

Quran600 : A new architecture for meaningful ḥifẓ of the Qur'an.

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Abstract

Quran600 introduces a radically new method to meaningfully memorize the Qur'an in 600 hours. Traditional approaches emphasize rote memorization over comprehension, leaving many unable to apply the Qur'an in everyday life. Quran600 bridges this gap by uniting structured visual learning with modern technology—AI, audio immersion, and animation—to make memorization meaningful, efficient, and transformative. This paper explains why and how we do this.

1. Introduction

The Quran is a manual of laws and wisdom ment for its believers to apply in daily life to engineer their success in this world and the next. Since the book needs to be applied to extract its benifits, one must memorizze what is in it to have it accessible to him when he needs it. Think of it like a book of equations. In order to do calculus, you must have memorized all trigonometric identities, derivitives, and integrans. In order to do physics, you mush have memorized all the Newtonin laws, laws of gravitation, etc. Similarly, the Quran lists and explains universal equations on human nature, nature of the heavens and earth, past and futures. It uses parabels to codify the wisdom and stories to explain the details, and recorded conversations to reveal its daily use. Therefore memorization is key. However, the musuf in its current form, and the techniques used for its memorization are so archiec that it fails to meet the needs and learning system of the fast pased mordern society. Quran600 uses mordern advancements in technology to teach GenZ learners about the universal widsom and laws od the Quran in a way that is fun, clear, meaningful, applied, speechified, and visually appealing.

hifz solely to parrot the words in tarweeh.

You get the benifit of memorizing, but you will have more sin of not understanding.

2. Meaning of the word القرآن

The word comes from the root ق-ر-أ (q-r-ʾ), which means to read, to recite, to collect words together in speech. Before Islam, Arabs used **qurʾān** in the sense of any act of reciting something aloud.

Root: قَرَأَ (qaraʾa) — “he read” or “he recited.”

Verbal noun (maṣḍar): قُرْآن (qur'ān) — the act of *reciting*, or *a reading*.

It's in the **fu'lān** pattern (like غفران — forgiveness, رجحان — preponderance), which often expresses intensity or continuity.

So القرآن can mean *the continuous or most frequent recitation*. It follows the very first word of the quran, أَفْرَأْ in the verse:

أَفْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

Surah 'Alaq 96:1

Notice, the very first revelation was the word Read/recite, and the very first command was a verb.

3. Reading → Memorization → Speaking → Tarteel → Tazabbur → Transformation (action)

Reading is the gateway to acquiring knowledge. It plants the seed of understanding.

Memorization is the retention of that knowledge—embedding it into one's memory.

Speaking is the act of delivering that knowledge as messages, with clarity and conviction.

Tarteel refines the delivery—charging the words with emotion, rhythm, and beauty.

Tadabbur is reflection: the stage where one contemplates meaning, uncovers patterns, and builds deep spiritual connections.

Transformation is the natural outcome of this process—knowledge turning into lived action.

∴ One can only *recite* what has been memorized.

∴ One can only *recite with tarteel* when the verses are so deeply internalized that the reciter begins to express them through emotion. At that level, the voice becomes an instrument of the heart. The same sūrah, on different tongues, can awaken awe, fear, or joy—each emotion a mirror of how deeply the Qur'an lives within the reciter.

Today, much of the non-Arab world reverses this order—prioritizing melody before meaning, emotion before substance, and memorization before understanding. **Quran600** restores the divine order: understanding first, melody later. It turns recitation from performance into transformation.

Why Speechify the Quran?

Arabs do not speak in sentences. They take breaths in between phrases/ideas of a sentence. This is best represented in [this video](#). Notice how the Sheikh in the middle of the ayat addresses the audience to listen carefully to the later part of the sentence.

The Quran is Kalamullah. Kalam means words or speech. Therefore, it can be used as daily speech. Notice in [this video](#), how the hafiza responds to regular questions with verses from the Quran.

Command of the Quran will lead you to be Dr. Israh Ahmed (رضي الله عنه).

Meaning of the Quran to arabs: Shikh Ahmed Deedat.

Command of the Quran will lead you to Cris-cross patterns throughout the Quran. This is extremely important when doing tafsir like Sheikh Shewirim in the matter of Tests. Notice how he jumps from Surah baqarah, to Surah Fajr, to Surah Akhir in the same short video.

Responding to questions, Sheikh Uthaymeme, Sheikh Bin Baz, Sheikh Albai, all use the same order. They answer questions first with the Quran, then Hadith, then explanation of the content

Contemporary Scholars like Sheikh Salif Fawzan follows the same suit.

Even TV personalities use the same format like Sheikh Assim Al Hakim.

This is not only the case in Arab World, but also in Al-Hind. Notice how Maulana Ishaq Madni explains taqdeer using Surah Talaq.

Audience

Quran600 is for muslims obsessed with the quran. We aim to fill the gap between learning basic arabic and going deep into tafsir studies. Thus, Quran600 is most effective for non arab muslims, who have learned some arabic grammar, and are determined to become a hafiz of the Quran.

We do not teach detailed tafseer. We integrate tafsirs through topic questions.

We do not specialize on teaching arabic. We illustrate arabic grammar rules through color-coding words, mapping grammatical words with arrows, and just in time grammar lessons.

Quran600 puts Quran first.

Our mission is to help muslims speak the Quran.

∴ Individuals aiming to learn spoken arabic, dielects, poetry, or grammer rules will find Quran600 ineffective.

Realistic expactation

Completing the Quran600 program will NOT

- make you a hafiz
- be able to speak arabic
- be able to understand spoken arabic
- lead to tazabbur

Practical next steps

- use tarteel.ai to polish what you learned through Quran600. Finish each surah 60 times from memory.
- you will be able to speak classical arabic. However, most Arab speakers will percieve you as a strict academic scholar.
- Arabic has different dielects based on each region. Treat Morder Standard Arabic (MAS) as a seperate dielect. Consume lots of video content
- Use bayyinah.tv to get more content on tafsir. Read tafsir books.

Speaking the Quran ≠ Speaking Arabic. Quran600 is designed specifically to speak The Quran. Mastering a language takes ~12 years.

