

Golden Rules for Memorizing The Noble Qur'an

All praises are due to ALLAH (swt). We praise Him, and we seek refuge in ALLAH (swt) from the evil in our souls and from our sinful deeds. Whomever ALLAH (swt) guides, no one can misguide. And whomever ALLAH (swt) misguides, no one can guide. I bear witness that there is no one worthy of worship except ALLAH (swt), and I bear witness that Muhammad is His Servant and Messenger.

Before One Begins to Memorize:

1. *Ikhlaas* (Sincerity).
2. Knowing the Greatness of the Book of ALLAH (swt).
3. Knowing the Reasons Behind Reciting and Memorizing the Qur'an.
4. Having a Truthful and Firm Resolution to memorize it.

Practical Steps for Memorizing:

1. Correct Pronunciation and Recitation.
2. Adhering to a daily Limit for Memorization.
3. Continual Recitation and Review.
4. Reciting in a Melodic Tone.
5. Using the Same Copy of the Qur'an (*Mushaf*).
6. Understanding Is the Way to Memorizing.
7. Linking the *Ayaat*.
8. Reciting to Others.
9. Constant Review of What Has Been Memorized.
10. Watching for Analogous Sections of the Qur'an.
11. Taking Advantage of the Golden Hours of the Day.
12. Taking Advantage of the Golden Years of Memorizing.

After Memorization:

1. To Fear from Falling into *Riyaa'* (Showing Off).
2. To Be Cautious of, Being Neglectful in Acting Upon the Qur'an.
3. Not Being Amazed with Oneself and Considering Oneself Above the Rest of Creation.
4. Knowing that Forgetting the Qur'an is Due to Sinning.

Before One Begins to Memorize The Qur'an:

1. *Ikhlaas* (Sincerity)

Whether memorizing the Qur'an or doing anything for ALLAH (swt), the most important obligation is to purify the intention and correct the goal. Thus, one's concern to memorize Qur'an and preserve it must be secured for ALLAH (swt), the Sublime and Exalted, for gaining His Paradise and attaining His Pleasure, and for acquiring the great rewards that are reserved for those who recite the Qur'an and memorize it. Allah (swt) said: "Verily, We have sent down the book to you O Muhammad (saws) in truth. So worship ALLAH (swt) Alone by doing religious deeds sincerely for ALLAH's sake only. And not to show off and not to set up rivals with Him (ALLAH) in worship. Surely, the religion (i.e. the worship and the obedience) is for ALLAH (swt) only." *Az-Zumar 39:2,3*. ALLAH (swt) also said: "Say O Mohammad (saws) Verily, I am commanded to worship ALLAH (swt) alone by obeying Him and by doing religious deeds sincerely for ALLAH's sake only and not to show off, and not to set up rivals with Him in worship". *Az-Zumar 39:11*.

And the Messenger of ALLAH (saws) said: {ALLAH the Exalted said: Of all the associates. I am the least in need of any association. Whoever, therefore, does something in which he associates someone or something else with Me; I leave him to his associates.} Muslim& Ibn Majah

Therefore, there is no reward for the one who recite the Qur'an or memorizes it for people's sake: for showing off, for fame and to be heard. And the one who recites the Qur'an seeking worldly benefit or reward is greatly sinful.

