

How to Memorize the Qur'aan

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إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily, We have sent down the Remembrance
and We will surely guard it [15:9]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allaah, the Most Beneficent, the Most Merciful

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Preface

The Qur'aan is the revelation of Allaah to all of mankind and His word which he conveyed to Jibreel, 'alayhis-salaam, who in turn conveyed it to Muhammad, sallallaahu 'alayhi wasallam, the last and final Seal of the Prophets. It is a miracle from Him, the Exalted and none reads it except that he finds himself struck by its beauty and eloquence. It began with "Iqra! (Recite!)" [al-'Alaq 96:1] and was completed with "Today I have perfected for you your deen and am pleased with Islaam as a deen (religion) for you..." [al-Maaidah 5:3]. It is the eternal message from Allaah which is alive in the chests of his slaves so that time and the plots of its enemies will never erase it.

So let the one who has decided to memorize the Qur'aan rejoice at the many rewards which await him in the Akhirah (Hereafter) and those that Allaah will grant him in the dunyaa (worldly life). 'Uthmaan ibn 'Affaan, radhiyallaahu 'anhu, narrated from the Messenger of Allaah, sallallaahu 'alayhi wasallam, that he said:

"The best among you (Muslims) are those who learn the Qur'aan and teach it"
[Bukharee No. 4693]

This treatise is for all those who yearn to memorize the Qur'aan and to recite it by day and night, to protect the message of Allaah and keep it alive and radiant in their chests. In it, I will try to outline as best as I can, the way in which to successfully memorize the Qur'aan, drawing from my own experiences to guide you along this noble journey.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

Then We gave the Book for inheritance to such of Our Slaves whom We have chosen
[Faatir 35:32]

I pray that Allaah, the Mighty and Exalted, purifies my heart from hypocrisy and that He makes this deed sincerely for His Face alone. I pray that He grants me Tawfeeq (success) in explaining to you and that this will benefit and assist you through your journey.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً
مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي

O my Lord! Expand for me my breast; Ease my task for me; And remove the impediment from my speech, So they may understand what I say

[Taa-Haa 20:25-28]

PART ONE – Background

The Qur'aan consists of 114 Chapters called Surahs beginning with Al-Faatihah (The Opening) and ending with Surah an-Naas (Mankind). The longest Chapters are at the beginning (excluding surah al-Faatihah) and they become shorter towards the end of the Qur'aan. These Chapters are grouped together into what are called ajzaa (plural of Juz). There are exactly thirty Juz in the Qur'aan and every Juz is further subdivided into Ahzaab (plural of Hizb). Each Hizb is in turn, split up into quarters.

When memorizing the Qur'aan, some people choose to start at the beginning (i.e. with the long chapters). This is something that I feel is less productive and takes longer to complete the full memorization of the Qur'aan. It is better to begin memorizing at the end of the Qur'aan with Surah an-Naas and work towards al-Baqarah. This is because the small chapters at the end have short aayaat (sentences) and a very strong rhythm so it makes the memorization very easy and the recitation light on the tongue. As you memorize more, the aayaat in the following surahs become gradually longer so you are able to progress gradually too.

If you have yet to reach your mid twenties, you should hasten yourself to complete your memorization of the Qur'aan. Studies indicate that the golden years of memorization are between five and twenty-three. Beyond this age, the capacity of the brain to memorize starts to diminish as its faculties of understanding blossom and ripen.

"Knowledge in childhood is like engraving on rocks, and learning in adulthood is like engraving on water".

Having said this, those of you who are past this age limit should not despair. If you are truly sincere and motivated to achieve your goal, Allaah will make the path easy for you. There are many stories of old women (as old as eighty) who have memorized the Qur'aan in their old age.

PART TWO - Preparation

Before actually starting to memorize the Qur'aan, there are several things that must be fulfilled:

- *Purifying one's Intention*

This is the first and most important thing we should begin all our deeds with. We should question ourselves as to why we want to memorize the Qur'aan? What is it that we seek from it? Are we doing it solely for the sake of Allaah, Exalted be His Name, and His Pleasure?

If the answer to these questions are contrary to Islaam, then one's memorization of the Qur'aan will not benefit him in this Dunyaa or in the Aakhirah. On the contrary, it will be a proof against him and a means for his entering the HellFire. Allaah, the Exalted, says in the Qur'aan:

وَلَقَدْ أَوْحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ
لِيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

And indeed it has been revealed to you (O Muhammad, sallallaahu 'alayhi wasallam), as it was to those (Allaah's Messengers) before you: "If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. [az-Zumar, 39: 65]

And in an authentic Hadeeth Qudsee:

On the authority of Abu Hurayrah (radhiyallaahu 'anhu), who said that the Messenger of Allah (PBUH) said: Allah (glorified and exalted be He) said:

I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me. [Muslim, Ibn Maajah]

You must realize that the journey to becoming a haafidh is not a quick, easy one. Rather it requires hard work and a lot of time. It is not something that will happen overnight. This is why you find many people give up or lose their drive after a while. So if you are truly serious about embarking upon this road, you will need to equip yourself with enough dedication and perseverance to last you the entire journey. Do not let Shaytaan divert your attention with other futile pursuits.

Constantly examine your heart and strive to purify your intention. And there are many ways to achieve Ikhlāas (sincerity), one of which is through:

- *Du'aa (Supplication)*

In an authentic Hadeeth, the Messenger of Allaah, sallallaahu 'alayhi wasallam, was reported to have said:

"Du'aa is the weapon of the believer." [Abu Daawood]

In this day and age, many Muslims have underestimated the power of Du'aa, whereas whenever a calamity struck the early pious generations of Muslims, their first resort was to direct their face to the Lord of the Worlds and supplicate to Him for help.

Therefore, my dear brother and sister in Islaam, follow in their sublime footsteps and supplicate to Allaah, the Almighty, to grant you Ikhlaas, to purify your heart from shirk, nifaaq, pride and arrogance and to fill it with the light of faith.

Also, supplicate to Allaah to aid you in this task and make it easy for you and to keep you steadfast along the way.

- *Find yourself a teacher*

As with many sciences of Islaam, the Qur'aan must be learnt orally from another person who has already memorized the Qur'aan or recites very well. This was the way the Messenger of Allaah, sallallaahu 'alayhi wasallam, learnt it from Jibreel, 'alayhis-salaam, and it was also the way the Companions, may Allaah be pleased with them all, learnt from the Messenger of Allaah, sallallaahu 'alayhi wasallam. Do not let Shaytaan fool you into thinking that you can achieve this on your own. This applies to those who speak Arabic as well as those who do not. For non-Arabs, it is imperative you have a teacher to correct your pronunciation of the letters. For the Arab, although you are at a slightly greater advantage than your non-Arab brother, you still require a teacher to listen to your recitation and correct your mistakes because the language of the Qur'aan is richer and more eloquent than any Arab dialect existing today and many of the grammatical and rhetorical rules used in colloquial Arabic (as well as Classical Arabic) do not apply to the Qur'aanic Arabic.

Another benefit of having a teacher, particularly one who has already memorized the Qur'aan, is that he/she will inspire and motivate you to persevere in your own memorization. Your heart will yearn to possess and achieve what your teacher has been able to and this is from the permissible and praiseworthy forms of envy known as *al-ghibtah* (given that you do not wish for his blessing to be taken away from him):

'Abdullaah ibn 'Umar, radhiyallaahu 'anhu, narrated that the Prophet Muhammad (blessing and peace of Allah be upon him) Said: "Do Not to wish to be the like of except two men. A man whom Allah has given the knowledge of the Book and he recites it during the hours of the night, and a man whom Allah has given wealth, and he spends it in charity during the night and the hours of the day." [Bukhaaree No. 4691]

Unfortunately, it is sad to see that here in the West, it is very difficult to locate a Qur'aan teacher. If you are unsuccessful in finding one, I advise you to listen to the recitation of a very good, well-known reciter whose recitation is clear and easy to follow. Although most of us prefer to listen to the more melodious reciters, when learning the Qur'aan, it is best to choose a reciter who is not too melodious and who recites at a relatively slow pace. This is because it is easier to listen to and to distinguish the letters as well as the rules of recitation as opposed to a faster reciter or one who is very melodious.

