Inheriting Islam

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حِفْظُ جُزْءِ عَمَّ

Carrying Juz ʻAmma

Reading it and carrying it are two different things. This is the second one — a system to run, not a book to finish.

WRITTEN BY

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بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Most Merciful,
the Most Compassionate.

This contains verses of the Qur'an. Please handle it with respect.

THE WHOLE BOOK

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Twelve lessons, and then the part you will actually use every day. The lessons explain the system once; the apparatus at the back is what sits open beside you for the next few months.

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–	The seams	Every join in the hardest sūrahs
–	The tracker	A week to a page, and the loose sheets that print it
–	Where these instructions come from	Which are settled practice, and which are only mine

PART ONE

The system

Lessons one to four. What you are taking on, how a day is shaped, how much to do, and where to begin. None of it is difficult to understand and all of it is easy to get wrong in a way that costs you two months.

LESSON ONE

What this is, and is not

> **Teaches.** The scope of the work, and the one requirement that is not negotiable.

This book covers **Juz ʻAmma** — the thirtieth part, 37 sūrahs, 564 āyāt, 2308 words once the basmalah is set aside. It is not a full-muṣḥaf ḥifẓ programme and it does not pretend to be a step toward one. It is a whole thing in itself: the portion you already stand in prayer with, carried properly.

> **Tajwīd is not optional here.** The goal at the end of this book is the juz recited from memory *with the rules of tajwīd held throughout* — so this book assumes you have finished the second one. That is not gatekeeping. A student who memorises with a ḥāʾ that is really a hāʾ has memorised the mistake, and unlearning a memorised error is far harder than learning it right the first time.

If you can read the juz correctly but have never memorised anything, you are exactly who this is for. If you can memorise but cannot yet read it correctly, go back one book. It will cost you weeks and save you months.

THE GATE

You can state what you are taking on — one juz, from memory, with tajwīd held — and you are not confusing it with something larger.

LESSON TWO

The three-part day

> **Teaches.** The shape every day takes, and the one ordering everybody gets backwards.

Ḥuffāẓ have used the same three words for centuries, and you should learn them, because the next teacher you sit with will use them too.

Sabaq

Today's new portion. The smallest part of the day and the part everyone thinks is the whole job.

Sabqi

What you memorised in the last week or two. Still fragile, still needs to be said out loud daily.

Manzil

Everything older. This is what quietly disappears if you do not schedule it.

> **Revision comes first in the day, not last.** Every instinct says to do the new work while you are fresh and revise with what is left over. That is exactly backwards, and it is why people who have memorised five sūrahs cannot recite the first one. Do manzil and sabqi first. Whatever is left is what you can honestly afford to add.

Put plainly: **new memorisation is the reward for having revised, not the other way round.** On a day when there is not time for both, the new portion is what gets dropped. It will still be there tomorrow. The sūrah you are about to lose will not be.

THE GATE

Your day runs manzil, then sabqi, then sabaq — and on a short day it is the sabaq you drop, without feeling that you failed.

LESSON THREE

Your honest daily portion

> **Teaches.** How much to take on — and the unit to count it in, which is not the obvious one.

Almost every ḥifẓ plan is written in āyāt a day, and for this juz that is close to meaningless.

> **An āyah in Juz ʿAmma runs from a single word to 21.** That is a 21-fold swing. A student on "three āyāt a day" is doing several times the work in one sūrah as in another, and concludes they are getting worse when all that changed was the length of the line.

Count lines of the muṣḥaf. Not āyāt, and — despite the arithmetic above — not words either. A line is even by construction, and it is the unit every ḥifẓ programme has used for a very long time. Five to ten lines a day is the ordinary beginner's portion.

This juz is **pages 582–604** of the standard muṣḥaf, 23 in all.

IF YOU TAKE	NEW WORK	
a third of a page a day	69 days	about 2.3 months
half a page a day	46 days	about 1.5 months
a whole page a day	23 days	about 0.8 months

Days of *new* work only — revision is the larger half, and is lesson ten.

Your honest daily portion

You are memorising a page, not a text

Ask a ḥāfiẓ where an āyah is and they will tell you: bottom left, third line. **Position on the page becomes part of the memory** — which word ends a line, where a sūrah begins. That map does a large share of the work of recall, and it forms whether you intend it or not. A word count ignores the page entirely; a line count is built from it.

So: one muṣḥaf, and never change it. Not a preference — the single most avoidable mistake in this whole book. A 15-line print and a 13-line print put different words in different places, so switching means rebuilding the map from nothing. Students who do it partway through describe losing weeks. Pick the copy you will still own in a year, and if it falls apart, replace it with the same edition.

One number to set expectations before you start. The last ten sūrahs — the short ones nearly everyone already has — are **201 of 2308 words, about 9% of the juz.** If you already know them you have done a tenth, not a third. Knowing that now prevents the collapse in month two, when the sūrahs stop being short and the sense of progress stops.

THE GATE

You have named a daily line count you can hold on a bad week, and you are working from one muṣḥaf that you will not change.

The unit and the copy matter more than the number. A modest portion in a muṣḥaf you keep beats an ambitious one across three different prints.

LESSON FOUR

Where to start

> **Teaches.** The order to work in, and why the conventional answer wastes your best weeks.

The convention is to work backwards — an-Nās, then al-Falaq, then al-Ikhlāṣ — on the reasoning that the short sūrahs build confidence. The reasoning is sound. The starting point is not.

Most people arriving at this book already hold the last stretch of the juz from prayer. Starting at an-Nās means spending the most motivated weeks you will ever have re-treading 9% of the juz that is already yours.

> **So: work backwards, but start where your memory actually ends.** Before day one, recite as far back into the juz as you can go without help. Wherever that stops is your starting line. Then move backwards from there, toward an-Nabaʾ.

Two consequences worth knowing now. The sūrahs get **longer** as you go, so a fixed word count means fewer āyāt per day over time — that is the work getting heavier, not you getting slower. And the hardest sūrah in the juz sits near the end of your road: **Al-Mutaffifin**, which is both the third longest and the only sūrah containing two of its own repeated āyāt. Budget for it. Lesson eleven is about what it does to people.

THE GATE

You have recited backwards as far as you can unaided, and you know the exact sūrah and āyah where your work begins.

How you would know this was the wrong call: if after a fortnight the daily portion is boring, you started too far back; if you cannot hold it, too far forward. Move the line rather than abandoning the plan.