The Quran has about ~2000 root words.

Speaking basic arabic requires ~3000 root words.

Profecient speaking & writing needs ~5000 root words.

For camparison,

Speaking in English requires 5000 words.

Proficient speaking & writing takes ~10,000 words.

Am I going to be a Hafiz in 600 hours?

Picture the neurons in your brain. Right now, there are no connection between each node. When you complete the 600 hours, you would have forged a new network. However, this is a weak network. The more you recite and revisit the network, the stronger it gets.

Your brain is a muscle. In order to grow a muscle, you have to intentially overload it. After some rest, your body will repair that muscle with additioanl layers of reinforcement. Memorizing the Quran is the same. After the 600 hours, you would have built the muscle, but without reinforcement. The more you recite it, the more reinforcement you get. Following this logic, if you have been a hafiz for 20 year but you dont revisit the short surahs, you will fail to recall them in prayers even through you memorized them 20 years ago.

This is the wisdom behind the word The Qu'ran. It is the most often recited. If it is not recited the most often, then it becomes just a collection of facts in your mind. To make it the "Quran", it must be recited, recited, and recited.

The entire quran takes 8 hours to read, and 10 hours if recited.
In my experience that is about 12 hours.
Dr. Naik's daughter does it in 12 hours, fajr to asr.

What if I make mistakes?

You get x2 the reward! Sheikh Uthaymim, the great imam of fiq, was a born and raised Arab in Saudi Arabia. He was a hafiz of the Quran, yet he made a mistake in surah Zal Zala when leading prayers. Even professional Quari's leading 5 million muslims in prayers at the Haram make mistakes in recitation. The only way to reduce the amount of mistakes is by more practice. Again, the 600 hours builds the foundational muscle. You still have to exercise to make it grow stronger.

Why 600 hours?

For English speakers, speaking the Quran requires about 600 hours of concentrated study.
Speaking arabic requires ~1200 hours.
For comparison, speaking Spanish requires ~600 hours, Chinese requires ~2200 hours

Again, the mission of Quran600 is to get you confident in speaking Quran in the fastest way possible. Once you have mastered the Quran, you can easily half the time to acquiring arabic speech because you would have mastered the most often used roots, mastered advanced grammar, and have had a crash course in rhetorics (balaga).

Quran as a Language

Spanish, Russian, Chinese and Farsi are all languages with their own own writing systems, grammar, speech patterns, words, verbal idioms, etc. Each of these languages take time to master. The Quran is very different from Arabic spoken today. It uses archaic words that are not used the same way today. So you have to treat it as a new language you are learning.

How is it 600 hours?

The Musuf in the current form is 600 pages long.
To recite the entire musuf takes ~10 hours (Sheikh Uthman Khamis).
That is ~1 minute per page.

Each page has ~200 words
How long will it take you to memorize 200 words?
∴ 1 hour to memorize 1 minute of content = 1 page

How true is that in practice?

Each ayat of the Quran is stiched to the next ayat,
Each word of the Quran is sticked to the next word

Repitition of exact phrases
Repiration of concepts
Repitition of stories

Natural, intuitive, chronologocal flow of stories into lessons
Natural flow of conversation between parties

∴ In practice, you are memorizing a few core concepts from different angels.
In order to speak the Quran, you must own the words of the Quran.
Believe that these are words from Allah ﷻ to you. Believe these words are an indevisible part of you. Belive that you are a protector, bearer, hafiz of these words.
Envision yourself already a hafiz of the Quran. Envision yourlself reciting with the angels on judgement day. Envision yourself reciting them on earth during the night.
Its the same Quran.

When you own the words, you will live by them.
The best way to learn to speak the quran is to deconstruct this wall, then reconstructing it word by word brick by brick in your own mind.

To own the words and have full command of the Quran, we will deconstruct the quran, then rebuild it word by word. We will reverse engineer the Quran. In the process we will personalize the arrangement to help aid our memory.

The word Surah comes from the word sur, which means a walled city. Within the city are different neighbourhood (topics). Each neighbourhood has their own sinage & streets (ayats). Each brick are the words of each verse.
We will now build each city brick by brick.

Warning:

Be aware of Shaytan.

Seek Allah ﷻ's protection.

Purify yourself - maku wadu. Organize your room as if guiests are going to arrive.

Dignify yourself - wear your best cloths. Wear a turban.

Shaytan is your enemy, so take him as your enemy.

Here are some things shaytan will do.

1. Distract you.
2. Overwhelm you - "Too much to do"
3. Confuse you - "I don't know where to go"

Defence against Shaytan

1. 1 Hour immersion
2. Overwhelm - make it bite sized, 3-10 rule
3. Confusion - clear road map builds momentum

Illustrated Grammar Relationships:

Inspired by corpus.quran.com we designed the graphical relationship between each word of the Quran. We converted them to SVG files, so you can infinitely zoom in to see more details. Additionally, you can turn off details illustrated grammar mode entirely.

We recommend to turn it on your first reading. Once the relationships are settled in, turn it off to focus on memorization.

بَدَلْ

Just in time Grammar lesson:

Arabic grammar is overwhelming. Quran600 does NOT teach isolated grammar lessons. Instead, we teach grammar as you go along in the Quran.

Color Coded Grammar:

Inspired by corpus.quran.com we color-coded each part of a compound word - meaning each word in Arabic is actually a combination of attached words.

