.
It is not permissible to listen to the Qur'an being recited incorrectly.

Remember:

Read it correctly and it will protect you.

Read it incorrectly and it will curse you.

Q12) Is it true that some Qur'an Schools teach how to read the Qur'an without Tajweed but rather it is taught afterwards, at the end of the course? Is this advisable?

We have been informed of many Qur'an schools which, unfortunately, have adopted this policy and method, but it is certainly not an advisable route to take for the following reasons:

- 1) It is compulsory to read the Qur'an with Tajweed at all times, and if the above method was to be adopted then it would mean that instead of earning reward, it is possible that the student, parent and teacher would be earning the curse and anger of Allah swt for every word recited incorrectly.
- 2) It is a well known fact that whatever a child learns in the young age can not be erased from the mind, and again if the above method is to be adopted then once the child has learnt something without Tajweed (which is wrong), it would be extremely difficult for the child to re-learn it correctly.
- 3) It is a waste of time and resources to spend many years knowingly learning and teaching something in an incorrect way and then spending many years thereafter correcting it and trying to introduce a new habit.

4) It is unfair on the student as he will be dedicating many precious hours of his with hard work on something which will have to be corrected or re-learned again in the end.

Note: We request all parents and teachers to consider this point and not to take it lightly, as every child in our custody is an Amaanah (Trust) from Allah swt. When we send our children to any school or activity we ensure that we choose the best school and the best teachers who are teaching in the correct manner. Don't you think that the Qur'an deserves the same attention if not more attention due to its importance and status?

Q13) What is the right age to begin the Memorisation of the Qur'an?

There is no definite answer for that but the earlier a child starts the memorisation the better. However this depends on the child's ability. The benefit is that it will be easier for the child because the mind is still young and absorbing.

Tajweed and correct recitation.

Q14) We have heard many people say that Tajweed is not very important as long as the meanings do not change. How true is this statement?

Unfortunately, those who utter such statements are ignorant of the importance of Tajweed and to what extent it has been emphasised in the Qur'an, Hadeeth, and also that not a single one of the great scholars of Islam has stated that it is not Fardh (mandatory).

Q15) What should a child have completed in terms of Qur'an recitation before commencing onto the memorisation?

Generally every student is assessed individually by the teacher; and when the teacher feels that the student is capable, the student is then granted permission to commence the memorisation.

However, through research, we have found that those students who can recite the Qur'an fluently, with confidence and the correct Tajweed mostly tend to memorise quicker and better than those who struggle to recite fluently.

Q16) Why do some students begin memorisation and then get stuck and really struggle to continue and then decide to quit after memorising a few chapters?

Sometimes the reason for this is that the child is adamant and insistent that they want to start memorisation, whereas they are not ready, and due to this, to keep the students interest and also to keep the student happy, the teacher agrees for him to start the memorisation hoping that as time passes they will improve in their recitation but in many cases this is not achieved.

At other times the parents are very persistent that they want their child to commence the memorisation of the Qur'an and this sometimes puts pressure on the teacher. Here too the teacher allows the student to commence the memorisation with the hope that the child will improve in due course. Again in most cases this is not achieved.

One must also not rule out that at times an individual is not capable of this, either due to preoccupation, distraction or even a natural inability to memorise so much. In this case too the student may initially start off well but fall short en route. An experienced teacher will recognise this and will advise against continuing.

Note to parents: Parents should show utmost respect to the Qur'an teacher, firstly because the Qur'an teachings are a spiritual form of teaching and not similar to the other forms of education. The parents should at no point pressurise or undermine the Qur'an teacher as this can be categorised as disrespect. Remember that to disrespect the Qur'an teacher would mean indirectly to disrespect the Qur'an which in turn would mean to disrespect Allah swt. However this does not mean that the parents can not put forward their views, suggestions and/or concerns. However, the manner in which this is done will have a great impact on the teacher's decision. Remember that respect is crucial under all circumstances.

An important point to bear in mind is that sometimes due to committing sins/disobeying Allah and adopting bad company and friendship can also be a reason for giving up or not completing the memorisation course. Even though all sins and every form of disobedience to Allah must be abstained from at all times, specifically more effort should be put into caution before, during and upon completion of memorising the Qur'an.

Memorisation Timescale Chart

HOW LONG IT WOULD TAKE TO MEMORISE THE QUR'AN IF A SET PATTERN WAS FOLLOWED			
NUMBER OF VERSES MEMORISED IN ONE DAY	DURATION FOR COMPLETION OF WHOLE QUR'AN		
	YEARS	MONTHS	DAYS
1	17	7	9
2	8	9	18
3	5	10	13
4	4	4	24
5	3	6	7
6	2	11	4
7	2	6	3
8	2	2	12
9	1	11	12
10	1	9	3
11	1	8	6
12	1	5	15
13	1	4	6
14	1	3	0
15	1	2	1
16	1	1	6
17	1	0	10
18	0	11	19
19	0	11	1
20	0	10	16

This chart explains that if a person learns a certain amount of verses daily without any breaks or gaps then how long it would take them to complete the memorisation of the Qur'an. Punctual daily recitation of the Qur'an will greatly assist in memorisation of the Qur'an. Those who can not recite fluently normally have to devote double time and effort due to this.

Starting Hifdh.

Mental Preparation

Q17) Is there any mental preparation for a person to undertake before Memorising the Qur'an?

Yes there is some preparation to be undertaken before the Memorisation takes place not only for the student but also for the parents, friends and relatives too.

For Parents:

1. It is very important for the parents to be mentally focused and to take interest in the study of the child.
2. The parents should acknowledge and accommodate the fact that now the child is starting to memorise the Qur'an and that they must be there to support and encourage the child at every step.
3. The parents must have confidence in and respect for the child's Qur'an teacher as he/she is assisting the child to achieve the greatest task.
4. The parents must positively accept any reprimand or criticism from the child's teacher as they are here to help and not here to hinder the progress of the child.
5. Hifdh is a great task and will require a lot of time, effort and commitment. Parents should try to plan their activities around the child's memorisation program so that disruption for the child is kept to a minimum.
6. The parents should make it a point to become obedient to Allah at all times and to regularly offer optional prayers, and pray for the child's success. This will have a great impact on the child's progress.
8. The parents should take extra care in the food they provide for the student. Many great scholars generally advice that eating out from takeaways and restaurants should be avoided or minimised because many a times although the food is Halal, the person

preparing it might be listening to music etc while preparing the food instead of remembering Allah swt which will definitely have an effect on the consumer, and so too in this case, on the Hafidh .

