

# ART OF MEMORIZATION

Ustadh Abu Taymiyyah

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## DETAILED NOTES [DAYS 1-3]

*Note: This was compiled **by a student.***

## Table of Contents:

- First Principle
- Second Principle
- Third Principle
- Fourth Principle
- Fifth Principle
- Sixth Principle
- Seventh Principle
- Eighth Principle
- Ninth Principle
- Tenth Principle
- Q&A

# ART OF MEMORIZATION

Ustadh Abu Taymiyyah

DAY 1

## Principle #1: Being Sincere to Allah and begging Him to Assist you in what you are Pursuing

One should be wary of his intention whilst seeking knowledge. Abdullah ibn Abbas (may Allah be pleased with him) said: "One only memorizes in accordance to his intention".

Shaykh Salih al Usaymee (may Allah preserve him) said: "You will not attain knowledge through having a strong memory nor will you attain it by having a very strong understanding nor by attending classes and being consistent upon it. Rather, you will only attain knowledge in accordance to how truthful you are to Allah."

Shaykh ul-Islam ibn Taymiyyah (may Allah have mercy on him): "If the heart of the servant is soft and tender - you will find knowledge entering his chest very easily. But if the heart is rough & rigid, you will find knowledge struggling to enter his heart."

Therefore, the more sincere one is the more they will be able to memorize. This is from the actions of the heart, so the purer your heart - the more you will be able to retain what you study within it [i.e: your heart].

One should also be consistent in:

- **Asking oneself**, "Why am I studying?" Intention should be given the utmost importance. We do not wish to be from those who have deeds rendered into dust due to having corrupted intention.

- **Running back to Allah & Seeking His Aid**: In all matters, we are in need of Allah's assistance. As Imam ash-Shafi'i (may Allah have mercy upon him) said, "You are not going to attain any goodness except with Allah's help."

-Shaykh ul-Islam ibn Taymiyyah (may Allah have mercy upon him) said, "Whoever strives hard and seeks assistance from Allah, being consistent in making istighfar (i.e: astagfirullah, astagfirullah) and working hard, then it is a must that Allah gives him what his mind **cannot imagine**."

- The poet, Abu Ishaq al Ilbiry said, "Ask your Lord for success and be sincere in that which you ask Him. And call unto Allah [subhana wa ta'la] when you prostrate to Him admit your mistakes. Admit to Allah when you call out to Him - with the same supplication Prophet Yunus (may peace be upon him) called out with [whilst he was trapped in the stomach of the whale]:

In Arabic: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

In Transliteration: La ilaha illa Anta Subhanaka inni kuntu minadh-Dhalimeen

In English: "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."

In the following verse, Allah says:

"21:88 - فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ -

English: So We responded to him and saved him from the distress. And thus do We save the believers.

The letter "ف" [fa] means that it happened straight away! Allah responded immediately.

The poet encouraged you to do the same as Yunus, and he continued to say, "Perhaps if you continue knocking, Allah will open it for you." [the only way you will attain this knowledge, is if you keep begging and breaking down before [i.e: to] Allah."

## Principle #2: Being Obedient to Allah سبحانه وتعالى, Abstaining from Sin, and Attaining Taqwa

The poet Hafidh al Hakami mentions the reality of ilm (knowledge):

"The essence and reality of knowledge is from what I am to mention (be attentive and remain quiet)" He begins to mention what knowledge is not:

"Knowledge is not you memorizing the Fatawa of the Scholars, word by word, letter by letter.

Likewise knowledge is not filling blank papers with ilm (this is not the essence of knowledge)

Knowledge is not being on the forefront of sittings and gatherings, you leaning back on a chair - this is not ilm.

Knowledge is not taking a turban and wrapping it around your head (appearing as a student or scholar). This is not the essence of knowledge!

Knowledge is not in your saying "ya'nee" and "na'am"

Knowledge is not carrying an abundance of books in your travels or your shelves."

**"Knowledge is not holding beautifully decorated certificates (ijaaza's) or being from those who are able to quote poetry - nor is it from one who has memorized an abundance of texts.**

- **Rather, true knowledge is having خشية (to be a person who is Allah-fearing)"**
  - The ilm this person has learned has a direct heart on his limbs, on his heart.

**"This is real knowledge - stick to it."**

Allah says, 35:28 - **إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ**

**"Only those fear Allah, from among His servants, who have knowledge." Surah Fatir, Ayah 28**

The knowledge either causes the scholars to DO an action or to ABSTAIN from it. This is because through this knowledge it is meant to have a direct effect on us, on our limbs, and through it - we are meant to act upon it and get closer to Allah through it.