PART TWO

The work

Lessons five to eight. What you actually do at the table: one āyah, then the join between two, then a whole sūrah, then the thing that turns private recitation into memory you can trust.

LESSON FIVE

One āyah

> **Teaches.** The repetition loop, and the point at which more repetition stops helping.

The loop is not complicated and it is not negotiable.

1. **Read it correctly first.** Look at the marks. Get the tajwīd right before the twentieth repetition, because the twentieth repetition is what you are keeping.
2. **Say it aloud, looking, until it is fluent.** Not memorised — fluent. No stumbling, right lengths, right ḥurūf.
3. **Cover it and say it.** If you cannot, uncover and go back to two. Do not guess at it; guessing installs the guess.
4. **Say it correctly three times in a row with it covered.** Three consecutive, not three total. A miss resets the count.

> **Aloud, always.** Memorising the Qurʾān silently is the single most common way to spend months and end up with something that collapses the moment a person is listening. Your mouth has to learn this, not only your eye.

Once you can do three in a row, **stop**. Further repetitions in the same sitting buy very little; the same repetitions tomorrow buy a great deal. That is not a shortcut, it is what lesson nine is about.

THE GATE

Three consecutive correct recitations from covered text, with the tajwīd intact — not three attempts of which three were right.

Three is a number, not a law. If tomorrow's cold recall fails more often than occasionally, three is not enough for you — take it to five and stop reading that as a failing.

LESSON SIX

The seam

> **Teaches.** The join between two āyāt, which is where memorisation actually breaks.

People do not forget the middle of an āyah. They forget **which āyah comes next**. Ask someone to recite a sūrah they know and watch where they stop: it is almost always at an ending, waiting for the next beginning to arrive.

This is because of how you practised. Each āyah was learned as a unit with a clean start and a clean finish, so each one ends in a small full stop. The seams were never learned at all — they were assumed.

> **So drill the seam as its own object.** Take the last word of one āyah and the first word of the next, and say only those two words together, ten times. It feels absurd. It is the difference between a sūrah you can recite and a sūrah you can recite when you are tired.

The apparatus at the back of this book has **the seams of the hardest sūrahs written out** for exactly this. When you finish a sūrah, do not move on until you have run its seams cold.

THE GATE

You can be dropped at the end of any āyah in your current sūrah and produce the next one without a pause to think.

LESSON SEVEN

Locking a sūrah

> **Teaches.** The distance between "I know it" and "it is mine".

A finished sūrah is not one you have just recited correctly. It is one you can recite correctly **without having recited it recently**.

Three tests, and they get harder in the right order:

1. **Whole, covered, same day.** The easy one. Passing it proves almost nothing except that you did the work.
2. **Whole, cold, next morning** — before you have looked at it and before any new memorisation.
3. **From the middle.** Someone names an āyah in the middle and you go from there. This is the test that separates memory from momentum.

Until a sūrah passes the third test, it is not finished, it is familiar. Familiar sūrahs are the ones that disappear.

THE GATE

The sūrah passes from the middle, cold, on a day when you did not revise it beforehand.

LESSON EIGHT

Reciting to a person

> **Teaches.** Why the last step is not something you can do alone.

Everything up to here you can do by yourself. This you cannot, and it is not a matter of encouragement.

You cannot hear your own mistakes in something you memorised. The version in your head is the version you compare against, so if the two match you hear nothing wrong. A dropped ghunnah, a shortened madd, a word from the wrong āyah — all of it sounds correct from the inside, because it is what you stored.

> **This is also why the goal is worded the way it is.** It does not say you memorised the juz. It says you *recited it from memory to a listener*. The recitation to a person is not evidence of the achievement — it **is** the achievement.

Recite to someone every week, not at the end. A mistake caught in week two costs a minute. The same mistake caught in month five has been rehearsed two hundred times and has to be broken rather than corrected.

THE GATE

You recite to a person weekly, and you can take a correction without defending the version in your head.

PART THREE

Holding it

Lessons nine to twelve. Everything so far was about getting the juz in. This part is about the fact that it leaves — steadily, predictably, and much faster than anyone expects — and what the schedule has to look like to stop that.

LESSON NINE

What you will forget

> **Teaches.** The rate at which memorisation decays, stated plainly rather than kindly.

Newly memorised material is not stored. It is held briefly and then dropped unless something interrupts the dropping. Most of what you memorise today is gone within a day or two if you never touch it again — and the loss does not feel like loss, it feels like it was never solid.

That is not a flaw in you and it is not a sign the method is wrong. It is how memory works for everyone, and the whole design of sabaq–sabqi–manzil exists because of it.

> **What interrupts the dropping is recall, not re-reading.** Looking at the page again is comfortable and does very little. Covering it and failing to produce it, then checking, does far more — the effort of retrieval is the thing that fixes it. If revision feels easy, it is probably not working.

Practically: today's portion should be recalled again **tonight**, again **tomorrow before new work**, again **three days later**, and then it enters the weekly cycle. Each of those is a covered recall, not a read-through.

THE GATE

You revise by recall with the page covered, and you can say when today's portion is next due — tonight, tomorrow, and in three days.

LESSON TEN

The review cycle

> **Teaches.** How much of your time revision takes, which is more than you want it to be.

The working ratio is roughly **three parts revision to one part new memorisation**. If you have half an hour, that is about seven minutes of new work and twenty-three of holding what you have.

Every student refuses to believe this until they lose a sūrah. Then they believe it permanently.

PORTION	WHAT IT IS	HOW OFTEN
Sabaq	today's new words	tonight, and tomorrow morning
Sabqi	the last week or two	every day, all of it
Manzil	everything older	on a fixed weekly rotation

The manzil rotation is the part people invent and then abandon. Make it mechanical: divide everything you have finished into seven parts and do one part a day. It does not matter how you divide it as long as the division is written down and not decided each morning. For the finished juz the division has already been made for you — sheet one of the companion tracker, seven days of roughly equal length, none of them ending in the middle of a sūrah.

> **The signal that your ratio is wrong** is not that revision feels heavy. It is that a sūrah you finished last month now needs the page. When that happens, stop adding new material entirely for a week. Nothing is lost by pausing; a great deal is lost by continuing.

THE GATE

You have a written weekly rotation covering everything you have finished, and you followed it on a day you did not feel like it.