Student:

1. The student must undertake this task for the pleasure of Allah swt, alone.
2. The student should be grateful to Allah swt for allowing him/her to undertake this great task.
2. The student must bear this in mind that the teacher is here to help and support: therefore all relevant instructions must be followed.
3. This is the most important task that the student is undertaking: they must at all times accept that the effort and work that they are encouraged to put into this must be at a corresponding level.
4. Set regular goals (with the advice of the teacher) and work hard to achieve these goals.
5. Be mindful of Allah at all times.
6. Remember that there is nothing difficult - if the correct effort and devotion is demonstrated In Sha' Allah.

Friends

The friends of a child who is undertaking the memorisation course must be taught the following:

1. To always be positive towards him and his task.
2. To always encourage him to concentrate and work hard to achieve his goal.
3. To always planning activities during the memorisation programme, but rather to work around them.
4. To give him utmost respect due to the connection he has with the Qur'an.

Family

The family of the child who is memorising the Qur'an should:

1. Show him utmost respect

2. Try to be positive and to encourage him continuously.
3. Do not force him to recite in front of a crowd. In Sha' Allah, gradual encouragement is the best way forward.
4. Avoid putting him in an embarrassing situation especially in the early stages of Hifdh.
5. Be patient with their progress and not discourage them by using belittling phrases especially not in public.

Advice Given to Imam Shafi' by his teacher.

Imam Al-Zarnuji (rah) writes in Ta'lim al Mutallim quoting Imam Shaafi (rah):

I complained to Waki' of my bad memory
So he directed me to cease from evil doing;
For verily memory is a benefit from Allah
and a benefit of Allah is not given to one who sins.

So the first principle in committing the Quran to memory is that before even taking the first lesson, one should make an intention (niyyah) of leaving sins. By Allah's will, the light (noor) of the Quran, coupled with one's niyyah of leaving sin will Insha-Allah protect the hafidh-to-be and increase his capacity to memorize and retain the verses.

Physical Preparation

Q18) Is there any physical preparation one has to undertake before commencing or during the course of memorisation?

1. You must understand and implement the rules of cleanliness.
2. You must understand the importance of purity and taharah.
3. Abstain from all major and minor sins.
4. Keep your clothes clean at all times.
5. Always ensure that you are totally clean from drops of urine.
6. Always be punctual in class.

Q19) Could you please clarify the facts about the hair length etc for a student of Hifdh?

Firstly the number one rule is to maintain purity and cleanliness at all times. Many students tend to like keeping long hair and tend to keep it in a certain form which is know as the Zulfaa, which is undoubtedly the sunnah of the prophet.

However there are many rules and regulations for the permissibility of the Zulfa which need to be understood.

Many great scholars of Qur'an however have adopted this view and advice those undertaking the Qur'an Memorisation not to keep long hair but rather to keep their hair short at all times. Some reasons for them adopting this view are stated below:

- 1) Fresh air can easily reach the head.
- 2) The head will feel light.
- 3) In memorisation a lot of pressure is put on the brain and long hair could increase that pressure.

Another important point to bear in mind is that every student should abide by the rules of the school. So if the teacher decides that this is the rule of the class then a good student will not hesitate to obey the teacher's instruction.

Advice: We would like to advice each student undertaking the Tahfeedh course to directly approach their teacher and sincerely ask for their advice and guidance in this and all other matters, and whatever advice is given should be accepted fully. Inshallah there will be great blessings in that.

Q20) Could you please provide some General Advice to all Student undertaking the Tahfeedh-ul-Qur'an course?

1. Eat health food. Avoid unhealthy foods especially fizzy drinks.
2. Stay clean and smart at all times. (By smart we mean adopting the Sunnah of the Prophet (pbuh) at all times)
3. Get plenty of rest as the mind and the ability to memorise do not function effectively when a person is tired.
4. Always take part in some physical activities even if it means to take short walks.
5. Always try to remain in the state of wudhu.
6. Choose good friends and do not associate your self with bad company.
7. Do not miss any fardh prayer.
8. Be steadfast of the sunan and nawaafil prayers. They will take you closer to Allah swt.
9. Regularly ask from Allah.
10. Practice reciting the Qur'an in Sunnan and Nawaafil prayers

Different Routes of Memorising the Qur'an.

Q21) We have been told that there are different routes laid down by the experts teaching memorisation of the Qur'an. Is this true and if so could you please tell us about the preferred or most popular route adopted?

Yes, it is true that there are many different routes of memorising the Qur'an as we will explain below:

1. The most common method is that once the student is fluent in recitation of the Qur'an the student is enrolled onto Hifdh and then start from the beginning of the Quran memorising Al- Baqarah, Al-Imran, An- Nisaa, etc, working their way towards the end of the Qur'an. The benefit in learning in this manner is that the beginning chapters mostly consist of longer and more difficult verses hence if they are learnt first the student will have a greater chance of revising them more which will engrave them in the students mind.
2. The second method is that the students are made to start memorisation from the last Juz and work their way back wards. This has the benefit that the last chapters are very short which are easily memorised and can be recited in the daily prayers. This route is sometimes adopted when the teacher is unsure of the ability of the student and wants to either gage the student's ability or dedication. However, this is not always the case and the teacher may think that this student is suitable for leading prayers and so is starting with those chapters which will immediately get him ready for it.

3. The third route is that the students are made to memorise the most well-known chapters first, to get them into a routine and thereafter they memorise the rest of the Qur'an. Below are the most popular chapters for this method.