When you learn something, it is meant to put a barrier between you and the Rage and Anger of Allah and it is meant to open a door for you to take strides towards Allah azawajal.

"It is being fearful of Allah azawajal [with the knowledge you have] in the open and when you are alone."

The more you act upon knowledge, and the more you abstain from sins, Allah will make memorization easy for you.

## Principle #2: Being Obedient to Allah سبحانه وتعالى, Abstaining from Sin, and Attaining Taqwa

### STATEMENTS OF THE SALAF:

- Ali ibn Abi Talib (may Allah be pleased with him) said: "The knowledge called out to the action [a relevant example: "The ilm made a phone call to the actions - either he responds to the call or he will go away"]."

- Explanation of Statement: **If you do not follow up your knowledge with action - your knowledge will disappear and you will lose your memorization.**

**Knowledge is calling out for you to do the action, either you respond to it by doing the action, or lose the knowledge altogether.**

- Abdullah ibn Masu'd: "Ilm is not having an abundance of narrations, indeed knowledge is only Al-Khashya (being Allah fearing)."
- Imam ash-Shafi'i: "The real scholar of Fiqh, is the one who acts upon his knowledge."
- Imam Ahmed: "It is only befitting that the more an individual increases in ilm - he increases in actions."

- O you who seeks knowledge! You are not like any individual else who enters the masjid and prays. You are not like the rest of the people. You should have more! Standing in the Night (Qiyam al-Layl) and fulfilling all the other Sunnah to the best of your ability. You should be doing more, the more you increase in knowledge - you increase in action.

- In addition, Imam Ahmed said: "Knowledge is similar to wealth. The more money you make, the more you must pay in charity."

- Explanation of the statement: We know in terms of Zakat, it must reach a certain threshold. We must reach a specific amount referred to in the Sharia' as An-Nisaab. Once you reached the threshold, you must maintain that amount for an entire year before the Zakat becomes an obligation. And the more money that one has, the more Zakat you must pay.

ex: 1,000 pounds you must pay 125 pounds - 10,000 pounds you must pay 250 pounds, etc.

**Imam Ahmed is referring to this example such as the knowledge you attain.**

**This is by two angles:**

- 1) The more knowledge you attain - the more you must give out in charity by teaching people and giving it to them.**
- 2) Your increasing in knowledge.**

## Principle #2: Being Obedient to Allah سبحانه وتعالى, Abstaining from Sin, and Attaining Taqwa

### ABSTAINING FROM SINS

- **Sins is going to place shackles and chains onto you.**
- **Sins have a direct effect on your face and the way you look.**
- **It is as though the sins become invisible shackles on a person and prevents them from entering the gatherings of knowledge, the gatherings of khayr.**
- Ibn Al Qayyim has a book named "A Spiritual Sickness and the Cure" within it - it has section of an explanation of the many effects of sins. [Available on Ustadh Abu Taymiyyah's Channel with an explanation]

- The first effect of sin that Ibn Al Qayyim (may Allah have mercy on him) stated, is becoming deprived of knowledge.

- Ibn Al Qayyim mentions an incident that occurred between Imam Malik and Imam ash-Shafi'i (may Allah have mercy upon them all). He mentions one time Imam ash-Shafi'i sat before Imam Malik. Imam Malik saw the precision and strength of his (Imam ash-Shafi'i) was. He said to him, **"I can see that Allah has placed a light (noor) in your heart, do not distinguish this light - with the darkness of sinning."**

- There was a point in Imam ash-Shafi'i's life in which he suffered from some memory loss. His memory was so precise - however his memory became a little affected. They say it was due to him looking at the bangles (gold) on a woman's ankle and by looking at her ankle, they mention this is why it affected his memory.
- Imam ash-Shafi'i went to complain to one of his teachers (Waki'ia): **He replied: "Stay away from sinning. This knowledge is a light, and this light is not given to a sinner."**
- **Abdullahi Ibn Masu'd: "I see that an individual forgets knowledge because of a sin that he commits."**
- **Ibn Al Qayyim: "Never do the love of song (i.e music) and the love of Qur'an come together in a person's heart except that one expels the other."**

**If you want to memorize, you have to control what you look at in social media or other than that. While you are memorizing the Quran, you must do so.**

**"Every time you look at the opposite gender, expect to forget something that you memorized." - Ustadh Abu Taymiyyah**

## Principle #2: Being Obedient to Allah سبحانه وتعالى, Abstaining from Sin, and Attaining Taqwa

### ABSTAINING FROM SINS

- Ibn Hajar explains of a man by the name of Hafidh ibn Sind. He was called a Hafidh (you only get a title of Hafidh when you memorize 100,000 hadith). Ibn Hajar mentioned that he forgot the majority of what he memorized, even the Quran!
  - They say the reason was this because it was due to him constantly ripping into the honors of others. (i.e speaking about others. The people's honor is not protected from your tongue.)