LESSON ELEVEN

The traps in this juz

> **Teaches.** The six āyāt that occur twice, and the formulas that send you into the wrong sūrah.

A general book on memorisation cannot tell you where *this* juz will throw you. These came out of the text itself.

Six āyāt appear twice. Four of them appear twice *inside a single sūrah*, and those are the dangerous ones: when you arrive at the second occurrence there is no external cue to tell you which one you are at, so you loop back and recite the middle of the sūrah again.

79:33 = 80:32	مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ	across two sūrahs
82:13 = 83:22	إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ	across two sūrahs
83:9 = 83:20	كِتَٰبٌ مَّرْقُومٌ	inside one sūrah
83:23 = 83:35	عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ	inside one sūrah
84:2 = 84:5	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ	inside one sūrah
109:3 = 109:5	وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ	inside one sūrah

The traps in this juz

> **Al-Mutaffifin holds two of them** and is the third longest sūrah in the juz. It is, by a clear margin, the hardest thing in this book. Give it its own week and drill the two loops deliberately before you can make the mistake — once you have looped it twice, the loop is memorised too.

And the formulas. وَمَآ أَدۡرَىٰكَ مَا opens a line in nine different places. ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ appears in five. Al-Falaq and an-Nās both open قُلۡ أَعُوذُ بِرَبِّ. When you are tired, these are the junctions where you change track without noticing.

THE GATE

You can recite past every repeated āyah in this juz without looping — including both of the ones inside the same sūrah.

LESSON TWELVE

When you slip

> **Teaches.** What a bad month means, and the response that does not make it worse.

You will miss days. You will lose a sūrah you were sure of. Somewhere around the second month the sūrahs stop being short and the sense of progress stops — and that is the point at which most people quietly stop.

None of that is failure. It is the ordinary shape of the work, and it is worth saying in a book so that when it happens it is recognisable rather than personal.

> **The response that makes it worse is starting again from the beginning.** It feels like taking it seriously. It is actually the most reliable way to spend a year permanently re-memorising the last ten sūrahs. What you have is not gone; it is unrevised.

After a gap: **do no new memorisation for one week.** Run the manzil rotation only, at whatever quality it comes back at, and let it come back badly at first. It returns far faster than it went in — that is the one genuinely encouraging fact about forgetting. Add new work again only when a week of revision has passed without needing the page.

THE GATE

You have come back from at least one gap without restarting, and the sūrahs you thought you had lost came back inside a week.

And if a week of revision does not bring a sūrah back, that sūrah was never locked — it was familiar. That is a different problem with a different fix, and lesson seven is the fix. This is the lesson that decides whether you finish. Not the method — the method is four pages. Whether you can miss five days and return on the sixth without deciding the whole thing is beyond you.

THE APPARATUS

What you actually use

The lessons are read once. Everything from here is meant to sit open beside you — the juz measured, the prompts, the seams of the hardest sūrahs, and the week sheet that carries all of it.

The juz, sūrah by sūrah

Every sūrah by āyāt and by words, with its share of the whole. A filled dot marks a sūrah that contains one of its own repeated āyāt — the loops from lesson eleven.

#	SŪRAH	ĀYĀT	WORDS	SHARE	LOOPS
78	An-Naba	40	173	7.5%	
79	An-Naazi'aat	46	179	7.8%	
80	Abasa	42	133	5.8%	
81	At-Takwir	29	104	4.5%	
82	Al-Infitaar	19	80	3.5%	
83	Al-Mutaffifin	36	169	7.3%	●●
84	Al-Inshiqaaq	25	107	4.6%	●
85	Al-Burooj	22	109	4.7%	
86	At-Taariq	17	61	2.6%	
87	Al-A'laa	19	72	3.1%	
88	Al-Ghaashiya	26	92	4.0%	
89	Al-Fajr	30	137	5.9%	
90	Al-Balad	20	82	3.6%	
91	Ash-Shams	15	54	2.3%	
92	Al-Lail	21	71	3.1%	
93	Ad-Dhuhaa	11	40	1.7%	
94	Ash-Sharh	8	27	1.2%	
95	At-Tin	8	34	1.5%	
96	Al-Alaq	19	72	3.1%	
97	Al-Qadr	5	30	1.3%	
98	Al-Bayyina	8	94	4.1%	
99	Az-Zalzala	8	36	1.6%	
100	Al-Aadiyaat	11	40	1.7%	
101	Al-Qaari'a	11	36	1.6%	
102	At-Takaathur	8	28	1.2%	
103	Al-Asr	3	14	0.6%	
104	Al-Humaza	9	33	1.4%	
105	Al-Fil	5	23	1.0%	
106	Quraish	4	17	0.7%	
107	Al-Maa'un	7	25	1.1%	
108	Al-Kawthar	3	10	0.4%	
109	Al-Kaafiroon	6	26	1.1%	●
110	An-Nasr	3	19	0.8%	
111	Al-Masad	5	23	1.0%	
112	Al-Ikhlaas	4	15	0.6%	
113	Al-Falaq	5	23	1.0%	
#	SŪRAH	ĀYĀT	WORDS	SHARE	LOOPS
114	An-Naas	6	20	0.9%	

THE APPARATUS

The prompt sheet

The first word of every āyah in the juz. Cover the muṣḥaf and recite from these alone — it is the oldest memory aid there is, and the fastest way to find the āyah you cannot start.

114 · AN-NAAS — 6 āyāt

1	2	3	4	5	6
قُلْ	مَلِكِ	إِلَٰهِ	مِن	ٱلَّذِى	مِنَ

113 · AL-FALAQ — 5 āyāt

1	2	3	4	5
قُلْ	مِن	وَمِن	وَمِن	وَمِن

112 · AL-IKHLAAS — 4 āyāt

1	2	3	4
قُلْ	ٱللَّهُ	لَمْ	وَلَمْ

111 · AL-MASAD — 5 āyāt

1	2	3	4	5
تَبَّتْ	مَآ	سَيَصْلَىٰ	وَٱمْرَأَتُهُۥ	فِى

110 · AN-NASR — 3 āyāt

1	2	3
إِذَا	وَرَأَيْتَ	فَسَبِّحْ

109 · AL-KAAFIROON — 6 āyāt

1	2	3	4	5	6
قُلْ	لَآ	وَلَآ	وَلَآ	وَلَآ	لَكُمْ

108 · AL-KAWTHAR — 3 āyāt

1	2	3
إِنَّآ	فَصَلِّ	إِنَّ

107 · AL-MAA'UN — 7 āyāt

1	2	3	4	5	6	7
أَرَءَيْتَ	فَذَٰلِكَ	وَلَا	فَوَيْلٌ	ٱلَّذِينَ	ٱلَّذِينَ	وَيَمْنَعُونَ