- a. Surah al-Fatihah,
- b. 30th Juz
- c. 29th Juz or specifically Surah Mulk
- d. Surah Yaseen.
- e. Surah ar-Rahman
- f. Surah al-Waqia'h
- g. Surah as-Sajdah
- h. Surah al-Kahf
- i. Surah Jummu'ah

Please note that there are many other methods and routes too, but the methods described are the most common. Other methods too are acceptable as through experience, each teacher has his/her own way of assessing and steering the child. They can advise the parent on the best route to take.

Classroom Conditions

Q22) What facilities should be available to ensure that the child is comfortable during Hifdh?

The child should be provided with a copy of the Quran which is clearly readable, long lasting i.e. the paper does not tear easily, and also the paper is not so thin as to allow a blurred shadow of text from the next page.

The parents and the teachers should both ensure that the class is in a good state and condition. Many times the parents do not even enter the classroom throughout the memorisation period. It is very important for the parent to ensure that the class teacher or school are providing a good facility and instead of taking a negative attitude towards the madrassah, the parents should themselves see how they can assist and contribute to the well being of the classroom and their child.

The class:

1. Must be clean and tidy.
2. Must have enough natural light
3. Must have good circulation of fresh air.
4. Must not have such posters etc which can be distracting.
5. Should not be in a noisy or busy place where sounds of cars, people, etc distract the children's attention.
6. Each student should have amply space and the room should not be over crowded.

Q23) How long would it take for someone to complete the Hifdh?

Generally this depends on each and every student's ability and commitment. However you may look at the Memorisation chart to get a rough idea of how long it would take.

Q24) Where should the Qur'an be placed while recitation?

The Qur'an should be placed on a table/rihaal or something high off the ground but must be easily readable. The Qur'an should not be too far or too close to the eyes because this will put strain on the eyes. The Qur'an should be placed in a position where the reader feels comfortable and where it is respected.

Actual Memorisation

Q25) Are there any important procedures to be aware of when learning new parts of the Qur'an?

Three important parts of a complete system which are to be taken into consideration when memorising the Qur'an.

1. The new lesson (known as the sabaq or dars)
2. The previous day's lesson.
3. Revision (also known as Muraja'ah, dhor)

The Principle of Recitation

There is no principle that is more important or more effective than recitation for transferring material from short-term memory to long-term memory, so too it is one of the best methods for Qur'an memorisation. One reason is that you are in the process of constantly repeating the information, to such an extent that it becomes natural for the words to flow in sequence. Repetition can take several forms -- thinking about it, writing it out, or saying it aloud.

"Thinking about it" is potentially the least effective because it gives us the least amount of mental reinforcement; since it does not involve any more activities for the brain which are known to increase mental response and recording.

Vocal or "out loud" recitation is usually the most effective single technique for review because it employs more of the senses than any other review technique (i.e. you are both speaking and listening at the same time). This method consolidates what is being learnt.

Writing from memory is also an effective technique but is only practically applicable in the situation of the student having prior practice in Arabic writing and understanding of the behaviour of the Arabic letters, which, unfortunately, is beyond those who have not studied Arabic as a language.

What is recitation? Recitation is simply reading aloud a certain page or passage that you want to remember. For example, after you have decided that you want to learn a certain amount eg 10 lines you recite them.

How recitation works. Recitation transfers material to the secondary or long-term memory. While you are reading the words in a sentence, the primary memory (short-term memory) holds them in

mind long enough for you to gain the sense of the sentence or paragraph. However, the primary memory has a very limited capacity, and as you continue to read, you displace the words and ideas of the initial paragraphs with the words of subsequent paragraphs. This is one reason for not remembering everything in the first part of the chapter by the time we reach the end of the chapter when we read continually without taking a break or taking time to review what we have already read. It is only when we recite or contemplate the idea conveyed by a sentence or paragraph that the idea has a chance of moving on into the secondary or long-term memory.

All verbal information goes first into the primary memory (short-term memory). When it is rehearsed (recited), part of it goes into our secondary (long-term) memory. The rest of it, usually the part we are least interested in, returns to the primary memory and is then forgotten.

Whether new information is "stored" or "dumped" depends, then, on our reciting it aloud and on our interest in the information.

Read, Repeat, Retain, Remember

Q26) Can you enlighten us on the importance of reciting one's lesson to the teacher before commencing the actual process of memorisation?

The importance of reciting the new lesson to the teacher cannot be over emphasized. One is definitely saved from many errors which could arise because of negligence. The student is made aware of any weakness regarding the application of the laws of tajweed etc. Also the teacher can gage when we are doing too much or too little and can instruct us accordingly.

Learning The New Lesson

Q27) Could you please provide a brief example of how the new lesson should be learnt?

1. Before a student starts memorising the new lesson they should:

- a) Set a realistic target of how much new lesson they intend to memorise (this is usually set by the teacher) and make a firm intention to achieve the set target, e.g 12 lines.
- b) The student should recite the 12 lines looking inside to recognise and familiarise them self with the new lesson. If the need arises they should recite it a few times until it becomes fluent in recitation.
- c) Fix a time of how long it would like to spend learning the new lesson and then divide that time into smaller sections for each line. It is all very well to memorise a line or verse at a time and keep on reciting from the beginning to strengthen them, but remember that sufficient time must also be spent on the later verses or else they aren't consolidated enough.

Note: It is advisable to recite the new lesson to the teacher or a competent colleague or friend before memorisation. In many schools the teacher makes a point of listening to the new lesson in the beginning stages to ensure that the student is reciting it correctly and thus learning it correctly.

Here again the emphasis is given on the point that if the recitation is fluent and correct then the need will not arise to read, correct and reread the lesson to the teacher before memorisation.

- c) Once the 12 lines have been recited a few times and are fluently recited that is when the student should start memorisation.

Memorising The New Lesson

A popular method for learning a new lesson is given below. Please note that other methods can be used too but we have included only this tried and tested method.

A) Read Line No.1 Ten times looking in aloud.

B) Now try to recite the same Line 10 times by looking away from the page.