### DISTURBANCES

Of the dangers of today, we find that social media and the phone's are of the most dangerous problematic issues. This will be mentioned in detail later in this paper.

At times we must locate the problem and admit it to ourselves.

- **"This phone must be halted if we are to become memorizers of the Quran!"**

## Principle #3: Working Hard & Being Patient upon Poverty

Poverty and progression go hand-in-hand with one another. It is not unrestricted. If we look at the lives of those who have preceded us - the effort they put in and the struggles they went through is a great deal and leaves us speechless.

- **IMAM ASH-SHAFI'I: "My brother, you will not attain knowledge except with 6 things:**

**1) Being intelligent. [Anyone can attain this with the help of Allah]**

**2) Eagerness [Having zeal]**

**3) Working Hard [Putting in effort. You will have sleepless nights sometimes, you will get exhausted.]**

**- Yahya ibn Abi Kathir: "You will not attain knowledge with the relaxation of the body." [Laying back every day, air-conditioning, body relaxing. This is not how you will attain knowledge.]**

**4) Having Money**

**5) Accompanying a Teacher**

**6) Time**

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**6) Time**

***In accordance to your hard-work, this is how you will attain loftiness. And whoever desires to attain loftiness, he will have long-nights. And whoever wants to attain loftiness without the effort, he will waste a large portion of his life chasing the impossible. You desire greatness whilst you sleep at night? The diver is prepared to risk his life by diving in the sea, in order to attain the pearls and the diamonds from beneath the sea."***

There are brothers who sit in front of a book for 18 hours a day, or perhaps simply writing information. While there are some who pick up a book to read an hour in the day, and you expect to attain greatness? You must put the work in. In accordance to how much work you put in, this is how this individual will reach loftiness and greatness.

### **LAZY COMPANIONS**

If the individuals you surround yourself by are lazy and drag their feet - then likewise the effect of their mindset and acts will rub off onto you.

- **ABDULLAHI IBN MAS'UD: "Do not accompany any person except the one who aids you and assists you in the remembrance of Allah azawajal."**



## Principle #3: Working Hard & Being Patient upon Poverty

*You will go through difficulties, however, if you give up - you have only got yourself to blame.*

*It is not in every case that poverty means that you are broke and have nothing. However, there are times where your living situation is effected. You are not in that relaxed environment as before and you must bite your tongue and remain patient regarding your circumstances because you have a goal and you have an ambition and you wish to grab it before it gets away.*

*Imam Malik: "You will not attain this knowledge until you taste poverty."*

### **WORKING HARD**

*Put in the effort! In accordance to the hardwork you put in - that is what you will attain. You will go through hardship. You might not eat what you typically do, from the fancies food you eat with your mother. You will taste hardship and bite your tongue.*

- *Ibn Taymiyyah: Whoever works hard and seeks assistance with Allah, and he remains upon Istighfar (astagfirullah, astagfirullah) and remains in hard work, Allah must give him that which the mind cannot imagine.*

**Next page for Principle 4.**

## Principle #4: CHOOSING THE SUITABLE TIME AND PLACE

- **Ibn al Jawzi mentions Al-Hifdh has its time(s) in your life - some which are better than others. He mentions the best time in which one memorizes - it is when he is young. (This does not mean if you are old you should not learn. No! Remember Abu Hurairah?)**
- **He further mentions the best timing: Al-Ashaar (Before Fajr).**
- **When is Al-Ashaar? The last third of the night.**

To calculate it: From Maghrib into Fajr, split it into 3 - the last third is the time of Al-Ashar.

This is what our Beloved Prophet Muhammad (may peace be upon him) taught us. This is the time in which Allah descends. This is the most blessed part of the night! Of course you will feel the connection with Allah. This is the time when making dua is like an arrow that does not miss its target.

Some mention there is never a dua they made in the last third of the night - except that Allah accepted it.