I personally would recommend one of the following:

'AbdulBasit 'Abdus-Samad (not the extremely slow recitation)
Mahmood Khaleel Al-Hosaree
'Alee ibn 'AbdurRahmaan al-Hudhayfi
Muhammad Siddeeq al-Minshawy

Stick to one reciter rather than switching between several. This is because it aids one's memorization as will be explained later inshaaAllaah.

- *Obtain a copy of the Mushaf*

Find yourself a copy of the Mushaf with a script which you can read easily. Select a small sized Mushaf (A5/A6) which you can carry around in your bag.

It is important that you memorize from one Mushaf only. When I began to memorize the Qur'aan, I read this in many places and could not understand why it was being stressed so much. But you will come to realize my dearest brother and sister, as I did, that different Masaahif (plural of Mushaf) have different scripts and as a result, the order of the aayaat on the pages are slightly different. If one is accustomed to the layout of one Mushaf, his memorization will be easier because the human brain memorizes with the sight as much as it does with hearing.

PART THREE : The Principles of Qur'aan Memorization

1. Formulate a memorization timetable.

This is the first practical step to memorizing the Qur'aan. Sit down with a pen and paper along with a calendar and your Mushaf and draw up a timetable. This timetable should include a daily target of Aayaat for you to commit to memory and you should stick to it unconditionally.

It is important that you are aware of your limitations. Some of us are able to memorize more aayaat in a shorter time whereas others require a longer time to memorize less. Memory capabilities differ from one person to the other. Therefore, do not attempt to overload your brain with too much when you know you cannot handle it. This will not benefit you and will only confuse you. From my own experiences, there are times when I was memorizing a surah that I loved a great deal and due to my over-zealousness to commit that surah to memory, I was impatient and attempted to memorize it in the space of a day or two. This was a big mistake because when it came to reviewing it, I realized I was confused and this confusion made me lose the strength I had on areas I had memorized before that. Having said this, you will find that some surahs are much easier to learn than others and you may end up memorizing 2/3 days of your timetable in one day! **The beauty of the Qur'aan is that the more you have memorized, the easier it becomes to memorize.** So if you set off memorizing a handful of aayaat a day, you will find eventually you will be memorizing pages per day inshaaAllaah.

Therefore, set realistic targets for yourself and ask someone close to you to monitor your progress and to make sure you have completed the targets on your timetable everyday.

There are some sample timetables I have drawn up for my friends for you to look at in the Appendix. Use these as templates and guides to formulate your own one inshaaAllaah.

2. Repeat, repeat, repeat....

Once you have your timetable, you must repeat your daily target over and over again as this is the only way to commit it to your long-term memory. This repetition should be as frequent as possible (refer to the next section for further advice on this). The repetition should also be done melodiously in accordance with the Sunnah of the Messenger of Allaah, sallallahu 'alayhi wasallam, and also because a rhythmic pattern helps the brain to recall what it has stored in memory. It aids in spotting mistakes through identifying any breaks or inconsistencies in the rhythm.

3. Learn the meaning and tafseer of the Aayaat.

Even if you do not have any understanding of the Arabic language, I strongly advise that you purchase an English translation of the Qur'aan (the best I know of

is the translation of Dr. Muhammad Muhsin Khan & Dr. Muhammad Taqi-ud-Deen al-Hilali by Darussalam) and you look up the translation of every aayah you are memorizing. Compare the Arabic text with its English counterpart. Additionally, if you wish, purchase a book of tafseer (Abridged Tafseer ibn Katheer by Darussalam) and read up the explanation of the aayaat. Learning the meaning behind the aayaat is very useful as it helps one to understand and when one understands, the heart will be more aware when reciting. The presence of the heart strengthens the memorization further.

It is worth pointing out here that it is futile to memorize the English translation before setting off on memorizing the Arabic. This is a common practice of non-Arabs and I strongly advise against it. In practice, this may be possible for short surahs but it cannot be applied to the longer chapters of the Qur'aan. Memorizing the English will only mean you are wasting unnecessary 'memory space'.

4. Perfect one portion before moving to a new one.

This is a very important rule and many neglect this due to impatience and over-zealousness as I mentioned earlier. You must take hold of your nafs and not let yourself fall short in fulfilling this. It will benefit you in the long run as you will be firmly grounded in what you have memorized so that when you begin to memorize new material, you will not easily forget the old. If you neglect this principle, you will find yourself having to re-memorize those portions which you were hasty in completing. This will only hinder your progress as you will be spending double the time you should have on that portion. Therefore, I cannot stress the importance of fulfilling this and from the sign of having perfected your memorization is being able to recite it flowingly without having to stop and think for some time about what comes next.

When memorizing long surahs, you will be memorizing them in portions therefore, it is important that you are able to link together all these sub-parts from beginning to end so they flow smoothly.

5. Test your memorization by reciting to others.

Find yourself a memorization partner or someone who is willing to listen to you recite and test your memorization. This should be someone who is able to read Arabic quite well even if they do not have any background in Tajweed (the Science of Qur'aan Recitation). The purpose behind this is to correct any mistakes in your memorization NOT recitation as this will require a Tajweed Teacher.

It is a shame that nowadays not many people are willing to offer their time to listen to their brother/sister recite to them whereas the Sahaabah would implement this amongst themselves. Whether he/she was the reciter/listener, both were eager to sit together and recite/listen to the Words of Allaah. There is reward for both of them.

In an authentic Hadeeth narrated by Muslim on the authority of Abu Hurayrah, radiyallaahu 'anhu, that the Prophet, sallallaahu 'alayhi wasallam, said:

...وما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله ،
ويتدارسونه بينهم؛ إلا نزلت عليهم السكينة ، وغشيتهم الرحمة
، وحفتهم الملائكة ، وذكرهم الله فيمن عنده...

"...No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy covers them, the angels surround them, and Allah makes mention of them amongst those who are in His presence...." [Muslim No. 2699]

For the listener, your listening to your brother and aiding him in his journey to become a haafidh will bring with it immense reward and Allaah alone can enumerate the extent of His Blessings upon you. Every aayah you help him to memorize, there will be a reward with Allaah waiting for you. There is also benefit in listening to the Qur'aan for your heart and your eemaan.

Allaah says in the Qur'aan:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ
تُرْحَمُونَ

So when the Qur'aan is recited, listen to it with attention, and be silent that you may receive Mercy.

[al-A'raaf 7:204]

And He also says:

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا
يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And We send down from the Qur'aan that which is a healing and a mercy to those who believe, and it increases the Dhalimūn (polytheists and wrong-doers) nothing but loss.

[Al-Israa 17:82]

Thus you find The Prophet, sallallaahu 'alayhi wasallam, who was the most proficient reciter of the Qur'aan, used to ask his Companions to recite to him. Likewise, we find many narrations of the Sahaabah asking one another to recite

from the Book of Allaah so they may benefit from its admonitions and draw closer to Him.

'Abdullaah ibn Mas'ood reported: The Messenger of Allaah (sallallaahu 'alayhi wasallam) asked me to recite the Qur'aan. He said: Messenger of Allaah, (how) should I recite to you whereas it has been sent down to you? He (the Prophet) said: I desire to hear it from someone else. So I recited Surah al-Nisaa till I reached the verse: How then shall it be when We shall bring from every people a witness and bring you against them as a witness?" (verse 41). I lifted my head or a person touched me in my side, and so I lifted my head and saw his tears falling (from the Prophet's eyes). [Muslim No. 1750]

6. Pay special attention to similar Aayaat.

Allaah says in the Qur'aan:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي

Allaah has sent down the best statement, a Book (this Qur'aan), its parts resembling each other in goodness and truth, oft repeated.

[az-Zumar 39:23]

As you memorize more of the Qur'aan, you will come across many aayaat which are similar to previous ones. This may occur in different surahs or even within the same surah several times. Those who study the Qur'aan in detail state that almost a third of the Qur'aan consists of aayaat which bear similar resemblance. Some aayaat may be exactly the same except for a letter or two so you need to pay extra attention when you come across these aayaat. Learn them well and make sure you are able to differentiate between them so you do not confuse an ayah from one surah for that in another. This is something that will only be perfected through constant practice and reviewing. So once again, it is worth re-iterating here what was mentioned in the fourth principle. If you memorized properly and perfected each part you have memorized to the best of your abilities, you are less likely to become confused at similar aayaat.

