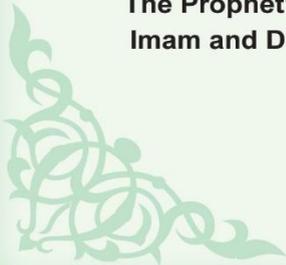


# The Easiest Way to Memorize the Noble Qur'an

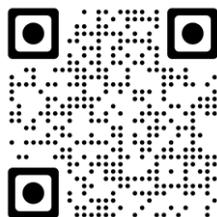
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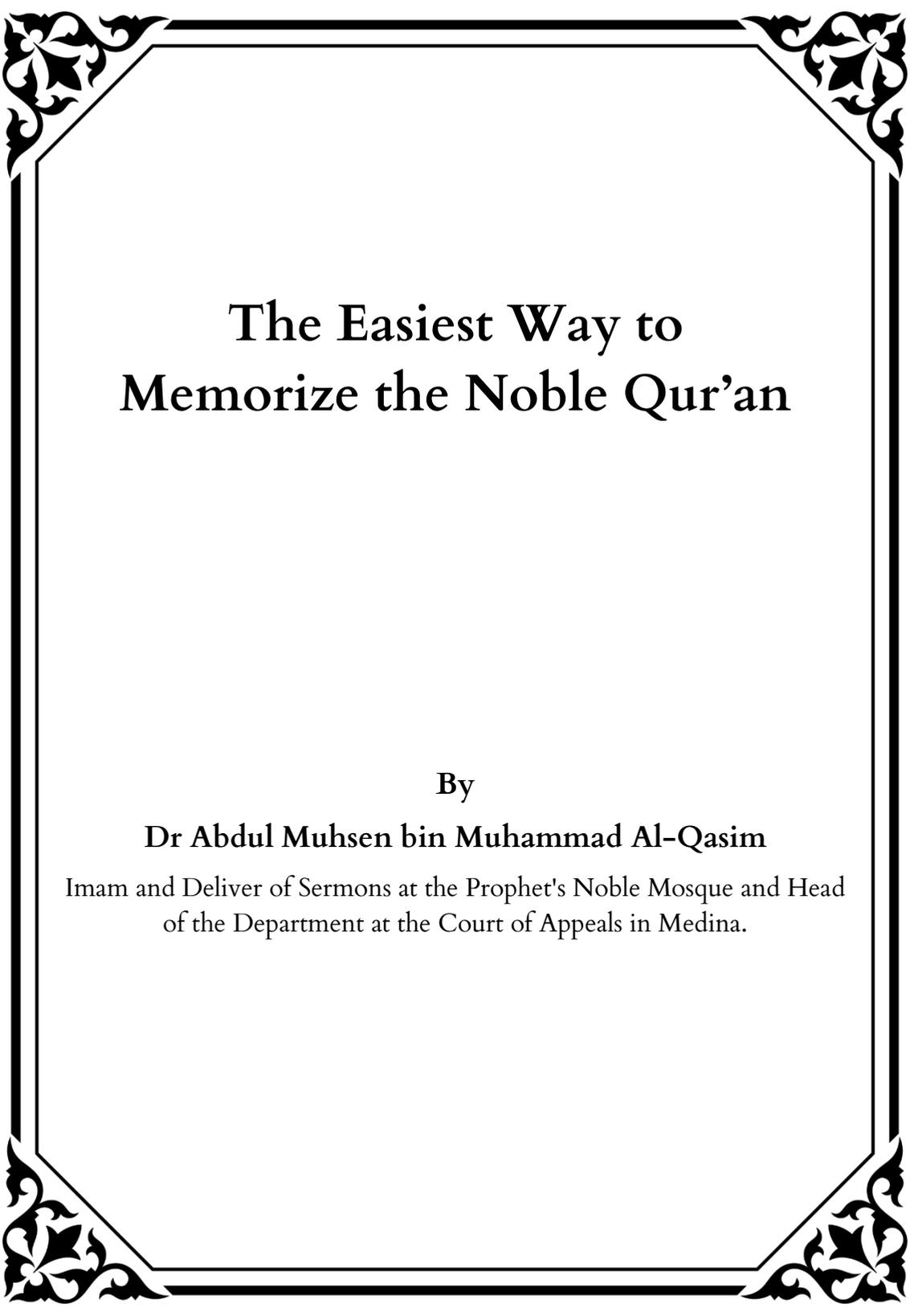
**Dr. Abdul Muhsin bin Muhammad Al-Qaasim**  
The Prophet's Noble Mosque (Al-Masjid An-Nabawi Al-Sharif)  
Imam and Deliverer of Sermons and the Head of Department  
at the Court of Appeals in Medina



**The Easiest Way to  
Memorize the Noble Qur'an**

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# The Easiest Way to Memorize the Noble Qur'an

By

**Dr Abdul Muhsen bin Muhammad Al-Qasim**

Imam and Deliver of Sermons at the Prophet's Noble Mosque and Head  
of the Department at the Court of Appeals in Medina.







## Introduction

All praise belongs to Allah, Lord of all that exists. And may peace and blessings be upon our Prophet Muhammad, his companions, and family.

The Noble Qur'an is the Speech of Allah, the Lord of all that exists. It contains light and guidance and the previous books gave glad tidings of its coming.

Allah, glory be to Him, said,

﴿وَإِنَّهُ لَنبِيُّ رَبِّكَ يُرِي الْأَوَّلِينَ﴾

“And verily, it (The Qur'an, and its revelation to Prophet Muhammad ﷺ is (announced) in the Scriptures (i.e. the Taurat [Torah] and the Injeel [Gospel]) of former people.” (Surat Ash-Shu'ara 26:196)

And the People of the Book would rejoice at what would be revealed to our Prophet Muhammad ﷺ from the Qur'an.

Allah, the Most High, said:

﴿وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ﴾

“Those to whom we have given the Book (such as 'Abdullah bin Salam and other Jews who embraced Islam), rejoice at what has been revealed unto you (i.e. the Qur'an).” (Surat Ar-Ra'd 13:36)

Ibn Katheer (may Allah have mercy on him) said regarding Allah's Statement:

﴿وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ﴾

“Those to whom we have given the Book,”

They are those who fulfill and implement that which (the Book) entails.

And regarding Allah's Statement:

﴿يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ﴾

“(They) rejoice at what has been revealed unto you,”

This is in reference to the Qur'an due to the proofs contained in their books regarding the truthfulness (of the Qur'an) and the good news of its revelation.<sup>1</sup>

And the Qur'an is an honor for the Prophet ﷺ and his people.

Allah, the Most Glorified, said:

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ﴾

“And verily, this (the Qur'an) is indeed a Reminder for you (O Muhammad ﷺ) and your people.” (Surat Az-Zukhruf 43:44)

And it is a means of elevation for those who recite it. The Prophet ﷺ said: “Whoever recites a letter from Allah's Book will receive one hasanah (good deed) for it, and each hasanah (good deed) is multiplied by ten times fold.”<sup>2</sup>

Therefore, it is upon the Muslims to strive to obtain this reward by memorizing the Qur'an. The ways of memorizing it are numerous. In this

<sup>1</sup> Tafsir Ibn Kathir, 4/467.

<sup>2</sup> At-Tirmidhi. Abwab Fadha'il al-Qur'an 2910, Chapters of the Virtues of the Qur'an. The Chapter on What Has Been Said About the One Who Recites a Letter From the Qur'an Has a Reward (2910). This hadeeth was narrated by Abdullah ibn Mas'ud (may Allah be pleased with him).

book, I have outlined an easy way that is unique for quick memorization, perfection, and ease in recitation. I have titled this book: **The Easiest Way to Memorize the Noble Qur'an.**

I ask Allah to make it beneficial and sincere for His Noble Face.

**May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his companions.**

**-Dr. Abdul Muhsin ibn Muhammad al-Qasim**

Imam and Khatib of Al-Masjid An-Nabawi

**This book was completed on Eid al-Adha 1442H.**

## **The Outline of the Book**

I have divided the book into five chapters, and under each chapter are sections, as follows:

### **Chapter One: The Noble Qur'an**

It includes five sections:

**Section One:** The Status of the Qur'an

**Section Two:** The Characteristics of the Qur'an

**Section Three:** The Miracle of the Qur'an

**Section Four:** The Wisdom of the Descending of the Qur'an

**Section Five:** Finding Joy in the Qur'an

### **Chapter Two: Learning the Noble Qur'an**

It includes six sections:

**Section One:** The Qur'an Sitzings

**Section Two:** The Virtue of Learning the Qur'an

**Section Three:** The Virtue of Reciting the Qur'an

**Section Four:** The Virtue of Memorizing the Qur'an

**Section Five:** The Fear of Allah When Reciting the Qur'an

**Section Six:** The Status of the Companion of the Qur'an

### **Chapter Three: The Easiest Way to Memorize the Noble Qur'an**

It includes six sections:

**Section One:** The Principles and Rules Regarding Memorization

**Section Two:** The Amount of Daily Memorization

**Section Three:** The Way to Memorize the Qur'an

**Section Four:** The Way to Review What You Newly Memorized

**Section Five:** Combining Between Memorization and Revision

**Section Six:** How Do I Differentiate Between Similar Verses?

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## **Chapter Four: The Easiest Way to Review the Noble Qur'an**

It includes three sections:

**Section One:** The Importance of Reviewing the Qur'an

**Section Two:** How to Perfect Your Qu'ran Memorization

**Section Three:** How Often Should You Complete the Qur'an?

## **Chapter Five: The Isnaad (Chain of Transmission) in the Noble Qur'an**

It includes three sections:

**Section One:** The Importance of the Isnaad in the Qur'an

**Section Two:** Scholars Who Hold an Isnaad in the Qur'an

**Section Three:** Youth Who Hold an Isnaad in the Qur'an



## Chapter 1: The Noble Qur'an

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## The Status of the Qur'an

The Magnificent Qur'an is the best and most virtuous of the books that were revealed. This is clarified from the following:

1 – The Speech of Allah is the Best Speech, and the superiority of His Speech over the speech of the Creation is like the superiority of the Creator over the Creation. And the (previous) Prophets gave glad tidings and informed of the Qur'an before its revelation.