- **Experience of Abu Taymiyyah (may Allah preserve him) who asked Shaykh Okasha Kameny who has a strong memorization in the Quran (may Allah protect them both from all evil eye) - when does he find time to memorize the Quran? Whilst giving Dawah and busying oneself with it and attending to our families, when do you find time? So the Shaykh replies, "Try and find the time where no one will occupy you or busy you." He mentioned that he memorizes before Fajr. So Ustadh applied it and it was of the best times, with calmness and tranquility.**
- **Ibn Jawzi mentioned the next timing: The mid part of the day.**
- **The Algerians tell the young ones: "من حفظه في الظهور بقي في الصدور" or "Whoever memorizes at Dhuhr time, it remains in his chest."**
- **Ibn Jawzi continues: Fajr time all the way until dhuhr time is the best to memorize - it is better than the latter half of the day (maghrib - isha time)**
- **"When you are hungry, it is better to memorize than when you have a full stomach."**
- **This helps! What you eat and how much you eat has an effect on you.**
- **"It is not praiseworthy to memorize where there is a lot of greenery and rivers - as this will distract you."**
- **If he is simply just mentioning the creation, then what about the phone? Where the world is at the place of your fingertips.**
- **Turn off your notifications to protect yourself from being on your phone a great deal.**
- **Put a stop to your phone, get rid of it at the time of memorization! Whether you are a mother, a brother, a sister, etc.**

## Principle #4: CHOOSING THE SUITABLE TIME AND PLACE

- *Ibn Taymiyyah (may Allah have mercy upon him) says: "Being alone is a fundamental when it comes to memorization."*
  - *This helps when you get away from everyone and you are by yourself.*
- *And he continues, "And bringing your aspirations together. Having that desire and eagerness is a fundamental and a principle. Taking a day from your week off is highly something advisable."*
  - *Example: If you are memorizing 6 days, take a day off. On that day you can revise and your body can rest. This is similar to resting after working out. You have tore the muscles and you must wait for it to heal so that you can continue again.*
- *And he continues, "When you have a piece of mind, this is from the important fundamentals." Choose the times where there is not a war taking place in your home.*
  - *Choose a calm, quiet place.*

### FOOD

- *What you eat has an effect on your memorization. [I.e controlling the amount of what you have eat. Even eating heavy can make the body heavy and result in you wanting to lay down.]*
- *Drinking a great deal of water helps in this as well.*

*Imam az-Zuhri: "I have never drank vinegar since I treated my memorization."*

***Do we stop our hifdh if the cirucumstances are not exactly ideal?***

***The great scholars and righteous of the past have gone through a lot of hardship such the likes of Ibn Taymiyyah, may Allah have mercy upon him, who was imprisoned 7 times and died in prison. They still continued and put their minds straight.***

***"If you ask Allah to make you forget your agonizing difficulties and your distresses, He will help you. Sometimes praying two raka'at makes you forget the distreses of the dunyah." - Abu Taymiyyah***

## Principle #5 : The Importance of Correct Memorization and Book Printing

### ***THE NECESSITY OF CORRECTING THAT WHICH YOU READ***

- If you memorize something with a mistake, it is going to be very hard to rectify.
- Make sure to read to someone who has memorized it properly to ensure you rectify the mistake.
- The Mutoon which you memorize, the Hadith books, whatever it might be - choose the best print (Some prints are better than others)
- Stick to the same print. [Whether it be a Mushaf or whatever you are reading. Make sure it is from the proper print.]
- This knowledge you are taken should be also taken by hearing it.

[The Companions from the Prophet (صلى الله عليه وسلم) and those who came after the Companions heard from the companions, etc.]

- As the Prophet (صلى الله عليه وسلم) said, "You will hear and it will be heard from you - and those who have heard from you, will be heard as well."

#### **MISTAKE STUDENTS FALL INTO:**

- 1) Picks up the book and simply begins memorizing.
- 2) Picks up a book and just starts reading.

The bigger issue? He believes he understood while he has not understood.

The poet says: "An inexperienced individual thinks that the books will guide him. Little does the ignorant one know - you find there are things which are hidden that even the most intellectual people find trouble understanding." He continues, "If you now embark on taking knowledge without the one who knows (a teacher, scholar, the knowledgable one), you will become misguided from the correct path. You will be worse than Tawm al Hakim."

#### **Who is Tawm al Hakim?**

- His father was a doctor. After his father passed, he inherited his books.
- Tawm came across a statement in a book: "Black seed oil is a cure for every sickness."
- Tawm misread. Instead of "Black seed" he read, "Black snake is a cure for every sickness."
- Tawm al Hakim - in order to make a cure - searches for a black snake. He saw it a certain way and became misguided. He found a black snake and it bit him and let to his death - and he became an example for those after him.