PART FOUR : The Way to review the Qur'aan

Forgetting the Qur'aan

Once you have began your memorization, you will need to constantly review what you have memorized previously whilst memorizing the new material. This is an ongoing task which has no end, not even when you have memorized the Qur'aan in its entirety. You must consolidate what you know and never stop doing for the Prophet, sallallaahu 'alayhi wasallam, said;

“Secure (your memorization of) the Qur'aan, for it escapes more easily than a camel does from its fetter.”

[Al-Bukharee no.5033 and Muslim no.791]

And he, sallallaahu 'alayhi wasallam, also said:

“The likeness of the one who memorizes the Qur'aan is that of the owner of a hobbled camel. If he tends to it regularly, he will keep it, but if he lets it go, he will lose it.”

[Bukhaaree No. 5031]

“It is not right for any one of you to say, 'I have forgotten such and such.' On the contrary, he has been made to forget. Try to review the Qur'aan, for it is more likely to escape from men's hearts than camels.”

[Bukhaaree No. 5032]

“The Qur'aan is either a proof for you or a proof against you.” [Muslim No. 223]

To forget the Qur'aan (be it a small portion or large one) after having memorized it is a great loss indeed. Some of the Pious Predecessors (such as Muhammad ibn Sireen, as-Suyooti, Imaam an-Nawawee (rahimahumullaah)) would hold this to be a major sin and considered it so grave that they would not even speak to the person who forgot the Qur'aan. It is a sign of your negligence of the Qur'aan and a manifestation of your ungratefulness to Allaah for the great bounty He has granted you. A bounty which many of His slaves dream to have but do not. Yet by His mercy He chose to bestow it upon you and you fail to acknowledge the greatness of what you have been given.

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

And the Messenger (Muhammad SAW) will say: "O my Lord! Verily, my people deserted this Qur'aan (neither listened to it, nor acted on its laws and orders).

[al-Furqaan 25:30]

The memorizer of the Qur'aan is called a haafidh. From the other meanings of this word is protector because one who memorizes the Qur'aan is a protector of the revelation of Allaah which he carries in his chest. Allaah says in the Qur'aan:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'aan) and surely, We will guard it (from corruption).

[al-Hijr, 15:9]

When the Sahaabah decided to compile the Qur'aan together into a Book, they turned to the huffaadh (memorizers of the Qur'aan) to find out what the words of Allaah were. They had carried and protected Allaah's revelation and because of this (by His Permission) we have the book of Allaah with us today.

Allaah says in the Qur'aan:

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

Verily, We shall send down to you a weighty Word

[al-Muzammil, 73: 5]

Thus if you truly appreciated the greatness of the Qur'aan and what it is you were carrying, you will never allow yourself to forget even one aayah of the Qur'aan.

The main reason for forgetting the Qur'aan is indulging in sin as will be explained later. But first, we will explore the various ways in which to review the Qur'aan, strengthen what you have memorized and ensure it does not depart.

Ways to review the Qur'aan

- Reciting in Salaah (Prayer)

During Ramadhaan, the recitation in the taraweeh prayers begin at al-Baqarah, the first chapter of the Qur'aan, and throughout the month, they continue in order till surah an-Naas, the last chapter of the Qur'aan. Thus, what I do and advise you to do, is to implement a similar routine in your daily fardh (obligatory) prayers. Regardless of how much you have memorized, try to recite from the uppermost surah you have memorized and throughout your daily prayers, continue from where you last left off until you get to the end of what you have memorized. Once you reach the end, start again from the top and work your way down and continue in this cyclic manner indefinitely, adding any new chapters you memorize along the way.

- Utilizing Tahajjud and Fajr

Allaah, the Exalted, says in the Qur'aan:

وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

And recite the Qur'aan in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'aan in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night). And in some parts of the night (also) offer the Tahajjud Salaah (prayer) with it (i.e. recite the Qur'aan in the prayer), as an additional prayer for you (O Muhammad SAW). It may be that your Lord will raise you to Maqâman Mahmûda (a station of praise and glory, i.e. the highest degree in Paradise!).

[al-Israa, 17: 78-79]

And He says:

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْءًا وَأَقْوَمُ قِيَلًا

Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allaah).

[al-Muzammil 73:6]

And He says about His Prophet, sallallaahu 'alayhi wasallam;

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ
وَتِلْكَتَهُ فَأَقْرُبُوا مَا تَيْسَّرَ مِنَ الْقُرْآنِ

Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night So, recite you of the Qur'aan as much as may be easy for you.

[al-Muzammil 73:20]

The above aayaat show the praised station that lies in waking up for the Tahajjud prayer. Not only does it help to consolidate what you have memorized, but it also brings you closer to your Rabb, purifies you from sin, increases you in understanding of the wisdom of the Qur'aan, rids your heart of hypocrisy and fills it with the light of Ikhlâas. The blessings of Tahajjud cannot be enumerated in words and it is only through observing Tahajjud that you yourself can begin to truly appreciate its treasures and to understand why the Pious Predecessors would be so vigilant in its application. It is even more so important for the carrier and student of the Qur'aan to wake up for Tahajjud because what he possesses in his chest should manifest itself on the outside through actions such as Tahajjud which many of the common people find difficult to observe. For this reason, 'Abdullaah ibn Mas'ood, radhiyallaahu 'anhu, said:

"It is desired that the reciter of the Qur'aan (i.e. one who has memorized it) knows his nights (i.e. gets up for Tahajjud) when the people are sleeping, and his days when people are awake, and by his crying when people laugh and by his silence when people are in vain discourse."

And Imaam Ahmad ibn Hanbal, rahimahullaah, said:

“ ‘Azeezun ‘alayya (i.e it is heavy or something shocking to me) that the dunyaa (the world) melts the hearts of men whose chests comprehend the Qur’aan.”
[From a recorded lecture titled: Min-Ma’eenil Imaam Ahmad by Shaykh ‘Abdul-‘Azeez al ash-Shaykh]

Thus, the person of the Qur’aan must have a noble, sublime character that others can look to and be inspired from. He should not pursue the desires of the common people and race after the dunyaa and its adornments for he is a man who understands the worthlessness of what is before his eyes. His heart is longing for the abode of the Akhirah and the rewards which Allaah has in store for those who die having the Qur’aan on their chests and strove to abide by its teachings. It requires willpower and self-discipline to better your character and Tahajjud is a powerful means to achieve these.

Another blessed time is the time of Fajr (Dawn). You should aim to wake up as soon as Fajr starts and after completing your prayer, stay awake until sunrise reciting the Qur’aan, reviewing and memorizing for there are many blessings in the hours of Fajr as the Prophet, sallallaahu ‘alayhi wasallam, said:

“O Allah! Bless my Ummah in its early rising!” [Tirmidhee]

- Listening to audio recitation

The human brain does not only memorize through reading or reciting, it also memorizes through hearing. Therefore, use all your sensual faculties to aid your memorization because this will only make it stronger.

Invest in a walkman/mp3 player (or alternatively one of the many digital Qur’aans being sold nowadays) and listen to the recitation of the surah you are memorizing as well as those you have successfully committed to memory whenever you are not doing anything. For example, if you are walking, waiting for the bus, eating, or if you are like me and it takes you a long time to fall asleep, listen to some Qur’aan for a few minutes and review your memorization. In this way, you are making good use of every second you have.

- Periodical Reviews

Just as you have formulated a memorization timetable, you should formulate a periodical routine for reviewing the Qur’aan. What I mean by a periodical review is a time when you would review everything you have memorized from beginning to end by reciting to another person (you will need your teacher or memorization partner or anyone who is willing to listen to you). This is a simple task when you have memorized about five Juz or so and if you fall in this category, your periodical review should be daily. Review them everyday after Fajr or Maghrib Salaah as I find these are the best times to do this. Some of you may think this is too much to ask but if you sincerely want to memorize the Qur’aan, you will need to put in these hours to succeed. Students of the Qur’aan from other countries have to do much more than this and I honestly believe this is not an impossible task to achieve. If you have other commitments such as school or

university, then spread the daily revision over two segments so you do half in the morning and the rest in the evening.

When you have memorized more than this, you may need to spread out your revision over several days and this will differ from person to person. However, as a rough guide, for one who has memorized the whole Qur'aan, he should review the entire Qur'aan in this way at LEAST once every week and this is really pushing it. For this person, I personally recommend he reviews a third of the Qur'aan EVERY DAY, so that every three days he completes reviewing the entire Qur'aan.