English:

Help + ing = helping
Verb + participle. = word

Arabic:

وَنَ + نَصْرُ + يَ = يَنْصُرُونَ
them + help + [3rd person present continuous] = word
participle + Verb + participle = word

Color Codes

Preposition	مِنْ (from), إِلَى (to)
Noun	كِتَاب (book), بَيْت (house)
Proper Noun	مُحَمَّد (Muhammad), مَكَّة (Makkah)
Determiner	الـ (the)
Adjective	كَبِير (big), جَمِيل (beautiful)
Pronoun	أَنَا (I), أَنْتَ (you), هُوَ (he)

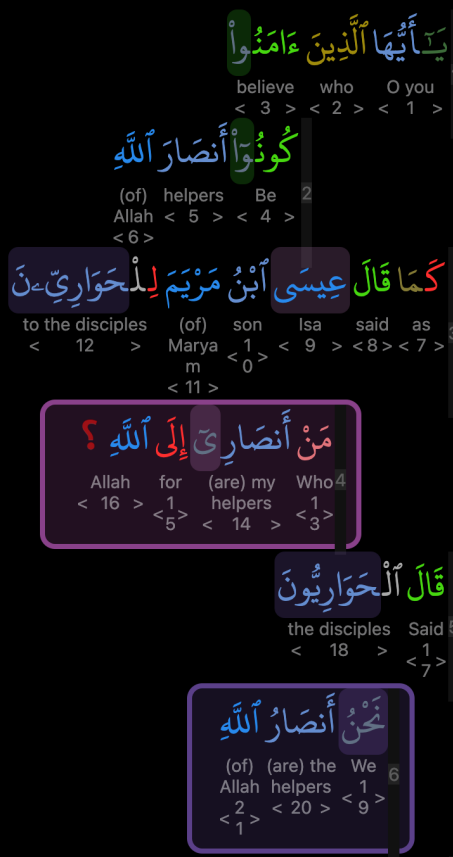
Verb	كَتَبَ (he wrote), قَرَأَ (he read)
Conjunction	وَ (and), أَوْ (or)
Relative Pronoun	الَّذِي (who/that), الَّذِينَ (those who)
Negative Particle	لَا (not), لَمْ (did not)
Quranic Initials	الم (Alif-Lam-Meem)
Demonstrative Pronoun	هَذَا (this), ذَلِكَ (that)
Resumption Particle	فَ (then/so), أَمَّا (as for)
Accusative Particle	إِنَّ (indeed), لَكِنَّ (but)
Equalization Particle	كَمَا (just as)
Circumstantial Particle	وَقَدْ (while already), وَهُوَ (while he)
Restriction Particle	إِنَّمَا (only), لَكِنْ (however)
Time Adverb	الآن (now), غَدًا (tomorrow)
Prohibition Particle	لَا (do not)
Preventive Particle	كَأَدَّ (never), حَاشَا (except)
Inceptive Particle	إِنَّ (indeed), أَمَّا (as for)
Supplemental Particle	أَيْضًا (also), ثُمَّ (then)
Amendment Particle	بَلْ (rather), لَكِنَّ (but)
Subordinating Conjunction	لِكَيْ (so that), حَتَّى (until)
Interrogative Particle	مَنْ (who), مَاذَا (what)
Location Adverb	هُنَا (here), هُنَاكَ (there)
Conditional Particle	إِذَا (if/when), لَوْ (if)
Emphatic Particle	لَقَدْ (certainly), لَ (surely)
Vocative Particle	يَا (O)
Result Particle	فَ (so), إِذَا (then)
Explanation Particle	أَيْ (that is), أَعْنِي (I mean)
Exceptive Particle	إِلَّا (except)
Causative Particle	لِ (for/because of), مِنْ أَجْلِ (due to)
Future Particle	سَ (will), سَوْفَ (shall)

Certainty Particle	قَدْ (already/surely)
Purpose Particle	لِكَي (in order to)
Answer Particle	نَعَمْ (yes), بَلَى (indeed)
Retraction Particle	بَل (rather), لَا بَل (no, rather)
Exhortation Particle	هَؤُلَاءِ (come), تَعَالَى (come forth)
Interpretation Particle	أَيْ (that is to say)
Imperative Particle	لِ (let...), فَ (then let...)
Comitative Particle	مَعَ (with)
Surprise Particle	إِذَا (suddenly), وَإِذَا (and suddenly)
Aversion Particle	حَاشَا (far be it), مَعَاذَ اللَّهِ (God forbid)
Imperative Verbal Noun	قُمْ (rise!), اذْهَبْ (go!)

Color Coded Speech:

Text messages and chat bubbles have become commonplace for modern students to intuitively recognize conversations. We implemented the same with the Quran.

Allah ﷻ
Rasul (ﷺ)
Angels
Believers
Kafir
Musa عليه السلام
Bani Isreal
Isa عليه السلام
Nasara



Speechification

Page → Verse → Chunk

A novice in Arabic begins with the extreme difficulty spelling a single arabic word.
Add the difficulty of mentally seperating compound words into individual pats,
And the diffifulty of mentally reasoning through the serf of the word.
This results in a long line of overwhelming confusing gibbirish.

Consider these 3 language.

奉至仁至慈的安拉之名 一切赞颂，全归安拉，养育众世界的主，至仁至慈的主，
报应日的主。我们只崇拜你，我们只求你祐助。求你引领我们上正路，你所祐助者
的路，不是受谴怒者的路，也不是迷误者的路。

Во имя Аллаха, Милостивого, Милосердного! Хвала Аллаху, Господу миров, Милостивому, Милосердному, Властелину Дня воздаяния! Тебе одному мы поклоняемся и Тебя одного молим о помощи. Веди нас прямым путем, путем тех, кого Ты облагодетельствовал, не тех, на кого пал гнев, и не заблудших.

শুরু করছি আল্লাহর নামে যিনি পরম করুণাময়, অতি দয়ালু। যাবতীয় প্রশংসা জগৎসমূহের প্রতিপালক আল্লাহরই জন্য। যিনি নিতান্ত মেহেরবান ও দয়ালু। যিনি বিচার দিনের মালিক। আমরা একমাত্র তোমারই ইবাদত করি এবং শুধুমাত্র তোমারই সাহায্য প্রার্থনা করি। আমাদেরকে সরল পথ দেখাও, সে সমস্ত লোকের পথ, যাদেরকে তুমি নেয়ামত দান করেছ। তাদের পথ নয়, যাদের প্রতি তোমার গজব নাযিল হয়েছে এবং যারা পথভ্রষ্ট হয়েছে।

Even for proficient Chinese, Russian and Bangla readers, this is difficult.
However, if we break it down into verses, the same content becomes more digestible

奉至仁至慈的安拉之名
一切赞颂，全归安拉，养育众世界的主，
至仁至慈的主，
报应日的主。
我们只崇拜你，我们只求你祐助。
求你引领我们上正路，
你所祐助者的路，不是受谴怒者的路，也不是迷误者的路。