2. Knowing the Greatness of the Book of ALLAH (swt)

- * Remembering that the greatness of the Qur'an is taken from the greatness of ALLAH (swt). There is none greater than ALLAH (swt) and so it follows that there are no words greater than His words.
- * Knowing the matter for which the Qur'an was revealed and this is the guidance of mankind to the truth and taking them out of the darkness's into the light. ALLAH (swt) said: "This is the Book, where there is no doubt. Guidance for those who have *TAQWA* of ALLAH (swt)." *Al-Baqarah 2:2,3*. Also ALLAH (swt) said: "The month of Ramadan in which the Qur'an was sent down as guidance for mankind, clear manifest proofs of guidance and a criterion (of truth)" *Al-Baqarah 2:185*.
- * It is from the greatness of the Qur'an that it was revealed in the greatest of months, the month of Ramadan. And it is from the greatness of the Qur'an that it was revealed in the greatest of nights the Night of *Qadr* (power). And it is from the greatness of the Qur'an that it was revealed to the greatest of the Messengers, the Imam of the Prophets and the Leader of all the sons of Adam, Muhammad Ibn Abdullah. And it is from the greatness of the Qur'an that the best one among mankind is the one who learns it and teach it to others as Uthman Bin Affan (raa) narrated that the Messenger (saws) said: {The most superior among you (Muslims) are those who learn the Qur'an and teach it to others} Bukhari **6:546**.

And ALLAH the Exalted has described the Qur'an with greatness when He (swt) said: "And We (ALLAH) (swt) has given you the seven oft-recited verses and the Great Qur'an." *Al-Hijr 15:87*.

3. Knowing the Reasons Behind Reciting and Memorizing the Qur'an

- * Knowing the great reward that one receives which has been reported in the authentic texts mentioned above.
- * Having the correct beliefs and ideas about ALLAH (swt), the creation and the purpose in this life, how to fulfill it in the manner requested by the Creator, and knowing that there is no other way to accomplish this except by the Qur'an and by its explainer, Prophet Muhammad (saws). ALLAH the Exalted said: "And We (ALLAH) have revealed to you (O Muhammad) the Book as an explanation for every single thing." *Al-Kahf 18:54*. And ALLAH (swt) said: "We (ALLAH) have revealed to you the Reminder that you may explain to them what has been revealed to them". *Al-Nahl 16:43*.
- * Acting upon the Qur'an and obtaining, as a result, happiness and success in both this life and the Hereafter. Ibn Abbaas said: ALLAH (swt) guarantees the one who reads the Qur'an and acts upon whatever is contained within it that he will not go astray in this life and will not be wretched in the Hereafter.

- * Being aware that the Qur'an is in fact easy to memorize for the one who desires to do so due to the saying of ALLAH: "And We have made the Qur'an easy for remembrance (and understanding), so is there anyone that will receive admonition?" *Al-Qamar* 54:17

And AL-Qurtubee (rh) said, concerning this verse: "Meaning, We (ALLAH) have made it easy for memorizing and We assist and help the one who desires to memorize it, so is there one who requests and desires its memorization that he may be helped in doing so?"

4. Having a Truthful and Firm Resolution to memorize the Qur'an.

A person should have such intent when commencing its memorization, in the midst of it and even after it when one needs to return to what he/she has memorized in order to preserve it in their memory. Without this firm resolution a person will treat the whole matter lightly, will become tired easily and will not even be able to achieve their goal.

One of the ways a person develops a firm intent is to know the excellence of reciting and memorizing the Qur'an.

Practical Steps for Memorizing The Qur'an:

1. Correcting Pronunciation and Recitation

The next step in memorizing the Qur'an is to correct the pronunciation. This cannot be fulfilled unless one listens to a good and precise reciter of the Qur'an.

The Qur'an cannot be learned without a teacher. The Messenger (saws) was the most eloquent of all the Arabs. Yet, he (saws) learned the Qur'an from Angel *Jibreel* (AS) (Gabriel) orally. Also the Messenger (saws) used to recite the Qur'an to Jibreel once in every year - in Ramadan. And in the year that he died, he recited it to him twice.

Likewise, the Messenger (saws) taught the Qur'an to his Companions orally; and he heard it from them, after they had learned it from him, time and again.

Therefore, one is required to learn the Qur'an from a good reciter, to correct ones recitation on a first occurrence basis. Also, one should not rely solely on oneself in learning the recitation of the Qur'an, even if one is knowledgeable on the Arabic language and its principles. This is so because in the Qur'an there are many *Ayaat* (verses) that occur in a way uncommon in the rules of the Arabic language.