The prompt sheet

106 · QURAISH

4 āyāt

1	2	3	4
لِإِيلَٰفِ	إِۦلَٰفِهِمْ	فَلْيَعْبُدُوا۟	ٱلَّذِى

105 · AL-FIL

5 āyāt

1	2	3	4	5
أَلَمْ	أَلَمْ	وَأَرْسَلَ	تَرْمِيهِم	فَجَعَلَهُمْ

104 · AL-HUMAZA

9 āyāt

1	2	3	4	5	6
وَيْلٌ	ٱلَّذِى	يَحْسَبُ	كَلَّا	وَمَآ	نَارُ
7	8	9			
ٱلَّتِى	إِنَّهَا	فِى			

103 · AL-ASR

3 āyāt

1	2	3
وَٱلْعَصْرِ	إِنَّ	إِلَّا

102 · AT-TAKAATHUR

8 āyāt

1	2	3	4	5	6
أَلْهَىٰكُمُ	حَتَّىٰ	كَلَّا	ثُمَّ	كَلَّا	لَتَرَوُنَّ
7	8				
ثُمَّ	ثُمَّ				

101 · AL-QAARI'A

11 āyāt

1	2	3	4	5	6
ٱلْقَارِعَةُ	مَا	وَمَآ	يَوْمَ	وَتَكُونُ	فَأَمَّا
7	8	9	10	11	
فَهُوَ	وَأَمَّا	فَأُمُّهُۥ	وَمَآ	نَارٌ	

The prompt sheet

100 · AL-AADIYAAT

11 āyāt

1	2	3	4	5	6
وَٱلْعَٰدِيَٰتِ	فَٱلْمُورِيَٰتِ	فَٱلْمُغِيرَٰتِ	فَأَثَرْنَ	فَوَسَطْنَ	إِنَّ
7	8	9	10	11	
وَإِنَّهُۥ	وَإِنَّهُۥ	أَفَلَا	وَحُصِّلَ	إِنَّ	

99 · AZ-ZALZALA

8 āyāt

1	2	3	4	5	6
إِذَا	وَأَخْرَجَتِ	وَقَالَ	يَوْمَئِذٍ	بِأَنَّ	يَوْمَئِذٍ
7	8				
فَمَن	وَمَن				

98 · AL-BAYYINA

8 āyāt

1	2	3	4	5	6
لَمْ	رَسُولٌ	فِيهَا	وَمَا	وَمَآ	إِنَّ
7	8				
إِنَّ	جَزَآؤُهُمْ				

97 · AL-QADR

5 āyāt

1	2	3	4	5
إِنَّآ	وَمَآ	لَيْلَةُ	تَنَزَّلُ	سَلَٰمٌ

96 · AL-ALAQ

19 āyāt

1	2	3	4	5	6
ٱقْرَأْ	خَلَقَ	ٱقْرَأْ	ٱلَّذِى	عَلَّمَ	كَلَّآ
7	8	9	10	11	12
أَن	إِنَّ	أَرَءَيْتَ	عَبْدًا	أَرَءَيْتَ	أَوْ
13	14	15	16	17	18
أَرَءَيْتَ	أَلَمْ	كَلَّا	نَاصِيَةٍ	فَلْيَدْعُ	سَنَدْعُ
19					
كَلَّا					

The prompt sheet

95 · AT-TIN

8 āyāt

1	2	3	4	5	6
وَٱلتِّينِ	وَطُورِ	وَهَٰذَا	لَقَدْ	ثُمَّ	إِلَّا
7	8				
فَمَا	أَلَيْسَ				

94 · ASH-SHARH

8 āyāt

1	2	3	4	5	6
أَلَمْ	وَوَضَعْنَا	ٱلَّذِىٓ	وَرَفَعْنَا	فَإِنَّ	إِنَّ
7	8				
فَإِذَا	وَإِلَىٰ				

93 · AD-DHUHAA

11 āyāt

1	2	3	4	5	6
وَٱلضُّحَىٰ	وَٱلَّيْلِ	مَا	وَلَلْآخِرَةُ	وَلَسَوْفَ	أَلَمْ
7	8	9	10	11	
وَوَجَدَكَ	وَوَجَدَكَ	فَأَمَّا	وَأَمَّا	وَأَمَّا	

92 · AL-LAIL

21 āyāt

1	2	3	4	5	6
وَٱلَّيْلِ	وَٱلنَّهَارِ	وَمَا	إِنَّ	فَأَمَّا	وَصَدَّقَ
7	8	9	10	11	12
فَسَنُيَسِّرُهُۥ	وَأَمَّا	وَكَذَّبَ	فَسَنُيَسِّرُهُۥ	وَمَا	إِنَّ
13	14	15	16	17	18
وَإِنَّ	فَأَنذَرْتُكُمْ	لَا	ٱلَّذِى	وَسَيُجَنَّبُهَا	ٱلَّذِى
19	20	21			
وَمَا	إِلَّا	وَلَسَوْفَ			

The prompt sheet

91 · ASH-SHAMS

15 āyāt

1 وَٱلشَّمۡسِ	2 وَٱلۡقَمَرِ	3 وَٱلنَّهَارِ	4 وَٱلَّيۡلِ	5 وَٱلسَّمَآءِ	6 وَٱلۡأَرۡضِ
7 وَنَفۡسٖ	8 فَأَلۡهَمَهَا	9 قَدۡ	10 وَقَدۡ	11 كَذَّبَتۡ	12 إِذِ
13 فَقَالَ	14 فَكَذَّبُوهُ	15 وَلَا			

90 · AL-BALAD

20 āyāt

1 لَآ	2 وَأَنتَ	3 وَوَالِدٖ	4 لَقَدۡ	5 أَيَحۡسَبُ	6 يَقُولُ
7 أَيَحۡسَبُ	8 أَلَمۡ	9 وَلِسَانٗا	10 وَهَدَيۡنَٰهُ	11 فَلَا	12 وَمَآ
13 فَكُّ	14 أَوۡ	15 يَتِيمٗا	16 أَوۡ	17 ثُمَّ	18 أُوْلَٰٓئِكَ
19 وَٱلَّذِينَ	20 عَلَيۡهِمۡ				

