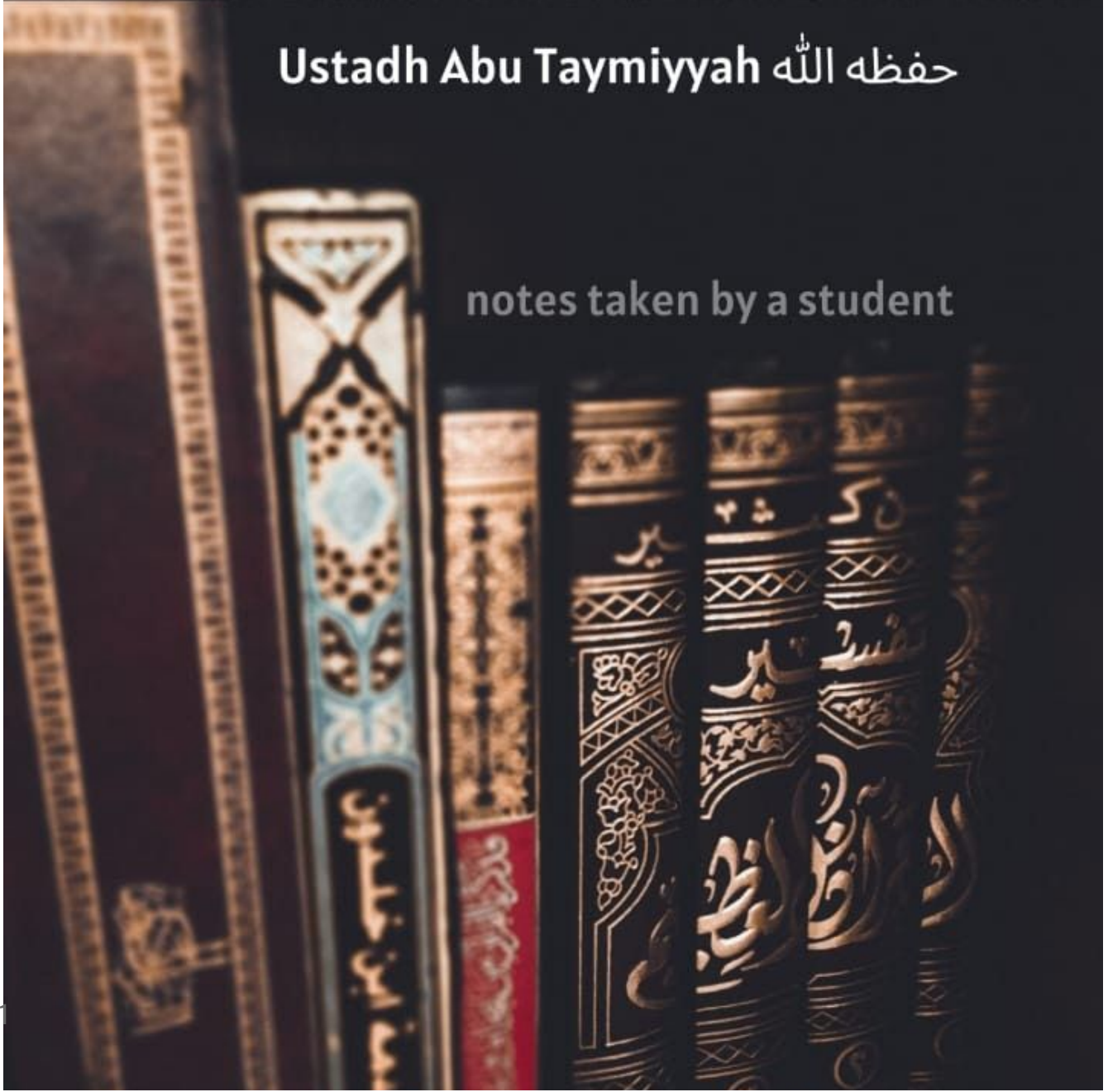


# The Art Of Memorisation

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notes taken by a student



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بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ

## Memorisation Technique

Scenario: Today is Saturday and you enrolled in a hifdh program that will start on Monday. You will need to read 1 page a day.