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যাবতীয় প্রশংসা জগৎসমূহের প্রতিপালক আল্লাহরই জন্য।
যিনি নিতান্ত মেহেরবান ও দয়ালু।
যিনি বিচার দিনের মালিক।
আমরা একমাত্র তোমারই ইবাদত করি এবং শুধুমাত্র তোমারই সাহায্য প্রার্থনা করি।

আমাদেরকে সরল পথ দেখাও,
সে সমস্ত লোকের পথ, যাদেরকে তুমি নেয়ামত দান করেছ। তাদের পথ নয়, যাদের প্রতি তোমার
গজব নাযিল হয়েছে এবং যারা পথভ্রষ্ট হয়েছে।

Bringing the verses down to chunk level, we have the same content even more digestible:

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যাবতীয় প্রশংসা জগৎসমূহের প্রতিপালক আল্লাহরই জন্য।
যিনি নিতান্ত মেহেরবান ও দয়ালু।
যিনি বিচার দিনের মালিক।

আমরা একমাত্র তোমারই ইবাদত করি
এবং শুধুমাত্র তোমারই সাহায্য প্রার্থনা করি।

আমাদেরকে সরল পথ দেখাও,

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তাদের পথ নয়, যাদের প্রতি তোমার গজব নাযিল হয়েছে
এবং যারা পথভ্রষ্ট হয়েছে।

Here are the 3 forms in arabic

Page:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ❶ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ❷ الرَّحْمَنِ الرَّحِيمِ ❸ مَلِكِ يَوْمِ الدِّينِ ❹ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ❺ أَهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ❶ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ❷

Verse:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ❶
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ❷
الرَّحْمَنِ الرَّحِيمِ ❸
مَلِكِ يَوْمِ الدِّينِ ❹
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ❺
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ❶
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ❷

Chunks

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾
الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾
مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ ﴿٧﴾

Quran600 uses chunks for all the verses of the Quran. You can turn off chunks to get to the traditional pages, or have simple verses. Some chunks have leading and trailing spaces to match/anchor to other words vertically to create a visual structure.

Memorizing Pages vs Understanding Sequence

Consider the first 2 pages of Surah Bakarah. Notice how it all becomes a visual map. From the perspective of a new learner, this feels overwhelming & confusing.

We can reduce the visual overwhelm by

1. Separate into individual ayats
2. Group ayats under topics
3. Breakdown compound sentences into bite-sized chunks

الْم ۝۱ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى

لِّلْمُتَّقِينَ ۝۲ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝۳ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ

إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝۴

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ

هُمُ الْمُفْلِحُونَ ۝۵

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُم لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَتِ بِحَرْثِهِمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

Here is pattern Recognition:

Start:

الْم



That's an odd way to start a book.
What could this possibly mean?



Answer:

ذَلِكَ الْكِتَابُ



Ahh! So its a book.

What is this book? Who is this for? Why?



Answer:

لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ



Okey. This book is for people who are Allah ﷻ concious.

Anything else?



الَّذِينَ

1. يُؤْمِنُونَ بِالْغَيْبِ
2. وَيُقِيمُونَ الصَّلَاةَ
3. وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ



So these people called الَّذِينَ has 3 qualities

1. They believe in unseen things
2. They establish prayers
3. They spend out of what was given to them

Anything else?



وَالَّذِينَ يُؤْمِنُونَ

4. بِمَا أُنزِلَ إِلَيْكَ
5. وَمَا أُنزِلَ مِنْ قَبْلِكَ
6. وَبِالْآخِرَةِ هُمْ يُوقِنُونَ



3 More characteristics

1. They believe in what was sent to him [Rasul (ﷺ)]
2. They also believe in what was sent before him
3. And are certain about the last day

Okey. What's the point of all this?



Answer:

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ



Oh! So this is what it means to be have guidance and be successful.

What if I don't agree with this?

Are other people wrong?



إِنَّ الَّذِينَ كَفَرُوا
سَوَاءٌ عَلَيْهِمْ
ءَأَنذَرْتَهُمْ — أَمْ لَمْ تُنذِرْهُمْ
لَا يُؤْمِنُونَ ←



Okey, so those who **deny** this argument,

It's the same if you warn them — or **not** warn them

They will **never** believe

Never!? Thats a bold statement. Why?



Answer:

خَتَمَ اللَّهُ
عَلَىٰ قُلُوبِهِمْ
وَعَلَىٰ سَمْعِهِمْ

وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ
وَلَهُمْ عَذَابٌ عَظِيمٌ



Ahh!. So Allah ﷻ himself has sealed

Their hearts ❤️

Their hearing 🦻

Their sight is covered 🕶️

And for them is an extraordinary catastrophe

That makes sense.

Humans have 5 senses. Sight, hearing, smell, taste, touch.

The 6th sense being intuition/cognition.

To reason, one needs to look at evidences, hear evidences, and analyze them.

If you seal ones ears and heat from comprehension,

And out a cover on their eyes,

They cannot reason.

∴ they cannot perceive nither danger nor goodness.

This is what we mean by chaining each verse as if it is stiched together. Each verse leads to the next. Notice how each verse can be derived logically from the previous verse. This is completely absent when memorizing through the traditional musaf.

This pattern recognition only deepens as you get more command over the quran.
For example, this idea of hearing, sight and intellect is a repeated theme in the Quran .

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ
وَجَعَلَ لَكُمُ السَّمْعَ 🦻 وَالْأَبْصَارَ 🕶️ وَالْأَفْئِدَةَ ❤️ قَلِيلًا مَّا تَشْكُرُونَ

Surah Mulk 67: 23

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ
وَجَعَلَ لَكُمُ السَّمْعَ 🦻 وَالْأَبْصَارَ 🕶️ وَالْأَفْئِدَةَ ❤️ قَلِيلًا مَّا تَشْكُرُونَ

Surah Shajdah 32: 7

∴ the more you memoize, you will find concepts, and sometimes entire sections repeated as it is.
This is one of the reasons it becomes so easy to memorize the quran when you understand.
This is also a bottle neck for traditional memorizers, because they easily veer off to other surahs

Question based memorization

The traditional approach focuses on visual memorization. This form of memorization can only be recalled during prayers. But if you ask, list the reasons what makes a munafiq, you dont know. But Quran600 builds each ayat upto a topic of the Surah. This way when asked about a specific question, you can answer per topic.

