

Research Article

Methods and Importance of Qur'anic Hifdh (Memorisation): An Islamic Perspective

Zayyanu Altine*

Postgraduate Student, Department of Islamic Studies, Faculty of Arts and Islamic Studies, Usmanu Danfodiyo University, Sokoto, Nigeria

*Corresponding Author

Zayyanu Altine

Abstract: Memorisation of the Qur'an occupies a central position in Muslim conception of religious education. The awareness of preserving the Qur'an through memorisation (*Hifz*) is becoming prevalent and is still continued in these modern days in many educational institutions in many parts of the Muslim countries. This article examines different methods of Qur'anic memorisation and importance of Qur'anic memorisation. The paper also explores the religious value of Qur'anic memorisation, furthermore, the paper brings the steps which one should follow before and after his memorization of the Glorious Qur'an. The paper also highlights the Practical Steps for memorising the Qur'an, the **aim** of this paper is to offer and explain the various methods using in the Qur'anic memorisation. The method used when conducting the research is analytical method.

Keywords: Qur'an, Methods, Importance of Qur'anic memorisation, and Practical Steps.

INTRODUCTION

As any religious Scripture, the Muslims hold the Qur'an in very high esteem. They revere it, respect it and will not tolerate any harm done to it. Muslims from the time of Prophet Muhammad would recite the Qur'an, understand it, and practice upon it. Many of them understood Arabic while some of them didn't understand. However this did not stop them from connecting to the holy book. In this day and age the reverence shown to the scripture is unique and a lot of emphasis is done within Muslim homes to have their children not only adopt the meanings of the Qur'an in their actions but also to memorize the verbatim words of the Qur'an. Children from young age are enrolled in full time Qur'an memorization (*hifdh*) programs in their local schools or Mosques and some study it part-time. Adults try to commit the Qur'an to memory even if their memory is weak. The one who commits the Qur'an to memory is shown a lot of respect and in certain cultures once a youngster completes its memorization the parents would hold a Qur'an memorization party known as an amin. In this celebration the young child is given recognition for his/her achievement, asked to recite a few passages from the Qur'an and prayers are made for the young child.

The act of memorising the Qur'anic verses is indeed traditional since it can be dated back to the time of Prophet Muhammad (peace be upon him) who was taught by Jibril (A.S) to recite and memorise the Qur'an¹ (Cimen, 2012). The tradition of memorising the Qur'an was then continued and practiced by the companions to preserve the authenticity of the contents of the Qur'an. The title *Hafiz* is given to a person /who memorises the entire Qur'an and the word *Tahfiz al-Qur'an* refers to the activity of Qur'anic memorisation.

The Holy Qur'an occupies a pivotal position in Islam. According to the teachings of Islam the Qur'an is Allah's eternal speech, in terms of its meaning as well as its letter and sound. It is the Book of Allah; the book that was revealed to Prophet Muhammad (peace be upon him) as the last revelation to mankind.

¹ A. E. Cimen, The historical Background of Memorization (*Hifz*) of the Qur'an. *Journal of Intercultural and Religious Studies*, 2, (2012), PP. 147-166.

Quick Response Code



Journal homepage:

<http://www.easpublisher.com/easjhcs/>

Article History

Received: 29.07.2019

Accepted: 25.08.2019

Published: 09.09.2019

Copyright © 2019: This is an open-access article distributed under the terms of the Creative Commons Attribution license which permits unrestricted use, distribution, and reproduction in any medium for non commercial use (NonCommercial, or CC-BY-NC) provided the original author and source are credited.

Religious Value of Qur'anic Memorisation

The act of memorising the Qur'an has been a tradition to Muslim starting from the time the Qur'an was revealed and continued until today. Prophet Muhammad (peace be upon him) was considered the first memoriser as he was asked to commit the first revelation via the form of oral transmission by the Angel Jibrīl (A.S). The Prophet (peace be upon him) is instructed in the Qur'an to follow the Qur'an recital where Allah says:

“When We have recited it to you (O Muhammad through Gabriel) then you follow its (Qur'an) recital”²

The tradition to commit the Qur'an to memory is followed by Prophet's companions. While a number of them could read and write, particularly the scribes who were formally charged with the task of recording the Qur'an, a greater majority relied on memorisation.³

Many companions memorised the entire Qur'an word by word. Some of the noticeable companions who memorised the Qur'an include Zayd ibn Thābit, Ubayy ibn Ka'b, Mu'adh ibn Jabal, Abū Zayd and Abū al-Dardā.⁴ Muslims, regardless of background and native language have been highly encouraged not only to read the Qur'an, but also to memorise it. Allah (the exalted) has stated that the Qur'an is made easy for memorization where He says.