2. Adhering to a daily Limit for Memorization

One must set a daily limit for the number of *Ayaat* (verses) that one wishes to memorize. This limit should be reasonable and possible to fulfill. It varies in its amount from one person to another; it can be a number of *Ayaat*, a page, two pages, an eighth of a *juza* (part), etc.

One should resist the temptation to move to a new portion of the Qur'an before perfecting the memorization of the current portion that agrees with the set limit. This is a disciplinary measure that helps one concentrate on one thing at a time, reducing interruption, and enabling one to firmly establish one's current portion in one's mind.

3. Continual Recitation and Review

Once one has corrected their recitation and set their daily limit, one should begin his memorization process by continual recitation and repetition of his daily portion.

The memorizer must occupy himself with this through the hours of the day and night. He should recite it:

- * in the *fard* (obligatory) as well the *nafl* (optional) prayers,
- * While sitting in the Masjid (mosque) awaiting the *jama'ah* (congregational) prayer,
- * for a few minutes after the *jama'ah* prayer,
- * before going to sleep,
- * While waiting for anything (bus, dentist, etc.),
- * While riding a bus, car, etc.

In this way, it is possible for a person to practice his/her memorization even when occupied with other matters, because he/she is not restricted to just one specific time for memorizing the Qur'an. And with the approach of the night one will find that his/her set limit is memorized and firmly established in his/her mind. And if something unusual happens to occupy the memorizer during the day, which prevents him/ her from completing his/her set limit, he/she should not move onto his/ her next portion of the Qur'an on the following day. Rather, he/she should continue with what he/she had started the day before, until his/her memorization is perfected.

4. Reciting in a *Tarteel* (Melodic) Tone

During memorization, one should recite the Qur'an in a *Tarteel* (melodic) tone, beautifying his reading as much as possible. It is important the one reads melodically. This is important for the following reasons:

- * Melodic recitation conforms to the Sunnah of the Prophet (saws) who used to recite the Qur'an in a melodious and tranquil manner.
- * It conforms to Prophet's command that he said; "Whoever does not chant the Qur'an (recite it melodiously) is not of us." Sahih Al-Bukhari **6973**.
- * It is pleasing to one's ears, providing incentive to continue with the memorization.
- * It helps make one's memorization firm and strong. The tongue will always return to a specific tone of voice, and would thus detect a mistake whenever the balance or harmony in one's recitation becomes disordered. The reciter's tongue will not comply with him in making a mistake when he is unmindful.

5. Using the Same Copy of the Qur'an (*Mushaf*)

A memorizer of Qur'an should have a specific *Mushaf* (copy of the Qur'an) from which he reads all the time. A person memorizes using his vision sensory as he does using his hearing sensory. The script and form of the *Ayaat*, and their places in the *Mushaf* leave an imprint in the mind when they are recited and looked at frequently. The positions of the *Ayaat* would be different in different types of *Mushaf*, and the script may be different also. This confuses the memory and makes memorizing more difficult.

6. Understanding Is the Way to Memorizing

An important thing that greatly aids the process of memorizing Qur'an is to understand the meaning of the *Ayaat* one is memorizing, and know how they are linked to each other.

Thus the memorizer should read the *Tafsir* (explanation) of the *Ayaat* that he desires to memorize, and should bring their meanings to mind while he is reciting them. This makes it easier for him to remember them. Knowing the meaning of the *Ayaat* is extremely important for memorization, and to increase the rewards of reciting Qur'an. However, one should not merely rely on this for memorization. Rather, as explained earlier, the repetition of these *Ayaat* should be the foundation. He should repeat them many times, until the tongue can recite them easily - even if the mind drifts away from the meaning. As for the one who relies upon the meaning alone, he will forget often, and his recitation will be disrupted as soon as his mind wanders, which is a common occurrence with lengthy readings.

