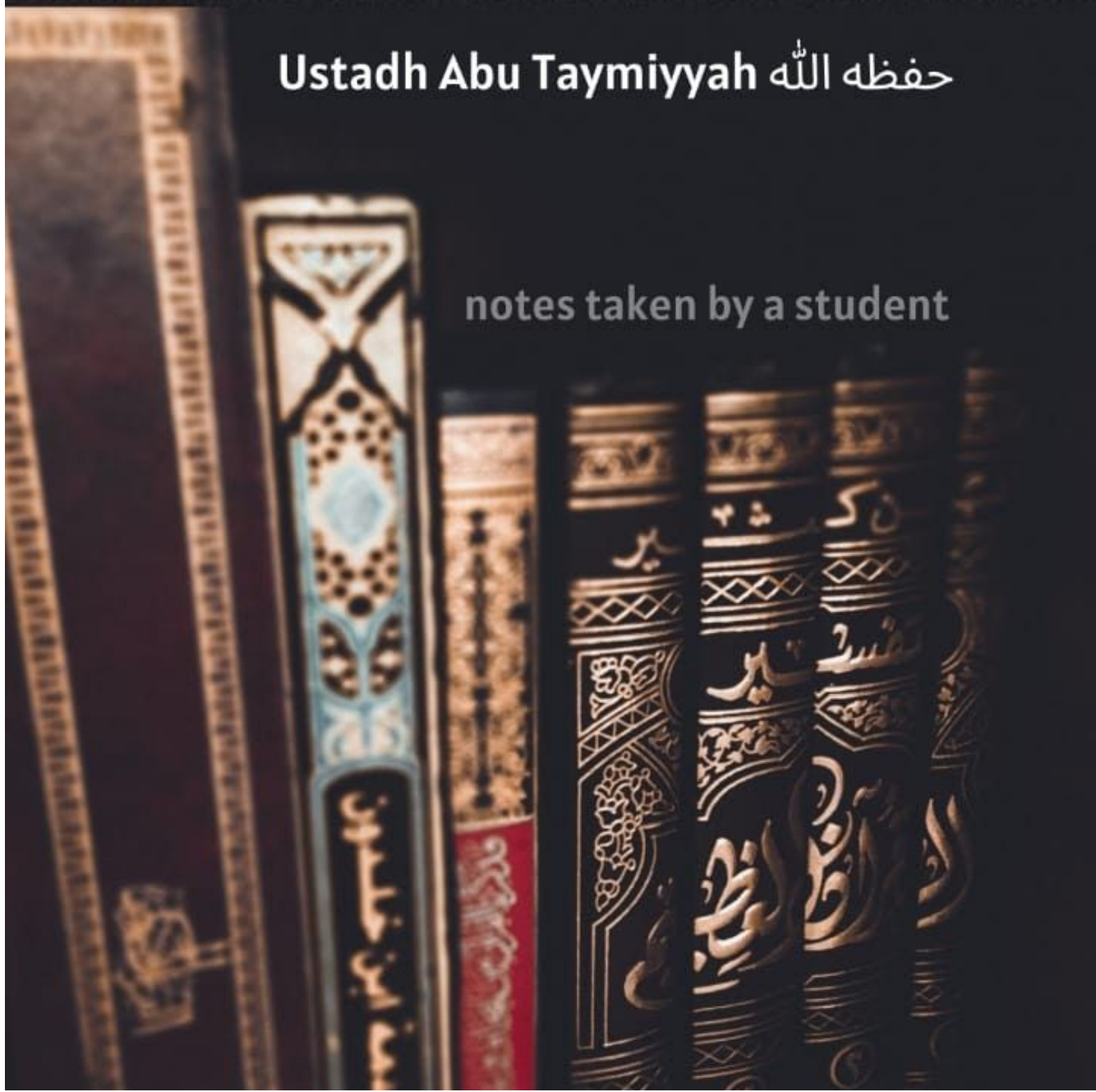


The Art Of Memorisation

Ustadh Abu Taymiyyah حفظه الله

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.

The Art Of Memorisation

حفظه الله *Ustadh Abu Taymiyyah*

Introduction

We can't expect to worship Allah accordingly if we're not studying. How can we fulfill our sole purpose without knowledge? Studying within itself requires a study because studying islamic knowledge is completely different from studying other fields like mathematics, science, etc. If everybody knows how to study we would have thousands of scholars in the west. How many people go abroad to study? Some come back and benefit the community by what they studied & memorized and some have the zeal to study, but so many years go by and all of the energy isn't utilized in the proper place, sometimes because of the lack of guidance or maybe being misadvised. If they put it in the proper place, they would've come out with a lot.

Mu'awiyah narrated that the Messenger of Allah (ﷺ) said: "When Allah wishes good for anyone, He bestows upon him the Fiqh (comprehension) of the religion." [Agreed upon]

If Allah wanted this, He desired to give you knowledge, He chose you amongst all of the creation, He gave you the opportunity to sit in a gathering of knowledge; this should really move and touch us. Because we

could definitely have been like the people around us who are involved in filth and evils. Allah has picked you out to be amongst those who study the religion, this should make you feel special. Being muslims is the greatest blessing from Allah. But after that, being able to study Al Qur'an & As Sunnah is another wonderful blessing that Allah throws our way.

Ibn Taymiyyah said “Every person that Allah wants good for, He must give him the understanding of the religion. And whoever Allah didn't; want good for, He doesn't' give him that understanding. ”

The Importance of Memorisation (Hifdh)

“Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.” [Al Ankabut: 49]

Hasan Al Basri said, “This ummah has been granted memorisation. As for the previous nation, they used to read their book while looking at it. And if they studied what's inside it, they wouldn't memorise it. The only one who used to memorise it is the prophet.”

Abu Darda' reported Allah's Apostle (ﷺ) as saying: If anyone learns by heart the first ten verses of the Surah al-Kahf, he will be protected from the Dajjal. [Sahih Muslim

And we know that Jibril came every night during Ramadan to revise with the Prophet. They revised at least once a year and just before the Prophet died, Jibril revised with him twice.

Ibn Taymiyyah 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?”