This is page 342 of the Quran, showing the begining of Surah Al-Muminun [23]

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
 وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ
 فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَى
 أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
 فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ
 لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ
 يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ
 الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ
 سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾ ثُمَّ
 خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
 الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا
 ءَاخِرَ فِتْبَارِكٍ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ
 لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ﴿١٦﴾ وَلَقَدْ
 خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾

The result: 3 topics that intuitively chains together

Who are the believers? → How humans are created? → Other creations

Compound Sentence

English speech often has compound sentence. For example:

"When I went to the store, I was looking for rice, which is sealead properly, packaged well, and from a reputable brand."

For a non native speaker, this feels overwhelming. However, if we breakdown the ideas into its components, and visually sepeerate them into new lines for new ideas, we have the following result:

"When I went to the store"
I was looking for rice
which is sealead properly,
packaged wel,
and from a reputable brand.

Visually breaking down the speech into lines makes it digestable to new speakers. Overtime, this will become second nature.

Detail 1: "When I went to the store"
Main: "I was looking for rice"
Detail 2.1: "which is sealead properly"
Detail 2.2: "packaged wel"
Detail 2.3: "and from a reputable brand."

Quranic speech also uses compund sentences. For example:

سُلِّلَةٍ مِّن طِينٍ ۖ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۚ ثُمَّ ۝۱۳
خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظًا فَكَسَوْنَا الْعِظَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا
ءَاخِرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۝۱۴ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ

Already this seems hard to track with parts of a sentence on previous verses.

Let's make this more readable:

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Surah Muminun 23:14

Visually breaking down the speech into chunks:

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً
فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً
فَخَلَقْنَا الْمُضْغَةَ عِظْمًا
فَكَسَوْنَا الْعِظْمَ لَحْمًا

ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ
فَتَبَارَكَ اللَّهُ

Notice how simply breaking it down into chunks makes it much easier to digest.
Now let's add the grammar color code:

23:14

1

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً

2

فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً

3

فَخَلَقْنَا الْمُضْغَةَ عِظْمًا

4

فَكَسَوْنَا الْعِظْمَ لَحْمًا

5

ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ

6

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Notive, even for someone with no background in grammer will already find the pattern easier to memorize.

There is a ثُمَّ followed by فَ x3 followed by ثُمَّ and then فَ

There is repitation of the word نَا which in this context is referring to Allah ﷻ himself.

All the نَا of the verbs trickle down to the word Allah ﷻ

The verb خَلَقْنَا repeats 3 times, and bridges the first ثُمَّ to the first 3 فَ

Further more, the pattern recognition can be taken to Hadith. Recall the 4 versions of praising Allah ﷻ in shajdah.

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

At-Tirmithi 2/474, Ahmad 6/30, and Al-Hakim

Pronoun Tracking

Students new to arabic grammer finds pronouns hard to track. This is because in arabic, there are hidden pronouns in verbs, addtached pronouns after verbs, and attached pronouns to participles. Then there is the confusion of using pronouns for male vs female words, since there is no nuter gender in arabic. Thus you have a mix of pronouns pointing to people and events. Again, from the prespective of a non native speaker who is starting to learn arabic, its exteremely difficult unless one gets used to it.

إِنَّا لَمَّا طَغَا الْمَاءُ
حَمَلْنَاكُمْ فِي الْجَارِيَةِ

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً
وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ﴿١٢﴾

Surah Haqq [69:11-12]

The problem is half solved by color coding the grammar.

The problem is fully solved by highlighting the pronound to track who is being spoken to.

Here, “نَا” is referring to Allah ﷻ. The word “هَآ” is referring to the entire event itself.

Now consider Quran600. Notice how We use highlighted color codes to track which pronoun is referring to who. Consult the color codes below, and revisit this verse for clarity.

إِنَّا	لَمَّا	ظَغَا	الْمَاءُ	1
the water	overfl	when	Indeed, We	1
< 4 >	owed	< 2 >	< 1 >	
	< 3 >			
﴿١١﴾	حَمَلْنَا	كُمُ	فِي	2
the sailing	in	We carried you		2
(ship)	< 6 >	< 5 >		
	< 7 >			
	لِنَجْعَلَهَا	لَكُمْ	تَذْكِرَةً	1
	a reminder	for you	That We might	1
	< 3 >	< 2 >	make it	
			< 1 >	
﴿١٢﴾	وَتَعِيَهَا	أُذُنٌ	وَاعِيَةٌ	2
consciou	an ear	and would be		2
s	< 5 >	conscious of it		
< 6 >		< 4 >		

There are 3 parts to memory.

1. Visual,
2. Auditory
3. Pattern-recognition (mind work).

There are 3 parts to visual

- Cascading down progress
- Block progress: Visual Symmetry
- Page progress: Traditional musuf

There are 3 parts to auditory

- Mujawwad: Slow, spiritual
- Murattal: Fast, flowing
- Speech: Isolated, intuitive

There are 3 parts to pattern recognition

- Word chainings
- Verse chainings
- Topic chaining

Beyond that, there are 3 parts to understanding

- Meaning
- Grammar & Rhetorics
- Tafsir, Hadith, Scholars

Use of Visual Ques:

Symbols/Emojis/Animations

Verbs are action words. ∴ They must be shown as abinations.

Nouns are state based words. ∴ must be shown as pictures.

Participles are grammar based words.

∴ they must be directly translation with lots of examples in the parent language.

We use brackets, commas, explanation marks.

For example, in Spanish, the use of explanation marks determines the start and end of the question. ∴ we add these signs to aid

In structured English, non essential clauses or detail clauses are distinct with commas. Doing the same with Arabic makes it better.

