

Tips on How to Memorize and revise the Holy Quran

Prepared By Sheikh: Murad Zakhama

A teacher, trainer for Quran teachers for
twenty years, and a teacher at Al-
Zaytouna Tunisian Education



Scan the code with your phone and download the booklet directly, or from
the following website:

www.mourad-zakhama.com

contact@mourad-zakhama.com

The booklet is available in several languages other than Arabic

Second Edition (2025/12)

Table of Contents

<i>Introduction:</i>	3
<i>Booklet Elements</i>	3
<i>Booklet Methodology</i>	3
<i>Some Used Terminology:</i>	4
<i>The First Element: General Tips</i>	6
<i>The Second Element: Preparation for Memorization.</i>	15
<i>The Third Element: During Memorization</i>	19
<i>The Fourth Element: After Memorization:</i>	26
<i>Summary of Tips</i>	35
<i>Conclusion</i>	41

Introduction:

Praise to Allah, who revealed His book as a guide for the righteous, and made its memorization easy for those who seek it, and gathered it in the hearts of the chosen ones, and praised those who ponder it, and elevated those who act upon it; and may Allah's peace and blessings be upon the one sent as a mercy to the worlds, and upon his family and companions.

Thereafter, this is a booklet directed to everyone whose heart yearns to memorize the holy book of Allah, whether they are beginners in memorization or advanced. I have tried in it to gather the most important tips that summarize the most effective methods for memorizing and solidifying it, and to draw attention to most of the hindering and impeding errors.

In doing so, I have adopted a practical and simplified approach, far from beautiful but little- beneficial

theoretical talk⁽¹⁾, relying in that, after Allah Almighty, on the guidance of my sheikhs, may Allah reward them all with good⁽²⁾, and on my personal experience with the Holy Quran, its memorization, and teaching it for twenty years.

⁽¹⁾ What is meant by this is the abundance of what is promoted for Quran memorization courses completely in some weeks, which in reality are nothing but marketing methods to earn money.

⁽²⁾ Among them, I specifically mention the venerable Sheikh Muhammad Ali Al-Dala'i: The Former Head of the committee for Correcting the Mushafs in The Tunisian Land, may allah have mercy on him, and Dr. Safwat Salem: Reciter of the Ten Major Readings at Al-Shatibi Institute in Jeddah, may Allah have mercy on him; and Sheikh: Muhammad Awad, and Sheikh: Salah Shabanah: Teachers of the Holy Quran and Reading in the Holy City, upon its owner be the best prayers and purest peace, and others among the sheikhs, may Allah reward them all with good.

Booklet Elements

These tips are divided into four elements as follows:

- | | |
|-------------------------|----------------------------------|
| (1) General Tips | (2) Preparation for memorization |
| (3) During Memorization | (4) After Memorization |

Booklet Methodology

This booklet contains two types of text: a main text, concise with clear and large font, which may sometimes be followed by a small number in red. This number directs who wishes to expand and elaborate to the margin at the bottom of the page, where they will find what they seek in a small font, so as not to disturb the hurried reader with information that is not of interest to them.

In addition, at the end of the booklet, there is a brief and focused summary, primarily aimed at beginners, and it can also be referred to by anyone who wants to quickly revise the booklet.

Some Used Terminology:

Recalling: It is recalling and reciting what is in memory from prior memorization, without the aid of a Mushaf or similar⁽³⁾.

The Student: The one striving to memorize the Holy Quran.

Continuous Recitation: It is the recitation of the entire desired portion continuously, whether during memorization or recalling, and whether the portion is a complete Surah or more or less; so, if the reciter pauses on a word, he pauses on it with Sukoon (cessation of sound), then returns to what preceded it and resumes, until the entire portion is completed⁽⁴⁾.

⁽³⁾ This occurs during revision, prayer, or examination.

⁽⁴⁾ This is regardless of the type of pause made, whether it is at the end of a verse or not, and whether it is a complete, sufficient, or good pause, he must return to what preceded it absolutely, then resume. Example: [Alam nashrah laka sadrak wa wada'na an**k**] and he pauses here, for example, then resumes: [wa wada'na anka wizraka alladhi anqad**h**] then he pauses then resumes: [alladhi anqadha dhahraka wa rafa'na la**k**] then he

pauses then resumes: [wa rafa'na laka dhikraka...] And so on until the entire portion is completed.