Question your existence as a muslim everyday. Am I actually fulfilling the objective of my appearance (worshiping Allah)? Is it fair that we spend so much time studying everything except Allah’s narration?

This is not downplaying the importance of studying science or else, but the problem is when a person become well-educated in secular studies but doesn't learn the basics of his religion, doesn’t give time to memorise even a small portion of the Qur’an and hadith, understanding them, but everything else he knows it inside out maybe to the extent that he has PhD in it while he finds difficulty in memorising the religion; this person has been deprived of good.

Imam Al Bukhari has a chapter in his Sahih called: The Encouragement of Rasulallah to The Group of Abdul Qais to Memorize Imaan and What Rasulallah Taught Them and Inform Those Whom They Go Back To.

Narrated Abu Jamra: I used to sit with Ibn 'Abbas and he made me sit in his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet (ﷺ) asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet (ﷺ) said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allah's Messenger (ﷺ)! We cannot come to you

except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet (ﷺ) ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet (ﷺ) said, "It means:

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ).
2. To offer prayers perfectly
3. To pay the Zakat (obligatory charity)
4. To observe fast during the month of Ramadan.
5. And to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause).

Then he forbade them four things, namely, Hantam, Dubba,' Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which Alcoholic drinks were prepared) (The Prophet (ﷺ) mentioned the container of wine and he meant the wine itself). The Prophet (ﷺ) further said (to them): "**Memorize them** (these instructions) and convey them to the people whom you have left behind."

Abu Hurairah was the companion who memorised most of the ahadith.

What makes Abu Hurairah from the most knowledgeable?

- 1—sitting for a long time to seek knowledge
- 2—giving a lot of time for memorisation

Imam Al Bukhari also has a chapter: Memorising Knowledge. In it, there's only the hadith that Abu Hurairah narrated:

Narrated Abu Huraira: People say that I have narrated many ahadith. Had it not been for two verses in the Qur'an, I would not have narrated a single Hadith, and the verses are: "Verily those who conceal the clear sign and the guidance which We have sent down . . . (up to) Most Merciful." (2:159-160). And no doubt our Muhajirin brothers used to be busy in the market with their business (bargains) and our Ansari brothers used to be busy with their property (agriculture). But I (Abu Huraira) used to stick to Allah's Messenger (ﷺ) contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.

Why The Rafidhah and The Orientalists have a big issue with Abu Hurairah? There's a saying: If you want to bring down a certain notion, take down its people. Abu Hurairah was at the top of the lists, his ahadith destroyed deviated groups. If you want to take down the sunnah, take down its people. No one will go after Rasulallah so they go after abu Hurairah رضي الله عنه.

Ibn Hajar, the one who wrote the explanation of the most authentic book after Al Qur'an - Sahih Al Bukhari - said, "Imam Al Bukhari only mentioned Abu Hurairah because he was the one who memorized the most ahadith." Imam Al Bukhari could've mentioned other ahadith, but he didn't. This is to make a point that Abu Hurairah was the one who memorised the most.

Abdullah ibn Umar would say in Abu Hurairah's funeral: "May Allah have mercy on him, indeed he used to preserve the ahadith of Rasulallah (ﷺ)." You have his own contemporary testifying to his knowledge. He would also say to Abu Hurairah, "O Abu Hurairah, you were the one which used to be the most consistent to be with Rasulallah and memorised the most

ahadith."

If one says, "I'd become too old," Abu Hurairah embraced islam very later on and still surpassed everybody else. It is down to the taufiq of Allah and yourself. You can attain so much even if you're old.

Shaykh Abdulmuhsin Al Abbad hafidhahullah, the muhadith of Madinah who is now in his late 80s or early 90s, memorised the Qur'an later in his life.

Shaykh Ibn Uthaymin said, "We read a lot and memorise a lot. We benefited from what we memorised more than what we read." And Shaykh Ibn Uthaymin memorised a lot, such as Zaadul Mustaqni', Alfiyah ibn Malik, Umdatul Ahkam, etc.

Al Ghazali found himself in a situation where his books are stolen by highway bandits. He chased them saying, "It's not gonna benefit you." (because bandits need valuable things to get money from). The head of the bandits said, "What's it?" and he replied, "My books are in there, the knowledge I learned." He laughed and said, "How can you claim that you learned something and when we took the books away from you, you become somebody who didn't know anything, remain without anything." Then out of pity he gave it back to him.

Imam Al Gahzali said, "This is the person whom Allah caused to speak the truth so that I can be guided to what is better. After I arrived, I spent 3 years memorising all of my notes so that if the books were to be stolen, I won't be left without knowledge."

The poet said, "If you don't memorise, you're just collecting books doesn't benefit you. Are you gonna be sitting in the gathering while your knowledge is in the warehouse? Know that attaining knowledge is by

studying and memorising and solidifying it is by gaining understanding.”

Imam Shafi'i said, “My knowledge is always with me wherever I go, it is in my heart. My heart is a container for it, not the inside of a box.”

Abdurrazzaq as San'ani said, “Every knowledge that doesn't enter with you into the toilet, does not count to be knowledge.” Because we won't bring Al Qur'an, Sahih Al Bukhari, or other books into the toilet.

Ibn Hazm, who disregarded 4 madhab when studying fiqh, was distinguished by his strong proof and evidence he put forth. Many people had problems with that to the extent that they wanted to burn his books. He said to them, “You won't be able to burn that which is inside it because it's in my heart, he goes with me wherever I go. If I'm on top of a camel, it is with me and if I go down, it goes down with me, and it will be buried with me when I pass away. Leave off this pettiness of burning people's books and speak with knowledge so that people can really see who knows and who doesn't know.”

If someone was about to apostate (leaving islam) and he asked you about certain issues, would you go back to bring your book and search the evidence for it?

Remember that every time you take to memorize, you get rewards for it. It is ibadah within itself if your intention is right. Shaykh Salih Al Ushaimi said, “You must morisse. Whoever thinks he can attain knowledge without memorisation, he is chasing the impossible.”