If you can comfortably do that, then carry on and learn the next line following Step (A)and (B).

C) Now recite both of these lines 5 to ten times, looking away from the page.

D) Move to the next line and repeat the above steps. Carry on this process of (A,B,C) until you have learnt all 12 lines.

E) Once complete recite the entire lesson ten times without looking at the text.

Note: At times of memorising a new verse/line look at the text after it is recited to check for mistakes. Correct whatever mistakes are made, and repeat the line repeatedly, without looking, to engrave the correction to memory.

Revision of the new lessons

Immediate Revision.

Immediately after you have memorised all 12 verses recite the whole new lesson a few times looking away from the page. If possible try to read it to someone immediately.

After you have recited the new lesson to your teacher, immediately thereafter recite it at least three times and correct any mistakes immediately.

At the end of the day read the new lesson a few times again. You might have to look into the page and recite it a few times to re-familiarise your self with the new lesson. This is very common and there is nothing to panic about.

Revision of the old parts.

Structured revision of the old parts should be done daily to ensure that nothing is forgotten.

Revision at the completion of a Juz.

Thorough revision should take place at the end of each Juz and the student should not be allowed to commence further until that Juz has been perfected.

Firstly, the student should ensure that each ruku has been perfected before progressing to the next and thereafter ensure that each Quarter is perfected before moving on to the next. A competent teacher will ensure that this is happening, and that progress is not compromising previous lessons.

Tests/Examinations

Regular examinations should take place and the student should always be alert. The student should adopt this policy that it's their responsibility to retain the memorised parts and not the teachers responsibility.

Q28) Does one learn better by reciting audibly or inaudibly?

Majority of the well qualified and experienced teachers tend to advise the students to read aloud. It is a known fact that reciting something aloud is better for memorisation as when it is repeated it is heard by the reciter and that is more swiftly engraved in the mind. The advantage of reciting aloud is that one tends to read more clearly and will detect any mistake one makes easily. Reading out aloud also assists the reader to have confidence in what they are reciting. It also prepares one for leading prayers, public recitation, etc.

Q29) What is the best time to memorise the new lesson?

The best time to learn the new lesson is when one's mind is quite relaxed. Generally this is at the time of Fajr (the Morning Prayer) and after the Magrib salah (the prayer after sunset). However this differs for every student.

Q30) What is the best method to use in memorising one's new lesson?

The answer to this has already been given, above in "Memorising The New Lesson", however, for an even better method, discuss the options or procedure with the teacher who will try different methods to fine tune one specifically to your needs/ability.

Q31) How should one memorise a verse which is extremely long eg. Verse 282 of Surah al-Baqarah (Chapter two)?

If the verse is very long, it is most advisable to memorise it in portions, eg. by memorising small portions of the verse. This way the entire verse will be easily memorised.

Q32) Is it advisable for students to memorise their lessons by listening to cassettes/cds/mp3s?

It is advisable for students to listen to their new lesson by listening to the cassette for help on pronunciation and also when one is not able to refer to the Qur'an. However, it may not be the most effective way of memorising, so one should rather use it as a supplementary tool, rather than the main method itself. It is also advisable for the student to regularly listen to the Qur'an cassettes/cds/mp3s for revision of previous memorised sections.

Q33) Are there any special benefits in listening to cassettes for the student?

From the many benefits here are a few:

- a) Listening to these cassettes creates a greater urge and fervour to learn eg. A student loves to listen to the recital of the Qur'an by Sheikh Sa'uod Ash-Shuraim. By him listening to the recitation he wants to emulate it, this enhances the desire of learning.
- b) The student gets more familiar with the method of recital.
- c) The student tends to remember his lesson for a longer period of time, as even more mental effort is used in trying to learn and fit the words to the emulated style.

NB. The effort of the student is still of utmost importance.

Q34) Many students keep mentioning that certain chapters of the Qur'an are extremely difficult to memorise eg. Surah Jinn. Please advise us.

Yes this is true that some parts and chapters are quite difficult initially due to either repetition of similar verses, etc. but this is usually over exaggerated by students, and indeed many students can even list similar verses to a particular verse, which would if a person is attentive get rid of the difficulty. We advise the students to try hard and if they find any particular part difficult then they need to devote extra time and effort to perfect and overcome the difficulty. With an ounce of effort from one's own side, Allah will make it easy.

Q35) How much of the new lesson should a student learn?

This depends mainly on the student himself. The amount varies from 1/3 of a page to 2 pages and more.

NB. Quality is what is important, not quantity.

Q36) Sometimes the Students find great difficulty in remembering their previous day's lesson. What is the main cause for this?

One reason for this difficulty can be that initially when the previous lesson was learned it was not perfected and the weakness has remained. Sometimes it is necessary to repeat the previous lesson a few times before it is recapped in the mind. The main cause for students forgetting their previous day's lesson is negligence or distraction.

Hereunder follow some methods which will assist the students. As soon as the student recites his new lesson to the teacher from memory, he should revise the very same lesson instantly at least 4 to 5 times. The very same method should be adopted before one learns one's revision (i.e. the repetition of the new lesson).

Q37) Students tend to make a lot of mistakes when reciting their revision. What is the cause of this?

Mistakes are unavoidable. It must be remembered that memorising the Qur'an takes different stages eg. First the student has to memorise the new lesson, revise it etc. It is like a building. The foundation has to be firm. Then only is it possible for the building to stand. Similarly, once the student makes the effort to learn his new lesson (sabaq) correctly, his revision becomes easier.

To decrease the rate of mistakes, the teacher can set a target for the student eg. the student is not permitted to make more than 3 or 4 mistakes in a surah (chapter) or in a quarter Juz. Sometimes sinning and disobedience to Allah can be the cause of forgetting the memorised parts.

Q38) What is the recommended amount of revision that a student should recite daily?

The Qur'an consists of 30 parts; it would be highly recommended that every student recites at least one Juz every day. However, some times it may be easier if it is divided into Quarters and then depending on the student, they recite 1, 2, 3 or 4 quarters according to their capability. Again each individual student is assessed by the teacher to fix a certain amount for revision.