So on Saturday you open the page, repeat the first line until you can read it when you close the mushaf, even if you stutter. Then you connect the first line to the second line to the point that the ending of the first line flows with the beginning of the second line. This is called **softening-up**.

Example:

First line: وَالنَّجْمِ إِذَا هَوَىٰ

Second line: مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ

You say: وَالنَّجْمِ إِذَا هَوَىٰ مَا ضَلَّ (so the first ending and the second beginning connect and flow easily when you read them)

And you continue this way till the end.

You do the same thing on Sunday to **strengthen your memorisation**, maybe with translation next to you, and as time goes by your timing will reduce because you get more fluent. You also do **softening-up** like what you did on Saturday **for the next page** that you need to read on Tuesday.

In one day you do: further strengthen the memorisation you did before in preparation to read to your teacher tomorrow and soften-up what you're gonna read to the teacher the day after tomorrow.

Monday, you read it to your teacher and you're going to make mistakes.

Underline the mistakes and follow it up with murojaah qaribah (close revision) everyday. This is connecting what you memorise today and the day before.

Then let's say you have reached 1 Juz (20 pages), now you should start murojaah ba'idah (distant revision). So everyday you need to make time to revise what you have memorised 4-5 days ago. First day you revise 5 pages connected, second day 5 pages again connected, and so on until you finish 20 pages. All of these will go in circles, so for a day you will have the new memorisation, the close revision, and the distant revision.

This is just an example, you can do it even if your target is half a page or even 3 lines a day.

## What You Need to Memorise

People who join this course are from different levels and walks of life, so this is a very general advice. Things that scholars have agreed are what are going to be mentioned next.

## Starting With Memorisation of The Qur'an

This is the root of all the knowledge we will study, all will go back to the Qur'an. Sometimes the salaf wouldn't even teach a person except that he came with Qur'an. But if we just look at the guidance of the Prophet, we see the companions use the Qur'an as a comparison mechanism to other things in how the Prophet used to teach something.

Abdullah ibn Abbas said, "The Messenger of Allah used to teach us the tashahhud the same way he used to teach us the Qur'an." Also Jabir ibn Abdullah said, "The Messenger of Allah used to teach us the istikharah the same way he used to teach us the Qur'an." The Qur'an is used to compare

how excessive the Prophet was in teaching or doing something. The Prophet used to teach them the Qur'an so much, he put a lot of concern to it so the companions wanted to say that the Prophet used to teach these other things like the tashahhud and istikharah a lot as well.

Hudhaifah said, "Trust-worthiness descended from the heavens and it settled on the roots of the hearts so the believers. Then the Qur'an was revealed, they learned the Qur'an. Then they also learned the sunnah. These three things strengthen their imaan."

As it was mentioned before, Ibn Taymiyyah also said, "Whoever doesn't memorise the Qur'an & doesn't know its meanings and whoever doesn't memorise the hadith & learn its meanings; how can this person know the reality of what Rasullah came with?" Then he also said, "If a smart individual contemplates, all of the groups out there, the closer they are to Allah and Rasulallah, the more concerned they are with the Quran and hadith. The further away they are, the less they are concerned with the Qur'an and hadith."

## **The Scholars & Memorising The Qur'an**

Al Khatib al Baghdadi, a great scholar of hadith, said, "It is only appropriate for a student of knowledge to start with memorising the Book of Allah because it is the most honorable of the sciences out there."

Ibn Abdil Barr said, "Seeking knowledge has levels and degrees, it is a methodology that has been put down for us. It is not befitting to step over it. Whoever tries to overstep it, he has deviated away from the path of salaf in seeking knowledge. Whoever does this intentionally, he will go astray and become misguided. Whoever thinks and tries another way, he's going

to slip. The first science is memorising the Qur'an & understanding it and everything that helps gain the understanding of it. I don't say it is a fardh but I believe it is a must for somebody who is trying to become a scholar."