The First Element: General Tips

- Avoid sins, as they compromise memorization, relative to their extent⁽⁵⁾, commit to sincerity⁽⁶⁾ and frequent supplication for ease.
- Seek a skilled Sheikh from whom to learn the Quran, if possible ⁽⁷⁾.

⁽⁵⁾ Malik said to Al- Shafi'i, may Allah have mercy on them both:

Indeed, I see Allah Almighty has cast a light upon your heart, so do not extinguish it with the darkness of disobedience.

Al-Shafi'i, may Allah have mercy on him, said:

I complained to Waqi' about my poor memory *** so he guided me to abandon sins

And informed me that knowledge is light *** and the light of Allah is not given to a disobedient person.

⁽⁶⁾ It is essential for the student that his memorization of the Quran be purely for the sake of Allah Almighty, and that it not contain any share for anyone from creation, nor even for himself for his Sheikh... And it is necessary to renew the intention for

Allah Almighty, for a severe warning has been issued regarding taking the Quran for showing off and fame. Among that is what came in the long, famous Hadith narrated by Muslim from Abu Hurairah, and the evidence from it is that a reciter of the Quran who recited for reputation will be told from Allah Almighty: [...] and you have recited the Quran **that it might be said** [of you] **he is a reciter**, so it was said, then he will be ordered to be dragged along on his face until **he is cast into Hell-fire...**].

(7) The Mufti of Damascus, Abu Muhammad Al- Tanukhi Al-Dimashqi: {**do not take knowledge from a “Suhufi”, nor the Quran from a “Mushufi”**} The “Mushufi” is the one who memorizes the Quran from a written copy without a Sheikh teaching him. The fact is that the Quran is only taken by receiving it orally from the mouths of those authorized to teach it. If he does not find a Sheikh, then he should listen to a correct recording of the passage before memorizing it.

- Frequent repetition coupled with consistent, scheduled revision is the best and most effective way to solidify memorization.
- Memorize with Tajweed rules from the beginning⁽⁸⁾.
- Adopt a plan for memorizing the entire Quran⁽⁹⁾.
- Revise the mind map of the Surah, where its general themes are found, which helps in understanding it generally⁽¹⁰⁾.

⁽⁸⁾ Memorizing without Tajweed rules becomes ingrained in this form and it will be very difficult to correct later. Therefore, it is essential to learn them first, or at least the most important and frequently used ones, such the rules of the emphasized Meem and Noon, the silent Noon, Madd, Tafkheem, and Tarqeeq.

⁽⁹⁾ The Holy Quran has approximately 600 pages. If a student decides to memorize half of a page daily, they would complete memorization in four years. If they memorize at a rate of one page daily, they would complete it in two years... The important thing is not to abandon this daily program except for exceptional emergencies. And despite all that, there are opportunities during

holidays and breaks that can be utilized to increase the amount memorized.

(10) The internet can be used for this by searching for: “Surah map: such and such...” as the search topic. For example, you can find the following map of Surah Al- A’la:

Verses:	1-5	6-10	11-13	14-15	16-19
Topic	Glorifying the lord	The Role of the Prophet	The State of the Wretched	The State of the Pious	The State of the World and the Hereafter

- Good breathing before uttering any segment, especially during memorization⁽¹¹⁾.
 - Read in a moderate voice⁽¹²⁾.
 - Use one type of Mushaf⁽¹³⁾.
 - Write the desired amount to be memorized or reinforced⁽¹⁴⁾ by hand for whom this method⁽¹⁵⁾ is suitable, as it firmly establishes memorization.
-

⁽¹¹⁾ Lack of breathing during recitation, especially during memorization or prolonged revision, causes headaches, which may prevent the reader from continuing.

⁽¹²⁾ The reader must hear themselves in a moderate voice, whether during memorization or recall, as the loud voice for a long time tires the speech apparatus and may cause head pain. On the contrary, merely moving the lips without sound does not consolidate the memorization process.

⁽¹³⁾ Persistence in using the same Mushaf, with the same edition (i.e., the same font, same colors, and same verse count...)

engraves the image of the pages in memory and helps recall them during retrieval.