7. Linking the *Ayaat*

As one completes memorizing a full *Surah* (chapter of the Qur'an), he should perfect it by connecting its *Ayaat* together, both in meaning and in the flow of his tongue easily through them.

One should be able to recite the *Ayaat* without having to think or go through trouble remembering them. Reciting these *Ayaat* should become as easy for him as the flow of water. He should be able to recite them without hesitation, even if his mind wanders away from their meaning.

When the *Ayaat* are well linked and perfected, one should be able to recite them almost as easily as he recites *Al-Fatihah*. This only occurs by repeating these *Ayaat* frequently and reciting them often.

Thus, a memorizer should firmly establish a *Surah* that he is memorizing in his mind, with its *Ayaat* well linked together. He should not move to another *Surah* until he has fulfilled this in a very good way.

8. Reciting to Others

A memorizer should not rely on memorizing individually. Rather, he should test his memorization by reciting the *Ayaat* to a companion who knows them by heart, or who can follow from the *Mushaf*. It would be most recommended that this companion be a precise memorizer himself - he would then be able to alert him to possible subtle errors, as well as prompting him when he forgets or makes mistakes.

It is very common for one to make mistakes in memorizing a *Surah*, without realizing it - even when he looks at the *Mushaf*. Reading often races the eyesight; and one may overlook his mistakes while reading from the *Mushaf*. Reciting Qur'an to a knowing companion is a means of avoiding these errors and keeping his mind constantly alert.

9. Constant Review of What Has Been Memorized

Qur'an is different from any other material that one memorizes, whether poetry or prose. It quickly evaporates from one's mind. Abu Musa (raa) narrated that, Allah's Messenger (saws) said: {Keep on reciting the Qur'an for by Him in whose Hand my life is, the Qur'an runs away (is forgotten) faster than camels that are released from their tying ropes.} Sahih Al- Bukhari **4645**.

No sooner would a memorizer leave what he finished memorizing, even for a short while, but it starts slipping away from him - he quickly forgets it! Thus, it is necessary for one to follow up what he has memorized in a constant and careful manner. In this regard, Ibn Umar (raa) narrated that the Messenger (saws) said: {Verily, the example of a person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away.} Sahih Al-Bukhari **4643**.

This means that a *hafiz* (memorizer) of the Qur'an should have an allocated portion that he constantly reads every day. This portion should not be less than one thirtieth $\frac{1}{30}$, and should not exceed ten parts $\frac{1}{3}$ (of thirty) of the whole Qur'an, because Allah's Messenger (saws) said: {anyone who recites the full Qur'an in less than three nights would not comprehend it}

Only with this constant revision, and consistent watch, one would retain what he memorized of the Qur'an and protect it from slipping away.

10. Watching for Analogous Sections of the Qur'an

Various parts of the Qur'an resemble each other in meaning, wording, or repetition of *Ayaat*. ALLAH (swt) said: "ALLAH (swt) has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord (ALLAH) shiver from it. Then their skins and their hearts soften to the remembrance of ALLAH (swt)." *Az-Zumar* **39:23**.

The Qur'an consists of more than six thousand *Ayaat*. Of those approximately two thousand carry some sort of resemblance to others. The resemblance varies from total coincidence, to a difference in one letter, a word or two, or more.

Thus a good reciter of the Qur'an should direct special attention to the Ayaat that resemble each other in wording. The excellence of one's memorization depends on this watchfulness in this regard. One may benefit from the books that deal with this topic of similar *Ayaat* in the Qur'an. Among the most famous of them (in Arabic) are:

- * "*Durrat ut-Tanzili wa Ghurrat ut-Ta'qili fi Bayan il-Ayaat il Mustashabihati fi Kitab il-Lah il Azaz* (The Gem of Revelation and the Peak of Interpretation, in Explaining and Resembling *Ayaat* in Allah's Noble Book)" by Khatib ul-Iskafi.
- * "*Asrar ut Tukrari fil Qur'an* (The Secrets of Repetition in the Qur'an)" by Mahmud Bin Hamzah Nasr al-Karmani.