Again, the point of all these visual aids are not to make grammatical sense by to aid in memorizing the Quran. The success of our efforts are not going to be measured how well we have standardized our writing system but how well we have memorized, and then applied the Quran to transform our lives inspired by the Islam.

Visual Symetry

69:1	الْحَاقَّةُ	1	الْحَاقَّةُ	1
	The Inevitable Reality		The Inevitable Reality	
69:2	مَا الْحَاقَّةُ	1	مَا الْحَاقَّةُ ؟	1
	(is) the Inevitable Reality What		(is) the Inevitable Reality What	
69:3	وَمَا أَدْرَاكَ — مَا الْحَاقَّةُ	1	وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ؟	1
	(is) the Inevitable Reality what will make you know And what		(is) the Inevitable Reality what will make you know And what	

Quotes

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ

in his right hand his record is given (him) Then
 < 4 > < 3 >) as for
 < 5 > who < 1 >
 < 2 >

فَيَقُولُ

will say
 < 6 >

هَـ أَتُومُّ

Here

< 7 >

أَقْرَأْ وَأَكْتَبِيهِ ۝١٩

my record read
 < 9 > < 8 >

إِنِّي ظَنَنْتُ

was certain Indee
 < 2 > d, I

< 1 >

أَذِي مُلْقٍ حِسَابِيهِ ۝٢٠

my account (will) that I
 < 5 > meet < 3 >
 < 4 >

Evolution of Technology

1 AH – The Age of Memory

Challenge: The Qur'an was newly revealed, and preservation was critical.

Technology: Oral transmission and simple writing materials—bones, leather, palm leaves.

=> A culture of memorization. The Qur'an lived through human memory, repeated in prayer and teaching circles.

70 AH – The Age of Unification

Challenge: The Muslim world had expanded from Arabia to Africa and Persia, bringing dialect differences that risked variation.

Technology: Written codices and centralized governance.

=> Uthmān ibn 'Affān (رضي الله عنه) standardized the Qur'anic text and dispatched official copies to major regions, preserving one recitation for all.

2nd Century AH – The Age of Scholarship

Challenge: Islam's spread created vast new populations of non-Arab Muslims.

Technology: Widespread use of ink, paper, and organized schools.

=> Arabic became the language of learning. Non-Arab scholars—Abu Hanifa, Ahmad ibn Hanbal, al-Bukhari—mastered Qur'anic Arabic and built the intellectual tradition that still defines Islamic law and thought.

Ottoman Era – The Age of Structure

Challenge: A multi-ethnic empire needed a unified spiritual foundation.

Technology: The printing press, formal schooling, and standardized page layout.

=> The Mushaf was fixed at 604 pages, and Qur'an memorization became central to education—especially for young Janissaries and students entering Muslim society.

Colonial Era – The Age of Displacement

Challenge: Colonial powers replaced Islamic education with secular, Western curricula. Arabic lost priority to English and French.

Technology: Industrialization and early mass media.

=> Scholars preserved tradition in smaller circles, but the wider Muslim world turned its focus to survival and modern employment.

Digital Era (2000s) – The Age of Access

Challenge: Muslims worldwide sought the Qur'an but lacked direct engagement with its language.

Technology: The internet, smartphones, and online databases.

=> Projects like Quranic Corpus (2010) revealed grammar and syntax; Quran.com (2012) added per-word recitation; Bayyinah TV (2014) made tafsīr accessible; Tarteel (2019) used AI for recitation tracking.

AI Era (2025) – The Age of Attention

Challenge: Gen Z Muslims live in a distracted digital world—connected yet spiritually fragmented.

Technology: Artificial intelligence, gamified learning, and mobile apps.

=> Quran600 harnesses today's tools to solve today's problem: restoring focus and meaning through interactive, language-based Qur'an mastery. It turns modern technology from a source of distraction into a pathway back to revelation.

Ustad600

The AI generation allows for more individual focused attention, with readily available teachers assistant. AL explains, grades, and assista in learneing. However, there is still a unequivacal need for a human teacher to keep students accountable in their progress.

So now Ustad600 is for Ustads to keep track. Its all about accountability. Human being dont need much instruction just lot s of accountability. This preassure from Ustads create positive streass towards the journey of being a hafiz. What gets measured gets managed!

Visual Quran

To a new non Arab student of the Quran, we must teach the Quran in stages of complexity. Pictures are the easiest to understand and commit to memory. This is why we used picture books that showed “A” for “apple” with the picture of an apple 🍏. “B” for ball with a picture of a ball ⚾. The same thing must be done to the words of the quran, available to the intuitive touch of a button over the word.

Visuals, pictures are corss cultral.

There may be different sounds to express the idea of an apple in Russian, Bangla and Arabi – Yablaka, Aapel, Tuffaahatan – but the picture of an apple is recognized accross all these regions. The same must apply to the Quran. This work has already been done my Dr. Mustafa Khattab in The Clear Quran dictionary.

Consider this example:



For all these cultures, with different writing systems and different pronunciation, the picture of a fire is the same. Whether you say “Aagoon” আগুন to a Bengali or “Oogon” огонь to a Russian, the picture in their minds are the same. Similarly, the picture for fire in both Simplified. Traditional Chinese and Kanji Japanese are the same 火.

An interesting input from the Chinese are their picture



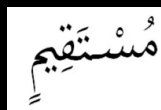
The same can be done in arabic:

- Notice how the background color suggests its a noun
- consistent with our color scheme



Visual Clarity

The most annoying thing to early students is these scripts



مُسْتَقِيم

مُسْتَقِيم

Or:

تَحْتَا

تَحْتَا

تَحْتَا

From the perspective of a new learner, we already have to learn all the beginning, middle and ending of each letters. Now you have to learn the cursive. That is too much. We would rather have all the letters similar like in English or Cerealic (Russian) Script or the Hindi and Bengali Scripts.

Ofcourse the Urdu script drives it harder in the cursive as well as farsi.

People coming from Korean, Japanese or Chinese find it easy to make conjugation in letters. But this is harder for English speakers. So we add the visual changes, and we have an option to use initial letters only mode to show the arrangement of the words for beginner friendly

Basically, we want to remove any and every possible friction to memorizing the quran. Again, these are gradual steps towards full quran unlocking.