# ART OF MEMORIZATION

Ustadh Abu Taymiyyah

DAY 3

## Principle #6 : Repetition, Repetition, Repetition..

### DO AS MUCH REPETITION AS YOU CAN

The poet, he says, "Come with repetition with that which you seek to study, indeed repetition is from the best of things which aid and assist you in solidifying the knowledge."

This allows you to treasure that knowledge.

He continues mentioning there is a sweetness to it.

"Do not let it bore you - the fact that you keep repeating and repeating. Perhaps it will become sweet when it becomes solid in your mind."

- Whether it is Quran, Hadith, Mutoon - it comes straight away to the mind - sweetness in it of itself.
- *"We know Allah has mentioned in the Quran, "And We have certainly made the Qur'an easy for remembrance, so is there any who will remember? [54:17] " Even though the Quran was made easy - what has the Messenger of Allah (may peace and blessings be upon him) say with regards to the Quran, "Hold onto the Quran" [through constant repetition and revision] "Indeed the Quran is quicker to slip away from you, the same way your riding beast [if not held onto] it will slip away from you." If this is the case for the Quran which was made easy - then what about the other sciences? No other science is made easy like the Quran.*
- *The more you repeat it [what you are studying] - the more it will stick to your mind.*
  - *For example: Surah Fatiha, you can read it without even stuttering. Likewise, constantly repeat so that the knowledge remains solidified in this manner.*

### ADVICE: CONSTANTLY REVISE WITH A CLASSMATE

This is from one of the manners of which helps knowledge stick. The more you keep teaching it, revising it, the more it will become like second nature.

### PRINCIPLE FROM THE SCHOLARS: DO NOT MOVE FORWARD UNTIL THAT WHICH YOU HAVE LEARNED IS SOLIDIFIED

- **Master what you have learned, get it solid - and then move forward. This is because if you only memorized a little bit here, and you move on to the next portion? It will not remain.**
- **IF you do not have a proper muraji'a (revision) plan - that which you have learned before will simply slip away.**

# ART OF MEMORIZATION

Ustadh Abu Taymiyyah

DAY 3

## Principle #6 : Repetition, Repetition, Repetition..

### AN EXAMPLE FROM THE PIOUS ONES:

**Shu'ba ibn Hajjaj: "I used to come to Qatadah. I would ask for two hadith - and Qatadah would relate it to me. Then he would say, "Shall I give you more?"**

**Shu'ba would say, "No, until I memorize it and solidify it."**

**Abu Bakr b. 'Ayyash said, "'A'mash used to recite the Quran from memory, the entire Mushaf - and he would not make a mistake in a single letter."**

**- This will only occur if you continue with repetition and revising.**

### THE BENEFIT OF A SOLID FOUNDATION:

- **At a later stage, if you begin to see the knowledge becomes "rusty" or "weakened" then you just need to come up and work on it a little bit because it was strong from the foundation.**
- **That which is strong from the foundation, even if it is left or neglected, just simply reading a few times will cause for the memorization to return back to its previous state. [i.e: strong and solid.]**
- **However, if one neglects giving precedence to creating a strong foundation in [his/her] way of study - then when it comes to revision, it will be as though [he/she] will be memorizing it anew. [i.e: It will be difficult and like he is memorizing something new.]**

### DO NOT BECOME LAZY

**The poet said, "My friend, do not become lazy [do not let go of that lesson you have just learned] and do not give into the laziness of your nafs [i.e: soul]. Do not leave off repetition because [should you leave it] you will surely forget it."**

# ART OF MEMORIZATION

Ustadh Abu Taymiyyah

DAY 3

## Principle #6 : Repetition, Repetition, Repetition..

### BRIEF MENTION OF TECHNIQUE FROM MAURITANIA & MASJID AL HARAM:

**MAURITANIA:** A well-known place for memorization.

- **TECHNIQUE 1: A Little Goes a Long Way:**

From the techniques used in Mauritania is that they would take a small amount of which they desire to memorize [ex: 3 lines of poetry, or less] and they would repeat it for the rest of the day. Then, from this it would become similar to water [i.e: it flows, smooth, strong] because a person is solidifying the knowledge learned. Solidifying the "foundations" as previously aforementioned.

**MASJID AL HARAM:** Known as the Deadliest HALQA STUDY CIRCLE

- It was a difficult process to enter into this circle, however, the rewards and benefits from it are immense.
- From them, one learns the importance of repetition until one solidifies the knowledge to the point of which the person must not hesitate.
- **TECHNIQUE 2: No Hesitation**

From the techniques used at the halqa in Masjid al-Haram is that one must not hesitate in that which they are learning.