Q39) How does a student remember those texts/ places in the Qur'an which are very often repeated? (Mutashabihat)

One can only remember these places after excessive learning. Remember, practice makes perfect. Trying to picture the wording and the pages can also assist in remembering the often repeated verses. And as mentioned before many students can even list similar verse to a particular verse, so even this can be done, for which there are books available.

Q40) Is it necessary for a student to learn from one print of the Qur'an or can he learn from different prints of the Qur'an?

It is very important that a student learns from one print of the Qur'an, because the student generally visualises his lessons. Now if he starts learning from different prints, very soon he is going to be confused. The mistakes marked by the teacher must also be corrected and if the student is using different copies of the Qur'an then the aim of correction by the teacher will be lost.

NB. This also leads to a lot of strain on the student's mind.

Q41) How should the teacher mark the mistakes?

The mistakes should be marked clearly and at all times this fact must be kept in mind that this is the Qur'an and not any ordinary book and so the factor of respect must be bore in mind at all times.

Q42) How long would it take to memorise the Quran if full-time effort or part-time effort is put into it?

This really again depends on the individual student but on an average it takes just over 2 1/2 years in a dedicated, full-time Qur'an school and sometime more than double that time in a part-time madressah.

Part Time Memorisation

Proposed time-scale for an average student memorising the Qur'an

In this chart the memorisation is suggested to begin from the last Juz but many teachers prefer to begin from the beginning of the Qur'an which is also very common. Both are accepted methods and in each case the individual teacher knows better.

Level	Juz	Duration		Total	
		Weeks	Months	Months	Years
ONE	30th Juz	8	2	2	1ST YEAR
	29th Juz	8	2	4	
	28th Juz	8	2	6	
	27th Juz	8	2	8	
	26th Juz	8	2	10	
TWO	25th Juz	8	2	12	2ND YEAR
	24th Juz	8	2	14	
	23rd Juz	8	2	16	
	22nd Juz	8	2	18	
	21st Juz	8	2	20	
THREE	20th Juz	6	1 1/2	21 1/2	3RD YEAR
	19th Juz	6	1 1/2	23	
	18th Juz	6	1 1/2	24 1/2	
	17th Juz	6	1 1/2	26	
	16th Juz	6	1 1/2	27 1/2	
FOUR	15th Juz	6	1 1/2	29	3RD YEAR
	14th Juz	6	1 1/2	30 1/2	
	13th Juz	6	1 1/2	32	
	12th Juz	6	1 1/2	33 1/2	
	11th Juz	6	1 1/2	35	
FIVE	10th Juz	4	1	36	4TH YEAR
	9th Juz	4	1	37	
	8th Juz	4	1	38	
	7th Juz	4	1	39	
	6th Juz	4	1	40	
SIX	5th Juz	4	1	41	4TH YEAR
	4th Juz	4	1	42	
	3rd Juz	4	1	43	
	2nd Juz	4	1	44	
	1st Juz	4	1	45	

Bearing in mind the give and take factor of unexpected holidays, sicknesses etc generally the above chart can be used as a guiding scale.

Explaining the Chart:

This chart shows the learning from the last juz but the same method can be applied for memorising from the 1st Juz.

The chart shows that on average a student should take a maximum of 8 weeks on each juz due to it being something new to him. There after as the student understands the methods of memorisation and gets practice then it should increase to 6 weeks per juz gradually increasing to 4 weeks per juz.

Imam Abu Hanifa (rah) besides being a Hafiz, Alim, Sufi Mufti, Faqih, and Mujtahid, was also a very successful businessman. His days were spent in teaching Fiqh and nights spend in Tahajjud. With all the constraints on his time, he would be the perfect guide on time management.

Rightly so, here is an incident from his life:

"Somebody having asked the Imam what could aid one in learning fiqh, he answered "Peace of mind." "How is one to acquire it?" asked the man. "Reduce your attachments," replied the Imam. "How can one reduce one's attachments?" asked the man further. "Take what is essential and leave what is not," counselled the Imam. (Seerat-e-Nu'man)

The same can be applied to hifz. It is not attained but by reducing one's attachments, as much as possible. The most important consideration should be that as much as possible social activities, mixing with friends and the like should be restricted as much as possible. This might seem harsh, but hifz is a monumental undertaking.

After Completing Hifdh

Q43) What should a Hafidh do to retain the learnt parts once the Hifdh course has been completed?

Once the Quran is being memorized, there is a need to review it constantly to remember it. In a narration from Imam Bukhari, it is stated Rasulullah (pbuh) said, 'Be watchful towards the Quran. I swear by Him in Whose hands my life is, that the Quran is apt to escape from the hearts more rapidly than the camels escape from their (unbound) fetters.'

It becomes clear that the preservation of what one has memorized, whether it is one juz, twenty juz or the entire Quran, is necessary. Below, some important practices are shared for the benefit of the Hadifh:

A) Tilaawah

The first practice is that one should continuously recite the Qur'an. This will keep the memorized parts fresh in the mind, and easy to recall. In addition Tilaawah is necessary so that one can recall it on the Day of Judgement. Mulla Ali Qari has quoted from one hadith that, if a person reads the Quran very often in this life, he will remember it in the life Hereafter, otherwise he will forget it." (Fadha'il-e-Qur'an)

B) Tahajjud (Night Prayer)

The second practice is the Qiyaam-ul-Layl which is another of the hidden treasures of doing Hifdh. Standing alone in the night when people are asleep, conversing with the Lord through his Majestic Qur'an has a sweetness of its own. Not only are rewards of Tahajjud great, but a Hafidh free from the obligations that occupy him during the day, can easily recite one or two juz if he gets up an hour or so before dawn.