Allah, the Glorified, said:

﴿وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ﴾

“And verily, it (the Qur'an, and its revelation to Prophet Muhammad ﷺ) is (announced) in the Scriptures (i.e. the Taurat [Torah] and the Injeel [Gospel]) of former people.” (Surat Ash-Shu'ara 26:196)

Ibn Kathir (may Allah have mercy on him) said, “The mention and reference of the Qur'an is present in the books of the earlier nations that were narrated from their Prophets.”<sup>1</sup>

2 – Allah, glory be to Him, praises Himself for sending down the Qur'an. Allah said:

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا﴾

“All praises and thanks be to Allah, Who has sent down to His slave (Muhammad ﷺ) the Book (the Qur'an), and has not placed therein any crookedness.” (Surat Al-Kahf 18:1)

And He, the All Mighty, swears by it. He said:

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<sup>1</sup> Tafsir Ibn Kathir, 6/163.

## ﴿يَس \* وَالْقُرْآنِ الْحَكِيمِ﴾

“Ya-Seen. By the Qur'an, full of wisdom (i.e. full of laws, evidences, and proofs).” (Ya-Seen 36:1-2)

And He has written for it (the Qur'an) loftiness and highness in both its essence, degree, and ranking. He has said:

﴿وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ﴾

“And verily, it (this Qur'an) is the Mother of the Book (i.e. Al-Lauh Al-Mahfuz) before us, indeed Exalted, full of wisdom.” (Surat Az-Zukhruf 43:4)

3 – Allah bestowed and favored it, Glorified be He, upon this nation:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

“Indeed Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah (the wisdom and the Sunnah of the Prophet ﷺ [i.e. his legal ways, statements, acts of worship, etc.]), while before that they had been in manifest error.” (Surat Al Imran 3:164)

And He mentioned it before many of His other blessings. He said:

﴿الرَّحْمَنُ \* عَلَّمَ الْقُرْآنَ \* خَلَقَ الْإِنْسَانَ \* عَلَّمَهُ الْبَيَانَ﴾

**“The Most Beneficent (Allah)! He has taught (you mankind) the Qur'an (by His Mercy). He created man. He taught him eloquent speech.”(Ar-Rahman 55:1-4)**

## The Characteristics of the Qur'an

Allah has described the Qur'an with tremendous characteristics:

1 – It is mighty and honorable. Nothing can match it in its honor, and whoever draws close to it will receive honor.

He, the Most High, said:

﴿وَإِنَّهُ لَكِتَابٌ عَزِيزٌ﴾

“And verily, it is an honorable respected book.” (Surat Al-Fussilat 41:41)

2 – It is majestic, of high stature and characterized with perfection in its greatness.

Allah, the Most High, said:

﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾

“And indeed, We have bestowed upon you seven of Al-Mathani (the seven repeatedly recited verses, i.e. Surat Al-Faatihah) and the Great Qur'an.” (Surat Al-Hijr 15:87)

3 – It is glorious in this life and the Hereafter.

Allah, the Most High, said:

﴿ق وَالْقُرْآنِ الْمَجِيدِ﴾

“Qaf. By the Glorious Qur'an.” (Surah Qaf 50:1)

4 – It is noble and has reached the highest level of honor.

Allah, the Most High, said:

﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ﴾

“That (this) is indeed an honorable recital (the Noble Qur'an).” (Surat Al-Waaqi'ah 56:77)

5 – It contains wisdom.

Allah, Glory be to Him, said:

﴿تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ﴾

“These are Verses of the Wise Book (The Qur'an).” (Surat Al-Luqman 31:2)

6 – It is blessed with an abundance of good and benefits.

Allah, the Glorified, said:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبْرُوكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

“And this is a blessed Book (the Qur'an) which We have sent down, so follow it and fear Allah, that you may receive mercy.” (Surat Al-An'am 6:155)

7 – It is clear in its wordings and meanings, and it clarifies the reality of affairs.

Allah, the Glorified, said,

﴿هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ﴾

“This (the Qur'an) is a plain statement for mankind, a guidance and instruction to those who are Al-Muttaqun.” (Surat Al-Imran 3:138)

Ibn Mas'ud (may Allah be pleased with him) said, “Allah clarified for us in this Qur'an all knowledge and all things.”<sup>1</sup>

<sup>1</sup> Tafsir Ibn Kathir, 4/594.

## The Miracle of the Qur'an

The Noble Qur'an is a book that is unmatched by any other book. Allah said:

﴿أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ﴾

“Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them?” (Surat Al-‘Ankabut 29:51)

The Noble Qur'an is the Best of Speech.

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ﴾

“Allah 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 shiver from it. Then their skins and their hearts soften to the Remembrance of Allah.” (Surat Az-Zumar 39:23)

Shaykhul Islam (may Allah have mercy upon him) said, “This proves that the Qur'an is better than all other speech: those that were revealed and sent down from Allah, and those that were not sent down.”<sup>1</sup>

The Noble Qur'an contains the most comprehensive branches of knowledge and information. It contains the truest information, news, clearest of proofs and evidences, best of stories, upmost levels of wisdom, and the most beautiful elements of rhetoric and eloquence.

The Arabic wording and structure of The Noble Qur'an is unique and

<sup>1</sup> Majmu' Fatawa Shaykhul Islam, 17/11.

nothing else can compare to it. It is miraculous in its wording and no other speech resembles it. Shaykhul Islam (may Allah have mercy on him) said,

“The structure and style of the Qur'an is wonderful and amazing. It is unlike any of the conventional styles of speech. And no one has ever come with a style comparable to it; it is not considered poetry, nor is it a lecture, nor is it a letter. Its style of structure is not similar to anything of people's speech, whether they be Arab or non-Arab.”<sup>1</sup>

5 – The miracle in the meaning of the Qur'an is greater and more extensive than the miracle in its wordings. Shaykhul Islam (may Allah have mercy on him) said, “The miracle in its meaning is much greater than the miracle in its wordings.

And Allah's Statement, the Most High:

﴿قُلْ لَّيِّنَ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ  
وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾

“Say: If the mankind and the jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.” (Surat Al-Israa 17:88)

Included in this is everything. Meaning, its wording and its meaning.<sup>2</sup>

6 – The Book of Allah is comprehensive in its rulings, fair and just in its judgment, wise in its command and prohibition, prestigious, and sublime. It has strength, influence, and beauty. It is a miracle in the least of its words, and a guidance through its simplest evidences. It is a remarkable sign and a clear miracle. No one with intellect hears the Qur'an except that he testifies that it is the truth. The jinn heard the recitation of the Qur'an, and said to one another:

<sup>1</sup> Al-Jawab As-Saheeh Liman Badaldeen al-Maseeha, 5/433.

<sup>2</sup> Al-Fatawa al-Kubara, 6/573.

﴿أَنْصِتُوا﴾

“Listen in silence!” (Surat Al-Ahqaf 46:29)

And they returned to their people saying,

﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا﴾

“Verily we have heard a wonderful recital.” (Surat Al-Jinn 72:1)

## The Wisdom of the Descending of the Qur'an

No one can do without the Book of Allah. Our Prophet Muhammad ﷺ was the most complete in intellect among people, and the perfection of his intellect did not guide him to the right path; rather, his guidance was through the Quran.

Allah, glory be to Him, said:

﴿قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحَىٰ إِلَيَّ رَبِّي﴾

“Say: If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Inspiration of my Lord to me.” (Surat Saba 34:50)

Allah sent down the Qur'an as an admonishment, a cure, and a mercy.