(14) Meaning the poor memorization that needs reinforcement.

(15) The method of writing by hand before memorization reinforces it well, whether the writing is by modern methods or on a tablet as it was anciently, where the student writes the amount by hand, then presents it to their teacher for correction, and then proceeds to memorize what they have written by hand, corrected.

- Take a good competitor at approximately the same level, as this will motivate and strengthen the memorizer and help him progress⁽¹⁶⁾.
- Study some sermons that remind of the virtue of memorizing the Quran and the virtue of its recitation when feeling lethargic.
- Avoid fragmented and scattered memorization⁽¹⁷⁾.

⁽¹⁶⁾ (So let whoever aspires to this strive) Al-Mutaffifin, (26).

⁽¹⁷⁾ The student should follow the order of the Mushaf in their memorization and not randomly move between Surahs. They can start with Surah Al- Baqarah, then what comes after it (Al-Imran, then An-Nisaa'...), or with Surah An-Nas, then what comes before it (Al-Falaq, then Al-Ikhlas...). Sometimes, they might start memorizing a Surah, then another one appeals to them, so they leave the first one incomplete and start the second, or after completing the first, instead of memorizing the one that follows it in the order of Mushaf, they go to a distant one. All of this is from the deception of Satan to make the periodic revision plan difficult to them later, and they might completely give up on revision or memorization.

- Take a notebook or a folder in which to write down the verbal similarities of the verses that one has⁽¹⁸⁾, and color the similar word with a different color or underlining it ⁽¹⁹⁾.
- Attempt to dedicate two fixed sessions daily for the holy Quran, and abandon them only in case of urgent necessity ⁽²⁰⁾: between Al-Fajr prayer and sunrise for memorization, and between Al-Maghrib and Al-Isha for periodic revision, with additional night prayer, even if only two rak'ahs, for revision ⁽²¹⁾.

⁽¹⁸⁾ A verse may be verbally similar to one person and not similar to another, so every student must master what is similar to them, and memorizing some texts for the verbal similarities of the Holy Quran may greatly help students.

⁽¹⁹⁾ Example: {But those who believe and do good **will have** a never-ending reward} Al- Inshiqaq (25);
{Except those who believe and do good- **they will have** a never-ending reward} At-tin (6).

- (20) It is preferable for the memorizer during these two times to be completely dedicated to the Quran in the mosque, avoiding all distractions, such as using a mobile phone and talking.
- (21) Al-Fudayl Ibn Iyad said: “if you cannot perform night prayer and fast during the day, then know that you are deprived and shackled; your sin has shackled you”.

- The alternation between the three levels: verification, rotation, and swift recitation⁽²²⁾.
- Not moving to a second narration or readings except after solidifying the primary narration⁽²³⁾.

The Second Element: Preparation for Memorization

[It is recommended that this preparation be on the night preceding the dawn of memorization]

- Determining the amount, one intends to memorize according to their ability (a page or more or less...) and that is before starting the memorization.

⁽²²⁾ It is customary for the student, in their revision, to use the level of swift recitation: which is fast recitation. So, their memorization becomes deeply rooted in their memory in this manner. If they intend to read with verification or rotation (in prayer or during exams...), they would make mistakes they

wouldn't make during swift recitation; therefore, they must switch between the levels to get used to them. Then, from another perspective continuous swift recitation alone might cause the student to lose some mastery and contemplation.

(23) Some are impressed by the science of readings and move to them to a second narration while they have not solidified the first narration they started, thus losing everything.

- Understand the general meanings of this amount⁽²⁴⁾, by looking at its interpretation, even If it's a simplified interpretation⁽²⁵⁾.
 - Start memorization immediately after understanding the meanings⁽²⁶⁾.
 - Focus the gaze on the memorization page⁽²⁷⁾, and create visual links for it in memory⁽²⁸⁾.
-

⁽²⁴⁾ If there is something strongly conceptually linked to this amount, such as some verses before or after it, it is also desirable to understand them.