- Striving to Implement its teachings

As with any field of study, putting into practice what you learn is a very effective way to reinforce it. The same applies to the Qur'aan. Putting into practice its teachings and relating its admonitions and parables with the state of what is around you is an effective way to strengthen your memorization as the memorizer of the Qur'aan will unconsciously recall aayaat from the top of his head and relate it to any situation he finds himself in. So for example, in Surah al-Hujuraat, Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ
الظَّنِّ إِنَّمُّ

O you who believe! Avoid much suspicions, indeed some suspicions are sins.
[al-Hujuraat 49:12]

So when he finds himself in a situation where he is in doubt about something and his mind begins to wander, he recalls this aayah and abstains from letting the whisperings of Shaytaan get any further.

Or when he finds his mother asking him to do something but he is reluctant to, he recalls the statement of Allaah:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِ الْوَالِدِينَ إِحْسَانًا ۚ
يَبْلُغُنَّ عَلَيْكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ
وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۗ وَآخِضْ لَهُمَا جَنَاحَ
الدُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي
صَغِيرًا

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through

mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."
[al-Israa 17: 23-24]

And he hastens to fulfill her wishes and tend to her needs.
Or when he finds himself about to speak ill of his brother, he recalls the many aayaat about this and takes hold of his tongue before uttering anything. Or when he is about to give Sadaqah (Charity), he recalls the many aayaat of the rewards of Sadaqah and his heart is filled with hope for the Promises of Allaah. Or when he commits a sin and his heart is burdened and heavy with guilt, he hears the call of Allaah:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ

Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allaah, verily Allaah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."
[az-Zumar 39:53]

And he races towards the vast mercy of Allaah.
The Qur'aan, if you implement it to the best of your abilities, will transform you both inside and out. Thus we find that the best of this nation in character was the Prophet, sallallaahu 'alayhi wasallam, who was the most knowledgeable in the Qur'aan. This is why when 'Aishah, radhiyallaahu 'anhaa, was asked about his character, she replied saying:

"His character was the Qur'aan." [Al-adab al-Mufrad, No. 308]

And Allaah affirms this in the Qur'aan;

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And verily, you (O Muhammad SAW) are on an exalted standard of character.
[al-Qalam 68:4]

Thus, the Qur'aan will do the same for you if you strive to act upon its teachings just as Allaah has said:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

Verily, this Qur'aan guides to that which is most just and right
[al-Israa 17:9]

Just as it is important to implement the Qur'aan, it is also important to reflect upon it because the Qur'aan was sent to bring life to the hearts through reflection as He says:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا

الْأَلْبَابِ This is) a Book(the Qur'aan) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.

[Saad 38:29]

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

And We have indeed made the Qur'aan easy to understand and remember, then is there any that will remember (or receive admonition)?

[al-Qamar 54: 17, 22, 32, 40]

And He says about those who do not reflect upon the Qur'aan:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Do they not then think deeply in the Qur'aan, or are their hearts locked up (from understanding it)?

[Muhammad 47:24]

Therefore, train yourself to implement the Qur'aan and spend time reflecting on it's admonitions & parables. You will find this is a means of aiding your revision inshaaAllaah a means to increase your eemaan.

- Striving to abstain from sin

It is narrated that Imaam ash-Shaafi'ee, rahimahullaah, complained of his weak memory to his teacher al-Waaki'ee. His teacher told him to abstain from sin because the knowledge of the Deen is the Light of Allaah and He would never bestow His Light to a sinner.

Allaah says in the Qur'aan:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو
عَنْ كَثِيرٍ

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.

[ash-Shuraa 42:30]

Due to this, ad-Dhaka Masochism said: "There is no one who learnt the Qur'aan and then forgot it except due to a sin that he committed."

Therefore strive to abstain from sin as much as you can and busy yourself with good actions, because Shaytaan loves the lazy ones and the procrastinators. The more you busy yourself with righteous actions and abstain from sin, the more knowledge Allaah will bestow upon you because He, Exalted be His Name, has said:

وَاتَّقُوا اللَّهَ وَيَعْلَمَ اللَّهُ

So fear Allah; and Allaah will teach you
[al-Baqarah 2:282]

One last tip....

Most people who decide to start memorizing the Qur'aan focus solely on that: memorizing. So they will only recite those portions they have memorized or those they are currently memorizing. They do this because they think they should spend every moment with the Qur'aan on memorizing so that they can complete the entire Qur'aan quicker.

I do not advise this at all. Rather this is something I believe is a grave error and one neither of us should fall into. You must not stop or put aside reciting the rest of the Qur'aan in your pursuit to become a haafidh. Every single person who wants to memorize the Qur'aan should recite one juz per day preferably after Fajr Salaah. This is a daily minimum that all of us, not just those wanting to memorize the Qur'aan should do. It is not a difficult thing to do and you will find that you become closer to the Qur'aan, improve your recitation, and when you come to memorize a particular portion, you will find it easier because your mind and tongue has some recollection and familiarity with it.

PART FIVE – Tajweed and its role in Memorization

The term Tajweed refers to the science of Qur'aanic Recitation. Literally it means 'betterment' and this is exactly what this science does, it improves the recitation of its student. It is one of (if not the easiest) sciences of this religion and so you find even very young children are taught Tajweed. Therefore every single one of us should pursue the path of studying Tajweed for it is an obligation upon all those who recite the Qur'aan. The Messenger of Allaah, sallallaahu 'alayhi wasallam said:

Beautify the Qur'aan with your voices (for a fine voice increases the Qur'aan in beauty).
[Bukharee]

And He, sallallaahu 'alayhi wasallam also said:

He who does not recite the Qur'aan in a pleasant tone is not of us. [Bukharee and Abu Daawood]

When we hear a beautiful recitation, our hearts become softened and inclined towards the Qur'aan. This is why the Messenger of Allaah, sallallaahu 'alayhi wasallam, praised the Sahaabah who had excellent recitation and he also said;

Truly the one who has one of the finest voices among the people for reciting the Qur'aan is the one whom you think fears Allah when you hear him recite.
[Daarimee and at-Tabaraani]

And regarding this Allaah, the Exalted, has said:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

And recite the Qur'aan (aloud) in a slow, (pleasant tone and) style.
[al-Muzammil 73:4]

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ

Those (who embraced Islaam from Banu Israaeel) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's Peace be upon him companions) to whom We have given the Book (the Qur'aan)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed),
[al-Baqarah 2:121]

These Ahaadeeth and aayaat indicate that it is an obligation to recite with Tajweed. Muhammad bin al-Jazaree, the great author of the poem al-Jazariyyah (known as the Tajweed poem because it summarizes all the rules of Tajweed in one poem) said about Tajweed:

"And applying Tajweed is an issue of absolute necessity,
Whoever doesn't apply Tajweed to the Qur'aan, then a sinner is he."
[Al-Muqaddimah feemaa 'ala qaari'ihî an yu'allimahu]

Imaam ibn al-Jawzee, rahimahullaah, adds to this in his commentary of the following aayah:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

And the Messenger (Muhammad SAW) will say: "O my Lord! Verily, my people deserted this Qur'aan (neither listened to it, nor acted on its laws and orders).

[al-Furqaan 25:30]

He said that this aayah may have two possible meanings. Firstly, that they did not believe the Qur'aan or practice its teachings. Or secondly, that the people recited the Qur'aan in an unpleasant manner and thus made the Qur'aan sound like some useless speech. We find the latter to be a very common practice of the Muslims nowadays. They recite the Qur'aan with no presence of the heart or mind, but rather their mouths move mechanically while their hearts are asleep so they do not benefit from its admonitions. Or you will find that you go to the Masjid to pray in congregation and the Imaam will recite so fast that you can barely make out what he is saying! How can we be so disrespectful to the Qur'aan when we know it is the words of Allaah and our Lord is speaking to us through it? Allaah says in the Qur'aan:

إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ

شَهِيدٌ Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.

[Qaaf 50:37]

It has reached us in many narrations that the Prophet, sallallaahu 'alayhi wasallam, would recite in a slow, rhythmic tone. He gave every single letter its due right and his heart was always present and humbled by the Speech of Allaah and so it moved him to tears because the message of the Qur'aan is so powerful that even the mountains, which possess no soul, cannot bear it:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ

خَشْيَةِ اللَّهِ Had We sent down this Qur'aan on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allaah.

[al-Hashr 59:21]

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ
أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا
جَهُولًا

Truly, We did offer Al Amânah (the trust or moral responsibility or honesty and all the duties which Allaah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allaah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).