“And We have certainly made the Qur'an easy to understand and remember, so is there any who will remember?”⁵

In the life of Muslim, memorising the Qur'an can be considered as a way to continue the tradition of Prophet Muhammad (peace be upon him) as well as one of the modes to preserve the authenticity of the Qur'an as the guidance to mankind. The Qur'an from the time it was revealed has been preserved via the superb memory ability of the Prophet (peace be upon him) and his companions. The Qur'an states that Allah (S.W.T) Himself is the protector of the Qur'an.

“We have, without doubt, sent down *al-dhikr* (the Message); and We will assuredly guard it (from corruption)”⁶.”

As the Qur'an is under the protection of Allah (S.W.T), in the general sense those reading and memorising the Qur'an can be understood as under the protection of Allah as well.

Allah has promised special privileges to the one who memorises the Qur'an in a number of ways in this world and hereafter, as stated in several *ḥadīth* of the Prophet Muhammad (peace be upon him):

“The most superior among you (Muslims) are those who learn the Qur'an and teach it”⁷.”

He also states: “The example of the person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away”. In another *Ḥadīth* reported by Al-Tirmidhī, the Prophet Muhammad (peace be upon him) is reported to have said:

The one who memorized the Qur'an shall come on the Day of Judgment and (the reward for reciting the Qur'an) says: ‘O Lord! Decorate him.’ So he is donned with a crown of nobility. Then it says: ‘O Lord! Give him more!’ So he is donned with a suit of nobility. Then it says: ‘O Lord! Be pleased with him.’ So He is pleased with him and says: ‘Recite and rise up, and be increased in reward with every Ayah’⁸.

² Qur'an, 75: 18

³ M. A. Al-Zarqānī, *Manāhil al-'Irfān fi 'Ulūm al-Qur'ān*. Vol 1. Beirut: Dār al-Kitāb al-'Arabī. (1995), P. 202.

⁴ Ibid, P. 201.

⁵ Qur'an, 54:17.

⁶ Qur'an, 15” 9.

⁷ Al-Bukhari, M. I. *Sahih al-Bukhari*, Muhsin, M. (trans.): Beirut. Daru al-Arabia, (2009), Vol. 6, Hadith, N0: 546.

⁸ M.I. Muhammad, Al-Jami' Al-Kabir, Sunan Al-Tirmidhi, Vol. 5. Dar Al-Garb Al-Islamy: Beirut, (n.d), Vol. 5. Hadith N0: P. 2915

On the virtue of recitation of the Qur'an, the Prophet Muhammad (peace be upon him) states:

“It shall be said to the Companion of the Qur'an, ‘Recite [of what you have memorised] and rise up, recite [melodiously] as you would recite in the world. For indeed your rank shall be at the last Ayah [verse] you recited’”

All this demonstrates a significant role Qur'anic memorisation and recitation plays in the life of a Muslim.

Before One Begins To Memorize

1. *Ikhlaas* (Sincerity).
2. Knowing the Greatness of the Book of ALLAH (swt).
3. Knowing the Reasons behind Reciting and Memorizing the Qur'an.
4. Having a Truthful and Firm Resolution to memorize it.
5. Be Dutiful to Parents, Respectful to Teachers, and Kind to all around You.
6. Be Patient
7. Supplication and Prayer to Allah¹⁰.

Methods to Be Followed When Memorising the Glorious Qur'an

This method is excellent for the strength of memorization and its solidity (deep-rootedness) and the quick speed of memorization and quick completing the Qur'an. The researcher will give an explanation of **simple way to memorize the Qur'an**, which originally written by *Shaykh* Abdul Muhsin Al-Qasim, Imam and Preacher of Masjid Nabawi in Medina, Saudi Arabia. The researcher hopes that this paper will be useful for all Muslim, and boost their spirit and enthusiasm to complete their memorization of the Glorious Qur'an¹¹. Have a nice try! And this is the method, taking the example of Surah Jumu'ah:

- Read the first verse 20 times
- Read the second verse 20 times
- Read the third verse 20 times
- Read the fourth verse 20 times
- Read these (above) four from the beginning to the end, to link them, 20 times.
- Read the fifth verse 20 times
- Read the sixth verse 20 times
- Read the seventh verse 20 times
- Read the eighth verse 20 times
- Read from the fifth verse to the eighth verse 20 times to consolidate between them
- Read from the first verse to the eighth verse 20 times to perfect this page¹².