11. Taking Advantage of the Golden Hours of the Day

The best time to memorize Qur'an is the last part of the night that precedes the Fajr (dawn) prayer, or the early morning hours that follow it. At this time, the body is rested and fresh, the mind is clear and sound, the worldly attractions are few and remote, and the blessings abundant.

As for the last part of the night, the Prophet (saws) said: {Our Lord (ALLAH), Glory be to Him, descends to the lowest heaven on the last one third of the night; and He says, "Who would call Me (ALLAH) so that I may answer him? Who would ask Me (ALLAH) so that I give him? Who would seek My forgiveness so that I forgive him?" He (ALLAH) continues to say this until the dawn arrives.} Sahih Al-Bukhari **5846**.

And also The Prophet (saws) said: {the closest that the Lord is to the servant is in the last depth of night. If you can be among those who remember Allah at that hour, do so.}

And as for the early morning, ALLAH (swt), The Most High, said: "And the Qur'an (prayer) of dawn; indeed the Qur'an (prayer) of dawn is witnessed (by the angels)." *Al-Israa* **17:78**.

And the Prophet (saws) said: {O ALLAH, bless the early part of the day for my Ummah (Nation).} Thus, one should take advantage of this part of the night to memorize Qur'an instead of wasting it in sleep or worldly affairs.

12. Taking Advantage of the Golden Years of Memorizing

Successful is he indeed who takes advantage of the best years of memorization, which are approximately from the age of five to twenty-three - these are the golden years of memorization. During them, one's ability to memorize is very good and fast, and forgetting is much slower. When the human being grows older, he would normally memorize slowly and with difficulty, and would forget quickly.

Therefore, it is important that we make use of these golden years of our lives to memorize as much as we can of ALLAH'S Book. If we did not, we should at least make sure that our sons and daughters do so. He indeed spoke the truth that said: (Memorizing in youth is like engraving on stone; and memorizing when old is like engraving on water.)

After the Memorization:

1. To Fear Falling into Riyaa' (Showing Off)

Showing off means that a person desires to become of memorizer of the Qur'an for the sake of honor and for position and reverence in the hearts of people. He shows and makes apparent to them the extent and perfection of his memorization and this is but an instance of *Shirk*.

The Messenger of ALLAH (saws) said: {Indeed, what I fear for you the most is the Minor *Shirk*." The Companions said: "And what is the Minor *Shirk*, O Messenger of ALLAH?" He replied: "Ar-Riyaa" (Showing

off), ALLAH (swt) will say on the Day of Judgment when he will recompense His servants: Go to those to whom you used to show off and make a display to in the world and then see if you can find any reward with them.} Musnad Imam Ahmed **22528**.

And also, amongst the first of people to be judged on the Day of Judgment is the one who had learnt knowledge and taught it and who recited the Qur'an. The Messenger of ALLAH said: {The first amongst mankind to be judged on the Day of Judgment..." and amongst them is "... a man who studied [religious] knowledge and taught it and who used to recite the Qur'an. He will be brought and Allah will make known to him His favors and he will recognize them. ALLAH (swt) will say: And what did you do about them? He will say: I studied [religious] knowledge and I taught it and I recited the Qur'an for Your sake. He will say: You have lied - you did but study [religious] knowledge that it might be said [of you]: He is learned. And you recited the Qur'an that it might be said [of you]: He is a reciter. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire.} ???

Therefore, it is obligatory for the one seeking deliverance in the Hereafter that he is zealous in maintaining his sincerity at all times.