[Al-Ahzaab 33:72]

Tajweed involves studying the correct pronunciation of the Arabic letters, observing and applying their characteristics as well as the rules of recitation that are associated with each letter. It is in essence a practical science rather than a theoretical one and so one cannot study it simply from reading books. Although purchasing a book to teach you the Tajweed rules is recommended and helpful, it will not necessarily guarantee that you will apply those rules practically in the correct way in which they were intended. It is essential for anyone wanting to learn Tajweed to find himself a teacher who can correct his recitation and show him how to recite correctly. This was the way of the Prophet, sallallaahu 'alayhi wasallam, who learnt the Qur'aan with Tajweed from Jibreel, 'alayhis-salaam. It was also the way of the Sahaabah who took it orally from the Prophet, sallallaahu 'alayhi wasallam, and in this way, the Qur'aan has been transmitted from generation to generation and preserved in the hearts of the Believers.

In the time of the Sahaabah there was no need to define the rules of Tajweed because the Qur'aan was their mother tongue and they knew quite well how to recite it. However, as Islaam began to spread over the earth, the non-Arab Muslims, due to their foreign tongue, corrupted the meaning of the Qur'aan by not pronouncing the letters or reciting correctly. So to preserve the beauty and meaning of the Qur'aan, the scholars took it upon themselves to define the rules of Tajweed for careful study so as to not corrupt the eternal message it carries.

Therefore, a serious student of the Qur'aan, one who is serious about memorizing Allaah's Book should study Tajweed along the way because the correct recitation of the Qur'aan is more incumbent upon him than anyone else. Learning Tajweed will also aid your memorization and consolidation of the Qur'aan a great deal. This is because you will become more proficient in your recitation and thus you will recite in a more rhythmic, melodious tone and as a result of this, you will become more familiar with the rhythmic pattern of the chapters in the Qur'aan.

So to re-emphasise what has been mentioned earlier, you must find a teacher in order to learn Tajweed. You may then invest in a book or audios that will teach you the rules of Tajweed to further your understanding of what you learn with your teacher. There are many books available on the market in Arabic and for non-Arabs, the best book I have come across is 'Tajweed Rules of the Qur'aan' by Kareema Carol Czerepinski.

It is also helpful to listen to audios of a proficient reciter (especially the four mentioned previously) and listening attentively to how they apply the rules.

Another useful tool for learning Tajweed is the poem by Imaam al-Jazaree known as al-Jazariyyah. Nowadays, this poem can be found sung melodiously on tapes (refer to the Appendix for the Arabic Text of the poem). It is useful to memorize this poem and study it as it serves as a very quick reference of the Tajweed rules.

The Types of Qiraa'ah

There are ten types of Qiraa'ah (recitations) and each has a chain of transmission leading back to the Prophet, sallallaahu 'alayhi wasallam. Whichever one you choose to study is correct and neither is more correct than the other. The most popular recitation is that of Hafs from 'Aasim ibn Abee Najood al-Koofee, who was from the Taabi'een, the first generation of Successors after the Sahaabah. Imaam Aboo Haaneefah was taught by 'Aasim and Imaam Ahmad ibn Hanbal said he preferred the Hafs recitation after that of Warsh, which today is the second most widely taught Qiraa'ah. Warsh is the name given to Aboo Sa'eed 'Uthmaan ibn Sa'eed al-Misree who learnt it from his teacher Naafi' al-Madane, the teacher of Imaam Maalik, rahimahullaah.

The other readings are not as widespread but they do exist and some Muslims have learnt all ten recitations of the Qur'aan.

What is 'Taghannee'?

On the authority of Abu Hurayrah, radhiyallaahu 'anhu, who narrated that the Messenger of Allaah, sallallaahu 'alayhi wasallam, said: "Allah does not listen to a prophet as He listens to a prophet who recites the Qur'aan in a pleasant tone." The companion of the sub-narrator (Abu Salama) said, "It means, reciting it aloud." [Bukhaaree No. 4689]

And in another narration, "Allah does not listen to a prophet as He listens to a prophet who recites the Qur'aan in a loud and pleasant tone." [Bukhaaree No. 4690]

Taghannee is the permissible type of melodious recitation which must be implemented when reciting the Book of Allaah. As the above Ahaadeeth clearly indicate, this recitation must be done in a loud tone. However, it is important to note that this melody should be natural and not resemble the sound of music in any way, whether it is through the use of musical instruments or not, as this is haraam. It is also impermissible to alter the words of the Qur'aan by adding, taking away, elongating or shortening the letters in order to achieve a more melodious rhythm. There should be no artificial alteration of one's natural tone when reciting the Qur'aan but exerting extra effort to increase it in beauty is permissible as occurs in the following Hadeeth;

Abu Moosa al-Ash'aree said to the Prophet, sallallaahu 'alayhi wasallam, "If I had known (you were listening), I would have made it more beautiful for you,"

It is reported that the Pious Predecessors used to recite the Qur'aan in a sad, slow, melodious tone and they would speak out harshly against those who deviated from this form of recitation by exaggerating the natural tone of their voice.

PART SIX – Ahaadeeth about the Rewards and Virtues of the Haafidh

'Abdullaah ibn 'Umar, radhiyallaahu 'anhu, narrated that the Prophet Muhammad (blessing and peace of Allah be upon him) Said: " Do not wish to be the like of except two men. A man whom Allah has given the knowledge of the Book and he recites it during the hours of the night, and a man whom Allah has given wealth, and he spends it in charity during the night and the hours of the day." [Bukhaaree No. 4691]

Abu Musaa al-Ash'aree narrated that the Messenger of Allaah, sallallaahu 'alayhi wasallam, said: "The example of him (a believer) who recites the Qur'aan is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur'aan is like a date that is good in taste but has no smell. And the example of a dissolute wicked person who recites the Qur'aan is like the Rayhaana (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'aan is like the colocynth that tastes bitter and has no smell. [Bukhaaree No. 4686 and Muslim, 1743]

It was narrated from 'Aa'ishah that the Prophet (peace and blessings of Allaah be upon him) said: "The one who recites the Qur'aan and learns it by heart, will be with the noble righteous scribes (in Heaven) and the one who exerts himself to learn the Qur'aan by heart and recites it with great difficulty, will have a double reward." [Bukhaaree No.4607 and Muslim No.1745]

Abu Umaamah used to say: "Read the Qur'aan and do not be content merely to have these Masaahif (copies of the Qur'aan) hanging up. Allaah will not punish a heart that has memorized and understood the Qur'aan." [ad-Daarimee No.3185]

It was narrated that 'Abdullaah ibn 'Umar said: "When the first muhaajiroon (emigrants) came to Quba', before the Messenger of Allaah (peace and blessings of Allaah be upon him) came (to Madeenah), Saalim the freed slave of Abu Hudhayfah used to lead them in prayer, and he was the one who knew the most Qur'aan." [Bukhaaree No.6714]

It was narrated that Jaabir ibn 'Abdullaah (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'aan?' 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." [Bukhaaree No.1274]

It was narrated from 'Aamir ibn Waathilah that Naafi' ibn 'Abdal-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 Allaah and he has knowledge of the laws of inheritance." 'Umar said: "Your Prophet (peace and blessings of Allaah be upon him) said: 'Indeed, by this Book, Allaah would exalt some people and degrade others.'" [Muslim No.1780]

'Abdullaah ibn Mas'ood (may Allaah be pleased with him) said: "This Qur'aan is a banquet from Allaah, so take as much of it as you can. I know of nothing more devoid of goodness than a house in which there is nothing of the Book of Allaah. The heart in which there is nothing of the Book of Allaah is as desolate as a house in which nobody lives." [ad-Daarimee No.3173]

It was narrated from 'Abdullaah ibn 'Amr that the Prophet (peace and blessings of Allaah be upon him) said: "It will be said to the companion of the Qur'aan (i.e., the one who memorized and studied it): 'Read, advance in status and recite as you used to do in the world, for your status will be commensurate with the last aayah that you recite.'" [Tirmidhee No.2914; hasan saheeh Hadeeth. Al-Albaanee said in *Saheeh al-Tirmidhee*, no. 2329, it is hasan saheeh. Also narrated by Abu Dawood No.1464]

It was narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: "The Qur'aan 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 Allaah 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).'" [Tirmidhee No.2915; hasan saheeh Hadeeth. Al-Albaanee said in *Saheeh al-Tirmidhee*, 2328, this is hasan]