The prompt sheet

89 · AL-FAJR

30 āyāt

1 وَٱلْفَجْرِ	2 وَلَيَالٍ	3 وَٱلشَّفْعِ	4 وَٱلَّيْلِ	5 هَلْ	6 أَلَمْ
7 إِرَمَ	8 ٱلَّتِى	9 وَثَمُودَ	10 وَفِرْعَوْنَ	11 ٱلَّذِينَ	12 فَأَكْثَرُواْ
13 فَصَبَّ	14 إِنَّ	15 فَأَمَّا	16 وَأَمَّآ	17 كَلَّا	18 وَلَا
19 وَتَأْكُلُونَ	20 وَتُحِبُّونَ	21 كَلَّآ	22 وَجَآءَ	23 وَجِاْىٓءَ	24 يَقُولُ
25 فَيَوْمَئِذٍ	26 وَلَا	27 يَٰٓأَيَّتُهَا	28 ٱرْجِعِىٓ	29 فَٱدْخُلِى	30 وَٱدْخُلِى

88 · AL-GHAASHIYA

26 āyāt

1 هَلْ	2 وُجُوهٌ	3 عَامِلَةٌ	4 تَصْلَىٰ	5 تُسْقَىٰ	6 لَّيْسَ
7 لَّا	8 وُجُوهٌ	9 لِّسَعْيِهَا	10 فِى	11 لَّا	12 فِيهَا
13 فِيهَا	14 وَأَكْوَابٌ	15 وَنَمَارِقُ	16 وَزَرَابِىُّ	17 أَفَلَا	18 وَإِلَى
19 وَإِلَى	20 وَإِلَى	21 فَذَكِّرْ	22 لَّسْتَ	23 إِلَّا	24 فَيُعَذِّبُهُ
25 إِنَّ	26 ثُمَّ				

The prompt sheet

87 · AL-A'LAA

19 āyāt

1 سَبِّحِ	2 ٱلَّذِى	3 وَٱلَّذِى	4 وَٱلَّذِىٓ	5 فَجَعَلَهُۥ	6 سَنُقْرِئُكَ
7 إِلَّا	8 وَنُيَسِّرُكَ	9 فَذَكِّرْ	10 سَيَذَّكَّرُ	11 وَيَتَجَنَّبُهَا	12 ٱلَّذِى
13 ثُمَّ	14 قَدْ	15 وَذَكَرَ	16 بَلْ	17 وَٱلْءَاخِرَةُ	18 إِنَّ
19 صُحُفِ					

86 · AT-TAARIQ

17 āyāt

1 وَٱلسَّمَآءِ	2 وَمَآ	3 ٱلنَّجْمُ	4 إِن	5 فَلْيَنظُرِ	6 خُلِقَ
7 يَخْرُجُ	8 إِنَّهُۥ	9 يَوْمَ	10 فَمَا	11 وَٱلسَّمَآءِ	12 وَٱلْأَرْضِ
13 إِنَّهُۥ	14 وَمَا	15 إِنَّهُمْ	16 وَأَكِيدُ	17 فَمَهِّلِ	

85 · AL-BUROOJ

22 āyāt

1 وَٱلسَّمَآءِ	2 وَٱلْيَوْمِ	3 وَشَاهِدٍ	4 قُتِلَ	5 ٱلنَّارِ	6 إِذْ
7 وَهُمْ	8 وَمَا	9 ٱلَّذِى	10 إِنَّ	11 إِنَّ	12 إِنَّ
13 إِنَّهُۥ	14 وَهُوَ	15 ذُو	16 فَعَّالٌ	17 هَلْ	18 فِرْعَوْنَ
19 بَلِ	20 وَٱللَّهُ	21 بَلْ	22 فِى		

The prompt sheet

84 · AL-INSHIQAAQ

25 āyāt

1 إِذَا	2 وَأَذِنَتْ	3 وَإِذَا	4 وَأَلْقَتْ	5 وَأَذِنَتْ	6 يَٰٓأَيُّهَا
7 فَأَمَّا	8 فَسَوْفَ	9 وَيَنقَلِبُ	10 وَأَمَّا	11 فَسَوْفَ	12 وَيَصْلَىٰ
13 إِنَّهُۥ	14 إِنَّهُۥ	15 بَلَىٰ	16 فَلَآ	17 وَٱلَّيْلِ	18 وَٱلْقَمَرِ
19 لَتَرْكَبُنَّ	20 فَمَا	21 وَإِذَا	22 بَلِ	23 وَٱللَّهُ	24 فَبَشِّرْهُم
25 إِلَّا					

83 · AL-MUTAFFIFIN

36 āyāt

1 وَيْلٌ	2 ٱلَّذِينَ	3 وَإِذَا	4 أَلَا	5 لِيَوْمٍ	6 يَوْمَ
7 كَلَّآ	8 وَمَآ	9 كِتَٰبٌ	10 وَيْلٌ	11 ٱلَّذِينَ	12 وَمَا
13 إِذَا	14 كَلَّا	15 كَلَّآ	16 ثُمَّ	17 ثُمَّ	18 كَلَّآ
19 وَمَآ	20 كِتَٰبٌ	21 يَشْهَدُهُ	22 إِنَّ	23 عَلَىٰ	24 تَعْرِفُ
25 يُسْقَوْنَ	26 خِتَٰمُهُۥ	27 وَمِزَاجُهُۥ	28 عَيْنًا	29 إِنَّ	30 وَإِذَا
31 وَإِذَا	32 وَإِذَا	33 وَمَآ	34 فَٱلْيَوْمَ	35 عَلَى	36 هَلْ

The prompt sheet

82 · AL-INFITAAR

19 āyāt

1 إِذَا	2 وَإِذَا	3 وَإِذَا	4 وَإِذَا	5 عَلِمَتْ	6 يَٰٓأَيُّهَا
7 ٱلَّذِى	8 فِىٓ	9 كَلَّا	10 وَإِنَّ	11 كِرَامًا	12 يَعْلَمُونَ
13 إِنَّ	14 وَإِنَّ	15 يَصْلَوْنَهَا	16 وَمَا	17 وَمَآ	18 ثُمَّ
19 يَوْمَ					