In the same regard there is a hadith regarding a hafidh praying Tahajjud:

“Abu Hurairah narrated that Rasulullah (pbuh) said: “Learn the Quran and recite it, because the example of one who learns the Quran, reads it and recites it in Tahajjud is like an open bag full of musk, the fragrance whereof spreads over the entire place, and a person who has learnt the Quran but sleeps while the Quran is in his heart, is like a bag full of musk but with its mouth closed.”
(Fazail-e-Quran)

C) Taraweeh

This is the 'litmus test' for every Hafidh and gauges whether he still remembers the Qur'an well enough so that he can recite approximately one juz or so every day in Taraweeh. A Hafidh should recite Taraweeh every year so that he can himself see the status of his hifdh, and identify and fix weaknesses if any. In addition, it should be remembered that it is not necessary to lead the Taraweeh in front of lots of people, but it can also be performed at home or at a friend's home or where a few people can gather to pray.

If one cannot recite the whole Quran by himself, then he can partner with another Hafidh and divide the portions between themselves. The possibilities are endless, but he should recite Taraweeh so that along with Tilawah and Tahajjud he can also benefit from the Thawaab and keep his Quran refreshed at all times.

D) Reciting to Others

All Hafidh should make an effort and a regular habit of reciting to others. This has many benefits and is at the same time a sunnah. In this way regular completions of the Qur'an will take place which will assist in making the memorised parts stronger.

E) Teaching and Listening to Others.

A Hafidh should try and engage in the teaching of the Qur'an. This will also assist in retaining the memorised parts and at the same time is a virtuous act.

A Hafidh should try to regularly listen to others reciting the Qur'an too.

F) Learn Arabic

All those who memorise the Qur'an should not just be content with its memorisation but rather after the completion should try and learn Arabic and the other sciences of the Qur'an. This will most definitely assist in retaining the memorised parts and will assist in implementing the teaching of the Qur'an in to one's life too.

May Allah bless us all with the blessing of memorising the Qur'an and to implement all the teachings of the Qur'an in our life.



100 Facts about the Qur'an

100 Facts Every Student of Hifdh Should Know about the Qur'an.

- 1) What is the meaning of the word "Qur'an"?
A) That which is Read.
- 2) Where was the Qur'an first revealed?
A) In the cave of Hira (Makkah)
- 3) On which night was the Qur'an first revealed?
A) Lailatul-Qadr (Night of the Power).
- 4) Who revealed the Qur'an?
A) Allah revealed the Qur'an.
- 5) Through whom was the Qur'an revealed?
A) Through the Angel, Jibreel.
- 6) To whom was the Qur'an revealed?
A) To the last Prophet, Muhammad (Sallahu Alaihi Wasallam)
- 7) Who has taken the responsibility of keeping the Qur'an safe?
A) Allah Himself.
- 8) What are the conditions for holding or touching the Qur'an?
A) One has to be clean and to be with wudhu (ablution).
- 9) Which is the book which is read most?
A) The Qur'an.
- 10) What is the topic of the Qur'an?
A) Man.

- 11) What are the other names of the Qur'an according to the Qur'an itself?
A) al-Furqaan, al-Kitaab, al-Dhikr, al-Noor, al-Huda.
- 12) How many Makki Suwar (chapters) are there in the Qur'an?
A) 86.
- 13) How many Madani Suwar (chapters) are there in the Qur'an?
A) 28.
- 14) How many Manaazil (stages) are there in the Qur'an?
A) 7.
- 15) How many Juz/Ajza (parts) are there in the Qur'an?
A) 30.
- 16) How many Suwar (chapters) are there in the Qur'an?
A) 114.
- 17) How many Ruku' (paragraphs) are there in the Qur'an?
A) 540.
- 18) How many Aayaat (verses) are there in the Qur'an?
A) 6286.
- 19) How many times is the word 'Allah' repeated in the Qur'an?
A) 2698.
- 20) How many different types of Aayaat (verses) are there in the Qur'an?
A) 10.
- 21) Who is the first 'Hafidh' of the Qur'an?
A) Prophet Muhammed (Sallallahu Alaihi Wasallam).

22) At the time of the death of Prophet Muhammed (Sallallahu Alaihi Wasallam) how many Huffadh were there?

A) 22.

23) How many Aayaat (verses) on Sajdah (prostration) are there in the Qur'an?

A) 14.

24) In which Juz (part) and Surah (chapter) do you find the first verse of Sajdah (prostration)?

A) 9th Juz, 7th Chapter- Surah-al-Araaf, Verse206.

25) How many times has the Qur'an mentioned about Salaah (prayer)?

A) 700 times.

26) How many times has the Qur'an emphasized on alms or charity?

A) 150.

27) How many times in the Qur'an, is the Prophet Muhammed (Sallallahu Alaihi Wasallam) addressed as Yaa-Aiyu-Han-Nabi?

A) 11 times.

28) Where in the Qur'an has Prophet Muhammed (Sallallahu Alaihi Wasallam) been named 'Ahmed'?

A) Juz 28,Surah Saff, Ayah 6th.

29) How many times has the name of Rasulullah (Sallallahu Alaihi Wasallam) been mentioned in the Qur'an?

A) Muhammed (Sallallahu Alaihi Wasallam) - 4 times.

Ahmed (Sallallahu Alaihi Wasallam) -1 time.

30) Name the Prophet whose name is mentioned and discussed

most in the Qur'an?

A) Musa (Alaihis-Salaam).

31) Who were the Kaatib-Wahi (scribes of the Revelation) of the Qur'an?

A) Abu Bakr (Radhiallahu Anhu), Usman (Radhiallahu Anhu), Ali (Radhiallahu Anhu), Zaid bin Harith (Radhiallahu Anhu) And Abdullah bin Masood (Radhiallahu Anhu).

32) Who was the first person who counted the Aayaat (verses) of the Qur'an?

A) Aisha (Radhiallahu Anha).

33) On whose advice did Abu Bakr (Radhiallahu Anhu) decide to compile the Qur'an?

A) Umar al-Farooq (Radhiallahu Anhu).

34) On whose order was the Qur'an compiled completely in written form?

A) Abu Bakr (Radhiallahu Anhu)

35) Who recorded the Qur'an in the writing style of the Quraysh tribe?