First Principle: Being Sincere to Allah and Begging Him To Assist You In What You're Pursuing

First principle is being sincere to Allah and begging Him to assist you in what you're studying. Abdullah ibn Abbas said, "One only memorises in accordance to his intention." So if one has very strong sincerity, he has a strong memorisation as well. The more sincere, the more you'll be able to memorise. This is from the actions of the heart, so the purer your heart the more you'll be able to hold what you study within your heart.

If the heart of the slave is soft and tender (clean), you will see that the knowledge enters his heart very easily. He attains knowledge straight away. One might sit in the class and soak in the knowledge easily, maybe his heart is so clean that Allah allows the knowledge to easily go into his heart.

But if his heart is hard & rigid (diseased), knowledge will struggle a lot to enter his heart.

Shaykh Salih Al Ushaimi said, "You won't attain knowledge by having very strong memory, neither by very strong understanding nor by attending so many classes consistently. Rather you only attain it in accordance with how truthful you are to Allah."

“Why am I studying?”

It goes back to your heart. We always need to ask “Why am I studying?” Is it to become the next big thing? The poet said, “Make sure you have 4 intentions so you can be successful. First is taking yourself out from the darkness of ignorance (not because wanting to be a well known da'i/scholar that everybody knows]. Second is wanting to benefit the creation of Allah (but this shouldn't be the main one, educate yourself is the main purpose). Third is giving life to the science (that has become nonexistent in our society). Fourth is to act upon what you're learning.”

Then on top of those, Shaykh Al Ushaimi added, “Occupying your time with beneficial things, desiring for the mercy of Allah to come down upon you, operating in good and piety, wanting Allah's forgiveness, learning about your Prophet.”

Intention goes a very long way. Imagine studying for so many years but come with nothing at all in yaumul qiyamah because of wrong intentions.

From the corrupted intentions we should refrain from: wanting to be known on the face of the earth (have people mentioning good things about you), have big followers later on, become someone who's heard.

Run Back to Allah

Second point from the first principle : run back to Allah, seeking His aid in what we're studying.

It is Allah that you need to go back to. Syaikhul Islam Ibn Taymiyyah said, "Whoever strives hard and seeks assistance from Allah, consistent in making istighfar, and working hard, then it is a must that Allah give him what his mind can't imagine."

Imam Shafi'i said, “You're not going to attain any goodness except by Allah's help.” As simple as that.

We do that by making du'a and beg Allah to help us. Students of knowledge shouldn't believe in the word “impossible”; it shouldn't exist in your dictionary.

It was narrated from Salman that the Prophet said, "Your Lord is Kind and Most Generous, and is too kind to let His slave, if he raises his hands to Him, bring them back empty." [Sunan Ibn Majah]

Abu Ishaq Al Ilbiry said, "Ask your Lord taufiq for success and be sincere in what you ask for. Call on to Allah when you prostrate to Him admitting your mistakes like Prophet Yunus called Him when he was stuck in the stomach of the whale." The scholars said that Prophet Yunus was in 3 darkness: the darkness of the whale, the sea, and the night. He supplicated, "Lā ilāha illā anta subḥānaka innī kuntu minaz-zālimīn (There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors) then Allah responded straight away and relieved him from distress. The poet encouraged you to do the same and went on to say, "Perhaps if you keep knocking, Allah will open it up for you."

Ustadh Abu Taymiyyah enrolled in a Qur'an memorisation program where one is set to finish the Qur'an in 1 year, one should memorise 3 pages a day. Ustadh said, "I used to spend 19-20 hours a day and I would go to the teacher as if I never memorised it. Multiple times my name came out from those who need to be kicked out of the program. One of the teachers said, "Keep making du'a in the last third of the night and sooner or later you're gonna find things becoming easy for you." Week 3 after struggling so much, I could feel everything opening up, 3 pages became very easy and it took an hour and a half. Is it because of my hard work/excellent memorisation? Wallahi not."

Ibnul Qayyim said, "When a certain issue of the deen became very difficult for Shaykhul Islam Ibn Taymiyyah, he would run to Allah and make taubah, do istighfar, and ask Allah to remove his difficulty."

Today we only make taubah if we commit sin, this is very wrong. With du'a, anything is possible, memorising Sahih Al Bukhari and Sahih Muslim is possible. Have good thoughts of Allah that He can give you the impossible, that He can make you like Ibn Taymiyyah or Ibnul Qayyim or those who

are even better like Al Bukhari and others.

Ibnul Qayyim said, "The more a person has good thoughts and hope in Allah and he has a truthful type of trust; Indeed Allah will never disappoint an individual who has good thoughts in Him."

Having good thoughts is a very noble thing. Positive mindset that's what we're taught in schools. Negative mindset distracts you from doing well and getting better.

The Virtues of Zamzam Water

Ibn Hajar said, "The beginning of my pursuit in studying hadith, I drank zamzam and asked Allah to give me what He gave Imam Adz Dzahabi. Then I did hajj after 20 years from this point and I found myself asking for more because I have managed to memorise many ahadith."

Imam As Suyuthi said, "Ibn Hajar said that he drank zamzam in order to reach the level of Imam Adz Dzahabi. He reached his level and ended up doing more than him."

Imam Adz Dzahabi was a hafidh, this is a title given to one who can memorise 100,000 ahadith and Ibn Hajar was also a hafidh.

Imam As Suyuthi then drank zamzam in order to reach the level of Bulqayni in Fiqh and Ibn Hajar Al Asqalani. He ended up having a thousand lines of poetry just about in every field of knowledge.

Al Khatib Al Baghdadi drank zamzam 3 times and made 3 du'a. First that he can speak about and give the history of Baghdad, later on he finished the History of Baghdad. Second, that he can narrate ahadith in Jami' Al Mansur (a huge masjid at the time) and people take knowledge from him, later on he was given the keys to every masjid around Baghdad. Third, that

he is buried in a particular place, and it was given to him.

It was narrated that Jabir bin ‘Abdullah said: “I heard the Messenger of Allah (ﷺ) say: “The water of Zamzam is for whatever it is drunk for.”

[Sunan Ibn Majah]

So you drink it and you make an intention that you want something in particular. Again, we are going back to asking Allah.