Allah, the Most High, said:

﴿يَأَيُّهَا النَّاسُ قَدْ جَاءَكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ  
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

“O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy, differences, etc.) in your breasts, a guidance, and a mercy (explaining lawful and unlawful things, etc.) for the believers.” (Surat Yunus 10:57)

Allah made it a light for His slaves. Allah, the Most High, said:

﴿قَدْ جَاءَكُم مِّنَ اللَّهِ نُورٌ﴾

**“Indeed, there has come to you from Allah a Light (i.e. the Qur’an).” (Surat Al-Ma’idah 5:15)**

It is the source of good character and morals. Sa’d ibn Hisham (may Allah have mercy on him) said, “O Mother of the believers, tell me about the character of the

Messenger of Allah ﷺ.” She said, “Did you not read the Qur’an?” I said, “Yes.” She said, “Verily, the character of Allah’s Prophet ﷺ was the Qur’an.”<sup>1</sup>

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<sup>1</sup> Sahih Muslim. Kitab As-Salat, 746.

## Finding Joy in the Noble Qur'an

Finding joy and rejoicing in the glorious Qur'an is one of the highest forms of faith. Allah has mentioned that the People of the Book rejoiced in the revelation of the Noble Qur'an.

He, the Most Glorified, said:

﴿وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ﴾

“Those to whom We have given the Book, rejoice at what has been revealed unto you.” (Surat Ar Ra'd 13:36)

Ibn Katheer (may Allah have mercy on him) said,

“Allah, the Most High, says:

﴿وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ﴾

“Those to whom we have given the book,”

﴿يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ﴾

“(They) rejoice at what has been revealed unto you,”

This is referring to the Qur'an due to the evidences contained in their books regarding the truthfulness (of the Qur'an) and good news of its revelation.<sup>1</sup>

This nation's joy with their book supersedes any other nation's joy. This is in compliance with Allah's Command to rejoice in it.

The Most High said,

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا﴾

<sup>1</sup> Tafsir Ibn Kathir, 4/467.

**“Say: In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur'an), therein let them rejoice.” (Surat Yunus 10:58)**

Ibn Katheer (may Allah have mercy on him) said, “In that which has come from Allah of guidance and the religion of truth:

﴿فَلْيَفْرَحُوا﴾

**“...let them rejoice.”**

for verily that is the most deserving of that which they rejoice in.

﴿هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

**“That is better than what (the wealth) they amass.”**

This means from the vanities of the worldly life and that which is in it from the temporary splendor, undoubtedly.”

The happiest of people are those who are close to the Book of Allah, for verily it is light.

Allah, the Glorified, said,

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ﴾

**“Indeed, there has come to you from Allah a light (the Qur'an).” (Surat Al-Ma'idah 5:15)**



## Chapter 2: Learning The Noble Qur'an

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## The Qur'an Sitzings

The Qur'an sittings are a place wherein tranquility and mercy descend.

The Prophet ﷺ said, **“No group of people come together in one of Allah’s Houses, reciting Allah’s Book, learning and teaching it amongst themselves except that tranquility descends upon them, and mercy encompasses them, the angels surround them, and Allah mentions them in the presence of those near him.”**<sup>1</sup>

The best companions for a person are the people of the Qur'an. Ibn Abbas (may Allah be pleased with him) said, “The (Qur'an) reciters were the people of ‘Umar’s (may Allah be pleased with him) meetings and his advisors whether they were old or young.”<sup>2</sup>

The people of the Qur'an, who have knowledge and understand its meanings, are the true Scholars.

Allah, the Glorified, said,

﴿بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ﴾

**“Nay, but the clear Ayat are preserved in the breasts of those who have been given knowledge.” (Surat Al-‘Ankabut 29:49)**

Whoever turns to the Qur'an sincerely for the Sake of Allah, Allah will raise him. ‘Umar (may Allah be pleased with him) said: “Indeed your Prophet ﷺ has said: ‘Verily, Allah elevates a people by way of this book (i.e. the Qur'an) and lowers others by way of it.’”<sup>3</sup>

<sup>1</sup> Sahih Muslim. Kitab adh-Dhikr, 2699. Hadeeth narrated by Abu Hurairah (may Allah be pleased with him).

<sup>2</sup> Sahih Al-Bukhari. Kitab Tafsir al-Qur'an, 4642.

<sup>3</sup> Sahih Muslim. Kitab As-Salat, 817.

## The Virtue of Learning the Qur'an

Allah taught His slaves the Qur'an and made reciting and memorizing it easy for them.

Allah, the Glorified, said,

﴿الرَّحْمَنُ \* عَلَّمَ الْقُرْآنَ﴾

“The Most Beneficent (Allah), has taught (you mankind) the Qur'an (by His mercy).” (Surat Ar-Rahman 55:1-2)

Ibn Kathir (may Allah have mercy upon him) said, “Allah sent down the Qur'an to His slaves, and He made memorizing and understanding it easy for those whom He bestowed His Mercy on.”<sup>1</sup>

Thus, it is recited and memorized by the Arab and the non-Arab, the young and the old, the male and the female, and the rich and the poor.

Prophets Ibrahim and Isma'eel (may Allah be pleased with them) supplicated for Allah to send a prophet to recite and teach His Book.

They said:

﴿رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْنَا آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

“Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad ﷺ), who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and Al-Hikmah (full knowledge of the Islamic law and jurisprudence or wisdom or Prophethood, etc.).” (Surat Al-Baqarah 2:129)

The one who teaches and learns the Qur'an is the best of people. The

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<sup>1</sup> Tafsir Ibn Kathir, 7/489.

Prophet ﷺ said: **“The best of people are those who learn the Qur'an and teach it.”**<sup>1</sup>

Learning the Qur'an is better than the wealth of this world. The Prophet ﷺ said:

**“Does not one of you leave out in the morning to the masjid and learns or recites two verses from the Book of Allah, the Mighty and Majestic, (this action) is better for him than two she-camels, and three (verses) are better for him than three (she camels), and four (verses) are better for him than four (she camels), and so on in their numbers in camels.”**<sup>2</sup>

The Salaf were keen to teach the youth the Noble Qur'an, so that Imān (faith) could be established in their hearts. Ibn Khaldun (may Allah have mercy upon him) said, “Teaching children the Qur'an is from the signature traits of the religion. The people of religion have taken to this practice and have traversed upon it within all (of their various) regions. This is due to its effects that it has on the hearts from establishing Iman (faith) and creed, which are derived from the Qur'anic verses and from the various prophetic texts. Thus, the Qur'an became the foundation of education, which other subsequent skills and talents are built upon.”<sup>3</sup>

When the Salaf knew the virtues of learning the Qur'an, they committed themselves to learning it, even during their travels. Abu Bakr Ahmad ash-Shathai (may Allah have mercy on him) accompanied his teacher in an 847km journey from Baghdad to Dimashq to recite the Quran upon him. He (may Allah have mercy on him) said: “I read (the Qur'an) in Baghdad to Abi al-Hassan ibn al-Akhram until Surat at-Tawbah. Then he left, and I left with him. I would read to him on the way until I completed reading (the Qur'an) to him in Dimashq.”<sup>4</sup>

<sup>1</sup> Sahih al-Bukhari. Kitab Fadhail al-Qur'an, 5027.

<sup>2</sup> Sahih Muslim. Kitab As-Salat, 803.

<sup>3</sup> Tarikh ibn Khuldoon, 1/740.

<sup>4</sup> Jamalul Qurra Wa Kamalul Iqra, p. 553.

## The Virtue of Reciting the Qur'an

Allah has honored the reciter of the Qur'an with a great reward. The Messenger of Allah ﷺ said, “Whoever recites a letter from the Book of Allah, he will be rewarded with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Laam-Meem is one letter, but Alif is a letter, Laam is a letter and Meem is a letter.”<sup>1</sup>

Reciting the Qur'an is from the means of firmness.

Allah, the Most High, said:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا﴾

“And those who disbelieve say: ‘Why is not the Qur'an revealed to him all at once?’ Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages (it was revealed to the Prophet ﷺ in 23 years).” (Surat Al-Furqan 25:32)

Ibn Kathir (may Allah have mercy upon him) said, “(The Qur'an) was sent down in separate parts, during the duration of 23 years, (the verses were sent down) depending on the condition, and the events that would occur, and what was needed from the legislative rulings; this was done in order for the believer's hearts to be firm by it.”<sup>2</sup>

The Qur'an is a proof for its people on the Day of Judgment and an intercessor that will be granted intercession with the Lord of all that exists.

<sup>1</sup> At-Tirmidhi. Abwaab Fafhail al-Qur'an, 3171.

<sup>2</sup> Tafsir Ibn Kathir, 6/109.

The Prophet ﷺ said, **“Read the Qur’an, for it will come as an intercession for its companions on the Day of Resurrection.”**<sup>1</sup>

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<sup>1</sup> Sahih Muslim. Kitab As-Salat, 804. Hadeeth narrated by Abu Umamah al-Bahili (may Allah be pleased with him).