A) Usman (Radhiallahu Anhu)

36) Out of the copies of the Qur'an compiled by Uthman (Radhiallahu Anhu), how many and where are they at present?

A) Only 3 copies. One is in Tashkent (Uzbekistan), one in Istanbul (Turkey), and one in Cairo (Egypt).

37) Which Surah of the Qur'an was Prophet Muhammed (Sallallahu Alaihi Wasallam) reciting while praying, that the companion Jabir Bin Mut'im listened to and embraced Islam?

A) Surah Toor.

38) Which Surah of the Qur'an did the Prophet Muhammed

Sallallahu Alaihi Wasallam) recite to one of his enemies, Utba, who after listening to it fell in Sajdah (prostration)?

A) The first five Ayaat of Ham-Meem-Sajdah.

39) Which is the first and the most ancient Mosque according to the Qur'an?

A) Kaabah.

40) In the Qur'an, mankind is divided into two groups. Which are those two groups?

A) Believers and disbelievers.

41) Who is the man about whom, Allah has said in the Qur'an that his body is kept as an admonishing example for future generations to come?

A) Fir'aun (Pharaoh).

42) Besides the body of Pharaoh, what is that thing which is kept as an admonishing example for future generations to come?

A) Noah's Ark.

43) After the great Flood of the Prophet Noah, where did the Ark come to rest? What is mentioned in the Qur'an?

A) Mt. Judi.

44) In the Qur'an the name of which companion of Prophet Muhammad (Sallallahu Alaihi Wasallam) is mentioned?

A) Zaid Bin Harith.

45) Which opposing relative of the Prophet Muhammad (Sallallahu Alaihi Wasallam) whose name is mentioned in the Qur'an?

A) Abu Lahab.

46) In the Qur'an there is a mention of a Prophet who has been called with his mother's name. Who was he?

A) Jesus (Prophet Isa Alahis salaam) is mentioned as ibn Maryam (son of Mary).

47) Which was the agreement that was titled 'Fathum Mubeen' (the clear victory) without a battle taking place?

A) Treaty of Hudaibiya.

48) What are the different names used for Satan or the Devil in the Qur'an?

A) Iblees and Ash-Shaitaan.

49) Which category of creature does the Qur'an put 'Iblees' into?

A) Jinn.

50) What were those acts of worship and prayers that were ordered by Allah to the community of Bani Israeel and which were continued by the Muslim Ummah also?

A) Salah and Zakah (al-Baqarah:43).

51) The Qur'an repeatedly warns of a certain day. What day is it?

A) Yaum al-Qiyamah (the Day of Judgement).

52) Who were those people with whom Allah was pleased and they were pleased with Him, as mentioned in the Qur'an?

A) The Companions of the Prophet Muhammad (Sallallahu Alaihi Wasallam).

53) In which Holy Book of Non-Muslims is the Qur'an mentioned repeatedly?

A) In the Holy Book of Sikh Community - Granth Saheb.

54) In which year were the symbols of the vowels inserted in the Qur'an?

A) 43 Hijri.

55) Who were the first students of the Qur'an?

A) Ashaab as-Suffah.

56) Which is the first Residential University where the faculty of the Qur'an was established for the first time?

A) Masjid-un-Nabawi (The Prophet's Masjid) in Madinah.

57) By what name did the Qur'an address those noble and pious people who were selected by Allah to convey His message to mankind?

A) Nabi (Prophet) and Rasool (Messenger).

58) What type of a person does the Qur'an want to make?

A) Mu'min.

59) What is the scale or measure of one's dignity according to the Qur'an?

A) Taqwa (Piety).

60) What according to the Qur'an is a root cause of evil?

A) Alcohol.

61) What are the two most important types of kinds of Aayaat (Verses) found in the Qur'an?

A) Muhkamaat (Commands) and Mutashabihaat (allegorical).

62) Which is the longest Surah (Chapter) in the Qur'an?

A) Surah al-Baqarah.

63) Which is the shortest Surah in the Qur'an?

A) Surah al-Kauthar.

64) What was the age of Prophet Muhammed (Sallallahu Alaihi Wasallam) when Qur'an was first revealed to him through Jibraeel (Alaihis-salaam)?

A) 40 Years.

65) How long did Prophet Muhammed (Sallallahu Alaihi Wasallam) receive the revelation of the Qur'an in Makkah?

A) 13 Years.

66) How long did Prophet Muhammed (Sallallahu Alaihi Wasallam) receive the revelation of the Qur'an in Madinah?

A) 10 Years.

67) Where was the first Surah revealed?

A) In Makkah.

68) Where was the last Surah revealed?

A) In Madinah.

69) How many years did it take for the complete revelation of the Qur'an?

A) Approximately 22 years, 5 months and 14 days.

70) Which Surah (Chapter) of the Qur'an is to be read compulsorily in each raka'ah of the Salah?

A) Surah al- Fatihah.

71) Which is the Surah, which Allah taught as a Du'a (Prayer)?

A) Surah al-Fatihah.

72) What is the reason of keeping Surah al-Fatihah in the beginning of the Qur'an?

A) It is the door to the Qur'an.

73) What is the Surah (Chapter) revealed as a whole at one time and found first place in the Qur'an?

A) Surah al-Fatihah.

74) Who was the only lady whose name is found in the Qur'an?

A) Mariam (Alaihis-salaam).

75) In which Surah (Chapter) of the Qur'an do you find the most commands?

A) Surah al-Baqarah.

76) When and Where did the Prophet Muhammed Sallallahu Alaihi Wasallam) and Jibreel (Alaihis-salaam) meet for the second time?

A) On Friday,18th Ramadan, in the Cave of Hira.

77) What was the interval between the first and the second revelation?

A) 2 years and six months.

78) Which is the Surah (Chapter) that doesn't start with Bismillah?

A) Surah al-Taubah or Bara'a.

79) In which Surah (Chapter) of the Qur'an does Bismillah appear twice?

A) Surah al Naml.

80) How many Surah (Chapter) in the Qur'an have the titles named after different Prophets?