Auditory Clarity

Similar to visual clarity, Arabic allows for combining of words, which sounds like one word. The most famous example is in surah Kausar.
Inna-aatoinakal-kawsar

Inna Aataainalka al Kawsar.

Other examples are leaving off the ending Ha or the Ta.

For beginners these are extremely confusing.

This should exclusively be set for native Arab speakers. It is stupid to try to do that to beginners. This is overwhelming. Again, we need to unlock this skill rather than push them from the get go.

Phrase patterns

Some verbal idioms in arabic are foregin to us, so that needs explanation. Some structure are better understood with Hadith or non Quran examples to really drive the concept home. We focus on that aswell at the phrase level.

Per word breakdown

Currently, quranwbw.com lists words with their serf, root words, locations in the quran. Since quran600.com aims to teach the speech of the Quran, we will expand this word by word breakdown to include:

- Images (& GIF for verbs
- Used in a scentence:
 - In The Quran
 - In Poetry
 - In everyday expression
- Idea relations
- Verbal idioms
- Similies of the word
 - With intensity scale
 - Used in a scentence
 - In the Quran
 - In poetry
 - In everyday expression
- Antonyms of the word
 - With intensity scale
 - Used in a scentence
 - In the Quran
 - In poetry
 - In everyday expression

This will create a graph network of the word. Thus through the quran students will get a holistic lesson on arabic. The aim is to introduce the students to these words. The hope is as they persue in later studies or immersion through news, videos, and culture, the words will get committed to memory naturally.

Ofcourse the enemy to this is overwhelm and forgetfullness.

We will reduce overwhelm by creating layers of buttons before getting the full network of the word. This will make the details abstractions. This also helps get more packaged json data, thus reducing the amount of mbs requested per package.

Forgetfulness can be tackled by having an advanced word tracker on words mist. Then use Anki style revisiting to test on the words. The tests will be on word definitions, and old sentences and using AI, on new sentences.

Translations

Sheikh Ahmed Deedat mentions that the Bible had been translated into 2000 plus languages where as the Quran is still at a 100. We want to first go in depth with these 100 languages and producing word by word meanings, practice and transliteration. Additionally, we want to produce the phrase by phrase meaning. And we want to provide the verse by verse translation.

We do believe that the phrase by phrase translation may change depending on the customs of the language.

However, we believe that primarily the picture based visual Quran will make it more accessible to languages then making 1000 translations. So we will prioritize visualization of the Quran before spending resources in 1000 plus languages.

We will always put Quran first when teaching Arabic. Let Allah ﷻ and his Rasul (ﷺ) teach you arabic then using weird sentence, grammar rules and literature. Similarly, let the Quran teach you any language in the world. Since all a language is, is a code for expressing the ideas, it is more beneficial to learn ayat al qursi then learning to say "I want a coffee" in German.

Gamification drives momentum

Social media companies and Games use rewards and incentives to drive momentum. The process is intense itself, but when we make it addictive.

Streaks

Human beings are loss averse. So we hate losing something that then we want to win. Even though it's a small virtual reward to lose, it represents time. ∴ it feels as if we have lost time. This is a poor motivator. It pushes users to not break consistency.

Rewards

Diamonds, stars. Small rewards make it addictive over time to pull us to our goal. These rewards are useless to us but will become valuable as social currency

Social motivator 1: Leagues

Compete with active Quran600 learners in your league. There are 7 leagues roughly mimicking the 7 levels Manzils. اعمّ، ن، ق....حم، ط، الر، الم. This gives you a rough idea of how many words a user memorized or how much of the Quran they have done.

Social Motivator 2: Hafiz Family

Accountability is a great part. Grouping the teams in Families under 1 Imam, the Father of the family allows things to follow the Islamic structure. This also works with current culture where we have family sections in restaurants and family plans for software. Putting the Father as the Imam of the family allows for more localized control and better accountability. It's a mini society. Encourage each other to tafa'uf and the shared goal of memorizing the Quran

Social motivator 3: Quran Bites

Fast paced tiktok style scrolling and reels are ubiquitous. We create the bite-sized content that overloads our senses. Thus Quran600 uses this same approach to teach the Quran in parts. It's a good escape from the structured 600 hour routine, and lets you explore the Quran at random parts from Random Qaris.

Social motivator 4: Tanafus

There can be friendly quests, tanafus between family and friends. This gives a social way to keep track of streaks together and to compete. The ultimate competition is participating in QuranMC

Hertz, Energy vs Breaths or thunder.

We want to promote momentum. We also value being free. Do not want to show ads. Like WhatsApp, ads distract customers from the goal. The company must also make money in order to fuel its drive towards our mission of teaching the empire how to speak the Quran. Energy is a buzz word of going that. As the users answer questions, they lose energy. When they make a series of them right, they regain energy. Users can use cash to buy unlimited energy.

The concept works because as users are making too many mistakes, it is better to give them a break. This break can be time off the app or doing something else like word matching instead of say recitation. Limiting energy points forces the users in a corner where to watch ads to regain energy, or to pay for premium service, or come back in a while. This does not cash in the user who is very motivated to learn even when it's out of service.

Well, other apps serve their content online as they go. We have a fixed amount of content. We our approach would be as follows:

Users will get auto rejuvenated energy every 24 hours.

As they use their energy to answer new content, they will lose energy.

If they get things right, they regain their energy.

If they are doing a lot of wrong, they will lose energy. : This makes sense because they still have not mastered the previous lessons. $\therefore$ we send them back to the basics.

For example.

Say

the user has recently learned the letters and herbs.

We have taught the user new content: How to do tanmeem pronunciation.

Now we are testing the user on tanmeems, but they are making lots of mistakes on words.

→ clearly the user has not mastered the words, but somehow tricked the questions when we tested them on the words.

We can do 3 things.

1. Either force them back down to pronunciation level: User feels out of control under the tyranny of the algorithm
2. We can tell the user, you failed this section. Please try the previous section again: User feels notified about why he is in the spot, but ultimately he is at a loss
3. We encourage revisiting the previous words because he lost his thunder. So to gain back his thunder, he has to do more practice of previous content.