And like this you persist with this method for every page of the Qur'an and do not increase your daily portion exceeding more than one eighth (of a chapter) because the parts memorized will increase and the memorization will be ruined (i.e. it will be difficult to retain what you have memorized).

Another method to be considered if someone wants to memorise the Glorious Qur'an

How long it will take to memorise the Qur'an? If a person memorizes one page a day, it will take one year, 8 month and 6 days to memorize The Qur'an. If a person memorizes two pages a day, it will take 10 month and 6days to memorize the Qur'an. The researcher will show the method in a table below:

Every day	how long it will take to memorize the Qur'an
One verse	17 years, 7 month and 18 days
Two verses	8 years, 9 month and 18 days
Three	5 years, 10 month and 13days
Four	4 years, 4 month and 24 days
Five	3 years, 6month and 7 days

⁹ Ibid, Hadith, NO: 2914.

¹⁰ Islam Presentation & Invitation Center (IPIC) P.O. Box 77790 Seattle, WA 98177 Tel: (206) 361-8899 E-mail: ipic96@hotmail.com URL: www.ipicseattle.org, P. 1.

¹¹ M. Adawiah & A. H. Solihu, Methods of Qur'anic Memorisation (*Hifz*): Implications for Learning Performance, *Intellectual Discourse*, 26:2 (2018) 931–947 Copyright © IIUM Press ISSN 0128-4878 (Print); ISSN 2289-5639 (Online), 2018, P. 3.

¹² Ibid, P. 4.

Six	2 years, 11 month and 4 days
Seven	2 years, 6 month and 3 days
Eight	2 years, 2 month and 12 days
Nine	1 year, 11 month and 12 days
Ten	1 year, 9 month and 3 days
Eleven	1 year, 7 month and 6 days
Twelve	1 year, 5 month and 15 days
Thirteen	1 year, 4 month and 6 days
Fourteen	1 year and 3 month
Fifteen	1 year, 2 month and 1 day
Sixteen	1 year, 1 month and 6 day
Seventeen	1 year and 10 month
Eighteen	11 month and 19 days
Nineteen	11 month and 1 day
Twenty	10 month and 16 days ¹³

Practical Steps for memorising the Glorious Qur'an

1. Correct Pronunciation and Recitation.
2. Adhering to a daily Limit for Memorization.
3. Continual Recitation and Review.
4. Reciting in a Melodic Tone.
5. Using the Same Copy of the Qur'an (*Mushaf*).
6. Understanding Is the Way to Memorizing.
7. Linking the *Ayaat*.
8. Reciting to Others.
9. Constant Review of What Has Been Memorized.
10. Watching for Analogous Sections of the Qur'an.
11. Taking Advantage of the Golden Hours of the Day.
12. Taking Advantage of the Golden Years of Memorizing.
13. Pay Attention to Similarities
14. Eat brain food¹⁴.

1. Correcting Pronunciation and Recitation

The next step in memorizing the Qur'an is to correct the pronunciation. This cannot be fulfilled unless one listens to a good and precise reciter of the Qur'an.

The Qur'an cannot be learned without a teacher. The Messenger (peace be upon him) was the most eloquent of all the Arabs. Yet, he (peace be upon him) learned the Qur'an from Angel *Jibreel* (AS) (Gabriel) orally. Also the Messenger (peace be upon him) used to recite the Qur'an to *Jibreel* once in every year - in Ramadan. And in the year that he died, he recited it to him twice.

Likewise, the Messenger (peace be upon him) taught the Qur'an to his Companions orally; and he heard it from them, after they had learned it from him, time and again¹⁵.

2. Adhering to a daily Limit for Memorization

One must set a daily limit for the number of *Ayaat* (*verses*) that one wishes to memorize. This limit should be reasonable and possible to fulfill. It varies in its amount from one person to another; it can be a number of *Ayaat*, a page, two pages, an eighth of a *juza* (part), etc. One should resist the temptation to move to a new portion of the Qur'an before perfecting the memorization of the current portion that agrees with the set limit. This is a disciplinary measure that helps one concentrate on one thing at a time, reducing interruption, and enabling one to firmly establish one's current portion in one's mind¹⁶.