2. To Be Cautious of Being Neglectful in Acting Upon the Qur'an.

This is because the Qur'an was revealed so that it may be acted upon and that it may be taken as a way and methodology for one's life in this world. Ibn Mas'ood (raa) said: The Qur'an was sent down so that they may act upon it and so that they turn what they have studied from it into action. Indeed one of you recites the Qur'an from its beginning to its end and will not drop a single letter, but he will leave acting upon it.²⁷

And some of the People of Knowledge have said: verily, a servant recites the Qur'an while he curses himself and yet he does not know: He recites: Indeed the curse of ALLAH is upon the wrongdoers, and he wrongs his/her own soul. He recites: The curse of ALLAH (swt) is upon liars, and he is one of them. Anas (raa) said: Perhaps a person recites the Qur'an and the Qur'an curses him.

3. Not Being Amazed with Oneself and Considering Oneself Above the Rest of Creation

Being amazed with oneself means a person magnifies himself on account of what he has memorized of the Qur'an and thinking his position is above that of others. However, ALLAH the Exalted is the One Who guides a person to that and the One Who makes it easy. If it had not been for His benevolence and His bounty the servant would not have been able to memorize the Qur'an or even a small portion of it.

The opposite of this is necessary for the servant, and that is to show gratitude and thankfulness to ALLAH (swt) for His favor.

Considering oneself above the rest of creation means to have pride and to consider one to have reached perfection or a station which those around him have not reached. This leads him to hold them in contempt and considering them ignorant.

The Messenger of ALLAH (saws) said: {He will not enter Paradise in whose heart there is an atom's weight of pride.} Muslem 133.

4. Knowing that Forgetting the Qur'an is Due to Sinning

There are many texts in the Book and the Sunnah, which make the sins of a servant, the cause of whatever afflictions befall him. Amongst the greatest of them, no doubt, is forgetting the Qur'an.

This matter was well known to the Salaf and for this reason Ad-Dahaak Mazaahim said: "There is no one who learn the Qur'an and then forgot it except due to a sin that he committed, because ALLAH (swt) the Exalted

said: “And whatever calamity befalls you; it is due to what your hands have earned” and indeed, forgetting the Qur’an is among the greatest of calamities.

It is also reported from Ibn Seereen that the Salaf used to hate the one who would forget the Qur’an and they would speak about him using very severe words.

So do not be deceived (O Muslim) by Satan and your soul after you have memorized from the Qur’an either by becoming proud, being amazed with oneself, disdain others, or by forgetting it or by neglecting its due right - which is but acting upon it. All of that will make vain and useless your efforts in memorizing it, and ALLAH (swt) is the One from whom all help is sought. Indeed, success is only attained through Allah's help

[How long it will take to memorize The Qur’an?](#)

If a person memorizes one page a day, it will take one year, 8 month and 6 days to memorize The Qur’an.

If a person memorizes two pages a day, it will take 10 month and 6days to memorize The Qur’an.

Every day	How long it will take to memorize the Qur’an
One verse	17 years, 7 month and 18 days
Two verses	8 years, 9 month and 18 days
Three	5 years, 10 month and 13days
Four	4 years, 4 month and 24 days
Five	3 years, 6month and 7 days
Six	2 years, 11month and 4days
Seven	2 years, 6 month and 3days
Eight	2 years, 2 month and 12 days
Nine	1 year, 11month and 12 days
Ten	1 year, 9 month and 3 days
Eleven	1 year, 7 month and 6 days
Twelve	1 year, 5 month and 15 days
Thirteen	1 year, 4 month and 6 days
Fourteen	1 year and 3 month
Fifteen	1 year, 2 month and 1 day
Sixteen	1 year, 1 month and 6 day
Seventeen	1 year and 10 month
Eighteen	11month and 19 days
Nineteen	11 month and 1 day
Twenty	10 month and 16 days

Also we should remember that reading one letter from The Holly Qur’an we get one good deed, which will be written as ten deeds in our book of deeds. So if we read: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) it is 19 letters and we will receive 190 good deeds. May Allah bestow His blessings and peace upon our Prophet Muhammad (saws), his family, his Companions and all those who follow them until the Day of Judgment?

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Please pass this to someone else after you read it, or return it to the Mosque so more people will benefit from it. *Jazakum ALLAH khiran.*