## The Virtue of Memorizing the Noble Qur'an

The one who memorizes the Qur'an is with the honorable Angels. The Prophet ﷺ said, **"The example of the one who recites the Qur'an, and he memorizes it, is with the righteous and noble Angels, and the example of one who recites the Qur'an and is committed to it, and it is difficult for him, will receive two rewards."**<sup>1</sup>

The advice of the scholars is to memorize the Great Book of Allah. Ibn al-Jawzi (may Allah have mercy upon him) said,

"(The servant) should examine what he memorizes from knowledge, for verily life is precious, and knowledge is abundant, and there are people who spend time memorizing things that are less important from that which is better than it. Although all knowledge is good, however, it is best to prioritize that (knowledge) which is more important and better. The best thing that a person can busy himself with is the memorization of the Qur'an."<sup>2</sup>

The Salaf were keen on making their children memorize the Qur'an. Ibn al-Jawzi (may Allah have mercy upon him) said, "If one of the Salaf were granted a son, they would busy him with the memorization of the Qur'an and to the listening of the Hadith. Thus, Iman (faith) would become firm in (the child's) heart."<sup>3</sup>

Old age does not prevent one from memorizing the Qur'an. The sending down of revelation was completed when Abu Bakr as-Siddiq (may Allah be pleased with him) was 61 years of age, he memorized the entire Qur'an. Imam an-Nawawi (may Allah have mercy on him) said,

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<sup>1</sup> Sahih al-Bukhari. Kitab Tafsir al-Qur'an, 4937. Hadeeth narrated by 'Aisha (may Allah be pleased with her).

<sup>2</sup> Sayyidul Khadir, p. 193.

<sup>3</sup> Sayyidul Khadir, p. 491.

“He is from the eldest of the companions that memorized the entire Qur'an.”<sup>1</sup>

And Abu Abdullah ibn Umar ibn Hammuyah memorized the Qur'an when he reached the age of 80.<sup>2</sup>

Whoever does not memorize anything from the Book of Allah, his heart is like a destroyed house. The Messenger of Allah ﷺ said, **“He who does not memorize anything in his heart of the Qur'an, is like a destroyed house.”**<sup>3</sup>

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<sup>1</sup> Tahtheeb al-Asma Walughat, 2/191.

<sup>2</sup> Al-Bidayah Wa An-Nihayah, 17/275.

<sup>3</sup> At-Tirmidhi. Abwab Fadhail al-Qur'an, 2913. Hadeeth narrated by Ibn Abbas (may Allah be pleased with him).

## The Fear of Allah When Reciting the Noble Qur'an

The Qur'an is full of admonishments, reprimands, and commands. If it had been sent down on a mountain, you would surely see it humbled and brought down to ruin from the fear of Allah.

Allah, the Most High, has said,

﴿لَوْ أَنزَلْنَاهَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَاهُ خَشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ  
وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

“Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect.” (Surat Al-Hashr 59:21)

The verses of the Qur'an made the noblest and greatest of people weep. Ibn Mas'ud (may Allah be pleased with him) read the Qur'an to the Messenger of Allah ﷺ from Surat An-Nisaa. When he reached the verse:

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا﴾

“How (will it be) then, when we bring from each nation a witness and we bring you (O Muhammad ﷺ) as a witness against these people.” (Surat An-Nisaa 4:41)

The Messenger of Allah ﷺ said to him, ‘Enough for now.’ Ibn Mas'ud said, “When I looked at him, I saw his eyes shedding tears.”<sup>1</sup>

And Abdullah ibn ash-Shikheer (may Allah be pleased with him) said, “I came to the Messenger of Allah ﷺ and he was praying; and there was a

<sup>1</sup> Reported in Sahih al-Bukhari, 5050 and Sahih Muslim, 800.

sound coming from his chest like the sound of a boiling kettle (crying).”<sup>1</sup>

‘Aisha (may Allah be pleased with her) said, “Abu Bakr was a man that would cry a lot, and could not control his eyes (i.e. from weeping) while reciting the Qur'an.”<sup>2</sup>

Ubaid ibn Umayr (may Allah have mercy upon him) said, “Umar ibn al-Khattab (may Allah be pleased with him) led us in Fajr prayer. He started reciting Surat Yusuf, until he reached the verse,

﴿وَأَبْصَتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ﴾

‘And he lost his sight because of the sorrow that he was suppressing.’ (Surat Yusuf 12:84)

He cried until his voice cut off, and then he bowed (for Ruku’).”<sup>3</sup>

Ibn Abi Mulaykah (may Allah have mercy upon him) said, “I accompanied Ibn Abbas (may Allah have mercy upon him) from Madinah to Makkah, and he would pray two rak’aat. When he dismounted, he stood half of the night and recited the Qur’an. He read letter by letter and would sob and cry a lot.”<sup>4</sup>

Abdullah ibn Urwah ibn az-Zubayr (may Allah have mercy upon him) said, “I said to my grandmother Asma bint Abu Bakr, ‘How were the companions of the Messenger ﷺ when the Qur’an was recited to them?’ She said, ‘They were as Allah characterized them with their eyes weeping and skin shivering.’”<sup>5</sup>

Ja’far at-Tayyar (may Allah be pleased with him) read to an-Najashi the beginning of Surat Maryam. He cried until his beard became wet, and his bishops cried until they soaked their scrolls.<sup>6</sup>

<sup>1</sup> An-Nasai. Kitab As-Sahw, 1214.

<sup>2</sup> Sahih al-Bukhari. Kitab As-Salat, 476.

<sup>3</sup> Fadhail al-Qur’an by Al-Qasim ibn Sallam, p. 137.

<sup>4</sup> Al-Bidaya wa'l-Nihaya, 8/334.

<sup>5</sup> Tafsir al-Baghawai, 4/86.

<sup>6</sup> The Musnad of Imam Ahmad, 1740.

Abu Saalih as-Samman (may Allah have mercy upon him) said, "When the people of Yemen came at the time of Abu Bakr and heard the Qur'an, it made them cry. He said that Abu Bakr (may Allah be pleased with him) said, 'We were like that, then the hearts hardened.'"<sup>1</sup>

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<sup>1</sup> Hiliyatu Awliya, 1/33.

## **The Status of the Companion of the Noble Qur'an**

The people of the Qur'an are the people of Allah and those closest to Him. The Prophet ﷺ said, **“Verily, Allah, the Most High, has His own people among mankind.”**

It was said, “Who are they, O Messenger of Allah?”

He said, **“(They're) the people of the Qur'an, they are the people of Allah, and His specific servants.”**<sup>1</sup>

The Book of Allah is Mighty. Whoever draws close to it, Allah will raise his status. Anas (may Allah be pleased with him) said, “If a man read Surat Al-Baqarah and Surat Al 'Imran, we would consider him to be great.”<sup>2</sup>

Abdullah ibn Amr (may Allah be pleased with him) said,

“Whoever gathers the Qur'an has been entrusted with a great affair. The Prophethood has been piled up within him, except that he was not the one it was revealed to (i.e. he is not the Prophet whom the revelation was originally revealed to, but he has the revelation of Prophethood). It is not befitting for the one who possesses the Qur'an to become extremely angry with the one who is angry, nor should he act ignorant with the one who is acting ignorant, while he is the bearer of the Speech of Allah, the Mighty and Majestic.”<sup>3</sup>

Allah promised that the one who is proficient in the Qur'an will be with the Angels. The Prophet ﷺ said, **“The one who is proficient in the Qur'an will be with the honorable and obedient Angels.”**<sup>4</sup>

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<sup>1</sup> The Musnad of Imam Ahmad, 12292.

<sup>2</sup> The Musnad of Imam Ahmad, 12216.

<sup>3</sup> Fadha'il al-Qur'an by Al-Qasim Ibn Salaam, p. 113.

<sup>4</sup> Reported in Sahih al-Bukhari, 4937 and Sahih Muslim, 798.

Al-Qadhi I'yadh said,

“It is possible – and Allah knows best – in the Hereafter, he will reach a level at which he will be a companion to those Angels who are *Safara* because he is attributed with their attribute in carrying the Book of Allah. It is possible that the meaning is that he does the same actions as them and traverses their way.”<sup>1</sup>

The people of opinion (such as the scholars, the rulers, the judges, etc.) take those who are proficient in the Qur'an as their companions in their gatherings and take consultation from them. Ibn Abbas (may Allah be pleased with them both) said, “The Qurra' (those who are proficient in the Qur'an) were the people of 'Umar's (may Allah be pleased with him) meetings and his advisors whether they were old or young.”<sup>2</sup>

The bearer of the Qur'an is honored in this life and after his death. As for during this life, “The one who is the most proficient in the Qur'an leads the people in prayer.”<sup>3</sup> As for after his death, “The Messenger ﷺ would gather two men from the martyrs of Uhud (in one grave) and would ask, **‘Who was more acquainted with the Qur'an (i.e. who memorized more Qur'an)?’** When one of them was pointed out for him, he would put him first in the niche (i.e. the *Lahd*) of the grave.”<sup>4</sup>

The companion of the Qur'an will be at the highest level of bliss (i.e. in paradise). The Messenger of Allah ﷺ said, **“The companion of the Qur'an will be told on the Day of Resurrection: ‘Read and ascend (in ranks) and recite as you used to recite in the worldly life. Your rank will be at the last verse you read.’”**<sup>5</sup>

<sup>1</sup> Ikmaal al-Mualim, 3/166.

<sup>2</sup> Sahih al-Bukhari. Kitab Tafsir al-Qur'an, 4642.

<sup>3</sup> Sahih Muslim, Kitab Al-Masajid, 673; narrated by Abu Mas'ud Al-Ansari (may Allah be pleased with him).