- Every time you hesitate in your memorization, you should put a line there. [i.e: write it down].
- You make it so solid until it becomes like Surah al-Fatiha. [Read it so many times that it becomes solid.]
- No "Uh" or "What was the next line?" - No pause whatsoever.

*Transcribers Note: I have personally tried this recently in terms of when I hesitate. Let us take the example of the Forty Hadith by Imam Nawawi. If one were to begin reading the first hadith and hesitates on line three, then I would start all over and begin reading from line one and constantly repeat until I have corrected the third line without hesitation or having to think about if what I am saying is correct. This helps in memorization and retaining the knowledge until it is like reading your name. [As Ustadh Abu Taymiyyah mentioned, use your listening as well as reading fine print to assist you in memorization.]*

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Ustadh Abu Taymiyyah

DAY 3

## Principle #6 : Repetition, Repetition, Repetition..

### HOW DO I PREVENT / TREAT HESITATION?:

1) By placing a line or mark where you hesitated.

#### TECHNIQUE 3: Line-linking [Connection]

2) Constantly repeating the end of the hadith, connected with the next hadith or one line of the hadith connected with the next one.

**Shown below:** In other words, memorize what is in red [i.e the first line] and at the same time what is in [blue]. This way you are connecting the two lines so in your memorizing, you know what is to come next and it flows. So you will memorize from "إذ طلع علينا رجل" to "عن عمر بن الخطاب رضي الله عنه"



## الْحَدِيثُ الثَّانِي

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ  
يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ  
مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَيْهِ عَلَى  
فَخِذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ  
تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ  
وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ صَدَقْتَ قَالَ فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ ...

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### ITEM:

You can use the electrical tasbi'h's individuals use nowadays - but use it for your memorization. While you're repeating your poem, hadith or that which you are memorizing - you just click [ six, seven, eight, etc. ] while using the method above. The point, keep repeating.



## Principle #7 : Raise your Voice

### ONE OF THE FIVE SENSES

#### NECESSITY ONE: SENSE OF HEARING

- *It is a necessity that you hear what you are saying while reciting. However, you do not affect others and read in such a loud manner - annoying those who are around you.*
- *Hearing is one of the most important senses needed in memorization.*

#### NECESSITY TWO: BODY POSTURE

- *Another necessity needed in memorization is being able to sit for long periods of time.*
- *Not lying down*
- *Not leaning on the side of your body*
- *The ability to sit down, cross-legged. This is a skill to be attained.*
- *Sit with your back straight.*
- *If a person sits with hunchback, they will get back pain.*

#### NECESSITY THREE: UTILIZING TIME PROPERLY

- *If you are simply sitting for hours reading and you only recite and repeat for ten minutes within a time-frame of [for example: three hours] then it is as if you have only sat down for ten minutes. You must utilize your time properly in revision and memorization.*
- *Move the organ called "tongue" - repeat and use your time properly.*

**Next page contains Principle 8.**

## Principle #8 : Memorizing in Small Portions

- **Memorizing a little that is consistent [which is consistent] is better than memorizing a bulk at once which leads to becoming fatigue and cutting off.**
- ***Ibn Al Jawzi, may Allah have mercy upon him: "Lessening that which you memorize whilst you are consistent is from the fundamentals of memorization."***
- **Shaykh Amir Bahjat: Take three matters from me:**
  - 1) Memorizing a little.**
  - 2) Excessive Repetition [of the little you have memorized]**
  - 3) Stay consistent [to continue].**

### **EXAMPLES FOR THE BEGINNER STUDENTS:**

***If one memorizes three lines of poetry every day - how many will you have at the end of the year?***

**1,095**

***Perhaps if you take away a few lines from the year (perhaps you were busy) - you would have still memorized a large portion! Perhaps 800 or 900 lines.***

***This is only if you are consistent and continue repeating, do a little every day - you will get somewhere.***

***Another example presented, if you are to memorize two hadiths every day. How many is that at the end of the year? That is 730 hadith! That is half of Bulugh al Maram, or perhaps slightly more.***

***In two years, that is Bulugh al Maram which is very important fiqh book.***

- **Shaykh Abdulkarim Hassan Hawsh: "If in the present day, one wishes to be strong in fiqh and yet does not memorise Bulugh al Maram? He is not excused."**
- **You might even memorize Sahih al Bukhari in a matter of four years time, if only you take it little by little and remain consistent.**

## Principle #8 : Memorizing in Small Portions

### OF THE PREVENTATIVES OF KNOWLEDGE: HASTINESS

- An issue prevalent in students in present times is the *hastiness* which one has. The students desire to attain this knowledge very quickly.
- A poet said: "Do not be hasty in that which what you seek, the one who is hasty will never attain what he is looking for." and he continues, "The one who grows a date tree does not taste the sweetness of its fruit except after a long time." He then attributes this to knowledge by saying, "Today you take some knowledge, and then tomorrow you will take some more - and by this, you will attain wisdom."