Buraydah (may Allaah be pleased with him) said: "I was sitting with the Prophet (peace and blessings of Allaah be upon him) and I heard him say: 'Learn Surah al-Baqarah, for learning it is a blessing and neglecting it is regret, and the magicians cannot contend with it.' Then he kept quiet for a while, then he said, 'Learn Surah al-Baqarah and Aali 'Imraan, for they are the *zahraawaan* which will shade the one who learns them on the Day of Resurrection, as if they are two clouds, or two rows of birds spreading their wings. The Qur'aan will meet its companion on the Day of Resurrection when his grave is opened for him, looking like a pale man, and it will say to him, 'Do you know who I am?' He will say, I do not know you.' It will say to him, 'Do you know who I am?' He will say, I do not know you.' It will say, 'I am your companion the Qur'aan, who made you thirsty on hot days and kept you awake at night. Every merchant will benefit from his trade, and today you will benefit too.' He will be given power in his right hand and immortality in his left, and on his head will be placed a crown of dignity. His parents will be given two garments the like of which could never be made by the people of this world and they will say, 'How did we earn these?' It will be said, 'Because your child learned the Qur'aan.' Then it will be said to him, 'Read and go up through the levels and rooms of Paradise. He will keep on ascending as long as he reads or recites.'" [Reported by Imaam Ahmad, 21892; classed as hasan by Ibn Katheer; see also *al-Silsilat al-Saheehah* by al-Albaanee, No. 2829]

It was narrated that Abu Mas'ood al-Ansaari said: "The Messenger of Allaah (peace and blessings of Allaah 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 Allaah; if they are equal in knowledge of the Qur'aan, 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 No. 1420]

It was narrated that Abu Umaamah al-Baahili said: "I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say, 'Recite the Qur'aan, for it will come on the Day of Resurrection to intercede for its companions. Recite the two bright ones, al-Baqarah and Surah Aali '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 the magicians cannot confront it.'" [Muslim No.1757]

It was narrated that Abu Hurayrah said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'The Qur'aan will come on the Day of Resurrection like 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.'" [at-Tabaraani in *al-Awsat*, 6/51]

It was narrated that Buraydah said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'Whoever reads the Qur'aan, 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'aan.'" [al-Haakim No.1/756]

APPENDIX 1 – Sample Memorization Timetable

Day	Surah/s	Aayaat	Completed?
1	<i>al-Qiyaamah</i>	1 to 12	
2		13 to 20	
3		21 to 40	
4	<i>al-Muddath-thir</i>	1 to 10	
5		11 to 30	
6		31 to 42	
7		43 to 56	
8	<i>al-Muzzammil</i>	1 to 9	
9		10 to 19	
10		20	
11	<i>al-Jinn</i>	1 to 7	
12		8 to 13	
13		14 to 18	
14		19 to 24	
15		25 to 28	
16	<i>Nuh</i>	1 to 4	
17		5 to 10	
18		11 to 20	
19		21 to 25	
20		26 to 28	
21	<i>al-Ma'aarij</i>	1 to 10	
22		11 to 21	
23		22 to 35	
24		36 to 39	
25		40 to 44	
26	<i>al-Haaqqah</i>	1 to 8	
27		9 to 12	
28		13 to 18	
29		19 to 24	
30		25 to 37	
31		38 to 43	
32		44 to 52	
33	<i>al-Qalam</i>	1 to 9	
34		10 to 16	
35		17 to 25	
36		26 to 33	
37		34 to 43	
38		44 to 52	
39	<i>al-Mulk</i>	1 to 4	
40		5 to 8	
41		9 to 15	
42		16 to 19	
43		20 to 24	
44		25 to 30	
45-48	REVIEW JUZ TABAARAK		

APPENDIX TWO – al-Jazariyyah Tajweed Poem

المقدمة		
1	يَقُولُ رَاجِي عَفْوِ رَبِّ سَامِعِ	(مُحَمَّدُ بْنُ الْجَزَرِيِّ الشَّافِعِيِّ)
2	(الْحَمْدُ لِلَّهِ) وَصَلَّى اللَّهُ	عَلَى نَبِيِّهِ وَمُصْطَفَاهُ
3	(مُحَمَّدٍ) وَآلِهِ وَصَحْبِهِ	وَمَقْرئِ الْقُرْآنِ مَعَ مُحِبِّهِ
4	(وَبَعْدُ) إِنَّ هَذِهِ مُقَدِّمَةٌ	فِيمَا عَلَى قَارِيهِ أَنْ يَعْلَمَهُ
5	إِذْ وَاجِبٌ عَلَيْهِمْ مُحْتَمٌ	قَبْلَ الشَّرُوعِ أَوْلَا أَنْ يَعْلَمُوا
6	مَخَارِجَ الْحُرُوفِ وَالصِّفَاتِ	لِيَلْفِظُوا بِأَفْصَحِ اللُّغَاتِ
7	مُحَرَّرِي التَّجْوِيدِ وَالْمَوَاقِفِ	وَمَا الَّذِي رُسِّمَ فِي الْمَصَاحِفِ
8	مِنْ كُلِّ مَقْطُوعٍ وَمَوْصُولٍ بِهَا	وَتَاءٍ أَنْتَى لَمْ تَكُنْ تُكْتَبُ بِهَا
باب مخارج الحروف		
9	مَخَارِجَ الْحُرُوفِ سَبْعَةَ عَشَرَ	عَلَى الَّذِي يَخْتَارُهُ مَنْ اخْتَبَرَ
10	فَالْفِ الْجَوْفِ وَأَخْتَاهَا وَهِيَ	حُرُوفٌ مَدٌّ لِلْهَوَاءِ تَنْتَهِي
11	ثُمَّ لِأَقْصَى الْحَلْقِ هَمْزٌ هَاءٌ	ثُمَّ لِبُؤْسَطِهِ فَعَيْنٌ حَاءٌ
12	أَدْنَاهُ عَيْنٌ خَاوُهَا وَالْقَافُ	أَقْصَى اللِّسَانِ فَوْقَ ثُمَّ الْكَافُ
13	أَسْفَلُ وَالْوَسْطُ فَجِيمُ الشَّيْنِ يَا	وَالضَّادُ مِنْ حَافَتِهِ إِذْ وَلِيَا
14	لَاضْرَاسٍ مِنْ أَيْسَرٍ أَوْ يَمْنَاهَا	وَاللَّامُ أَدْنَاهَا لِمَنْتَاهَا
15	وَالثُّونُ مِنْ طَرْفِهِ تَحْتَ اجْعَلُوا	وَالرَّاءُ يُدَانِيهِ لِظَهْرِ ادْخَلُوا
16	وَالطَّاءُ وَالذَّالُ وَتَا مِنْهُ وَمِنْ	عَلِيَا التَّنَائِيَا وَالصَّفِيرُ مُسْتَكِنُ
17	مِنْهُ وَمِنْ فَوْقِ التَّنَائِيَا السَّقْلَى	وَالظَّاءُ وَالذَّالُ وَتَا لِلْعَلِيَا
18	مِنْ طَرْفَيْهِمَا وَمِنْ بَطْنِ الشَّقَّةِ	فَالْقَافُ مَعَ اطْرَافِ التَّنَائِيَا الْمُشْرِفَةُ
19	لِلشَّقَّتَيْنِ الْوَاوُ بَاءٌ مِيمٌ	وَعُتَّةٌ مَخْرَجُهَا الْخَيْشُومُ
باب الصفات		
20	صِفَاتُهَا جَهْرٌ وَرَخْوٌ مُسْتَفِلٌ	مُنْفَتِحٌ مُصَمَّتَةٌ وَالضَّدُّ قُلٌّ
21	مَهْمُوسٌهَا (فَحْتُهُ شَخْصٌ سَكَّتْ)	شَدِيدٌهَا لَفْظٌ (أَجْدُ قَطِ بَكَّتْ)
22	وَبَيْنَ رَخْوٍ وَالشَّدِيدِ (لِنْ عَمْرٍ)	وَسَبْعُ عُلُوٍّ (خُصَّ ضَعْفُ قِظٍ) حَصْرٌ
23	وَصَادُ ضَادٍ طَاءٌ ظَاءٌ مُطَبَّقَةٌ	وَ (فِرٌّ مِنْ لُبٍّ) الْحُرُوفِ الْمُدَلَّقَةُ
24	صَفِيرٌهَا صَادٌ وَزَائِيٌ سَيْنٌ	قَلْقَلَةٌ (قُطِبُ جَدٌّ) وَاللَّيْنُ
25	وَآوٌ وَيَاءٌ سَكْنَا وَأَنْفَتَحَا	قَبْلَهُمَا وَالْأَنْحِرَافُ صَحْحَا
26	فِي اللَّامِ وَالرَّاءِ وَبِتَكَرِيرِ جَعَلٌ	وَاللَّتَقَشِي الشَّيْنِ ضَادًا اسْتَطِلُّ