<sup>4</sup> Sahih al-Bukhari. Kitab al-Junaiz, 1343; narrated by Jabir ibn Abdullah (may Allah be pleased with him).

<sup>5</sup> At-Tirmidhi. Abuwab Fadhal al-Qur'an, 2914; narrated by Abdullah ibn Amr (may Allah be pleased with him).



## Chapter 3: The Easiest Way to Memorize the Noble Qur'an

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## **The Principles and Rules Regarding Memorization**

The person should memorize from a Qur'an that is of one print. This is to help solidify memorization and makes it easy for him to quickly remember the location of the verses (i.e. on the page), as well as the beginning and ending of the pages.

You must memorize with a Shaykh (i.e., a qualified Qur'an teacher) to correct your recitation. Memorize every day; missing days weakens a person's ambition and memorization. The foundation of memorization is repetition, the more the person repeats, the more proficient the memorization becomes.

One should begin memorizing from Surat An-Naas to Surat Al-Baqarah because it is easier. After you have completed memorizing the Qur'an, you will review starting from Surat Al-Baqarah to Surat An-Naas. If you don't have enough time to memorize and review simultaneously, then give precedence to reviewing. Do not proceed to memorize a new page until you have perfected the previous one without error or hesitation.

Everyone who memorizes the Qur'an will lose some of what they memorized within the first two years. This is called the assembly stage. Do not become sad if you lose your memorization or have many mistakes because this difficult stage is a trial. The devil plays a part in it to discourage you from memorizing and reviewing the Qur'an. So, leave his whispers behind you and continue memorizing the Qur'an. Remember, it is a treasure that it not given to just anyone.

## **The Amount of Daily Memorization**

Memorize one page every day. If your memorization is strong, then you can memorize more than a page. As for increasing the amount you memorize without perfection, then what you memorized will be weak. And if you are not able to memorize one page every day, then memorize what you can.

Do not memorize more than two pages a day to avoid memorizing too much. You will forget what you memorized; for indeed he who memorizes quickly, forgets quickly.

## The Path to Memorize the Noble Qur'an

There are many methods to memorize the Noble Qur'an. I will outline a method that is distinguished in regard to quick, strong perfection in the memorization of the Qur'an.

Here, this method is shown with an example from one page in Surat Al-Jumu'ah:

- Read the page completely (from the Mushaf) with the correct recitation to a teacher until you have perfected your recitation.
- Then, for the purpose of memorization, divide the page into two sections.

**The first section:** Memorize the first half of the page using the following method:

- 1 – Read the first verse from memory (20 times).

﴿يَسْبُحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ﴾

“Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah, The King (of everything), The Holy, The All Mighty, The All Wise.” (Surat Al-Jumu'ah 62:1)

- 2 – Read the second verse from memory (20 times):

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

“He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism),

and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad ﷺ). And verily, they had been before in manifest error.” (Surat Al-Jumu'ah 62:2)

3 – Read the first verse with the second verse from memory (10 times) to connect the two verses.

4 – Read the third verse from memory (20 times).

﴿وَأَخْرَجْنَا مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

“And He has sent him (Prophet Muhammad ﷺ) also to others among them (Muslims) who have not yet joined them (but they will come). And He (Allah) is the All-Mighty, the All-Wise.” (Surat Al-Jumu'ah 62:3)

5 – Read the second verse with the third verse from memory (10 times) to connect the two verses.

6 – Read the fourth verse from memory (20 times).

﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

“That is the Grace of Allah, which He bestows on whom He wills. And Allah is the Owner of Mighty Grace.” (Surat Al-Jumu'ah 62:4)

7 – Read the third verse with the fourth verse from memory (10 times) to connect the two verses.

8 – Read these four verses from the beginning to the end from memory (10 times) to connect all the verses.

**The second section:** Move on to the second half of the page and continue memorizing using the following method.

1 – Read the fifth verse from memory (20 times).

﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

"The likeness of those who were entrusted with the (obligation of the) Taurat (Torah) (i.e. to obey its commandments and practice its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of people who deny the Ayaat (proofs, evidences, verses, signs, revelations, etc.) of Allah. And Allah guides not the people who are Zalimun (polytheists, wrong-doers, disbelievers, etc.)." (Surat Al-Jumu'ah 62:5)

2 – Read the fourth verse with the fifth verse from memory (10 times) to connect the two verses.

3 – Read the sixth verse from memory (20 times).

﴿قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ﴾

"Say (O Muhammad ﷺ): 'O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other mankind, then long for death if you are truthful.'" (Surat Al-Jumu'ah 62:6)

4 – Read the fifth verse with the sixth verse from memory (10 times) to connect the two verses.

5 – Read the seventh verse from memory (20 times).

﴿وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾

"But they will never long for it (death), because of what (deeds)

their hands have sent before them! And Allah knows well the Zalimun (polytheists, wrong-doers, disbelievers, etc.).” (Surat Al-Jumu’ah 62:7)

6 – Read the sixth verse with the seventh verse from memory (10 times) to connect the two verses.

7 – Read the eighth verse from memory (20 times).

﴿قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

“Say (to them): ‘Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah), the All-Knower of the unseen and the seen, and He will tell you what you used to do.’” (Surat Al-Jumu’ah 62:8)

8 – Read the seventh verse with the eighth verse from memory (10 times) to connect the two verses.

9 – Read from the fifth verse to the eighth verse from memory (10 times) to connect the verses.

10 – Read the entire page from memory (10 times) to perfect this page.

**Note:** Do not restrict yourself to memorize the entire verse (i.e. at one time); some verses may be long or very short, rather memorize a line or two lines. We used the verses from Surat Al-Jumu’ah in our example because every verse equals up to one or two lines.

## **The Path to Reviewing What You Newly Memorized**

Before you start memorizing a new lesson (i.e. verses), do the following:

- 1 – Review what you memorized the previous five days from memory up to the new lesson.
- 2 – After that, begin memorizing the new lesson using the previously outlined method.

## **Combining Between Memorization and Revision**

Memorization does not solidify except by way of revision. Ibn ul Jawzi (may Allah have mercy upon him) said, "Persistence (in revision) is a great foundation, for how many have abandoned revising that which they memorized; so a long time was spent in trying to retrieve that which he had once memorized which he forgot."<sup>1</sup>

And whoever memorizes the Noble Qur'an completely without revising it, and then returns to what he previously memorized, he will realize that he had forgotten it. The best method is to combine the memorization and reviewing of the Qur'an at the same time.

**The method of combining memorization and revision is as follows:**

1 – During your memorization of Surat An-Naas to Surat Al-Ahqaaf, revise half of a Juz every day until you reach the point that you memorized.

2 – During your memorization of Surat Al-Jathiyah to Surat Al-'Ankabut, revise one Juz every day from the beginning of Surat An-Naas until you reach the point that you memorized.

3 – During your memorization of Surat Al-Qasas to Surat Al-Kahf, revise one and a half Juz every day from the beginning of Surat An-Naas until you reach the point that you memorized.

4 – During your memorization of Surat Al-Israa to Surat At-Tawbah, revise two Juz every day from the beginning of Surat An-Naas until you reach the point that you memorized.

5 – During your memorization of Surat Al-Anfaal to Surat Al-Ma'idah, revise two and a half Juz every day from the beginning of Surat An-Naas until you reach the point that you memorized.

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<sup>1</sup> Saydul Khadir, p. 192.

6 – During your memorization of Surat An-Nisaa to Surat Al-Baqarah, revise three Juz every day from the beginning of Surat An-Naas until you reach the point that you memorized.

This is clarified in the following table:

#	Section	Amount
1	From Surat An-Naas to Surat Al-Ahqaaf	Half a Juz
2	From Surat Al-Jathiyah to Surat Al-'Ankabut	One Juz
3	From Surat Al-Qasas to Surat Al-Kahf	One and a half Juz
4	From Surat Al-Israa to Surat At-Tawbah	Two Juz
5	From Surat Al-Anfaal to Surat Al-Ma'idah	Two and a half Juz
6	From Surat An-Nisa to Surat Al-Baqarah	Three Juz

If you have completed memorizing the entire Book of Allah with revision, then move on to the next stage of perfecting your memorization, as explained in the section: *"How to Perfect Your Qur'an Memorization"* (page 64).

## **How Do I Differentiate Between Verses That Are Similar to One Another?<sup>1</sup>**

If you find that some verses resemble one another, the best way to differentiate between them is to do the following:

1 – Open the Qur'an to the verses that resemble one another and look at the differences between them. Then contemplate over them and make a rule for yourself so you can distinguish between them.

2 – During your revision, focus on the differences between the similar verses regularly so that you can perfect (distinguishing) the resemblance between them.

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<sup>1</sup> I have written a separate book regarding similar verses in the Qur'an.