Imam Ibnul Arabi, a well-known scholar in tafseer, said, "I was residing in Makkah in the year 498 after hijrah. I used to drink a lot of zamzam and every time I drank I made the intention that Allah would grant me knowledge and iman. Allah opened so many doors for me and I found blessings in it. I forgot to drink zamzam with the intention of acting upon my knowledge. If only I drink it for these 2 things so Allah grants me both of them. I was more inclined in seeking knowledge than actually acting upon it. We ask Allah to give us success.”

Ustadh’s friend commented on this, saying “O students in the Prophet’s masjid or the ones who reside in Al Madinah, do not let this opportunity go away. When you’re in Haram, make these intentions.” What tends to happen is we walk in the Haram, we drink zamzam just to quench our thirst. But a small movement of the heart, making these intentions, that doesn't take a lot of effort, we forget. After this reminder, Ustadh drank zamzam with these intentions.

Ustadh also observed Shaykh Abdurrazaq Al Badr, his every move and action, and found that Shaykh would drink zamzam before starting his class. Ustadh thought that maybe Shaykh drank it to quench his thirst but then Ustadh told this to Shaykh Abdussalam Al-Syuway'ir who then said, “Perhaps he does this in order to seek assistance from Allah in delivering

the lessons.” Ustadh said, “This touched me and all of these narrations make sense.”

Ustadh’s friend also commented on this, “I used to ask Allah so much to make fiqh and usul al fiqh easy for me. I’ve reached the point now where most of what comes out from my mouth is always about fiqh and usul al fiqh. I feel like I’m now gaining momentum in learning fiqh and usul al fiqh.”

Second Principle: Being Obedient to Allah, Staying Away From Sinning, and Attaining Taqwa

Hafidh al-Hakami, a poet, had very heart-touching lines of poetry on the reality of ‘ilm (knowledge): “The reality of ‘ilm which I’m gonna mention to you now, make sure you’re attentive & remain quiet when hearing these traits. ‘Ilm isn’t memorising the fatwa of scholars word by word, filling blank papers with ink, being on the forefront of the gathering with your back leaning on the chair, tying a turban around your head (shaikhy type persona), placing henna on your beard after it became white, saying ya’ni and na’am (speak in a particular way with a little arabic), carrying books on your travel (giving the impression that you have so many books), holding a beautifully decorated certificate, or being somebody who quotes so many poetry or texts. Rather, ilm is having khasyah (Allah-fearing, ‘ilm has a direct effect on his heart & limbs). Know that this is knowledge, all of knowledge, so stick to it.”

This ‘ilm is meant to have a direct effect on our limb, make us get closer to Allah & obey Him. “Those who fear Allah from among His servants are the scholars (people of knowledge).” [Fathir: 28]

Because the ‘ilm that they have pushed them to do something, act upon it, attain closeness to Allah with it, make them Allah-fearing. ‘Ilm should put a barrier between you and the anger rage of Allah, open the door towards Allah. The more you act upon it and stay away from sin, Allah will make memorisation easy for you.

Ali ibn Abi Thalib said, “‘Ilm called out (made a phone call) to action. One that responds bak, picks up the call (with acting upon ‘ilm). If not, the ‘ilm goes away.” So if you dont follow up your ‘ilm with action, it’s going to disappear, deteriorate, and you’ll lose your memorisation.

Abdullah ibn Mas’ud said, “Knowledge isn't just having many narrations.” Even if it's vital and crucial, it's not the main objective in attaining knowledge. He continued, “Indeed knowledge is to fear Allah with that knowledge.”

Imam Shafi’i said, “A faqih (the one who is great in fiqh) is the one who acts upon his fiqh. The real faqih is not one who just talks, quotes other people, or writes.”

Imam Ahmad said, “The more one increases in knowledge the more he should increase the action that he carries on. The way of ‘ilm is like money, when you increase in wealth, you pay more zakat. ‘Ilm is like this as well.”

If this knowledge is beneficial, it has a direct effect on your limb, bettering you. If it’s not beneficial, you get all knowledge on the back of your mind and you’re still disobeying Allah. Sin is going to play chains and shackles onto you.

In his book Ad Daa’ wa Ad Dawaa’ (Spiritual Sickness and The Cure), Ibnul Qayyim listed so many effects of sin and the first thing is being deprived of knowledge (hirmaanul ‘ilm).

One day, Imam Malik saw how sharp Imam Shafi'i was and said to him, "I see that Allah has placed a light in your heart, do not extinguish it with the darkness of sin."

Imam Shafi'i who was like a memorisation machine, to the extent that if he read a certain page, he had to cover the page beside it out of fear that it mixed with what he was reading, that's how fast 'ilm was soaked to Imam Shafi'i that a glance can make it stick. One day, he complained to his teacher about his bad memory in a very popular poem, "I complained to Imam Waki' of my weak memory; he advised me to abstain from sins. For verily, knowledge is a light from Allah; and this light of Allah is not awarded to sinners."

So who is Imam Waki' that Imam Shafi'i sought advice to? In Siyar A'lam an Nubala, Ali ibn Khasyram said, "I never ever saw Waki' ibn al Jarrah holding a book (meaning he memorised all of the 'ilm). Then I asked him about the treatment of forgetfulness. He said, 'Leave of sinning, I've never tried anything like that.'"

Ustadh's mother once said, "If you want to memorise the Qur'an, you have to stop listening to music." Later on, Ustadh found a line of poetry from Ibnul Qayyim in his Nuuniyah, "The love of the Quran and the music can't come together."

Sometimes an individual is protected from different kinds of sins, shaytaan fails to make him shirk but then shaytaan tempts him with music, pornogrphay, or backbiting. If you want to memorise, you have to control what you see, especially in social media. Every time you look at the opposite gender, expect to forget something you've memorised. When backbiting, you may think you warn people of the misguided ones, but how

many people are correct in the way they do it?

Ibn Hajar told a story of Hafidh ibn Sind, a hafidh (someone who memorised at least 100,000 ahadith), saying, “He forgot the majority of what he memorised, even the Qur’an. They said the reason behind this is due to him constantly ripping the honors of others (speaking ill of them).”

Third Principle: Working Hard and Being Patient Upon Poverty

Imam Shafi’i said, “O Brother, you’re not going to attain knowledge except by 6 things: intelligence, eagerness, working hard, having money, accompanying a teacher, and a long time.”