⁽²⁵⁾ Such as the book “Al- Mukhtasar fi Al-Tafsir” (The Concise Interpretation): supervised by the Tafsir Center for Quranic Studies, or the book: “Tayseer Al-Kareem Al-Rahman fi Tafsir Kalam Al-Mannan” (Facilitating the Generous, the Most Merciful in Interpreting the Words of the Benefactor) by Sheikh: “Al-Sa’di”...

(26) This memorization that occurs at night should not be relied upon solely, as it is merely a preparatory and assisting step for the focused and fundamental memorization that follows at dawn of that night.

(27) When the gaze is focused intently on the page, it undergoes something similar to a photographic scan, and it settles in the memory.

(28) For example: For every page they have memorized, it is desirable for them to know its beginning and end (i.e., to know: the word it begins with, the word it ends with, and the word the next page begins with...), so that he has a photographic copy of the *Mushaf* in their memory.

The Third Element: During Memorization

- The best time for memorization is after waking up from night sleep, for the clarity of mind it provides⁽²⁹⁾.
- Clear the mind completely from all distractions and concentrate fully on memorization⁽³⁰⁾.
- Start by memorizing each section separately⁽³¹⁾, then combine them in memorization until the entire page is completed.

⁽²⁹⁾ Allah Almighty said: {Indeed, worship in the night is more impactful and suitable for recitation} Al- Muzzammil (6). There are two situations for the time of memorization: if the Al-Fajr call to prayer is late, around five o'clock or close to it, then memorization should be an hour more before prayer. If the call to prayer is early, around three o'clock, then memorization should be after prayer. Before starting memorization, the student should read about half a page of what was previously memorized, to warm up the muscles of the speech apparatus that

were dormant at night, then begin to recall what was started memorizing the previous night.

(30) The clearer the mind is from distractions, the faster and more firmly memorization will be, and vice versa.

(31) A section can be a line, a verse, or part of a verse... Example: Memorize the first line of the page by repeating it many times by looking at the Mushaf, then tens to times by heart without the Mushaf, until it is well memorized, then repeat the same thing with the line that follows it, then the one after that; then repeats the three lines together until you memorize them well, then the next three lines in the same way, then the next three, and so on... until memorizing the entire page.

- Before memorizing each section, the following must be done: – recalling its overall meaning – listening to it from a skilled reciter, even if it's a recording, to avoid mistakes in memorization⁽³²⁾ – imitating the recitation of this reciter first⁽³³⁾, then starting to memorize and repeat – repeating the section dozens of times until it is well memorized⁽³⁴⁾.

⁽³²⁾ A word memorized fleetingly, whether it's a mispronunciation (i.e., replacing a word with another similar one, or replacing a letter with another...) or a vocalization error (e.g., a Fatha instead of a Kasra...), will remain that way, and it will be very difficult to correct it, because it has become ingrained in memory. Therefore, it must be avoided from the beginning.

⁽³³⁾ They listen to the recitation of this reciter first, then he reads, trying to imitate him in how he pronounces the letters and the rules, and that is for mastering: the measures of the Ghunnah and the Madd, the articulation points and characteristics of the letters, and the places of stopping and starting... If they are

listening to a recorded recitation, after listening, they can read along with it at the same time, in a lower voice than the reciter until when his recitation approaches that of the reciter, they then read alone.

(34) The initial weak memorization of a section will remain weak forever, and its owner will make mistakes in it every time he passes by it, unless he remedies it with a special, intensive reinforcement program. Therefore, memorization must be good from the beginning, and the reciter should not rush, making his greatest concern to finish memorizing the page or the Surah... to move on to what comes after it.

- Use as many senses as possible during memorization contributes to the ease and speed of recalling what has been memorized later:
 - Sight: Staring intensely at the Mushaf engraves the image of the page in memory.
 - Hearing: Readers makes themselves heard during memorization and revision, thus storing the verses in their memory with their voices to facilitate their recall later.
 - Pronunciation (with a moderate voice): Accustoms the tongue to the verses⁽³⁵⁾.
- Memorize continuously if possible: Although this method has some difficulty, with frequent repetition, it is the best way to solidify and strengthen memorization⁽³⁶⁾, and it is easy for whomever Allah makes it easy for.

⁽³⁵⁾ There is nothing between it and abandoning it except a person's exercise of his jaw.