## Chapter 4: The Easiest Way To Review the Noble Qur'an

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## **The Importance of Reviewing the Noble Qur'an**

The Noble Qur'an is the Speech of Allah. And Allah's Speech, Glorified be He, is not like the speech of mankind. And if the one who has memorized it does not review it, then it will escape him. Abdullah ibn Mas'ud (may Allah be pleased with him) said, "The Prophet ﷺ said, 'Review the Qur'an, for verily it escapes from the hearts of men faster than the camel from its rope.'"<sup>1</sup>

From Allah's Wisdom in (allowing for) the Qur'an to escape the hearts of man is that it compels the servant to recite the Qur'an a lot, in order for the slave to gain the reward.

It is recommended to review the Noble Qur'an with a teacher, verily, it solidifies what the servant memorized. Al-Amash (may Allah have mercy upon him) said, "I read the Qur'an to Yahya ibn Wahhab 30 times."<sup>2</sup>

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<sup>1</sup> Reported in Sahih al-Bukhari. Kitab al-Fadhail al-Qur'an, 5032 and Sahih Muslim. Kitab as-Salat, 790.

<sup>2</sup> Al-Mu'jam al-Awsat, 2/52.

## **How To Perfect Your Qur'an Memorization**

After memorizing and reviewing the Qur'an completely using the previously mentioned method, move on to the perfecting phase. It is as follows:

1 – Start with reviewing the Qur'an completely from Surat Al-Baqarah to Surat An-Naas.

2 – Read 5 Juz every day. This way, you will finish the Qur'an every six days.

3 – Adhere to this method for a complete year.

And in this way, within a year you will have perfected memorizing the Qur'an completely, if Allah wills.

## How Often Should You Complete the Noble Qur'an?

After you complete the perfecting stage, move on to revising the Qur'an completely by memory every week. The Scholars combined the weekly Hizb (portion of the Qur'an) in the acronym **فَمِي بِشَوُقٍ**.<sup>1</sup>

Each letter of these two words indicates and references the beginning of the daily Hizb (portion of the Qur'an to read). This is further explained as follows:

- The letter (ف) from **فَمِي** indicates that the Hizb he reads on the first day starts from Surat Al-Faatihah to the end of Surat An-Nisaa.
- The letter (م) from **فَمِي** indicates that the Hizb he reads on the second day starts from Surat Al-Ma'idah to the end of Surat At-Tawbah.
- The letter (ي) from **فَمِي** indicates that the Hizb he reads on the third day starts from Surat Yunus to the end of Surat An-Nahl.
- The letter (ب) from **بِشَوُقٍ** indicates that the Hizb he reads on the fourth day starts from Surat Bani Isra'eel (which is also called Surat Al-Isra) to the end of Surat Al-Furqan.
- The letter (ش) from **بِشَوُقٍ** indicates that the Hizb he reads on the fifth day starts from Surat Ash-Shu'araa to the end of Surah Ya-Seen.
- The letter (و) from **بِشَوُقٍ** indicates that the Hizb he reads on the sixth day starts from Surat As-Saaffaat to the end of Surat Al-Hujuraat.
- The letter (ق) from **بِشَوُقٍ** indicates that the Hizb he reads on the seventh day starts from Surah Qaaf to the end of Surat An-Naas.

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<sup>1</sup> Mirqat al-Mafatih, 4/1502.

And this is made clear in the following table:

#	Symbol	Section
1	ف	From Surat Al-Faatihah to the end of Surat An-Nisaa
2	م	From Surat Al-Ma'idah to the end of Surat At-Tawbah
3	ي	From Surat Yunus to the end of Surat An-Nahl
4	ب	From Surat Bani Isra'eel to the end of Surat Al-Furqan
5	ش	From Surat Ash-Shu'araa to the end of Surat Yaseen
6	و	From Surat As-Saaffaat to the end of Surat Al-Hujuraat
7	ق	From Surah Qaaf to the end of Surat An-Naas



## Chapter 5: The Isnaad (Chain of Transmission) in the Noble Qur'an

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<b>Topic 3: Youth Who Hold an Isnaad (Chain of Transmission) in the Qur'an.....</b>	<b>64</b>

## The Importance of the Isnaad in the Qur'an

The Isnaad (the chain of transmission) in the Quran: is to recite the entire Qur'an (from memory) to a Shaykh, and that Shaykh recited it to his Shaykh with an uninterrupted chain of transmission that goes back to the Prophet ﷺ.<sup>1</sup>

Al-Imam as-Suyuti (may Allah have mercy upon him) said, "The ijaazah is like a certificate from the Shaykh to the one whom received the ijaazah."<sup>2</sup> The recitation of the Qur'an with an ijaazah is a Sunnah which the Salaf traversed upon.

Ibn Al-Jazari (d. 833 H., may Allah have mercy upon him) said, "The Salaf said, 'The recitation (of the Qur'an) is a followed Sunnah in which the one who comes latter takes it from the one who preceded him.'"<sup>3</sup>

Some of the fruits of an ijaazah in the Qur'an are the following:

1 – The recitation of the Qur'an with an uninterrupted chain of transmission is from the means of preserving the Book of Allah.

Allah, the Glorified, said:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

"Verily, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)." (Surat Al-Hijr 15:9)

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<sup>1</sup> TN: Presenting the recitation of the Qur'an to one's teacher, assures the accuracy and precision of one's memorization and allows for the teacher to correct any errors. And in this way, the Qur'an has been preserved since its revelation.

<sup>2</sup> Al-Itiqan fi Uloom al-Qur'an, 1/355.

<sup>3</sup> An-Nashr fi al-Qaraatul Ashr, 1/35.

2 – It is from the means to perfect the conveying (of the Qur'an), and to perfect the chain of narration, and to protect the tongue from falling into mistakes (in the Qur'an).

3 – The person who received an ijaazah is honored to be included in a chain of people who have memorized the Book of Allah through the chain of transmission.

## **Scholars Who Hold an Isnaad in the Qur'an**

The Salaf (may Allah have mercy on them) took learning the Qur'an as a foundation in their start of seeking knowledge. They would learn the Qur'an from their scholars with an uninterrupted chain of transmission and (similarly) it would be taken from them by those who came after them.

From them are:

1. Imam Abu Hanifah (d. 150 H., may Allah have mercy on him) recited the entire Qur'an (from memory) to Al-'Amash, Asim, and Abdul-Rahman Ibn Abi Layla, may Allah have mercy upon them. Al-Hasan bin Ziyaad recited the entire Qur'an (from memory) to Abu Hanifah.<sup>1</sup>
2. Imam al-Layth Ibn Sa'd (d. 175 H., may Allah have mercy on him) recited the entire Qur'an (from memory) to Naafi' (may Allah have mercy on him), and Layth's son Shuaib, and Ibn Wahb (may Allah have mercy on them) recited the entire Qur'an (from memory) to Imam al-Layth.
3. Imam Malik (d. 179 H., may Allah have mercy upon him) recited the entire Qur'an (from memory) to Naafi' bin Abi Na'eem (may Allah have mercy upon him). Also Abu 'Amr Al-Awzaa'ee and Yahyaa bin Sa'eed recited the entire Qur'an (from memory) to Imam Malik.<sup>2</sup>
4. Imam Shafi'ee (d. 204 H., may Allah have mercy on him) recited the entire Qur'an (from memory) to Ismaa'eel bin Abdillah bin Qustanteen (may Allah have mercy on him). And Muhammad bin Abdullah bin Abdil-Hakim (may Allah have mercy on him) recited

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<sup>1</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/34.

<sup>2</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/36.

the entire Qur'an (from memory) to Imaam Ash-Shaafi'ee.<sup>1</sup>

5. Imam Abu Abdillah Waaqidee (d. 207 H., may Allah have mercy upon him) author of Kitab *Al-Maghaazee* and *As-Siyar* recited the entire Qur'an (from memory) to Naa'fi bin Abi Na'eem, Eesa Ibn Wardaan, and Sulaymaan bin Muslim bin Jammaaz narrated from Abi Ja'far and Shaibah (may Allah have mercy on them). His scribe Muhammad Ibn Saeed (may Allah have mercy on him) recited the entire Qur'an (from memory) to him.<sup>2</sup>
6. Abu Ubaid Al-Qasim Ibn Salam (d. 224 H., may Allah have mercy upon him) recited the entire Qur'an (from memory) to Ali Ibn Hamza Al-Kisa'ee, Shujaa' bin Abi Nasr, Sulaymaan Ibn Hammaad, Ismaeel Ibn Ja'far, Hajjaj Ibn Muhammad, Hisham Ibn Amaar, Abdul A'ala Ibn Mus'hir, Saleem Ibn Eesa, and Yahya Ibn Adam. He also listened to them recite the entire Qur'an (may Allah have mercy on them). Ahmad Ibn Ibrahim, Ahmad Ibn Yusef At-Taghlabi, Ali Ibn AbdulAziz Al-Bagawee, and others recited the entire Qur'an (from memory) to him. May Allah have mercy upon them all.<sup>3</sup>
7. Yunus Ibn Abdul A'ala As-Sadafi (d. 264 H., may Allah have mercy on him) recited the entire Qur'an (from memory) to Warsh and Mu'allaa Ibn Dihyah (may Allah have mercy on them). He also used to recite to the people.<sup>4</sup>
8. Abu Hatim Ar-Raze'ee (d. 277 H., may Allah have mercy on him) listened to the entire Qur'an with the different modes of recitation from Abu Zaid Saeed Ibn Aws Al-Ansari, Abi Amr, Mufaddal Adh-Dhabbi, and Khallad Ibn Khalid.