You have to put effort in, go the extra mile even if it means letting go of what you have to travel to a country and be patient upon your circumstance.

Imam Shafi’i said in his poetry, “In accordance to your hard work, that’s how you will attain loftiness. Whoever wants to reach that, he has to stay up at night. If one wants loftiness without putting the work, he waste a big chunk chasing the impossible. You want greatness and you sleep at night? Even the diver is ready to die diving in the sea to get the pearls.”

There’s a person who spends 18 hours reading/writing and another one just spends an hour every day, how can the latter one expect to reach loftiness?

This is applied for every field; science, sport, etc. Muhammad Ali would be running in the winter when everyon’s sleeping. Cristiano Ronaldo starts his training before the other and he is the last one to leave. They put in the hard work and ended up surpassing others.

Abdullah ibn Mas'ud said, "Don't accompany anyone except those who aid you in the remembrance of Allah." We can say from this saying that we should only hang out with those who encourage us to do well, not the lazy ones who don't care because it's only a matter of time that their bad traits rub off us.

Baqi' ibn Makhlad traveled from Spain to Baghdad in order to study under Imam Ahmad. When he got there, he found out that Imam Ahmad had been banned from teaching. He went back and forth with Imam Ahmad to teach him until he said, "I will teach you but you have to change your appearance into a poor person so that I can look like I give you money when I give you hadith." Then he went the extra mile, changing his appearance, and he got 300 ahadith from Imam Ahmad .

Poverty doesn't necessarily mean you are broke and have nothing at all. It can also mean that there's a time when your living situation becomes affected, you can't have a relaxed life because you have a goal. The principle is you can't attain knowledge with relaxation.

Imam Malik said, "You won't attain knowledge until you taste poverty."

One time Imam Al Bukhari went missing for a number of days. Then his students found him naked in his house because he sold everything so he could study. Then they ended up collecting some money for him.

Shu'bah said, "Whoever studies hadith, he will be broke. I sold my mother's pot for 7 dinar."

Abdurrahman ibn Yusuf ibn Khirasy, a haafidh as well, said, "I drank my urine (when studying hadith) five times." Then Khatib Al Baghdadi commented on this, "Perhaps he did this out of necessity."

This is not telling people to become poor/broke, but we need to put in the hard work. In accordance with your hard work, that's what you will come out with. There will be a time when you struggle, you're not gonna have burgers, tiramisu, or other things you used to have when you're living with your mommy. You're gonna have to bite your tongue and be patient on what you eat and drink.

But then, like it was mentioned before, effort without the taufiq of Allah is not gonna work either. Hence Ibn Taymiyyah put them together saying, "Whoever strives hard and seeks assistance from Allah, consistent in making istighfar, and working hard, then it is a must that Allah give him what his mind can't imagine."

Fourth Principle: Picking The Suitable Place and Time

Ibnul Jauzi said, "Al hifdh (memorisation) has its time in your life, some are better than others. When you're young is the best time to memorise. Also the best time to memorise is sahar (before fajr, the last third of the night) and mid-day; Fajr to Dhuhur is better than the night time. When you're hungry is better than when you're full. It's not praiseworthy to memorise where there's greenery (like flowers) and a flowing river because they are distracting. Being alone and bringing your aspiration together when memorising is fundamental. Taking a day off is highly advisable, body needs rest the same way building something out of bricks. And choosing a calm environment to memorise is the most important."

Explanation:

Does it mean if you're old then you give up memorising? No, this shows us

that when we have kids or if we already have, we should encourage them to memorise from an early age. And remember that Abu Hurairah embraced islam later on in his life but he surpassed other. So whoever Allah makes it easy for him, nobody can stop it.

When is the last third of the night? Split the time from Maghrib to Fajr into 3, and the last third of it, that's the best time, the most blessed, the time when Allah comes down, when making dua like an arrow that never missed the target.

Shaykh Okasha Kameny, when he is asked on how he finds time to memorise despite his busy schedule, he said, “Try find the time that nobody will occupy you busy.” He memorises before fajr, and he is still memorising alfiyaat (a number of 1000-line poems) even though he is so busy. This is one of the best times to solidify your memory, you can feel the tranquility.

If the greenery and river is so joyful to look at until it can be distracting, how about the phone that brings the whole world on our finger tip? Leave off your phone when memorising.

Take a rest, don't become memorisation crazy. If you memorise for 6 days, take 1 day off and use it to revise which doesn't need a lot of brain power. Like when you build something bricks by brick, you wait till it becomes stronger before you add another brick on top of the other.

What Ibnul Jauzi mentioned isn't any different than what the academics who have done research say, even this is more than that. Maybe they read our scholars' works.

Then Ibnul Jauzi went on to say about things that you eat because it can affect your memorisation. Also you need a lot of water when memorising,

otherwise you will be dehydrated.

What if the individual doesn't find himself in the best situation? Stop? There are people like Ibn Taymiyyah who was imprisoned 7 times and died in prison, but despite all of the things they're going through, they still put their mind straight. If you ask Allah to make you forget your agonizing difficulty and distress, He can help you. Sometimes just to pray 2 rakaah can make you feel good and forget the stress of the dunya.

A doctor said to Ibn Taymiyyah. "What you're doing (studying & giving da'wah) is gonna affect your health." Ibn Taymiyyah refuted him by saying, "Don't you claim that if somebody is happy it makes his health better?" The doctor agreed. Then Ibn Taymiyyah continued, "If I busy myself with knowledge, which makes me happy, isn't it gonna remove my stress?" Look at the way he thinks, you might reach the point when you love 'ilm so much that you just come out of difficult situation like someone is throwing candy at you.

Fifth Principle: Make Sure That What You Memorise Is Correct

You need to make sure that what you memorise is correct because rectifying your memorisation later on is more difficult. Having a good print of the Qur'an or books you read also helps, stick to one print. If you used to read the Indian-type mushaf, then do not come to the Saudi one.

A big mistake is when a student picks up a book and starts reading it then the bigger mistake comes when he thinks he understands it while he actually doesn't.

The poet said, "Inexperienced person thinks that books will guide him.