باب التجويد		
27	وَالأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَازِمٌ	مَنْ لَمْ يُجَوِّدِ الْقُرْآنَ آثِمٌ
28	لأَنَّهُ بِهِ الإِلهُ أَنْزَلَ	وَهَكَذَا مِنْهُ إِيْنَا وَصَلَا
29	وَهُوَ أَيضًا حِلِيَّةُ التَّلَاوَةِ	وَزِينَةُ الأَدَاءِ وَالْقِرَاءَةِ
30	وَهُوَ إعْطَاءُ الحُرُوفِ حَقَّهَا	مِنْ صِفَةِ لَهَا وَمُسْتَحَقَّهَا
31	وَرَدُّ كُلِّ وَاحِدٍ لِأَصْلِهِ	وَاللَّفْظُ فِي نَظِيرِهِ كَمِثْلِهِ
32	مُكْمَلًا مِنْ غَيْرِ مَا تَكَلَّفَ	بِاللُّطْفِ فِي النُّطْقِ بِلَا تَعَسُّفٍ
33	وَلَيْسَ بَيْنَهُ وَبَيْنَ تَرْكِهِ	إِلَّا رِيَاضَةٌ أَمْرِي بِقَكِّهِ
باب التفخيم والترقيق		
34	فُرْقِقْنَ مُسْتَفِلاً مِنْ أَحْرَفٍ	وَحَادِرْنَ تَفْخِيمَ لَفْظِ الأَلِفِ
35	كَهَمَزِ الحَمْدِ أَعُوذُ إِهْدِينَا	أَللهُ ثُمَّ لَامٌ لِللهِ لَنَا
36	وَأَيَّتَلَطَّفَ وَعَلَى اللهِ وَلَا الضُّ	وَالْمِيمِ مِنْ مَخْمَصَةٍ وَمِنْ مَرَضٍ
37	وَبَاءٍ بَرَقَ بَاطِلٌ بِهِمْ بِذِي	وَاحْرَصْ عَلَى الشَّدَّةِ وَالْجَهْرِ الَّذِي
38	فِيهَا وَفِي الجِيمِ كُحِبُّ الصَّبْرِ	وَرَبُوعَةٍ اجْتَنَّبْتُ وَحَجِّ القَجْرِ
39	وَبَيِّنَنَّ مُقْلَقًا إِنْ سَكْنَا	وَإِنْ يَكُنْ فِي الوَقْفِ كَانَ أَبِينَا
40	وَحَاءٌ حَصْحَصَ أَحَطَّتْ الحَقُّ	وَسِينٌ مُسْتَقِيمٌ يَسْطُو يَسْئُو
باب الرءاءات		
41	وَرَقَّقِ الرِّاءَ إِذَا مَا كُسِرَتْ	كَذَلِكَ بَعْدَ الكَسْرِ حَيْثُ سَكَنْتْ
42	إِنْ لَمْ تَكُنْ مِنْ قَبْلِ حَرْفٍ اسْتِعْلَا	أَوْ كَانَتْ الكَسْرَةَ لَيْسَتْ أَصْلًا
43	وَالخُلْفُ فِي فِرْقٍ لِكَسْرِ يُوجَدُ	وَأَخْفُ تَكْرِيرًا إِذَا تُشَدِّدُ
باب اللامات		
44	وَقَحْمِ اللّامِ مِنْ اسْمِ اللهِ	عَنْ فُتْحٍ أَوْ ضَمٍّ كَعَبْدِ اللهِ
45	وَحَرْفِ الاسْتِعْلَاءِ فَحْمٌ وَاخْصُصَا	لِأَطْبَاقِ أَقْوَى نَحْوِ قَالَ وَالْعَصَا
46	وَبَيْنَ الإِطْبَاقِ مِنْ أَحَطَّتْ مَعَ	بَسَطَتْ وَالخُلْفُ بِنَخْلِقُكُمْ وَقَعُ
47	وَاحْرَصْ عَلَى السُّكُونِ فِي جَعَلْنَا	أَنْعَمْتَ وَالْمَعْضُوبِ مَعَ ضَلَّلْنَا
48	وَخَلَّصْ انْفِتَاحَ مَحْدُورًا عَسَى	خَوْفَ اسْتِيبَاهِهِ بِمَحْظُورًا عَصَى
49	وَرَاعِ شِدَّةَ بَكَافٍ وَبِتَا	كَشِيرِكُمْ وَتَتَوَقَّى فِتْنَتَا
50	وَأَوْلَى مِثْلٍ وَجِنْسٍ إِنْ سَكَنْ	أَدْعِمْ كَقُلْ رَبِّ وَبَلْ لَا وَأَبْنُ
51	فِي يَوْمٍ مَعَ قَالُوا وَهُمْ وَقُلْ نَعَمْ	سَبَّحَهُ لَا تُزَعِّ قُلُوبَ فَتَنْقَمُ
باب الضاد والظاء		
52	وَالضَّادَ بِسِتْطَالَةٍ وَمَخْرَجِ	مَيِّزٍ مِنَ الظَّاءِ وَكُلَّهَا تَجِي

53	فِي الظَّنِّ ظِلُّ الظَّهِرِ عَظْمُ الحَقِظِ	أَيَقِظُ وَأَنْظُرُ عَظْمُ ظَهْرِ اللَّفْظِ
54	ظَاهِرٌ لَظِي شَوَاطِظٌ كَظَمِ ظَلَمًا	أَعْلَظُ ظَلَامَ ظَفَرٍ انْتِظِرْ ظَمًا
55	أَظْفَرُ ظَنًّا كَيْفَ جَا وَعَظُ سَوَى	عِضِينَ ظَلَّ النَّحْلُ زُخْرُفِ سَوَى
56	وَظَلَّتْ ظَلْتُمْ وَبَرُومٌ ظَلُّوا	كَالْحِجْرِ ظَلَّتْ شُعْرًا نَظْلٌ
57	يَظْلُنَ مَحْظُورًا مَعَ الْمُحْتَظِرِ	وَكَانَتْ فَظًا وَجَمِيعِ النَّظْرِ
58	إِلَّا بَوَيْلٌ هَلْ وَأَوْلَى نَاضِرَةٌ	وَالْعَيْظُ لَا الرَّعْدُ وَهُودٍ قَاصِرَةٌ
59	وَالْحَظُّ لَا الْحِضُّ عَلَى الطَّعَامِ	وَفِي ضَنِينِ الْخِلَافِ سَامِي
باب التحذيرات		
60	وَإِنْ تَلَاقِيَا الْبَيَانَ لِأَزْمٍ	أَنْقُضْ ظَهْرَكَ يَعْضُ الظَّالِمُ
61	وَأَضْطَرَّ مَعَ وَعَظَتْ مَعَ أَضْتَمُّ	وَصَفَّ هَا جِبَاهَهُمْ عَلَيْهِمْ
باب الميم والنون المشدتين والميم الساكنة		
62	وَأَظْهَرَ الْعُنَّةَ مِنْ نُونٍ وَمِنْ	مِيمٍ إِذَا مَا شُدِّدَا وَأَخْفَيْنَ
63	الْمِيمَ إِنْ تَسَكَّنَ بَعْنَةَ لَدَى	بَاءٍ عَلَى الْمُخْتَارِ مِنْ أَهْلِ الْأَدَا
64	وَأَظْهَرْتَهَا عِنْدَ بَاقِي الْأَحْرَفِ	وَاحْدَرُ لَدَى وَآوِ وَقَا أَنْ تَخْتَفِي
باب حكم التنوين والنون الساكنة		
65	وَحُكْمُ تَنْوِينِ وَنُونِ يُلْفِي	إِظْهَارِ ادْعَامِ وَقَلْبِ اخْفَا
66	فَعِنْدَ حَرْفِ الحَلْقِ أَظْهَرَ وَادْعَمُ	فِي اللَّامِ وَالرَّاءِ لَا بَعْنَةَ لَزِمُ
67	وَأَدْعِمَنَّ بَعْنَةَ فِي يَوْمِنِ	إِلَّا بِكَلِمَةٍ كَدُنْيَا عَنُوتُوا
68	وَالْقَلْبُ عِنْدَ الْبَاءِ بَعْنَةَ كَذَا	لَاخْفَا لَدَى بَاقِي الحُرُوفِ أَخِذَا
باب المد والقصر		
69	وَالْمَدُّ لِأَزْمٍ وَوَأَجِبُ أَتَى	وَجَائِزٌ وَهُوَ وَقَصْرٌ ثَبَتَا
70	فَلِأَزْمٍ إِنْ جَاءَ بَعْدَ حَرْفِ مَدٍّ	سَاكِنِ حَالَيْنِ وَيَالطُّوْلُ يَمَدُّ
71	وَوَأَجِبُ إِنْ جَاءَ قَبْلَ هَمْزَةٍ	مُتَّصِلًا إِنْ جُمِعَا بِكَلِمَةٍ
72	وَجَائِزٌ إِذَا أَتَى مُنْقَصِلًا	أَوْ عَرَضَ السُّكُونُ وَقَفَا مُسْجَلًا
باب معرفة الوقوف		
73	وَبَعْدَ تَجْوِيدِكَ لِلحُرُوفِ	لأَبَدٍ مِنْ مَعْرِفَةِ الوُقُوفِ
74	وَالْأَبْتِدَاءِ وَهِيَ تُقَسَّمُ إِذْنُ	ثَلَاثَةً تَامٌ وَكَافٍ وَحَسَنٌ
75	وَهِيَ لِمَا تَمَّ فَإِنْ لَمْ يُوْجَدْ	تَعَلَّقُ أَوْ كَانَ مَعْنَى فَايْتَدِي
76	فَالتَّامُ فَالْكَافِي وَالفُّظَا فَاْمُنْعَنُ	إِلَّا رُؤُوسِ الْآيِ جَوْرٌ فَالْحَسَنُ
77	وَعَيْرٌ مَا تَمَّ قَبِيحٌ وَلَهُ	الْوَقْفُ مُضْطَرًا وَيَبْدَا قَبْلَهُ
78	وَلَيْسَ فِي الفُرْآنِ مِنْ وَقْفٍ وَجِبُ	وَلَا حَرَامٌ عَيْرٌ مَا لَهُ سَبَبُ