Abu Bakr Ibn Mujahid recited the entire Qur'an (from memory) to

<sup>1</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/95.

<sup>2</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/219.

<sup>3</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/17.

<sup>4</sup> Ma'rifatul Qurra al-Kibar, p. 112.

him by means of *ijazah* in his book.

Abdullah Ibn Muhammad Al-Qazweenee and al-Khadir Ibn al-Haythim at-Toosi recited the entire Qur'an with a connected chain from the recitation they heard him reciting.<sup>1</sup>

9. Imam Ibn Jarir At-Tabari (d. 310 H., may Allah have mercy on him), the author of the famous book of *at-Tafsir*, recited the entire Qur'an (from memory) to Ibn Khallaad from al-Abbas Ibn Waleed Ibn Mazeed in Bayrut recited the entire Qur'an (from memory) to Abdul-Hameed bin Bakkar, (may Allah have mercy on them).

He (Imam Ibn Jarir At-Tabari) listened to the recitation of the entire Quran with different modes or recitation from al-Abbas Ibn al-Waleed, Yunus Ibn Abdul A'ala, Abi Kuraib Muhammad Ibn al-Alaa, and Ahmad Ibn Yusef At-Taghlabi.

Muhammad Ibn Ahmad Ad-Daajooni, Abdul Wahid Ibn Umar, Abdullah Ibn Ahmad Al-Farghani, and Ibn Mujihad recited the entire Qur'an (from memory) with a connected chain from him (Imam Ibn Jarir At-Tabari).

Muhammad Ibn Muhammad Ibn Fairuz Al-Karji and Ahmad Ibn Abdullah Al-Jubbi also listened to the recitation of Imam Ibn Jarir At-Tabari.

He authored a beautiful book regarding the modes of recitation titled *Al-Jaami'*.<sup>2</sup>

10. Imam Ibn Khuzaymah (d. 311 H., may Allah have mercy on him) recited the entire Qur'an to Imran Ibn Musa Al-Qazzaaz (may Allah have mercy on him).

Abu Bakr An-Naqqaash (may Allah have mercy upon him) recited the entire Qur'an (from memory) to him (Imam Ibn Khuzaymah).<sup>3</sup>

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<sup>1</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/97.

<sup>2</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/106.

<sup>3</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/97.

11. Imam al-Daraqutni (d. 385 H., may Allah have mercy on him), the author of *as-Sunan*, recited the entire Qur'an (from memory) with different modes of recitation to Abu Bakr an-Naqqash, Abu al-Hasan Ahmad al-Munaadi, Muhammad ibn al-Husayn at-Tabari, Muhammad ibn Abdullah al-Harbi, and others (may Allah have mercy on them).

He sat to teach recitation during the latter part of his life, and he composed a great book dealing with the different modes of recitation the likes of which had not been authored. He was the first to put the chapters of the *usul* (the general principles of recitation in the Qur'an) before the *farsh* (the principals of recitation that are distinct based on the different modes of recitation).<sup>1</sup>

12. Imam Ibn Mandah (d. 395 H., may Allah have mercy on him) recited the entire Qur'an (from memory) to Ali bin Jaafar Al-Baghdadi in Egypt, Muhammad bin Muharram Al-Jahuri, Muhammad bin Hamid Al-Baghdadi, Muhammad bin Yaqoub Al-Asamm, and Aqeel bin Yahya (may Allah have mercy on them).

His son Ishaq and Ahmed bin Al-Fadl Al-Baatarqani recited the entire Qur'an (from memory) to him (Imam Ibn Mandah).<sup>2</sup>

13. Abu Abdullah Al-Hakim An-Naisaburi (d. 405 H., may Allah have mercy on him), the author of *al-Mustadrak*, recited the entire Qur'an (from memory) to Ahmad as-Sarram, Abu Bakr Muhammad ibn al-Abbas in Khurasan, Abu Eesa Bakkar ibn Muhammad in Baghdad, Abu Ali an-Naqqar in Kufa, Muhammad ibn al-Husayn an-Nawqani, and Abu al-Hasan Muhammad Al-Kazir (may Allah have mercy on them).<sup>3</sup>

14. Abu Nuaim Al-Asbahani (d. 430 H, may Allah have mercy on him) recited the entire Qur'an (from memory) by way of different modes

<sup>1</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 1/558.

<sup>2</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/98.

<sup>3</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/184.

of recitation to Imam al-Tabarani (may Allah have mercy on him) and listened to him recite the entire Qur'an.<sup>1</sup>

Abu Nuaim recited the entire Qur'an (from memory) by way of different modes of recitation to Abu Al-Qasim Al-Hudhali and listened to him recite the entire Qur'an.

15. Abu Amr ad-Dani (d. 444 H, may Allah have mercy on him) recited the entire Qur'an (from memory) by way of different modes of recitation to Abi al-Hasan Tahir Ibn Ghalboun, and he recited warsh to Abi al-Qasim Khalaf bin Ibrahim bin Khaqan, Salama bin Saeed al-Imam, Salamun bin Dawood al-Qarawi, Abu al-Hasan Ali bin Muhammad al-Qabisi (may Allah have mercy on them), and others.

Abu Bakr Ibn Al-Fasih, Abu Dawud Suleiman bin Abi Al-Qasim Najah, and Abu Bakr Muhammad bin Al-Mufarrej Al-Batliosi recited the entire Qur'an (from memory) by way of different modes of recitation to him (Abu Amr ad-Dani), may Allah have mercy on them all.<sup>2</sup>

16. Imam Yusuf bin Ali bin Jabarah al-Hudhali (d. 465 H, may Allah have mercy upon him), the author of the book *al-Kamil in the Ten Modes of Recitation*. In it, he said about himself, "I met a total of 365 scholars from the farthest part of Maghrib to Fergana, east and west, and mountains and sea, and if I knew someone who surpassed me in this time, in all the countries of Islam, I would have sought him."

Ibn Al-Jazari (may Allah have mercy on him) said: "I do not know anyone in this nation who traveled as extensively as him for the sake of acquiring the different modes of recitation, nor someone who met the number of scholars which he did, then he said: "This is how the aspirations of the lofty people are in seeking knowledge, as you see."<sup>3</sup>

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<sup>1</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 1/71.

<sup>2</sup> Siyar Alam an-Nubala, 18/77; Tarikh al-Islam, 9/659.

<sup>3</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/398.

17. Abu Al-Wafa Ibn Aqeel Al-Hanbali (d. 513 H., may Allah have mercy upon him) recited the entire Qur'an (from memory) by way of different modes of recitation to Abi Al-Fath bin Shaita (may Allah have mercy upon him).

Al-Mubarak bin Ahmed Al-Ikhwa recited the entire Quran (from memory) to him.<sup>1</sup>

18. Al-Imam Ash-Shatibi (d. 590 H., may Allah have mercy upon him) sat to teach recitation in Egypt and he became the head of the reciters. He is the author of the poem *Hirzul Amaani Wawajhu At-Tahani Fi Al-Qiraat* in the readings known as *ash-Shatibiyyah*.

He (Al-Imam Ash-Shatibi) recited the entire Qur'an (from memory) by way of different modes of recitation to Abi Abdullah Muhammad bin Ali al-Nafzi, Abi al-Hassan Ali bin Muhammad bin Hudhayl al-Andalusi, Abi Al-Hassan Ibn An-Nemah, Abu Muhammad bin Ashir, and others (may Allah have mercy on them).

Abu Al-Fadl Eesa bin Yusuf Al-Balbeisi, Abu Al-Hassan Ali bin Muhammad As-Sakhawi, Abu Abdullah Muhammad bin Omar Al-Qurtubi, Al-Kamal Ali Bin Shuja Al-Abbasi, and others (may Allah have mercy on them) read to him.<sup>2</sup>

19. Ibn Al-Hajib al-Maliki (d. 646 H., may Allah have mercy upon him) recited the Qur'an in some modes of recitation to Ash-Shatibi, and he recited all of the modes of recitation to Abi Al-Fadl Al-Ghaznawi and Abi al-Joud (may Allah have mercy on them).

20. Ibn Malik al-Jayyani (d. 672 H., may Allah have mercy upon him), the author of *Alifiyyah fi An-Nahw*, recited the entire Qur'an (from memory) to Thabit bin Khayar (may Allah have mercy on him).<sup>3</sup>

21. Ibrahim bin Dawood Al-Fadhili (d. 692 H., may Allah have mercy

<sup>1</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/398.

<sup>2</sup> Wafiyaat al-A'yaan, 4/71; Tarikh al-Islam, 12/913; Siyar Alam an-Nubala, 21/261.)