Little does the ignorant person know that you'll find things that are hidden, even the most intellectual struggle to understand it. If you embark on studying without a teacher, you're gonna be misguided from the right path, things will confuse you, until you become worse than Taum Al Hakim."

Who is Taum Al Hakim? His father was a doctor and when he passed away, Taum inherited books on medicine from him. There is a sentence "Al habbatussauda is cure for every sickness." But he misread it as "Al hayyatu sauda" (arabic used to not have dots on it so *ba* and *ya* looks the same) that means black snake. He wanted to make a cure so he was searching for black snake but it ended up biting him and he died. Then he becomes an example for the generations that come after him.

Sixth Principle: Repetition, Repetition, and Repetition

Keeping on repeating whatever you memorise will stop that memorisation from slipping away, solidifying it. The poet said, "Keep repeating the knowledge. Indeed, constantly repeating is the best way to assist you to solidify the knowledge. It leads you to treasure that knowledge and there's an incomparable sweetness to it like what Hafidh ibn Ahmad said in his Lu'lu al Maknun when advising students who memorise the text: Don't let it bore you, the fact that you keep repeating it, perhaps it's going to be sweet when it become solid in your mind."

There's a sweetness in what you repeat many times and become solid in your mind; and when you need it, it just pops in your head. The more you repeat, the more it sticks with you.

Ibn Abdil Barr mentioned that even though Allah has made the Qur'an easy, Rasululah still said, "Keep on reciting the Qur'an, for, by Him in

Whose Hand my life is, Qur'an runs away (is forgotten) faster than camels that are released from their tying ropes.” If this is the Qur'an, how about every other science? No other science that Allah makes easier than the Qur'an.

Abu Ishaq as Shirazi said that Ibn Atiyah al Anadali repeated Sahih al Bukhari (which has around 7000 ahadith) 70 times. Shaykh Amir Bahjat also asked some teachers on how many times they have taught a certain text and they said 40 times.

The more you repeat it, the more it's going to stick. Repeat it as much as possible to the extent that it becomes like al Fatihah to you. Revising with a classmate or teaching your family/students is also one of the things that can solidify your memorisation. The more you keep teaching it, the more it becomes second nature. Do not move on to the next thing until you solidify what you memorise before. If you just memorise a little bit then move on to the next step and you don't have a very strong revision plan, the thing you memorised before will slip away.

When Qatadah taught Shu'bah (early scholar from the tabi'ut tabi'in) and said, “Shall I give you more?”, Shu'bah would say, “No, until I memorise it and solidify it.” This is the way of the scholars, even if it becomes a little rusty later on, you just have to come back and give a little touch because it has been solid from the first time. Whatever is strong from the foundation, even if you leave it, you can get it easily when you come back to it. But if the foundation isn't strong, you would come back to it like how you memorise it for the first time.

The poet said, “My friend, do not become lazy, do not let go of that lesson you just had, do not give in to the laziness of your soul, and do not leave off repetition because (if you leave off repetition) you are going to forget it

without a doubt.”

From the places which is known for the memorisation technique is Mauritania. The way they do it is to take a little bit, let's say 3 lines of poetry (depends on the person's ability) then repeat it for the rest of the day.

There's a deadly circle of memorisation in al Haram where no matter who you are, you'll be scrutinised and terrorised because the teacher wants to see how serious you are. You mustn't hesitate whatsoever. If you read like how you memorised here, hesitating here and there although you still manage to finish, it's a no go in that gathering.

So everytime you hesitate, put a line there. Keep repeating until it becomes like al Fatihah to you. Connect the end part to the beginning of the next part of it so it flows easily when you read, whether it's Qur'an, hadith, or poetry.

Seventh Principle: Raise Your Voice

Raise your voice when you're reading to the point that you can hear yourself because hearing is one of the most important senses in memorisation, you must hear what you say. But be careful to not annoy others around you.

Being able to sit down for a long period of time, cross-legged not leaning on your back, is another skill. Then constantly moving your time in that period of your sitting. One might overcome the difficulty of sitting for a long time but when he sits, he doesn't always move his tongue, sometimes he stops or reads. So, how much of the time do you actually use to repeat if you're not constantly moving your tongue? You sit for 2 hours but maybe you only do repetition for 15 minutes.

Eighth Principle: Memorising Little by Little

Memorising a bulk at once can make us become fatigued and eventually cutting off. Ibnul Jauzi said, “Lessening what is being memorised while staying consistent is a great fundamental in memorisation.”

Shaykh Amir Bahjat said, “Take 3 things from me: memorise a little, repeat excessively, and do it consistently and continuously.”

If you memorise 3 lines every single day, how much are you gonna end up in a year? 900+ lines. Even if you’re busy, you will still end up with a big chunk, but only if you are consistent. If you memorise 2 hadith, or even 1, you’ll end up gaining so much at the end of the year. In 2 years you might memorise Bulughul Maram, which if you want to be strong in fiqh, you need to memorise it. Shaykh Abdulkarim Hassan Hawsh said, “If in this day and age, one wants to be strong in fiqh but doesn't memorise Bulughul Maram, he isn’t excused.”

You might memorise Sahih al Bukhari in 4 years, but only if you take little by little and stay consistent. The issue today is hastiness, people want to get there very quickly. A poet said, “Don't be hasty in what you seek, the one who is hasty never attains what he's seeking for. One who grows palm tree doesn't taste the sweetness of its fruit except after a long time. Today you take some knowledge, tomorrow some more, that way you’ll attain wisdom.”

If you say “But the road is too long”, you will be demotivated. Ibnul Qayyim said, “Whoever sees the road is long, he will become weak in walking.” So take it one step at a time like what scholars do. Ibn Abdil Barr said, “Knowledge has its methodology, whoever tries to be smart and takes a different path, he will fail horribly.” So just follow it like it has been laid to

us.

From the 6 things Imam Shafi'i said in attaining knowledge is a long period of time. Knowledge takes time. Az Zuhri (from the tabi'in that met young companions like Anas ibn Malik) said, "O Yunus, do not overburden yourself in taking knowledge in a bulk, because that way you will over-exhaust yourself and end up cutting off completely. Do not take knowledge all at once, it will also slip away all at once. But try to take a little today and tomorrow as the day and night goes on."