¹³. Ibid, P. 4.

¹⁴. Golden Rules for Memorizing The Noble Qur'an, Islam presentation & invitation center (ipic) P.O. box 77790 seattle, wa 98177 tel: (206) 361-8899 e-mail: ipic96@hotmail.com URL: www.ipicseattle.org, P. 1.

¹⁵ Ibid, P. 1.

¹⁶ Ibid, P. 3.

3. Continual Recitation and Review

Once one has corrected their recitation and set their daily limit, one should begin his memorization process by continual recitation and repetition of his daily portion.

The memorizer must occupy himself with this through the hours of the day and night. He should recite it:

- * in the *fard* (obligatory) as well the *nafl* (optional) prayers,
- * While sitting in the Masjid (mosque) awaiting the *jama'ah* (congregational) prayer,
- * for a few minutes after the *jama'ah* prayer,
- * before going to sleep,
- * While waiting for anything (bus, dentist, etc.),
- * While riding a bus, car, etc.

In this way, it is possible for a person to practice his/her memorization even when occupied with other matters, because he/she is not restricted to just one specific time for memorizing the Qur'an. And with the approach of the night one will find that his/her set limit is memorized and firmly established in his/her mind. And if something unusual happens to occupy the memorizer during the day, which prevents him/ her from completing his/her set limit, he/she should not move onto his/ her next portion of the Qur'an on the following day. Rather, he/she should continue with what he/she had started the day before, until his/her memorization is perfected¹⁷.

4. Reciting in a *Tarteel* (Melodic) Tone

During memorization, one should recite the Qur'an in a *Tarteel* (melodic) tone, beautifying his reading as much as possible. It is important the one reads melodically. This is important for the following reasons:

- * Melodic recitation conforms to the Sunnah of the Prophet (peace be upon him) who used to recite the Qur'an in a melodious and tranquil manner.
- * It conforms to Prophet's command that he said:
Whoever does not chant the Qur'an (recite it melodiously) is not of us¹⁸.
- * It is pleasing to one's ears, providing incentive to continue with the memorization.
- * It helps make one's memorization firm and strong. The tongue will always return to a specific tone of voice, and would thus detect a mistake whenever the balance or harmony in one's recitation becomes disordered. The reciter's tongue will not comply with him in making a mistake when he is unmindful.

5. Stick on using one Specific Copy of the Glorious Qur'an (*Mushaf*)

A memorizer of Qur'an should have a specific *Mushaf* (copy of the Qur'an) from which he reads all the time. A person memorizes using his vision sensory as he does using his hearing sensory. The script and form of the *Ayaat*, and their places in the *Mushaf* leave an imprint in the mind when they are recited and looked at frequently. The positions of the *Ayaat* would be different in different types of *Mushaf*, and the script may be different also. This confuses the memory and makes memorizing more difficult¹⁹.

6. Understanding Is the Way to Memorizing

An important thing that greatly aids the process of memorizing Qur'an is to understand the meaning of the *Ayaat* one is memorizing, and know how they are linked to each other.

Thus the memorizer should read the *Tafsir* (explanation) of the *Ayaat* that he desires to memorize, and should bring their meanings to mind while he is reciting them. This makes it easier for him to remember them²⁰.

7. Linking the *Ayaat* (verses)

As one completes memorizing a full *Surah* (chapter of the Qur'an), he should perfect it by connecting its *Ayaat* together, both in meaning and in the flow of his tongue easily through them.

One should be able to recite the *Ayaat* without having to think or go through trouble remembering them. Reciting these *Ayaat* should become as easy for him as the flow of water. He should be able to recite them without hesitation, even if his mind wanders away from their meaning²¹.

¹⁷ Ibid, P. 3.

¹⁸ Al-Bukhari, M. I. *Sahih al-Bukhari*, Muhsin, M. (trans.): Beirut. Daru al-Arabia, (2009), Op. Cit, Hadith, NO. 6973.