⁽³⁶⁾ When recalling: The biggest problem that memorizes face (especially imams) after any pause is knowing the beginning of the next section; because they are accustomed to resuming after

the pause (sufficient or complete), without returning to what preceded it, they experience a kind of disconnection between the pauses and sections, so they may hesitate when resuming after a pause. But with this method, they have become accustomed to linking, so they rarely encounter this problem. This method is also useful for knowing the vowel markings of the last words that are paused upon, which may not be known by those who consistently stop with a Sukoon and resume without going back.



- Link the end of a page to the beginning of the next, by preserving the two sections connected⁽³⁷⁾.
 - Increase the recitation of the newly memorized text in prayer⁽³⁸⁾ and repeat it throughout the day to solidify it.
-

⁽³⁷⁾ Linking here means reciting the end of the page and connecting it to the beginning of the next with one breath; its benefit becomes apparent during recall, as the reciter avoids confusing pages: the mistake many memorizers make, especially beginners; for example: upon finishing page 75, instead of moving to page 76, the reciter mistakenly moves to page 78.

⁽³⁸⁾ In obligatory and supererogatory prayers, and for imams: leading prayer in the mihrab is unparalleled in solidifying memorization, especially during Tarawih recitations.

The Fourth Element: After Memorization:

- Periodic Revision: Revising all memorized content by heart⁽³⁹⁾ and individually⁽⁴⁰⁾ every week⁽⁴¹⁾.

⁽³⁹⁾ Revising by heart: It means from memory and without the aid of a Mushaf, except in case of doubt, in which case one looks only at doubtful part, then resumes from memory. Revising from the Mushaf is not considered valid, does not compensate for revising by heart, and does not equate to it, not even closely.

⁽⁴⁰⁾ Group revision where everyone recites at the same time, does not strengthen memorization, because the individual among them does not realize their mistakes while reciting in a group with one voice, and does not rely entirely on their own memory, but rather relies on the group's recitation. This is like revising with a recorded recitation; which should not be used except during memorization or for correcting one's recitation only.

⁽⁴¹⁾ All what has been memorized from the Holy Quran, will be divided into approximately seven equal parts, in which one part will be recited each day, so its memorization will be completed once every week. This results in four complete recitations per

month. If one cannot manage this, one shall divide it over ten days, resulting in three complete recitations per month. The Companions, may Allah be pleased with them, used to divide the Quran as follows:

First Day: Al-Fatiha, Al-Baqarah, Al- Imran, and An-Nisa,

second day: from Al-Ma''idah to the end of Surah AT-Tawbah.

Third day: from Yunus to the end of An-Nahl. Fourth day: from

Al-Isra to the end of Al-Furqan; fifth day: from Ash-Shu'ara to

the end of Ya-Sin; sixth day: from As-Saffat to the end of Al-

Hujurat. Seventh day: from Surah Qaf to Surah An-Nas.

Important Note: Whenever the student memorizes a new page, it must be included in the periodic revision program.

And this special point regarding periodic revision is the most important of what came in the entity of these pieces of advice. So, revising what has been memorized is more emphasized than memorizing something new⁽⁴²⁾, and initial memorization quickly fades if it is not maintained through continuous revision⁽⁴³⁾.

(42) The Holy Quran is the word of Allah, glory be to him, and not like the words of humans. What is memorized from poetry or prose in childhood may remain in memory for decades even without revision. As for the Quran, if it is not revised periodically, it quickly slips away in an astonishing manner, as the Prophet (peace be upon him) said: [Commit yourself to the Qur'an, for by Him in whose Hand is my soul, it is surely more prone to break away than a camel in its bind] narrated by Muslim in his Sahih from the hadith of Abu Musa Al-Ash'ari. This is due to a profound wisdom from Allah and His vast mercy upon His servants, so that they strive to revise it after memorizing it, thereby increasing their good deeds. If memorization did not slip away most memorizers would abandon its revise and neglect mountains of good deeds.