81 · AT-TAKWIR

29 āyāt

1 إِذَا	2 وَإِذَا	3 وَإِذَا	4 وَإِذَا	5 وَإِذَا	6 وَإِذَا
7 وَإِذَا	8 وَإِذَا	9 بِأَىِّ	10 وَإِذَا	11 وَإِذَا	12 وَإِذَا
13 وَإِذَا	14 عَلِمَتْ	15 فَلَآ	16 ٱلْجَوَارِ	17 وَٱلَّيْلِ	18 وَٱلصُّبْحِ
19 إِنَّهُۥ	20 ذِى	21 مُّطَاعٍ	22 وَمَا	23 وَلَقَدْ	24 وَمَا
25 وَمَا	26 فَأَيْنَ	27 إِنْ	28 لِمَن	29 وَمَا	

The prompt sheet

80 · ABASA 42 āyāt

1 عَبَسَ	2 أَن	3 وَمَا	4 أَوۡ	5 أَمَّا	6 فَأَنتَ
7 وَمَا	8 وَأَمَّا	9 وَهُوَ	10 فَأَنتَ	11 كَلَّآ	12 فَمَن
13 فِي	14 مَّرۡفُوعَةٖ	15 بِأَيۡدِي	16 كِرَامِۭ	17 قُتِلَ	18 مِنۡ
19 مِن	20 ثُمَّ	21 ثُمَّ	22 ثُمَّ	23 كَلَّا	24 فَلۡيَنظُرِ
25 أَنَّا	26 ثُمَّ	27 فَأَنۢبَتۡنَا	28 وَعِنَبٗا	29 وَزَيۡتُونٗا	30 وَحَدَآئِقَ
31 وَفَٰكِهَةٗ	32 مَّتَٰعٗا	33 فَإِذَا	34 يَوۡمَ	35 وَأُمِّهِۦ	36 وَصَٰحِبَتِهِۦ
37 لِكُلِّ	38 وُجُوهٞ	39 ضَاحِكَةٞ	40 وَوُجُوهٞ	41 تَرۡهَقُهَا	42 أُوْلَٰٓئِكَ

The prompt sheet

79 · AN-NAAZI'AAT — 46 āyāt

1 وَٱلنَّٰزِعَٰتِ	2 وَٱلنَّٰشِطَٰتِ	3 وَٱلسَّٰبِحَٰتِ	4 فَٱلسَّٰبِقَٰتِ	5 فَٱلْمُدَبِّرَٰتِ	6 يَوْمَ
7 تَتْبَعُهَا	8 قُلُوبٌ	9 أَبْصَٰرُهَا	10 يَقُولُونَ	11 أَءِذَا	12 قَالُوٓاْ
13 فَإِنَّمَا	14 فَإِذَا	15 هَلْ	16 إِذْ	17 ٱذْهَبْ	18 فَقُلْ
19 وَأَهْدِيَكَ	20 فَأَرَىٰهُ	21 فَكَذَّبَ	22 ثُمَّ	23 فَحَشَرَ	24 فَقَالَ
25 فَأَخَذَهُ	26 إِنَّ	27 ءَأَنتُمْ	28 رَفَعَ	29 وَأَغْطَشَ	30 وَٱلْأَرْضَ
31 أَخْرَجَ	32 وَٱلْجِبَالَ	33 مَتَٰعًا	34 فَإِذَا	35 يَوْمَ	36 وَبُرِّزَتِ
37 فَأَمَّا	38 وَءَاثَرَ	39 فَإِنَّ	40 وَأَمَّا	41 فَإِنَّ	42 يَسْـَٔلُونَكَ
43 فِيمَ	44 إِلَىٰ	45 إِنَّمَآ	46 كَأَنَّهُمْ		

The prompt sheet

78 · AN-NABA — 40 āyāt

1 عَمَّ	2 عَنِ	3 ٱلَّذِى	4 كَلَّا	5 ثُمَّ	6 أَلَمْ
7 وَٱلْجِبَالَ	8 وَخَلَقْنَٰكُمْ	9 وَجَعَلْنَا	10 وَجَعَلْنَا	11 وَجَعَلْنَا	12 وَبَنَيْنَا
13 وَجَعَلْنَا	14 وَأَنزَلْنَا	15 لِّنُخْرِجَ	16 وَجَنَّٰتٍ	17 إِنَّ	18 يَوْمَ
19 وَفُتِحَتِ	20 وَسُيِّرَتِ	21 إِنَّ	22 لِّلطَّٰغِينَ	23 لَّٰبِثِينَ	24 لَّا
25 إِلَّا	26 جَزَآءً	27 إِنَّهُمْ	28 وَكَذَّبُواْ	29 وَكُلَّ	30 فَذُوقُواْ
31 إِنَّ	32 حَدَآئِقَ	33 وَكَوَاعِبَ	34 وَكَأْسًا	35 لَّا	36 جَزَآءً
37 رَّبِّ	38 يَوْمَ	39 ذَٰلِكَ	40 إِنَّآ		

The seams

The last word of each āyah against the first word of the next, for the four hardest sūrahs. Say only the two words, together, until the join arrives without thinking. This is the drill nobody does.

83 · AL-MUTAFFIFIN 35 seams

1	لِّلْمُطَفِّفِينَ	←	ٱلَّذِينَ 2
2	يَسْتَوْفُونَ	←	وَإِذَا 3
3	يُخْسِرُونَ	←	أَلَا 4
4	مَّبْعُوثُونَ	←	لِيَوْمٍ 5
5	عَظِيمٍ	←	يَوْمَ 6
6	ٱلْعَٰلَمِينَ	←	كَلَّآ 7
7	سِجِّينٍ	←	وَمَآ 8
8	سِجِّينٌ	←	كِتَٰبٌ 9
9	مَّرْقُومٌ	←	وَيْلٌ 10
10	لِّلْمُكَذِّبِينَ	←	ٱلَّذِينَ 11
11	ٱلدِّينِ	←	وَمَا 12
12	أَثِيمٍ	←	إِذَا 13
13	ٱلْأَوَّلِينَ	←	كَلَّا 14
14	يَكْسِبُونَ	←	كَلَّآ 15