¹⁹ M. Yusuf, Memorization as a Learning Style: A Balance Approach to Academic Excellence. *International Journal of Sustainable Development*, 1(6), 49-58. 2010. Retrieved on 3/9/2019, <http://www.ssrn.com/link/OIDA-Intl-Journal-Sustainable-Dev.html>

²⁰ Ibid, Retrieved on 3/9/2019.

When the *Ayaat* are well linked and perfected, one should be able to recite them almost as easily as he recites *Al-Fatihah*. This only occurs by repeating these *Ayaat* frequently and reciting them often²².

8. Reciting to Others

A memorizer should not rely on memorizing individually. Rather, he should test his memorization by reciting the *Ayaat* to a companion who knows them by heart, or who can follow from the *Mushaf*. It would be most recommended that this companion be a precise memorizer himself - he would then be able to alert him to possible subtle errors, as well as prompting him when he forgets or makes mistakes²³.

9. Constant Review of What Has Been Memorized

Qur'an is different from any other material that one memorizes, whether poetry or prose. It quickly evaporates from one's mind. Abu Musa (raa) narrated that, Allah's Messenger (peace be upon him) said:

Keep on reciting the Qur'an for by Him in whose Hand my life is, the Qur'an runs away (is forgotten) faster than camels that are released from their tying ropes²⁴.

No sooner would a memorizer leave what he finished memorizing, even for a short while, but it starts slipping away from him - he quickly forgets it! Thus, it is necessary for one to follow up what he has memorized in a constant and careful manner. In this regard, Ibn Umar (raa) narrated that the Messenger (peace be upon him) said:

Verily, the example of a person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away²⁵.

10. Watching for Analogous Sections of the Qur'an

Various parts of the Qur'an resemble each other in meaning, wording, or repetition of *Ayaat*. ALLAH (the exalted) says:

ALLAH (the exalted) has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord (ALLAH) shiver from it. Then their skins and their hearts soften to the remembrance of ALLAH (the exalted)²⁶.

The Qur'an consists of more than six thousand *Ayaat*. Of those approximately two thousand carry some sort of resemblance to others. The resemblance varies from total coincidence, to a difference in one letter, a word or two, or more.

11. Taking Advantage of the Golden Hours of the Day

The best time to memorize Qur'an is the last part of the night that precedes the Fajr (dawn) prayer, or the early morning hours that follow it. At this time, the body is rested and fresh, the mind is clear and sound, the worldly attractions are few and remote, and the blessings abundant.

As for the last part of the night, the Prophet (peace be upon him) said:

Our Lord (ALLAH), Glory be to Him, descends to the lowest heaven on the last one third of the night; and He says, "Who would call Me (ALLAH) so that I may answer him? Who would ask Me (ALLAH) so that I give him? Who would seek My forgiveness so that I forgive him?" He (ALLAH) continues to say this until the dawn arrives²⁷.

Thus, one should take advantage of this part of the night to memorize Qur'an instead of wasting it in sleep or worldly affairs.

12. Taking Advantage of the Golden Years of Memorizing

Successful is he indeed who takes advantage of the best years of memorization, which are approximately from the age of five to twenty-three - these are the golden years of memorization. During them, one's ability to memorize is

²¹ techniques/http://www.quranreading.com/blog/tips-memorization-quran/

²² Golden Rules for Memorizing The Noble Qur'an, Islam presentation & invitation center, Op. Cit, P. 4.

²³ Ibid, P. 5.

²⁴ Al-Bukhari, M. I. *Sahih al-Bukhari*, Muhsin, M. (trans.): Beirut. Daru al-Arabia, Op. Cit. Hadith, NO: 4645.

²⁵ Ibid, Hadith, NO: 4643.

²⁶ Qur'an, 39:23.

²⁷ Al-Bukhari, M. I. *Sahih al-Bukhari*, Muhsin, M. (trans.): Beirut. Daru al-Arabia, OP. Cit. Hadith, NO: 5846.

very good and fast, and forgetting is much slower. When the human being grows older, he would normally memorize slowly and with difficulty, and would forget quickly²⁸.

13. Pay Attention to Similarities

The Glorious Qur'an has similarities in meanings, words, and verses. It is a fact that the Qur'an has more than six thousand verses, around two thousands of which are similar in one way or another. In some locations the similarity is exact, while in others there may be a difference of just one letter or one or a few words.

The more you pay attention to these similarities, the firmer your memorization gets.