(43) What a person memorizes initially takes a place in their short-term memory, which is characterized by the rapid forgetting of its contents (and this is from Allah's mercy so that their memory does not become filled with non-repeated and unimportant matters). Therefore, what is memorized from the Quran initially is relatively weak and is called primary memorization. As for deep memory, it is characterized by stability and the retention of its contents for a longer period, and the duration of its retention increases the more its recall is repeated continuously and over a long period. Therefore, the memorizer of the Quran must continuously revise it until their memorization becomes firmly established little by little over time. As for strong memorization, its owner does not exert effort in recalling it because it comes spontaneously from deep memory, and this process may sometimes take several years of continuous revision.

- Correcting errors: During revision, if a mistake occurs, whether noticed by oneself or pointed out by others, it must be effectively corrected so that it does not recur⁽⁴⁴⁾.
- Recitation (Tasmee'): This involves presenting the newly memorized text, even if only once, to a knowledgeable reciter who is proficient in the rules of Tajweed. This is to correct potential errors, whether the error is in words, letters, vowelizations, rulings, or similar verses⁽⁴⁵⁾.
- Testing at the end of memorizing each Surah: A skilled person tests the memorizer from their memory or a colleague tests them from the Mushaf. Thus, ensuring the quality of their memorization before memorizing what comes next, and this is to avoid the accumulation of poor memorization.

⁽⁴⁴⁾ If an error occurs (in a word, letter, vowelization, or similar wording...), it is essential to correct it by frequently repeating it in the correct manner until its firm establishment is confirmed. If one finishes that, they should return to some lines before that

section and recite the whole thing; if they make a mistake again, they must repeat the process many times until they are certain of the section's firm establishment in the correct manner.

(45) This presentation to a proficient person gives the new memorizer confidence in their memorization and corrects their potential errors.

- Comprehensive Periodic Test: This is a periodic test for everything memorized, in which the examiner gradually progresses from the easiest to the most difficult, especially in similar wordings. This may occur every three months, or more or less...
- Participation in Competitions and Educational Courses: This matter develops self- confidence after trusting in Allah Almighty. There must be sincerity to Allah Almighty.
- Time Management: The memorizer must organize their time, dividing the revision sessions according to their circumstances. It is preferable to write this in a table⁽⁴⁶⁾.

⁽⁴⁶⁾ So, the installments are written in revision schedule for all days of the week, as follows:

	Before Al-Fajr		After Al-Duhur		After Al-Maghrib	Night Prayer		
Saturday	From Surah: ...	From Surah: ...	From: ...	To: ...	From: ...	To: ...	From ...	To: ...
	Ayah: ...	Ayah: ...						
Sunday	From:...	To:...	From:....	To:....	From:...	To:....	From:....	To:....

The schedule is completed for the rest of the week: Monday, Tuesday... until Friday: the day of completing the revision of all of it.

- Utilize all free time for revision⁽⁴⁷⁾.
 - A consolidation program for weak memorization:
If one has weak memorization in some Ayat (verses) from surahs, it must be remedied⁽⁴⁸⁾.
-

⁽⁴⁷⁾ It is recommended to utilize all free time, even short periods, such as waiting times in queues, or during travel by public transportation, or walking time... These periods, although short individually, collectively make a difference.

⁽⁴⁸⁾ If the amount of weakness is significant, such as several pages, then it should be memorized anew. However, if it is scattered verses, a consolidation program should be set for them, whereby one starts with the first section and repeats it daily after each prayer several times, until its firm establishment is confirmed, then moves on to the next, and then the one after it, until all of them are consolidated.

Summary of Tips

The First Element: General Tips:

- Avoid sins, for they diminish memorization (according to their degree), and be keen on sincerity, and increase supplication for ease.
- Find a skilled Sheikh from whom to learn the Quran, if possible.
- Frequent repetition and continuous periodic revision are the best and most effective way to achieve good memorization.
- Memorize with Tajweed rules from the beginning.
- Adopt a plan for memorizing the entire Quran.
- Revise the mind map of the Surah.
- Improve breathing before pronouncing any segment, especially during memorization.
- Recitation should be at a moderate volume.
- Use one type of Mushaf.
- Write down the amount to be memorized or solidify it by hand, if possible.