The seams

15	لَّمَحۡجُوبُونَ	←	16 ثُمَّ
16	ٱلۡجَحِيمِ	←	17 ثُمَّ
17	تُكَذِّبُونَ	←	18 كَلَّآ
18	عِلِّيِّينَ	←	19 وَمَآ
19	عِلِّيُّونَ	←	20 كِتَٰبٌ
20	مَّرۡقُومٞ	←	21 يَشۡهَدُهُ
21	ٱلۡمُقَرَّبُونَ	←	22 إِنَّ
22	نَعِيمٖ	←	23 عَلَىٰ
23	يَنظُرُونَ	←	24 تَعۡرِفُ
24	ٱلنَّعِيمِ	←	25 يُسۡقَوۡنَ
25	مَّخۡتُومٍ	←	26 خِتَٰمُهُۥ
26	ٱلۡمُتَنَٰفِسُونَ	←	27 وَمِزَاجُهُۥ
27	تَسۡنِيمٖ	←	28 عَيۡنٗا
28	ٱلۡمُقَرَّبُونَ	←	29 إِنَّ

The seams

30	وَإِذَا	←	يَضۡحَكُونَ	29
31	وَإِذَا	←	يَتَغَامَزُونَ	30
32	وَإِذَا	←	فَكِهِينَ	31
33	وَمَآ	←	لَضَآلُّونَ	32
34	فَٱلۡيَوۡمَ	←	حَٰفِظِينَ	33
35	عَلَى	←	يَضۡحَكُونَ	34
36	هَلۡ	←	يَنظُرُونَ	35

The seams

84 · AL-INSHIQAAQ 24 seams

1	ٱنشَقَّتۡ	←	وَأَذِنَتۡ	2
2	وَحُقَّتۡ	←	وَإِذَا	3
3	مُدَّتۡ	←	وَأَلۡقَتۡ	4
4	وَتَخَلَّتۡ	←	وَأَذِنَتۡ	5
5	وَحُقَّتۡ	←	يَٰٓأَيُّهَا	6
6	فَمُلَٰقِيهِ	←	فَأَمَّا	7
7	بِيَمِينِهِۦ	←	فَسَوۡفَ	8
8	يَسِيرًا	←	وَيَنقَلِبُ	9
9	مَسۡرُورًا	←	وَأَمَّا	10
10	ظَهۡرِهِۦ	←	فَسَوۡفَ	11
11	ثُبُورًا	←	وَيَصۡلَىٰ	12
12	سَعِيرًا	←	إِنَّهُۥ	13
13	مَسۡرُورًا	←	إِنَّهُۥ	14
14	يَحُورَ	←	بَلَىٰٓ	15

The seams

15	بَصِيرًا	←	فَلَآ	16
16	بِٱلشَّفَقِ	←	وَٱلَّيۡلِ	17
17	وَسَقَ	←	وَٱلۡقَمَرِ	18
18	ٱتَّسَقَ	←	لَتَرۡكَبُنَّ	19
19	طَبَقٍ	←	فَمَا	20
20	يُؤۡمِنُونَ	←	وَإِذَا	21
21	يَسۡجُدُونَ	←	بَلِ	22
22	يُكَذِّبُونَ	←	وَٱللَّهُ	23
23	يُوعُونَ	←	فَبَشِّرۡهُم	24
24	أَلِيمٍ	←	إِلَّا	25

The seams

79 · AN-NAAZI'AAT 45 seams

1	غَرۡقًا	←	وَٱلنَّٰشِطَٰتِ 2
2	نَشۡطًا	←	وَٱلسَّٰبِحَٰتِ 3
3	سَبۡحًا	←	فَٱلسَّٰبِقَٰتِ 4
4	سَبۡقًا	←	فَٱلۡمُدَبِّرَٰتِ 5
5	أَمۡرًا	←	يَوۡمَ 6
6	ٱلرَّاجِفَةُ	←	تَتۡبَعُهَا 7
7	ٱلرَّادِفَةُ	←	قُلُوبٌ 8
8	وَاجِفَةٌ	←	أَبۡصَٰرُهَا 9
9	خَٰشِعَةٌ	←	يَقُولُونَ 10
10	ٱلۡحَافِرَةِ	←	أَءِذَا 11
11	نَّخِرَةً	←	قَالُواْ 12
12	خَاسِرَةٌ	←	فَإِنَّمَا 13
13	وَٰحِدَةٌ	←	فَإِذَا 14
14	بِٱلسَّاهِرَةِ	←	هَلۡ 15

The seams

15	مُوسَىٰٓ	←	إِذْ	16
16	طُوًى	←	ٱذْهَبْ	17
17	طَغَىٰ	←	فَقُلْ	18
18	تَزَكَّىٰ	←	وَأَهْدِيَكَ	19
19	فَتَخْشَىٰ	←	فَأَرَىٰهُ	20
20	ٱلْكُبْرَىٰ	←	فَكَذَّبَ	21
21	وَعَصَىٰ	←	ثُمَّ	22
22	يَسْعَىٰ	←	فَحَشَرَ	23
23	فَنَادَىٰ	←	فَقَالَ	24
24	ٱلْأَعْلَىٰ	←	فَأَخَذَهُ	25
25	وَٱلْأُولَىٰٓ	←	إِنَّ	26
26	يَخْشَىٰٓ	←	ءَأَنتُمْ	27
27	بَنَىٰهَا	←	رَفَعَ	28
28	فَسَوَّىٰهَا	←	وَأَغْطَشَ	29

The seams

29	ضُحَىٰهَا	←	وَٱلْأَرْضَ	30
30	دَحَىٰهَآ	←	أَخْرَجَ	31
31	وَمَرْعَىٰهَا	←	وَٱلْجِبَالَ	32
32	أَرْسَىٰهَا	←	مَتَٰعًا	33
33	وَلِأَنْعَٰمِكُمْ	←	فَإِذَا	34
34	ٱلْكُبْرَىٰ	←	يَوْمَ	35
35	سَعَىٰ	←	وَبُرِّزَتِ	36
36	يَرَىٰ	←	فَأَمَّا	37
37	طَغَىٰ	←	وَءَاثَرَ	38
38	ٱلدُّنْيَا	←	فَإِنَّ	39
39	ٱلْمَأْوَىٰ	←	وَأَمَّا	40
40	ٱلْهَوَىٰ	←	فَإِنَّ	41
41	ٱلْمَأْوَىٰ	←	يَسْـَٔلُونَكَ	42
42	مُرْسَىٰهَا	←	فِيمَ	43