14. Eat brain food

The food you eat, the drinks you drink, directly affect your ability to excel in memorization of the Qur'an. Do not eat fatty, unhealthy food. Do not drink soda. Eat a nutritious light breakfast, a nutritious light lunch, with almonds for snacks during the day. Honey and black raisin are believed to be very good for memory.

After one finishes Memorization of the Glorious Qur'an

1. To Fear from Falling into *Riyaa'* (Showing Off).
2. To Be Cautious of, Being Neglectful in Acting Upon the Qur'an.
3. Not Being Amazed with Oneself and Considering Oneself Above the Rest of Creation.

1. To Fear Falling into *Riyaa'* (Showing Off)

Showing off means that a person desires to become of memorizer of the Qur'an for the sake of honor and for position and reverence in the hearts of people. He shows and makes apparent to them the extent and perfection of his memorization and this is but an instance of *Shirk*.

The Messenger of ALLAH (saws) said:

Indeed, what I fear for you the most is the Minor *Shirk*." The Companions said: "And what is the Minor *Shirk*, O Messenger of ALLAH?" He replied: "Ar-*Riyaa'*" (Showing7off), ALLAH (swt) will say on the Day of Judgment when he will recompense His servants: Go to those to whom you used to show off and make a display to in the world and then see if you can find any reward with them²⁹.

2. To Be Cautious of Being Neglectful in Acting Upon the Qur'an.

This is because the Qur'an was revealed so that it may be acted upon and that it may be taken as a way and methodology for one's life in this world. Ibn Mas'ood (raa) said: The Qur'an was sent down so that they may act upon it and so that they turn what they have studied from it into action. Indeed one of you recites the Qur'an from its beginning to its end and will not drop a single letter, but he will leave acting upon it³⁰.

And some of the People of Knowledge have said: verily, a servant recites the Qur'an while he curses himself and yet he does not know: He recites: Indeed the curse of ALLAH is upon the wrongdoers, and he wrongs his/her own soul. He recites: The curse of ALLAH (The Exalted) is upon liars, and he is one of them. Anas (raa) said: Perhaps a person recites the Qur'an and the Qur'an curses him.

3. Not Being Amazed with Oneself and Considering Oneself above the Rest of Creation

Being amazed with oneself means a person magnifies himself on account of what he has memorized of the Qur'an and thinking his position is above that of others. However, ALLAH the Exalted is the One Who guides a person to that and the One Who makes it easy. If it had not been for His benevolence and His bounty the servant would not have been able to memorize the Qur'an or even a small portion of it. The opposite of this is necessary for the servant, and that is to show gratitude and thankfulness to ALLAH (the Exalted) for His favor³¹.

²⁸ Nawaz, N., & Jahangir, S. F. Effects of memorizing Quran by heart (hifz) on later academic achievement. *Journal of Islamic Studies and Culture*, 3(1), 58-64. (2015). <http://dx.doi.org/10.15640/jisc.v3n1a8>

²⁹ Ahmad bn Hanbal, Hadith NO: 22528.

³⁰ Golden Rules for Memorizing The Noble Qur'an, Islam presentation & invitation center (ipic) P.O. box 77790 seattle, wa 98177 tel: (206) 361-8899, Op. Cit.

³¹ Ibid.

Considering one self above the rest of creation means to have pride and to consider one to have reached perfection or a station which those around him have not reached. This leads him to hold them in contempt and considering them ignorant.