Ibn Taymiyyah said, "It is the way of the people of innovation, they busy themselves with other than memorising the Qur'an. It is the foundation of the sciences of the religion. In opposition to the innovators from foreigners and others who busy themselves with the extras of knowledge and constantly engaging in argumentation and matters that people differ upon."

Imam Abdurrahman ibn Abi Hatim ar Razi, the son of Abi Hatim ar Razi the great scholar in hadith, said, "My father didn't allow me to learn hadith until I read the whole Qur'an to Al Fadhl ibn Syaadan ar Razi, then he let me."

Ustadh's father, although he isn't a scholar, one thing he always emphasised to Ustadh so that he didn't fall into the fitnah of lessons in Yemen was, "I don't care about all of these lessons, go and memorise the Qur'an." Later on, Ustadh found the wisdom of his advice. Having the Qur'an puts so much barakah in your pursuit of knowledge. It's like every other 'ilm would just fall into places. Don't let the whispers of the shaytan get to you, even if you do a little bit everyday, even if it takes you another 10 years, you're not losing out because it is the speech of Allah you're busying yourself with.

Al Maymun said, "I asked Imam Ahmad, 'Which of the two is more beloved to you: I start my son to memorise the Qur'an or hadith?' He said, 'No, do the Qur'an.' I asked, 'Should I teach him all of it?' He replied, 'If it's become difficult, then teach him some of it.'" Ibnu Muflih commented on this, "Upon this way are the followers of Imam Ahmad, until this very day."

Even if you're a revert, put in the effort now, even if you stutter you'll get 2 rewards, put in the effort now and it will become easier as time goes by. This is also the way of the scholars before us. Even if you're a parent and feel like you can't do it (although Ustadh doesn't buy it, however busy someone is, if he puts zeal and effort, he can), make du'a that your child become somebody who loves the Qur'an, wants to memorise the Qur'an, a scholar.

An Imam in the Haram used to be a naughty kid and his mother, instead of throwing abuse, she would shout and say "May Allah make you the Imam of the Haram." Look what he becomes now. Today we find that parents might curse their kids.

The scholar of this age also started with the Qur'an like Shaykh Ibn Baaz (finished it before the age of puberty), Shaykh Muhammad ibn Ibrhaim (finished it by the age of 11), Shaykh Ibn Uthaymin (read to his grandfather before studying other sciences), and others.

This is a blessed book that has been sent down. The more you read it, the more you should expect blessings in your life. When Shaykh Sulayman ar Ruhaily was asked. "What do you say to people who discourage others in memorising the Qur'an because it's not waajib?" He said, "A'udhubillah," then he went to rant.

A big mistake that you can fall into is you leave the Qur'an after you finished memorising it. After you read the last page to your teacher, that's when the real memorisation starts. This is the more difficult phase. Some scholars even mentioned that you're not a true hafidh until you can lead in Ramadan. Muhammad ibn al Fadhl ibn Muhammad said, "I heard my grandfather said, 'I ask permission to my father to go to Qutaybah (another

great scholar in hadith) and he said ‘No, until I give you permission.’ So I memorised the Qur’an and he said ”Before you leave, wait until you recite the whole Qur’an in Ramadan leading the people.”

## **Solidifying Your Hifdh**

Phase 1: Revise 1 juz everyday for one month

Phase 2: Revise 2 juz everyday (you’ll finish in 15 days) and make sure it flows like water

Phase 3: Revise 3 juz everyday (you’ll finish in 10 days)

Phase 4: Revise 5 juz everyday (you’ll finish in 6 days), do this twice

Phase 5: Revise 10 juz in each sitting (approximately 3 - 4 hours), do this thrice

Phase 6: Revise 15 juz in two sittings, do this repeatedly

Phase 7: Revise 20 juz in a sitting then next day you do another 20 juz consisting of 10 remaining juz and repeat the first 10 juz again. So on the third day you do juz 10 - juz 30. You complete the Qur’an twice in three days.

Phase 8: Revise the entire Quran in one sitting

Is this possible? Yes, this is the Indonesian way. But don’t let this demotivate you, nobody starts at this phase. If you give it time and make du’a, anything is possible.