The seams

44	إِلَىٰ	←	ذِكۡرَىٰهَآ	43
45	إِنَّمَآ	←	مُنتَهَىٰهَآ	44
46	كَأَنَّهُمۡ	←	يَخۡشَىٰهَا	45

The seams

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1	يَتَسَآءَلُونَ	←	عَنِ	2
2	ٱلْعَظِيمِ	←	ٱلَّذِى	3
3	مُخْتَلِفُونَ	←	كَلَّا	4
4	سَيَعْلَمُونَ	←	ثُمَّ	5
5	سَيَعْلَمُونَ	←	أَلَمْ	6
6	مِهَٰدًا	←	وَٱلْجِبَالَ	7
7	أَوْتَادًا	←	وَخَلَقْنَٰكُمْ	8
8	أَزْوَٰجًا	←	وَجَعَلْنَا	9
9	سُبَاتًا	←	وَجَعَلْنَا	10
10	لِبَاسًا	←	وَجَعَلْنَا	11
11	مَعَاشًا	←	وَبَنَيْنَا	12
12	شِدَادًا	←	وَجَعَلْنَا	13
13	وَهَّاجًا	←	وَأَنزَلْنَا	14
14	ثَجَّاجًا	←	لِّنُخْرِجَ	15

The seams

16	وَجَنَّٰتٍ	←	وَنَبَاتًا	15
17	إِنَّ	←	أَلْفَافًا	16
18	يَوْمَ	←	مِيقَٰتًا	17
19	وَفُتِحَتِ	←	أَفْوَاجًا	18
20	وَسُيِّرَتِ	←	أَبْوَٰبًا	19
21	إِنَّ	←	سَرَابًا	20
22	لِّلطَّٰغِينَ	←	مِرْصَادًا	21
23	لَّٰبِثِينَ	←	مَئَابًا	22
24	لَّا	←	أَحْقَابًا	23
25	إِلَّا	←	شَرَابًا	24
26	جَزَآءً	←	وَغَسَّاقًا	25
27	إِنَّهُمْ	←	وِفَاقًا	26
28	وَكَذَّبُواْ	←	حِسَابًا	27
29	وَكُلَّ	←	كِذَّابًا	28

The seams

29	كِتَٰبًا	←	فَذُوقُواْ	30
30	عَذَابًا	←	إِنَّ	31
31	مَفَازًا	←	حَدَآئِقَ	32
32	وَأَعۡنَٰبٗا	←	وَكَوَاعِبَ	33
33	أَتۡرَابًا	←	وَكَأۡسًا	34
34	دِهَاقًا	←	لَّا	35
35	كِذَّٰبًا	←	جَزَآءً	36
36	حِسَابًا	←	رَّبِّ	37
37	خِطَابًا	←	يَوۡمَ	38
38	صَوَابًا	←	ذَٰلِكَ	39
39	مَـَٔابًا	←	إِنَّآ	40

The tracker

One week to a page. This is what it looks like; do not work from it here. *The Juz ʿAmma Tracker* — three loose sheets, printed separately — has this one at full size along with the rotation already divided and the whole juz on a single page to date as you lock it.

Failing that, rule the same five columns in a notebook. What matters is not the paper. It is that manzil is written down before the week starts rather than decided each morning.

WEEK OF	MANZIL — THE ROTATION	SABQI — THE LAST FORTNIGHT	SABAQ — NEW	HEARD BY
Monday				
Tuesday				
Wednesday				
Thursday				
Friday				
Saturday				
Sunday				

> **Fill the manzil column in advance.** That is the whole point of the sheet. A rotation you decide on the morning is a rotation you skip on a bad morning, and the bad mornings are exactly when the older sūrahs need saying.

The last column is not administration. A week with nothing in it is a week in which nobody heard you — and lesson eight is about why that is the week the mistakes get rehearsed.

BEFORE YOU TAKE ANY OF IT

Where these instructions come from

Books one and two of this set could be checked. Every count in them was computed from the text, and the checking caught real mistakes. This book cannot be checked that way, because it prescribes a *method*, and no text can confirm a method.

So here is every instruction it gives, sorted by where it actually came from — because **8 of the 17 are mine**, and until this page existed nothing told you which.

Settled ḥifẓ practice

5 OF 17

Used by ḥuffāẓ long before this book. If another teacher contradicts the rest of these pages, they will not contradict these.

- Revision comes before new work in the day
- Aloud, always — never memorise silently
- Count lines of one muṣḥaf; 5–10 a day for a beginner
- Roughly three parts revision to one part new
- Recite to a person weekly

What the research on memory says

4 OF 17

Not specific to the Qurʾān — these are findings about how anyone retains anything verbatim, and they happen to agree with the practice above.

- One muṣḥaf, never changed
- Revise by recall with the page covered, not by re-reading
- Tonight, tomorrow, three days, then weekly
- Stop repeating once you have three in a row

The author's judgement

8 OF 17

Mine. Reasoned from the two groups above and from teaching, but not settled practice and not established by evidence. These are the ones to argue with, and the ones a teacher should overrule first.

- On a short day you drop the sabaq, not the manzil
- Start where your memory ends, not at an-Nās
- Three consecutive correct recitations, covered
- Drill the seam as its own object
- The four locking tests, ending “from the middle”
- Divide finished material into seven; one part a day
- Do not restart from the beginning after a gap
- Pause new work for a week after a gap

The honest status of this book: it has been reasoned carefully and reviewed by its author, and a method still has to prove itself with learners. Test it with a few before trusting the third group.

Carrying Juz ʿAmma

The third of three. The first taught you to read it, the second to read it correctly, and this one to carry it. There is no fourth — what comes after this is the rest of the muṣḥaf, and a teacher who can hear you.

THE MEASUREMENTS

Every count in this book — words, āyāt, shares, the repeated āyāt and the seams — was computed from the Uthmani text, not collected from other books.

WHY LINES

Because āyāt are not equal — in this juz one runs from 2 words to 23 — and because a ḥāfiẓ recalls by position on the page. Counting lines keeps both the workload and the page map intact.

WHAT IT CANNOT DO

It cannot be a voice. Memorisation is imitative and a page is not a reciter — memorise alongside one, and recite to a person weekly.

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