Importance of Memorising the Qur'an

1. Since the Qur'an is the word of Allah Almighty, when you memorize it, this will be the best you ever done! Memorizing the Qur'an will open all the doors of good for you³².
2. Memorizing the Qur'an means that you will obtain ten good deeds for each letter! If you know, for example that the number of letters in the shortest Surah in the Qur'an, which is Surah Al-Kawthar, is 42 letters. This Surah can be read in seconds, which means that whenever you read it, your account at Allah Almighty will increase to 420 good deeds, each one of these good deeds is much better than this World and what is in it!! Consider how many good deeds you will gain when you read the whole Qur'an which includes more than three hundred thousand letters³³!!
3. The Qur'an includes all the sciences of this World and the Hereafter, the stories of ancestors and successors. It includes many of the scientific, cosmic, legislative and medical facts, and it includes also provisions, laws and legislation that regulate the life of a believer and make him much happier. This means that when you memorize the Qur'an, you memorize the largest encyclopedia³⁴.
4. This Qur'an, which you memorize and keep today, will be your companion at the dying moment!! It will be your defender and your intercessor at the time you are abandoned by the nearest people. The Prophet (peace be upon him) says, "Read the Qur'an, it will be the intercessor of its companions on the Day of Resurrection" Will there be a best moment other than the one when meeting on the Day of Resurrection with Allah Almighty and you have memorized His words³⁵.
5. When you memorize the Qur'an, your expressing ability will be stronger because of the classic Arabic you acquire from the Qur'an. You will have more ability for dealing, endurance and patience, because memorizing the Qur'an is not only like memorizing a poem, a story, or a song. However, when you memorize the Qur'an, in fact you are changing your attitude towards everything around you, and thus your behavior will be following what you have memorized
6. Aisha (May Allah be pleased with her) was asked about the ethics of the Prophet and she said, "His ethics was the Qur'an"!! If you would like your ethics be like the Prophet's (peace be upon him), you have to memorize the Qur'an³⁶.
7. The Qur'an is a healing for physical and psychological diseases. If reading Al-Fatiha (The Opening) cures a patient if Allah permits, what about who memorize the whole Qur'an? You will get rid of devilish whispers; your body immunity will increase due to the great change you experience while you are memorizing the Qur'an. This is not only a theoretical speech but a real experience that is witnessed by those who memorized the Qur'an or parts of it³⁷.

CONCLUSION

Memorisation has been practiced for centuries dating back to ancient times. It serves not only as a tool for learning but also preservation of knowledge and information, and this includes the preservation of Qur'an. Learning will always involve the acquisition of knowledge and acquiring knowledge will always rely on ability to memorise. As learning and memory are closely related, it is often used interchangeably; learning is to memorise what is being learnt as similarly as memorising is to learn something. In general, memorisation as a learning tool is manifested as significant in the learning and understanding processes. It can also be regarded as a form of training which results in automaticity, hence elevates learning phase. This article reviewed the methods of Qur'anic memorization.

REFERENCES

1. Al-Bukhari, M. I. (2009), *Sahih al-Bukhari*, Muhsin, M. (trans.): Beirut. Daru al-Arabia. Golden Rules for Memorizing The Noble Qur'an, Islam presentation & invitation center (ipic) P.O. box 77790 seattle, wa 98177 tel: (206) 361-8899.
2. Cimen, A. E. (2012), The historical Background of Memorization (*Hifz*) of the Qur'an. *Journal of Intercultural and Religious Studies*, 2.
3. Nawaz, N., & Jahangir, S. F. (2015). Effects of memorizing Quran by heart (hifz) on later academic achievement. *Journal of Islamic Studies and Culture*, 3(1), 58-64. <http://dx.doi.org/10.15640/jisc.v3n1a8>

³² innovative way to memorize the Quran, www.kaheel7.com/eng, received on 02/09/2019. At 10: 30 am

³³ Ibid, received on 04/2019

³⁴ M. S. Patel, Memorization of the Qur'an Importance, Methods & Modern Techniques Quickest ways for Beginners & Elders, Dissertation Submitted to M.A.A.T (Uk), M.A. (Islamic Studies) Karachi, Pakistan. (2012), P. 21.

³⁵ Ibid, P. 22.

³⁶ Ibid, P. 22.

³⁷ Ibid, P. 23.

4. Patel, M. S. (2012), Memorization of the Qur'an Importance, Methods & Modern Techniques Quickest ways for Beginners & Elders, Dissertation Submitted to M.A.A.T (Uk), M.A. (Islamic Studies) Karachi, Pakistan.
5. Al-Zarqānī, M. A. *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān*. Vol 1. Beirut: Dār al-Kitāb al-'Arabī. Adawiah, M. & Solihu, A. H. (2018) Methods of Qur'ānic Memorisation (*Hifẓ*): Implications for Learning Performance, *Intellectual Discourse*, 26:2 (2018) 931–947 Copyright © IIUM Press.
6. Yusuf, M. 2010. Memorization as a Learning Style: A Balance Approach to Academic Excellence. *International Journal of Sustainable Development*, 1(6), 49-58. [http://www.ssrn.com/link/OIDA-Intl -Journal-Sustainable-Dev.html](http://www.ssrn.com/link/OIDA-Intl-Journal-Sustainable-Dev.html)