### A FLOOD

- *The analogy of which the poet mentioned could be further likened to a flood. From one drop of rain one day, the next likewise another drop follows after - until it leads to a flood.*
- *"And you will turn into a flood of knowledge, do not be hasty - take it slowly. Through patience and consistency, you will reach your goal."*
- **COMPLAINT: "BUT THE ROAD IS TOO LONG..."**
- *Ibn al Qayyim, may Allah have mercy on him, says: "Whoever sees that the road is long, he will become weak in walking."*
- *By mentioning it's "too far" you will become demotivated and give up. Therefore, take it step by step. Do not rush.*
- *Ibn Abdil-Barr: "Knowledge has its methodology, whomsoever attempts to be smart and takes a different path - will horribly fail." Follow the advises of the scholars, and what the scholars have mentioned is sufficient.*

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### KNOWLEDGE TAKES TIME

- *Imam Shafi'i mentioned from six matters in attaining knowledge - is time [a long period]*
- *Az Zuhri said: "O Yunus, do not overburden yourself in taking knowledge in large portions, because then you will over-exhaust yourself and cut off completely. Do not take knowledge all at once, for it will slip away all at once. Rather take small portions today and tomorrow - as the day and the night goes."*

# ART OF MEMORIZATION

Ustadh Abu Taymiyyah

DAY 3

## Principle #9: CONSISTENCY

- Abu Hurairah (May Allah be pleased with him) reached his rank through these two things:

1) Memorization

2) Consistency

He used to memorize what others would not and attend what others would not.

### STICK TO YOUR SCHEDULE WHAT YOU HAVE WRITTEN DOWN

- As a student, you must learn to say "NO". Even if your friends are going into the gatherings and you are in a predicament between choosing whether to go out with your friends or to stick to my schedule and reap the fruits of the knowledge later on.
- When you are free, no problem - go out. However, when you have a schedule and you have to compromise between a day out with the friends or remaining to your schedule - then it is moments like this that truly show whether you are serious or not. (ex: Your friend wishes to speak with you on the phone. And perhaps it is after asr, the time which you read to your sister. Then kindly decline and say perhaps we can schedule another time. Stick with your schedule.)
- If you decided a specific time to memorize, stick to it! Everything else is put at a hold, everything else comes secondary.
- *It might be you have something to memorize and you fall off one day, or you sacrifice that time for your friend. You think, "This is simply one day" -- If you are not disciplined, then one day will become two days and two days will become three - and it continues on like this. If you are not disciplined, then this will cause issues and you will not attain knowledge.*

### BENEFITS OF CONSISTENCY:

- **This does not just help to make sure you do your work every day, rather, consistency benefits in improving the quality of your work. If you study at the same time every single day, your mind and body will quickly adapt and you will attain better focus as well.**

Transcribers Note: What Ustadh mentioned here is correct. I have read from an article which states: "Routines can also help to compartmentalize tasks that may cause us relief from subconscious stress."

A similar benefit in terms of health - I have learned from a Muslim Mentor, it is important to go to sleep at the same exact time and wake up at the same exact time (pay attention to your circadian rhythm. "Circadian rhythms are important in determining your natural sleeping and feeding patterns") As google states: "When we wake up and go to sleep at the same time each day, the quality of our sleep can improve, and help us feel invigorated and alert throughout the day." From another article mentions that it can improve your health with: Stronger immunity, improved concentration and emotional stability. Further stating: "When we are well rested and the body is functioning optimally, our learning, memory and concentration capabilities stabilize." (JAI Wellness) Likewise, to whoever is reading this, I have learned around one hour before bedtime - from all electronics you should stay away. Dim your lights and change clothing into your "sleep wear" as this has a psychological effect on you and your body. This will help with your sleep, if Allah wills.

And Allah knows best.