<sup>3</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/180.

upon him) recited the entire Qur'an to As-Sakhawi in the seven modes of recitation seven times.<sup>1</sup>

22. Abu Hayyan An-Nahwi Al-Andalusi (d. 745 H., may Allah have mercy on him) recited the seven modes of recitation to Ali Abdul Haq Al-Ansari, Ahmed At-Tabaa, Ustaadh Abi Jaafar Ahmed Az-Zubair, and others (may Allah have mercy on them) in his country. Then he (Abu Hayyan) recited the seven modes of recitation to Ismail Al-Meligy and recited the entire Qur'an (from memory) by way of the different modes of recitation with ijazah to Ali bin Ahmed Al-Maqdisi and al-Kindi (may Allah have mercy on them). Ahmed bin Muhammad bin Nahla ad-Dimashqi,<sup>2</sup> Abu Bakr Ash-Shamsi, Abu Al-Fath Muhammad bin Abdul-Latif As-Sobki, Muhammad bin Ahmed ibn Ali ibn Al-Labban, and many others recited the entire Qur'an (from memory) to him.
23. Imam Adh-Dhahabi (d. 748 H., may Allah have mercy upon him) was concerned with the modes of recitation from his childhood, so he recited the whole Qur'an, gathering the modes of recitation to the illustrious scholar Talhah Ad-Dimyati. He traveled to Baalbek and recited to Al-Muwaffaq An-Nasibi combining the modes of recitation. Then he travelled to Alexandria and read to Suhnun and Yahya bin As-Sawwaf some of the modes of recitation (may Allah have mercy on them).<sup>3</sup>
24. Al-Hafiz Abd ar-Rahim bin al-Husayn al-Iraqi (d. 806 H., may Allah have mercy upon him) recited (the Qur'an) to Abd ar-Rahman ibn Ahmad al-Baghdadi the seven different modes of recitation in full.<sup>4</sup>
25. Imam Ibn al-Jazari (d. 833 H., may Allah have mercy upon him)

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<sup>1</sup> al-Mu'jam al Mukhtas, p. 54

<sup>2</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/285.

<sup>3</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/71.

<sup>4</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 1/382.

recited the entire Qur'an (from memory) by way of the different modes of recitation to Sheikh Abi Muhammad Abd al-Wahhab bin as-Sallar, Sheikh Ahmad bin Ibrahim

bin at-Tahhan, Abu al-Maali bin al-Labban, and Abu Bakr Abdullah bin Al-Jundi (may Allah have mercy on them).

And (he) recited in Mecca, Medina, Cairo, Alexandria, Damascus, Basra, Bursa, Khorasan, Isfahan, Herat, Yazd, Shiraz, Samarqand, and beyond the river<sup>1</sup>.

He wrote the poem *Ad-Durrah Al-Mudhiyyah* in the three readings that complete the ten in Onaizah, Qassim.

He authored a book in Madinah called *Nashr Al-Qiraa'at Al-Ashr* in two volumes, a summarized version called *At-Taqreeb*, as well as *Tahbeer At-Tayseer fil Qiraa'at Al-Ashr*.

Abu Bakr bin Musabih Al-Hamawi, Ahmed bin Mahmoud Al-Hijazi Al-Dareer, al-Muhib Muhammad Ibn Al-Hayem, and Al-Khatib Moamen bin Ali Al-Roumi (may Allah have mercy on them)<sup>2</sup> recited the entire Qur'an (from memory) by way of the different modes of recitation to him (Imam Ibn al-Jazari).

26. Zakariya Al-Ansari (d. 926 H., may Allah have mercy upon him) recited the entire Qur'an (from memory) by way of the seven modes of recitation to An-Nour, Al-Balbisi, Az-Zain Ridwan, Ash-Shihab, and Al-Qalqily Al-Iskandari. He recited the three additional recitations to Az-Zain Taher bin Muhammad An-Nuwairi (may Allah have mercy on them).

Muhammad bin Salem At-Tablawi and Muhammad bin Muhammad al-Baali (may Allah have mercy on them)<sup>3</sup> recited the

<sup>1</sup> This refers to the countries that are east of the Jayhun river, which is now known as "Amu Darya".

<sup>2</sup> Ad-Daw al-Lami Li Ahl Al-Qarn At-Tasi, 9/255; Tabaqat al-Mufassirin by Ad-Dawudi, 2/64; Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/247.

<sup>3</sup> Mu'jam Hufadh al-Qur'an Abar at-Tarikh, 2/168; An-Nur as-Saati li Ahlul Qarn at-Tasi, 3/234.

entire Qur'an (from memory) to him.

27. Sheikh Abd ar-Rahman bin Hasan bin Muhammad Ibn Abdul Wahhab (d. 1285 H., may Allah have mercy upon him) recited the beginning of the Qur'an to Sheikh Ibrahim al-Obaidi (may Allah have mercy on them), the Scholar of Egypt in the different modes of recitation.<sup>1</sup>
28. Sheikh Abd al-Latif bin Abd ar-Rahman bin Hasan bin Muhammad bin Abd al-Wahhab (d. 1293 H., may Allah have mercy upon him) recited the entire Qur'an (from memory) to Salmuna.<sup>2</sup>

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<sup>1</sup> Al-Durar al-Saniyyah, 16/405.

<sup>2</sup> Fayd al-Malik al-Wahhab al-Mutaali, p. 1038.

## **Youth Who Hold an Isnaad in the Qur'an**

Allah has made it easy for Muslims to recite and memorize the Qur'an. Just as the adults memorize it, the young ones also memorize it. Abu Muhammad Abdullah bin Muhammad Al-Asbahani was five years old when he memorized the Qur'an.<sup>1</sup> The young ones took the initiative to carry the chain of transmission for it. Among those youth:

1. Abd as-Samad bin Abd ar-Rahman al-Andalusi, al-Aashi (may Allah have mercy on him) recited the entire Qur'an (from memory) to his father, and he heard several books from him when he was under ten years old. Abu Hayyan (may Allah have mercy upon him) said, "And with that, people narrated from him."<sup>2</sup>
2. Zaid bin Al-Hasan bin Zaid bin Himyar Al-Kindi, Al-Baghdadi (may Allah have mercy upon him). He recited the entire Qur'an in the ten modes of recitation at ten years old.

Adh-Dhahabi (may Allah have mercy upon him) said, "This is something that did not happen to anyone before him, then he lived until the highest isnaad in the modes of recitation and hadith became his one."<sup>3</sup>

3. Ali bin Al-Hasan Al-Hadrami (may Allah have mercy upon him) recited the Qur'an to Abd Ar-Rahman bin Al-Hasan Al-Khazraji and Ni'm Al-Khalaf bin Muhammad Al-Ansari. He was ten years old.<sup>4</sup>
4. Muhammad bin Ahmad al-Mawsili (who was nicknamed "Shulah") recited the entire Qur'an (from memory) by way of the different modes

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<sup>1</sup> Al-Muqni fi Uloom al-Hadeeth, 1/292.

<sup>2</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 1/531.

<sup>3</sup> Siyar Alam an-Nubala, 22/34.

<sup>4</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 1/531.

of recitation as a child from Ali bin Abdul Aziz al-Arbali.<sup>1</sup>

5. Muhammad bin Ahmed Al-Sayegh recited the Qur'an with the different modes of recitation to Ibn Nasherah up to Surat Al-Fajr, but Ibn Nasherah then prevented Muhammad from completing it as if he deemed him to be a bit too young to receive an ijaazah.

Al-Sayegh said, "This was difficult for me. I went to our Shaykh Al-Kamal Ad-Dareer (the-in-law of Al-Shatibi) and informed him of this. He said, 'Tomorrow, when the Shaykh sits, take my hand to him.'

When the morning arrived and the Shaykh came, I went to Al-Kamal Ad-Dareer. I took his hand from his place to Ibn Nasherah, and they talked for some time. Then he said, 'Why did you not let this boy finish?'

He said: 'O my respected leader, people are many and he is young, and Allah knows when those who read to us will be extinct.'

So, Sheikh Al-Kamal grabbed his thighs and said, 'Listen, we give ijazah to those who can walk (i.e. meaning to everyone, whether they are young or old), perhaps one of them will become righteous and noble and benefit the people and we will be mentioned because of him, and what makes you know that it is not him?' and he pointed to me.

By Allah, it was an eye-opening revelation from Shaykh Kamal Ad-Din, for there was no one left on the face of the earth who narrated from them except me."<sup>2</sup>

I ask Allah to grant us memorization of His Book, a memorization that is complete and sound, with contemplation and action upon it.

**May Allah's blessings and peace be upon our Prophet Muhammad ﷺ, his family, and all his companions.**

<sup>1</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 2/80.

<sup>2</sup> Ghayat an-Nihayah fi Tabaqat al-Qurra, 1/380.

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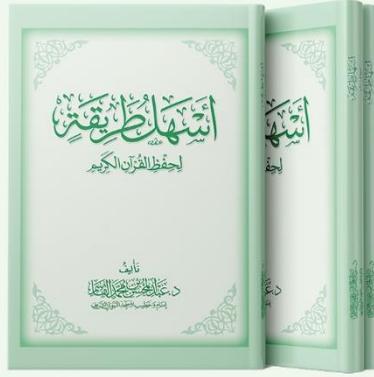
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