We are going to do #3.

This works inline with psychology, reality and our economics.

Unlike other apps, we can deliver the entire words list ~ 1.4 MB of data, and the choices list ~1 MB of data for the words. Additionally the serif and synonyms will be around that ~1-5 mb of data. Given modern phones have spaces of GBs of data, we can safely assume the training material at most is 500 MB of data. Being mobile first and local first, we make it easier both on transaction costs to server, and user experience.

Now it's all about the code to make it such that users get more energy to conquer new territory when they strengthen supply lines. We can pop it up "General, let's strengthen our supply lines, our networks to gain more momentum"

Momentum points...we call it thunder. Like stars and explosions around the thunder while the thunder gets brighter, moves faster or spins on repeat. And the sparks and stars go around like nuclear explosions. WE can also do that for double elizier.

This way we are benefiting both the paid users and the unpaid users without costing us in server transactions.

Gems and Tokens

Other language learning platforms use Gems as an in-game currency to buy powerful items. Additionally, users like collecting gems. This is also a selling point to sell packages of gems for actual dollar amounts. However, we do want to use Gems in a meaningful way. Like for example, using it as AI tokens. This way if you have 100 tokens, you can exchange it for AI responses. Like 1 AI response = 100 tokens. Now you can share tokens between families and between peers. We can also use tokens to save streaks and extend streaks and unlock new things.

This is good for the user because it helps keep track on 1 form of currency, unlike tracking XP and gems where XP is almost useless. It's just a vanity number to look at. Additionally, family plans can be just given 10,000 tokens. Now the family can use the combined tokens for AI responses, thus sharing it in their accounts and gives them something to get in periodic times like a month or week. This creates sharability and fun things can be done with the Imam distributing resources.

Campaigns

Connecting to Gen Z who grew up on games, we gamified this into a campaign style following Assassin's Creed, GTA V. And the others. When the road is clear, the decisions are swift, and the progress is faster. Confusion mentally slows down the mind and therefore slows down action. Imagine walking through the fog, or a blizzard, or a sand storm. You barely see, therefore you can barely walk. Now imagine a clear road with signage every 100 meters. The road is clear, so the steps are natural.

Side Missions

Popular games allow for side missions next to the main campaign that allows for added content. We will do the side missions as a way to get users explore random parts of the Quran. For example, grouping all the Ya-Ayyuhallazina Amanu, or all the 40 Rabbana Duas or all the Duas of Musa As. Or All the Duas of Ibrahim As. Again making it more meaningful.

Word progress

It feels good to know how many words users have memorized. Also, it's a good way to know each word's progress level. There are 5 levels of word progress - listening, understanding, reading, writing, and comprehension. These levels are updated in word training. When a user listens to a word and chooses its correct meaning, we give him a listening point. When he listens to a word and identifies the correct word pattern, then we give him a listening point. Spelling it

correctly gives him another point. When the user forms sentences with the word, we give him a comprehension point.

Recitation tracking

We use Apple and Google's built in detection system to get the voice. Then we run it through our AI to get the correct verse and word association for that. Traditionally, we would have a Sheikh recite, and the student follow.

- Sheikh Recites - Student responds.
- 2 ayats before and after.

Write Quran by your own Hands

Personalize your Quran. It is so important in Quran memorization to write with your own hands from your memory. Then to write and re-write to fit your own structure. This is important because not everyone follows the same structure. Writing is a creative process and we find creative processes help us better retain what is ours. The same reason why IKEA makes you assemble your own furniture. This allows you to retain your own.

Importance of Traditional way

There traditional way of memorizing pages does help in 2 ways.

1. Melodic Auditory Recall: Like a song, you find it easy to recall the tone or melody if you get stuck in a particular topic.
2. Visual page recall: The page format allows for a good bitesized progression.

Certainly these two are essential for memory. However, if you rely on these methods we say you have not mastered the Quran to its usable form. This is a dangerous way to memorize although it is fast. You will memorize faster but you cannot use it in your daily life. ∴ we render it useless and advise against it.

The visual and auditory way of our tradition are meant for Arabs who grew up speaking Arabic. For them, the way of melodic recitation and melodic memorization helps because they already have an understanding of the language. However, the primary focus for us is to spend those 12 years first getting to that spoken Arabic fluency, that level of comfort with the language, and then we can enjoy the tarteel and the recitation in tarteel.

On Pricing

We DO NOT believe in asking for donations.
We believe in delivering great value at fair prices.

We treat money as fuel to drive our mission.
Our mission is to help muslims across the empire speak the quran.
∴ to achieve this mission, we do realize students in Africa and rural Al-Hind will find it difficult to pay our costs in dollars. Therefore we will charge fair prices above our costs to deliver our services to those Allah ﷻ has challenged with financial limitations.

Psychological reason:

Human beings do not value things that they do not have to pay for. Allah ﷻ has put a price (mahr) to be paid by the man to the women. This indicates the wisdom for paying for what is valuable even though the results of marriage will benefit both parties.

Similarly, using teaching quran and the ones learning quran will both benefit immensely. However, it is human nature that one should sacrifice something valuable in order to have something more valuable. Thus we charge a price for our technology.

Disclaimer: We are not charging for the Quran. We charge for providing the technology that will help our students learn the quran in 600 days.

On Ads

We are not a fan of using 3rd party advertisements. We will promote our own 600 day course as much as possible. However, we do realize that using external ads allows for revenue generation. ∴ we will promote ads from permissible business to pay for our free users. We will not use application store provided ads, but use our own in-house made ads.

Conclusion

Fun animations make the Qur'an less intimidating to new arabic learners.
Clear road maps leads to higher momentum and therefore faster memorization.
Visaul illustrations help understanding.
Meaningful translations enriches arabic vocabulary.
Speechified Qur'an makes it easy to apply the Qur'an in daily speech.
Applied training leads to real use of day to day problems.

Students don't just retain verses; they absorb the Qur'an's worldview until it reshapes how they think, believe, and act. The outcome is a generation of believers grounded in certainty, confidence, and purpose—reviving a civilization rooted in Qur'anic clarity and capable of global leadership.