## **After the Qur’an: Hadith**

Shaykh Salih Al Usaimi in his poetry said, “Memorise 40 hadith of Imam an Nawawi, then Umdatul Ahkam, then Bulughul Maram, then Riyadh



as-Salihin, then memorise al Bukhari and Muslim.”

Shaykh Salih Al Usaimi said that he heard Shaykh Abdulaziz as Sadhan said, “Shaykh Ibn Baz was asked 7 separate times on what one should memorise that is comprehensive in hadith, he said Bulughul Maram.”

Bulughul Maram contains ahadith related to rulings while Riyadh as Salihin contains ahadith related to heart-softeners, encouragements, etc.

Can I memorise hadith while also memorising the Qur’an? If you have time then good, but don’t make the time for hadith more than the time for the Qur’an. If you can also read the tafseer, then it’s better.

## The Mutoon

**Tawheed:** al Usool ath Thalathah (الأصول الثلاثة) and Kitab at Tawheed (كتاب التوحيد)

**Tajweed:** Tuhfat al Atfal (تحفة الأطفال)

**Nahw (arabic grammar):** Al Ajurumiyah (الأجرومية)

But don’t jump on this straight away, you should first understand conversational arabic. Also the Madinah books aren't necessarily the first books you go to because in Madinah you also learn other books beside it. How can you understand arabic grammar if you don’t understand conversational arabic? The book on this is Al Arabiyyah Bayna Yadayk (العربية بين يديك).

### Three important tips in learning arabic:

1. **You need to practice it.** Whatever you learn, try to make beneficial sentences and use them. Let people laugh at you but don't let it demotivate you, practice makes perfect.

2. **Make sure you always carry a notepad.** Write down whatever words you hear. There's only so many words the teacher uses, you write down words that you don't understand from one teacher and you'll find that other teachers use it too, then over time you stop noting down words. Write it down and practice it, talk to your pillow. The more you practice it, the more it sticks with you. Have a conversation with your pillow if you don't find anyone. This is not just with arabic, this applies in every language.
3. When you read arabic books, every time you don't know a word, **write it down and search the translation** in the dictionary (Ustadh recommends Hans Wehr dictionary).

**Fiqh:** Depends on the madhab you follow

- Hanbali: an Nadhm al Bayyin fi al Fiqh al Muta'ayyin (النظم البين في الفقه المتعين) if you want poetry because poetry makes things easier. 50 lines of poetry that give you the main important things in fiqh. After that, there's a 1000 lines of poetry called an Nadhm al Jaliy fi al Fiqh al Hanbali (النظم الجلي في الفقه الحنبلي) and Ustadh has been going through that in the youtube channel.
- Shafi'i: Matn Abi Shuja' (متن أبي شجاع), a short text. Then you also have Safwah az Zubad (صفوة الزبد), a 1000 lines of poetry.
- Maliki: Ashal al Masaalik (أسهل المسالك), around 1000 lines of poetry)
- Hanafi: Matn al Quduri (متن القدوري)

This makes you have contextualization of the madhab, but then you also have one that you memorise whether you're a hanbali, maliki, shafi'i, or hanafi, which is Bulughul Maram. If you don't follow a specific madhab, then choose a madhab as a means to study fiqh. If not, you're just going here and there between the opinions of the scholars.

## What madhab to choose?

It depends on where you live and the community you're in. Learn what is followed by your community. Learn and solidify that. What you can also do if you find yourself in a place that only teaches Hanbali (for example you're a Hanafi studying in Saudi), study the hanbali madhab very well then it's not going to be difficult to learn another madhab, you might need 2 years to study your madhab.

**Science of al Hadith:** Start with Al Bayquniyyah (البيقونية) or Turfah at-Turaf (طرفة الطرف) , some scholars prefer the latter because they say it's more complete). Then you can move on to Nukhbah al Fikr.

**Fiqh Principles:** al Qawaaid al Fiqhiyyah (القواعد الفقهية) by Imam As Sa'di (50 lines of poetry)

**Seerah an Nabawi:** al Arjuzah al Mi'iyah (الأرجوزة الميئية) , a 100 lines of poetry on the life of the Prophet