باب المقطوع والموصول وحكم التاء		
79	وَاعْرِفْ لِمَقْطُوعٍ وَمَوْصُولٍ وَتَا	فِي مُصْحَفِ الْإِمَامِ فِيمَا قَدْ أَتَى
80	فَاقْطَعْ بَعْشَرَ كَلِمَاتٍ أَنْ لَا	مَعَ مَلْجَأٍ وَلَا إِلَهَ إِلَّا
81	وَتَعْبُدُوا يَاسِينَ تَائِي هُودَ لَا	يُشْرِكْنَ تُشْرِكُ يَدْخُلْنَ تَعْلُوا عَلَى
82	أَنْ لَا يَقُولُوا لَا أَقُولُ إِنَّ مَا	بِالرَّعْدِ وَالْمَقْتُوحِ صِلَ وَعَنْ مَا
83	نُهِوا اقْطَعُوا مِنْ مَا يَرُومُ وَالنِّسَا	خُلْفَ الْمُنَافِقِينَ أَمْ مَنْ أَسَّسَا
84	فَصَلَّتِ النِّسَا وَذَبِحَ حَيْثُ مَا	وَأَنْ لَمْ الْمَقْتُوحِ كَسَرُ إِنَّ مَا
85	لَانْعَامِ وَالْمَقْتُوحِ يَدْعُونَ مَعَا	وَخُلْفَ الْأَنْقَالِ وَنَحَلَ وَقَعَا
86	وَكُلَّ مَا سَأَلْتُمُوهُ وَاخْتَلَفَ	رُدُّوا كَذَا قُلْ بِنِسْمَا وَالْوَصْلُ صِفَ
87	خَلَقْتُمُونِي وَاشْتَرَوْا فِي مَا اقْطَعَا	أَوْحِي أَفْضْتُمْ اشْتَهَتْ يَبْلُوا مَعَا
88	تَائِي فَعَلْنَ وَقَعَتْ رُومٌ كِلَا	تَنْزِيلُ شَعْرَاءٍ وَغَيْرَ ذِي صِلَا
89	فَأَيْنَمَا كَالنَّحْلِ صِلَ وَمُخْتَلَفَ	فِي الشَّعْرَا الْأَحْزَابِ وَالنِّسَا وَصِفَ
90	وَصِلَ فَإِلْمُ هُودِ أَلَّنْ نَجْعَلَا	نَجْمَعُ كَيْلَا تَحَزَّنُوا تَأْسُوا عَلَى
91	حَجَّ عَلَيْكَ حَرْجٌ وَقَطَعَهُمْ	عَنْ مَنْ يَشَاءُ مَنْ تَوَلَّى يَوْمَ هُمْ
92	وَمَالَ هَذَا وَالَّذِينَ هُوَ لَا	تَ حِينَ فِي الْإِمَامِ صِلَ وَوَهْلَا
93	وَوَزَنُوهُمْ وَكَأَلُوهُمْ صِلَ	كَذَا مِنْ أَلِ وَهَا وَيَا لَا تَقْصِلَ
باب التاءات		
94	وَرَحِمَتْ الزُّخْرُفِ بِالتَّاءِ زَبْرَةَ	لَا عَرَافِ رُومٍ هُودٍ كَافِ الْبَقْرَةَ
95	نِعْمَتُهَا ثَلَاثُ نَحْلِ إِبْرَهُمْ	مَعَا أَخِيرَاتٍ عُقُودُ النَّانِ هُمْ
96	لِقِمَانٍ ثُمَّ فَاطِرٌ كَالطُّورِ	عِمْرَانَ لَعْنَتْ بِهَا وَالنُّورِ
97	وَأَمْرَاتٍ يُوسُفَ عِمْرَانَ الْقِصَصِ	تَحْرِيمَ مَعْصِيَتِ بِقَدْ سَمِعَ يُخْصِ
98	شَجَرَتِ الدُّخَانَ سُنَّتْ فَاطِرِ	كُلًّا وَالْأَنْقَالَ وَحَرْفَ غَافِرِ
99	فَرَّتْ عَيْنٌ جَنَّتْ فِي وَقَعَتْ	فِطْرَتِ بَقِيَّتِ وَأَبْنَتِ وَكَلِمَتِ
100	أَوْسَطِ الْأَعْرَافِ وَكُلِّ مَا اخْتَلَفَ	جَمْعًا وَفَرْدًا فِيهِ بِالتَّاءِ عُرْفَ
باب همز الوصل		
101	وَأَبْدَأُ بِهِمْزِ الْوَصْلِ مِنْ فِعْلِ بَضْمٍ	إِنْ كَانَ تَالِثٌ مِنَ الْفِعْلِ يُضْمُ
102	وَإِكْسِرُهُ حَالَ الْكَسْرِ وَالْفَتْحِ وَفِي	لِاسْمَاءٍ غَيْرِ اللَّامِ كَسَرَهَا وَفِي
103	ابْنٍ مَعَ ابْنَةِ امْرَأٍ وَأَنْثَيْنِ	وَأَمْرَأَةٍ وَأَسْمٍ مَعَ أَنْثَيْنِ
104	وَحَادِرِ الْوَقْفِ بِكُلِّ الْحَرْكَةِ	إِلَّا إِذَا رُمَتْ فَبَعْضُ حَرْكَةٍ
105	إِلَّا يَفْتَحُ أَوْ بِنَصْبٍ وَأَشْمٍ	إِشَارَةً بِالضَّمِّ فِي رَفْعٍ وَضَمِّ
الخاتمة		

مِنِّي لِقَارِي الْقُرْآنِ تَقْدِيمَةً	وَقَدْ تَقَضَى نَظْمِي الْمُقَدِّمَةَ	106
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ثُمَّ الصَّلَاةَ بَعْدَ وَالسَّلَامِ	(وَالْحَمْدُ لِلَّهِ) لَهَا خِتَامٌ	108
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