- Find a competitor of a similar level.
- When feeling weak, study the virtue of memorizing the Quran and the virtue of its recitation.
- Avoid fragmented and scattered memorization.
- Keep a notebook in which to write down similar verbal expressions.
- Devote two specific times daily for the Quran, between Al- Fajr prayer and sunrise for memorization, and between Al- Maghrib and Al- Isha for revision, with night vigil for revision.
- Alternate between the three levels: verification, rotation, and swift recitation.
- Do not move to a second narration or other readings until the primary narration is firmly established⁽⁴⁹⁾.

⁽⁴⁹⁾ For example, if one begins memorizing the Quran with the Qalun narration, they should not move to other narrations or readings until the first one is firmly established, so as not to confuse it.

The Second Element: Preparation for Memorization:

It is recommended that preparation takes place on the night preceding the dawn of memorization

- Determine the amount, you intend to memorize.
- Understand the general meanings of this amount, then proceed directly to its memorization.
- Focus the gaze on the memorization page, and create visual links for it in memory.

The Third Element: During Memorization

- The best time for memorization is after waking up from night sleep.
- Completely clear the mind of all distractions and focusing entirely on memorization.
- Begin by memorizing each section separately, repeating well⁽⁵⁰⁾, then combining them for memorization until the entire page is completed.

⁽⁵⁰⁾ Before memorizing each section, the following must be done: – Recalling its general meaning – listening to it from a skilled reciter, even if recorded, to avoid mistakes in memorization – imitating this reciter's recitation first, then proceeding with memorization and repetition – repeating the section tens of times until it is well memorized.

- Before memorizing each section, the following is required: – recalling its general meaning – listening to it from a skilled reciter, even if it's a recording, to avoid mistakes in memorization – imitating the recitation of this reciter first, then starting to memorize and repeat – repeating the section dozens of times until it is well memorized.
- Use as many senses as possible during memorization contributes to the ease and speed of recalling the memorized text later.
- Memorize continuously, if possible, and connecting the end of a page to the beginning of the next, by memorizing the two sections connected.
- Frequently read the newly memorized text in prayer and repeat it throughout the day.

The Fourth Element: After Memorization:

- Periodic Revision: revising all memorized text by heart and individually every week.
- Correcting errors: During revision, if a mistake occurs, it must be effectively corrected so that it does not recur.
- Recitation (Tasmee'): This involves presenting the newly memorized text, even if only once, to a knowledgeable reciter who is proficient in the rules of Tajweed to correct potential mistakes.
- Testing at the end of memorizing each Surah.
- Comprehensive Periodic Test: This is a periodic test for everything memorized.
- Participation in competitions and educational courses.
- Time Management: The memorizer must organize their time, dividing the revision sessions according to their circumstances (and creating a schedule for them).
- Utilizing all free time for revision.
- Addressing Weak Memorization: If one has weak memorization in some Ayat (verses) from Surahs, it must be remedied.

Conclusion

Praise to Allah, who guided me who guided me to this humble work, and I ask Him, the Almighty, as He facilitated its completion, to make it purely for His noble face and to make it a shortcut for everyone whose soul yearns to memorize His glorious Book.

And I ask my brothers not to be stingy in earning the reward for benefiting Muslims with it, for the one who points to good is like its doer⁽⁵¹⁾, and not to spare effort in spreading it by all available means: from distribution and publication and sharing through various electronic means, or contacting Islamic centers or Quran memorization societies in various parts of the world to publish it, or assisting in its translation into other languages not available into other languages not available on the site.

I also urge my distributing brothers to seek reward from Allah, the Generous, the Bestower, **and not to exceed the price of this booklet beyond what covers the cost of printing and distribution.**

In conclusion, I ask Allah, the Generous, to reward with the best reward everyone who contributed to this work or to its publication, even if by prayer, the reward of those who serve His glorious Book.

(51) A man came to the prophet, peace be upon him, and said, “O Messenger of Allah, I have been left without a mount. So, give me a mount. He replied, I have no mount to give, but go to so and so; he may perhaps give you a mount. He then went to him and he gave him a mount. He came to the messenger of Allah, may peace be upon him, and informed him about it. Thereupon the Messenger of Allah, may peace be upon him, said: [if anyone guides someone to a good deed, he will get the reward like the reward of the one who does it]. Narrated by Muslim is his Sahih from the Hadith of Abu Mas'ud 'Uqbah ibn 'Amr.