This is exactly what Imam Abu Hanifah, the oldest among the 4 great imams, the closest to the 3 golden generations, did. One day he came to his teacher, Hammad ibn Sulaiman, saying, "I want to learn Fiqh." The teacher said, "Learn 3 issues a day, do not do more than that until you gather some knowledge." He did this until he learned that Fiqh then people started to recognize him.

Ninth Principle: Consistency

Remember what Abu Hurairah said? He became what he was at that time by memorising and being consistent. Abdullah ibn Umar also said that consistency is a distinguished trait of Abu Hurairah like we mentioned earlier.

Students of knowledge have to learn to say "No". Meaning if the lads invite you to go out, to KFC for example, but you know you have a tight schedule, you have to say no. You can do that when you are free. When reality kicks in, you have to choose to go out with the lads or stick to your schedule and put up the effort. If you have decided a certain time to memorise, then stick to it, everything else comes second.

We all come from different backgrounds and have different

responsibilities. But despite the busy schedule, sit down to memorise even if it's a little bit. Maybe you memorise 1 hadith a day, then remain consistent, make a schedule, and stick to it.

If you have something to memorise or revise but you choose to go out, you fall back 1 day, and you might think, "Oh it's only 1 day." But that 1 day can become 2 days. If you don't discipline yourself from the get go, you never be disciplined. Then also make a specific day for revision.

Consistency is not just making sure you do your work everyday but it also improves the quality of your work. If you study at the same time every single day, your mind and body will quickly adapt and you have a better focus as well. This is also the way of the multimillionaire businessman, they are consistent in what time they wake up and have a schedule every day. This also applied in academics. Everyday you know what you're doing, hve schedule, write it out, then you will get used to that rhythm.

Tenth Principle: Browsing The Explanation

The way to solidify what you memorse is to browse the explanation of it. This points out the importance of understanding, one of the best ways to quickly memorise and solidify knowledge. If you understand what you memorise, it becomes easy. Having basic general understanding of what you memorise, maybe by reading the translations can make memorisation easier. It can be 3 times quicker than if you don't know. Knowing arabic can also aid you.

Students of knowledge must do 3 things: memorise a portion of knowledge, study what you memorise under scholars or students of knowledge, and have a fair share of reading books.

Understanding goes hand in hand with memorising. If not, you will just

become like a parrot, releasing information without knowing its context; this can lead to some problems.

Allah told us about Daud and Sulaiman when they dealt with the same issue. Both had knowledge but Allah gave understanding to Sulaiman, his ruling was the closest to the truth even though he was the son. Abu Bakr was also praised because of his understanding, he was the most knowledgeable in regard with Rasulullah's speech. He understood the meaning behind Rasulullah's speech when others didn't.

Ibn Abdil Barr said, "Studying hadith in this day and age, without understanding and contemplating it, is very disliked by the people of knowledge."

Shaykh Abdulkarim Al Khudayr said, "A student who constantly looks at shuruhat (the explanations) he will reach the point where he can read a hadith without needing to read the explanation."

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: وَاللَّجْمِ 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.

10 Points on How To Benefit From What We Read

First: Know What You Read Before Reading It

Before you read, have knowledge on what you're actually reading. Don't just come to any book thinking, "Oh, this book looks great, I'll buy and read it." This can be a problem, as the scholars mentioned, "The food of elders is poison for infants." If we give a baby spaghetti or fried rice, this could harm him or even lead to his death.

A beginner student of knowledge should know whether what he's reading befits his level. One might be good at arabic but it requires more knowledge beforehand to read certain books. Certain scholars mentioned in their introduction that sometimes they use certain phrases or terminologies and they intend different meanings.

There's a fitnah in Yemen called "the fitnah of lessons". 30 lessons used to open up every single week, 20-30 different books. With so many classes to choose from, some of the students tend to be very excited and want to join all of them like a little kid who hasn't been in a candy shop then he is allowed to go to one, this kid would want to buy everything. If we don't know how to attain this knowledge in the best possible way, we would end up spending so much time jumping here and there with little benefits (faidah). Rather, taking knowledge level by level will save us a lot of time later on.

Second: Read With Present Mind

Do not read except when you're focused, when your mind is present. If your mind is all over the place, you won't take maximum benefits from what you read. As we mentioned before, phone and other distracting things should be put aside when studying.

Third: Build Motivation That You'll Note Every Gem & Benefits

When you start reading, build motivation that you won't leave off any gems or benefits from this book except that you noted it down. Sometimes you're tired and say, "Let me just skim through it," No. Rather, whatever beautiful gems and benefits you find, you note it down. How often do we hear gems from scholars or students of knowledge that might benefit us later on but it slips away because we didn't write it down?

Fourth: Have A Pen

Make sure you have a pen when you're reading. Imam al Bukhari has a chapter in his Sahih called "Writing Down Knowledge". He used a companion as an example. Abu Hurairah, who memorized most of the hadith, said, "There's no one who knew more hadith than me except Abdullah ibn 'Amr ibn al-'Ash because he used to write down knowledge and I don't." This is before Rasullah made dua for Abu Hurairah then he surpassed everyone.

Noting down knowledge goes a long way. The feeling when later on you find the benefits you're looking for in your notes is a feeling that words can't describe.

Fifth: Carry A Notepad

When you're reading, make sure to carry a notepad so you can write down any benefits you pass by. The poet said, "It's a must for a student of knowledge to carry scrap papers, he writes down whenever he is riding or walking." There was a brother who heard a benefit from Shaykh Abdulkarim Al Khudair in a taxi, he wrote it down at the moment. If you don't have anything, then everytime you hear a benefit it will just pass by.

There's a brother who works as a taxi driver. When Ustadh got into the car, he had a pen and Sahihain (al Bukhari & Muslim) that he's memorising. Everytime we stop at a traffic light, he brings his book and he gets his pen. His car looks like a maktabah (library) with books here and there.

Ibnul Jama'ah al Kinani said:

الحكمة ضالة المؤمن، يأخذها حيث وجدها

The wisdom, for the believer, is like his lost property, wherever he finds it, he takes it, he picks it up.