- **Every day you are aware of what you are doing, you have a schedule out and set.**

Transcribers Note: You can schedule the night before planning out your day. As I do it, I plan each hour of the day not leaving a single place unplanned. It might be that you are off by a few minutes, but do not let that stop you from remaining consistent. This has helped me tremendously in my planning the day. [Ex: From 05:00AM to 05:20AM you are doing Morning Adkhar. From 05:20-06AM you are reading Quran]

# ART OF MEMORIZATION

Ustadh Abu Taymiyyah

DAY 3

## Principle #10: BROWSING THE EXPLANATION

- Al-Fahm. Understanding that which you memorize. This is one of the best ways to solidify knowledge.
- When you understand what you memorizing - it is easier for you to memorize.
- An experience by Ustadh Abu Taymiyyah: When learning the Quran, he would have a copy of the basic english translation by him. He would look over it to get a general understanding of what the meaning is of what is being memorized. It is three times quicker when you know the meaning of [what you are reading].
- **As a student of knowledge, you must do these three things:**

### Memorization:

1) You must memorize a portion of knowledge.

### Understanding:

2) You *must* study that which you memorize [Quran, Hadith, Mutoon, etc] under the Shayookh [the Scholars]

- If you cannot find scholars then there are students of knowledge you can go back to.

3) It is important that there must be in a person's life - a fair share of *reading* books. [So that while you memorize something

- you are studying it at the same time.]

**Transcribers Note:** *In other words, study and work on your understanding of what you are memorizing. [And while studying, learn under the Shayookh - as previously mentioned.]*

**Do not become like a parrot simply relaying information without having knowledge of the context behind the knowledg [i.e: you cannot explain what you learned because you didnt study it and understand it.]**

- Shaykh Abdulkarim Al-Khudayr: "The student who constantly looks at the shuruhat [the explanations] he will reach the point where he can read a hadith without needing to read the explanation."
  - This is because you are constantly looking at the explanations and you are working on the understanding.
- Ibn Abdil-Barr: "Studying hadith in present times - without understanding and contemplating it, - is very disliked by the people of knowledge."

**Therefore, browse through the explanations. Knowledge is just not about memorizing and memorizing. We should seek knowledge to understand and upon understanding - we should follow with application.**

## Q&A: A few questions mentioned in the Q&A session

- 1. What is the book called about the lives of the pious in the past?** It is called **Siyar A'lam al-Nubala**, it is close to thirty volumes. However, some have been summarized and put into three volumes.
- 2. If I look at the opposite gender accidentally and I do Istighfar immediately after, does this affect my memorization?** If Allah wills, if you do Istighfar. As Ibn Al Qayyim mentions that sinning removes the blessings - and when you repent, then the blessing remains. Shaykh Salih al Usaymee said once, "O Student of Knowledge! If you sin, then rush to make repentance right away before you lose that knowledge."
- 3. Is it better to memorize before or after Fajr?** Before fajr, without a shadow of doubt. After fajr, you should read to a teacher.
- 4. Is a car a good place to memorize?** If you seeing the people around you and walking around you will distract you, it is a problem. I have seen in Masjid an-Nabawi, the students facing the wall and looking at the wall and it really helps. The principle, therefore is, anything which distracts you - you must keep away from it.
- 5. Should we revise by looking at the Mushaf?** Yes, this is good. But having a teacher you read to, a parent - your brother or sister. This has a different impact on a person and helps assist in saving a great deal of time.
- 6. If a student can understand the statements of the contemporary scholars, how does he go towards understanding the speech of Ibn Al Qayyim?** Firstly, apply the principle number one mentioned before. There is a time where I [i.e: Abu Taymiyyah] found it very difficult to understand anything Ibn al Qayyim and Ibn Taymiyyah spoke of - at the time at beginning seeking knowledge. Then I made dua and it became easier. There should be a teacher which you have to advise you and help you. To this day, I still have questions and ask the Shaykh what Shaykh ul Islam Ibn Taymiyyah meant by a certain statement in order to grasp it. Yes.

# ART OF MEMORIZATION

Ustadh Abu Taymiyyah

Q&A

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## Q&A: A few questions mentioned in the Q&A session

**7. How can we have sincerity and wanting to have the ability to benefit others? Is it wrong for me to be known for that purpose or should we just learn and leave this off?** Study, learn, attain that knowledge - ask Allah to give you beneficial knowledge. And wherever you go, if Allah wills, you will be beneficial to the people. Worry about attaining that knowledge and benefiting yourself. Wherever you go the people will be in need of you. Abdullahi ibn Masu'd (may Allah be pleased with him) said: "Learn, indeed you do not know when the time will come when the people will be in need of you." You just need to worry about studying. "Let me study." Forget about being a da'ee, forget about social media, forget about being the man who sits on the chair! Just worry about yourself and if Allah wills - a time will come when you are beneficial to the people. However, this is only if you are sincere. Allah will choose individuals in this dunyah to do certain things and will make them keys of khayr. Be sincere and focus on yourself in seeking knowledge.