A) 6 Surah (Chapters):

a) Surah Yunus.

b) Surah Hood.

c) Surah Yusuf.

d) Surah Ibrâhîm.

e) Surah Nuh.

f) Surah Muhammed.

81) In which part of the Qur'an do you find 'Ayat-ul-Kursi' (the Verse of the Throne)?

A) In the beginning of the third Part (Chapter 2 verse 255)

82) Is Allah mentioned by any other name in the Qur'an?

A) Yes, e.g. ar-Rahman, ar-Rahim, etc.

83) Who were the three non-prophets of pre-Islamic times, whose names are mentioned with due respect in the Qur'an?

A) Luqman, Aziz of Egypt and Dhulqarnain.

84) At the time Abu Bakr (Radhiallahu Anhu) how many

companions had compiled the Qur'an (or specifically the verses that they had in their collection) in the form of a book?

A) 75 companions.

85) Which is that only book which is completely memorized by millions of people in the world?

A) al-Qur'an.

86) Which Surah is it recorded that the Jinn heard a few verses of the Qur'an and say to each other, "We have heard a unique discourse which shows the right path, verily we believe in it."

A) Surah al-Jinn.

87) Which are the most popular translations of the Qur'an in English?

A) The Translations by Muhammed Marmaduke Pickthall and by Abdullah Yusuf Ali.

88) Into how many languages of the world has the Holy Qur'an been translated?

A) Nearly 103 languages.

89) Who was the first translator of the Holy Qur'an into Urdu?

A) Moulana Shah Rafiuddin Muhaddith Dehlavi.

90) What will be our condition on 'The day of the Judgement' according to the Qur'an?

A) Everybody will be in a state of anxiety.

91) Who was the Prophet mentioned in the Qur'an whose three generations of descendents were prophets?

A) Ibrahim (Alaihis-salaam).

92) What is that book which abolished all old rules and regulations?

A) al-Qur'an.

93) What does the Qur'an say about property and wealth?

A) They are tests of one's faith.

94) According to the Qur'an who is "khaatamun Nabiyyeen" (the last of the Prophets)?

A) Prophet Muhammed (Sallallahu Alaihi Wasallam)

95) What is the name of the book that tells us clearly about the reality of the beginning and the end of the world?

A) al-Qur'an.

96) In the Qur'an what other name is given to the city of Makkah?

A) Bakkah, Ummul Qura, and Baladul Ameen.

97) According to the Qur'an what other name is given to the city of Madinah?

A) Yathrib.

98) Whose descendents are known as the "Banu Isra'eel" according to the Qur'an?

A) The descendents of Prophet Yaqoob (Alaihis salaam) who is also known as Isra'eel.

99) Which are the Masjids that are mentioned or referred to in the Qur'an

A) There are 5 Masjids:

a) Masjid-ul-Haram.

b) Masjid-ul-Nabawi.

c) Masjid-ul-Aqsa.

d) Masjid Quba.

e) Masjid-ul-Dhirar.

100) The name of which angels are mentioned in the Qur'an?

A) There are 4 such angels:

a) Jibreel (Alaihis salaam).

Glossary

Ayah (singular) Aayaat (Pl) - (It would be incorrect to say Aayats)

Barakah - Blessings

Dhikr - Rememberance

Faradh - A compulsory Act.

Fardh-ul-'Ain - Compulory on every individual

Fardh- ul-Kifaayah - Compulsory for a few to persons on behave of everyone.

Hafidh (singular) Huffaadh (Pl) - A protector of some thing. Generally used for those who have memorised the Holy Qur'an.

Juz (singular) Ajza' (Pl) - Section of the Qur'an (According to pages, also translated as part.

Manzil - A Stage , or a certain part.

Noor - Light

Nafl (singular) Nawaafil (Pl) - Optional Prayers.

Para - Juz or Part of the Qur'an (Urdu).

Qari (singular) Qurraa' (Pl) - Reciter of the Qur'an

Ramadhan - Ninth month of the Islamic Calendar

Sunnah - Teaching of the Prophet

Tahaarah - Purity, Cleanliness

Ummah - Nation

Wudhu - Ablution

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If you find any errors in this book then please do inform us so that we may rectify any errors.

Finally many teachers, students and colleagues have contributed towards this book but have preferred to remain anonymous. May Allah reward them all.

THE MIRACLE, THE QURAN

So brothers and sisters, to increase your iman

Read the miracle, read the Quran

Here's a fact for the ones who are keener

92 surahs revealed in Mecca, 22 in Medinah

Read it every day and to read it be proud

The word Quran means to read it aloud

Read the book from the Lord of the worlds

Over 6,000 verses and 77,000 words

Read with respect, no disturbance, no laughter's

from Al Fatiha to An naas, all 114 chapters

And in it 14 times you need to prostrate

And say Allah ho Akbar, meaning Allah is great

In this book, 25 prophets are mentioned by name

Who came at different times but their message was the same

This miracle was revealed over a 23 year span

Sent from Allah(swt), to an angel and then to a man

That man was Muhammed (saws), the best of creation

And we are proud to be part of his nation

He gave us a message and that was Islam

So read this miracle, read the Quran

Count Allah's Blessings

If you have food in the refrigerator, clothes on your back, a roof overhead and a place to sleep... you are richer than 75% of this world.

If you have money in the bank, in your wallet, and spare change in a dish someplace ... you are among the top 8% of the world's wealthy.

If you woke up this morning with more health than illness ... you are more blessed than the million who will not survive this week.

If you have never experienced the danger of battle, the loneliness of imprisonment, the agony of torture, or the pangs of starvation... you are ahead of 500 million people in the world.

If you can pray in a mosque without fear of harassment, arrest, torture, or death ... you are more blessed than three billion people in the world.

If your parents are still alive and still married... you are amongst a blessed few.

If you hold up your head with a smile on your face and are truly thankful... you are blessed because the majority can, but most do not.

If you can read this message, you just received a double blessing in that someone was thinking of you, and furthermore, you are more blessed than over two billion people in the world that cannot read at all.

Count your blessings and thank Almighty ALLAH.