You will hear a lot of things, sometimes it isn't even a benefit of a book; someone says to you something very wise, note it down, it may benefit you later on.

Sixth: Write On The Cover

When youre reading, any benefit you pass by, write it on the cover of your book. This will help you narrow down the benefits you get from this book and make it easily accessible.

Seventh: Compile Similar Benefits

Go through your notes and compile those that are of the same topic. For example some benefits like reading the Qur'an or going to the masjid are

under the same umbrella which is Things That Increase Your Imaan, compile them together.

Eighth: Have Exercise Books

If you want to get maximum benefits, make sure you have exercise books. For example a book for fiqh, a different book for aqidah, another book for akhlaq, and so on. What's the difference between the seventh and eighth? This exercise book is broader than compiling similar topics.

For example when you do the seventh, you get benefits in the topic of wudhu, then you also get benefits under the topic of salah. Wudhu and salah fall under the subject of Fiqh, so you can put them on the Fiqh exercise book. With this you can have an encyclopedia of benefits.

Ninth: Revise by Yourself & Someone Else

So that you may solidify these benefits, make sure you do 2 things: revise them every now and then and try to revise it with someone else. Maybe you go through what you've written down once a month or once a week and you also revise it with your wife or children or someone else, discuss them; you'll find this benefits you more than anyone and also benefits the others.

The more you discuss it, the more it becomes solid. One of the best ways to solidify information is to bring it up to someone else. Imam an Nawawi in his explanation of Sahih Muslim said, "Revising with someone who is strong in a field for an hour is more beneficial than browsing books and memorising for hours on end or even days."

This is why having a strong teacher whom you accompany will help you a lot. There are different levels, for example the teacher in Prophet's masjid, many students overcrowd him and you'll be fortunate to have a question

answered. But to have someone who is much stronger than you around you all the time, you can go back and forth and have discussions with him, this benefits both the teacher and you hugely. Remember 1 of the 6 things Imam Shafi'i mentioned before is accompanying teachers.

Another point Ustadh observed in students of knowledge's environment. There might be a new student who comes to the university, barely studied anything and needs someone to explain him about the pillars of salah or other basic things. He runs to a couple of brothers and they say to him, "Stick to the scholars." A whole year might pass and a class that suits his level doesn't open in the Haram or he can't find it anywhere. Instead, he could've asked another brother who has preceded him in the university to teach him the basics. But he didn't do it because he was told to stick to the scholars. If you can find the scholars to study under, then be it. But he oversteps the brother who can teach him at a time when no one else is teaching it.

He can remain for years without having studied the basics of the religion because of the lack of humility and hearing the wrong advice, take knowledge wherever you find it. Indeed, senior students of knowledge aren't the same level as the teachers in the Haram but you can still benefit from them, go back and forth, or have a discussion that you might never get a chance to with the teachers in the Haram.

All of these points can also be applied while using the phone, because in this day and age we struggle to carry exercise books or papers.

Tenth: Document Benefits From Internet

Document the knowledge and benefits we find on the internet, of course we need to verify it first. You can put together benefits you get from whatsapp

or twitter by starring the messages or putting the tweets to bookmark then copy-paste it to your notes or word then you might want to print it. Shaykh Muhammad Bazmool released a book containing all the benefits he wrote on facebook.

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 Bulugul 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

2 Sins Amongst The Students of Knowledge

1. **Al Kibr (arrogance):** Beware of this. The more you learn, it tends to slip to your heart, belittling others, looking at the people in a very lowly way. Ibn Taymiyyah said, "Many people who ascribed themselves back to knowledge, they become tested with arrogance." The moment you start belittling others or see a teacher belittling others, run away from him like you run away from a lion; this is a sign that his knowledge is not a beneficial knowledge. 'Abdullah bin Mas'ud reported: The Prophet (ﷺ) said, "He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man likes to wear beautiful clothes and shoes?" Messenger of Allah (ﷺ) said, "Allah is Beautiful, He loves beauty. **Arrogance means ridiculing and rejecting the Truth and despising people.**"
[Muslim]
2. **Al Hasad (envy):** Something that creeps into the students of knowledge, so much so that Shaykh Ibn Uthaymin said, "The hasad

amongst students of knowledge is worse than the people of the dunya.” If you see a brother that has something, love khayr for him, make du’a for him in his absence and you will get the same as well. Abu Dharr reported that Allah's Messenger (ﷺ) said: There is no believing servant who supplicates for his brother behind his back (in his absence) that the Angels do not say: The same be for you too.

[Sahih Muslim]

If your heart is filled with arrogance and envy, knowledge won't go inside of it. Ibn Taymiyyah said, “If the heart is corrupted by arrogance and envy, the reality of faith doesn't enter it.”

Thanking Teachers

Whenever Ustadh finishes a course, he takes time to thank his teacher as it is mentioned in the books of Etiquettes, this is very important. It is from bad manners that you learn something from a teacher and you flip the table on him when you think you've surpassed him. Look at Imam As Sa'di, after writing the whole poetry he said, “And these are the principles I wrote in a poem. I took them from the books of the people of knowledge. May Allah reward and forgive them.” He made du'a and showed his gratitude for them.

The poet said, “If one benefits you with a piece of knowledge, always be thankful.” Say so and so benefited me, get rid of hasad and kibr. Don't be one of those people that the poet said, “Everyday I teach him archery, and when he manages to shoot, the first person he shoots is his teacher.

Everyday I teach him poetry, and the moment he can put poetry, the first person he does dis-poetry on is his teacher. ”

Ustadh thanks his teachers, from them are Shaykh Salih al Usaymi, Shaikh

Amir Bahjat, Shaykh Salih as Sindi, Shaykh Faisal al Jasim, Shaykh Abdussalam ash Shuway'ir, and the rest of those who benefited Ustadh in putting this course together. May Allah add it into the scale of their good deeds, aamiin.

I will also do as Ustadh does, I thank Allah for allowing me to join this course and I thank Ustadh & everyone involved for putting this course together and allowing me to share my notes that are far from perfect, may Allah reward them with Jannatul Firdaus and increase them in khayr, and may we all can act upon the knowledge we have gained, aamiin.