

The Impact of Quran Memorisation on Wellbeing: Lived Experiences of Bohra Huffaz

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Abstract

The Quran, revealed over 1400 years ago, remains central to Muslims' daily lives, particularly through recitation during prayers. Quran memorisation (QM), known as Hifz, is a centuries-old tradition requiring intense cognitive engagement, discipline, and spiritual dedication. While many studies explore the psychological benefits of spiritual practices, few have examined the profound impact of full Quran memorisation on personal well-being. This study examines how Quran memorisation influences psychological well-being, particularly among Indian individuals who have fully memorized the text (Huffaz). Using a qualitative phenomenological approach, this study conducted in-depth interviews with Huffaz from the Bohra community to explore their motivations, challenges, and psychological adaptations throughout their journey. The findings reveal that Quran memorisation fosters cognitive enhancements (including improved memory retention and attentional focus), emotional resilience, reinforcement of spiritual identity, a sense of security, and the development of discipline and self-regulation. Furthermore, participants experienced social and interpersonal transformations, such as changes in personal relationships, social roles, and self-perception. The study also found that the rigorous mental training involved in Hifz acted as an aid for future academic pursuits, with many Huffaz reporting greater ease in coping with academic demands due to their enhanced memorisation skills, concentration, and structured study habits. This research bridges the gap between spirituality and psychology. Mental health professionals working with religious individuals may benefit from incorporating faith-based coping strategies into therapeutic approaches. Understanding the psychological impact of such spiritual practices can contribute to holistic well-being frameworks in both educational and clinical settings.

Keywords: Quran memorisation (QM), well-being, spirituality, cognitive enhancement, emotional resilience

INTRODUCTION

In India, spirituality and daily lives are intertwined, where a large portion of well being is sought from spiritual practices and belief. Across various religious traditions, spiritual practices contribute to mental and emotional well-being. In Hinduism, the recitation of Vedic hymns is believed to enhance concentration, inner calm, and mental clarity (Berkovich-Ohana et al., 2011) [3]. Catholicism uses Gregorian chants, known to foster relaxation and heightened focus (Leaver & Wilson-Dickson, 1994) [15]. Similarly, Jewish prayer chants engage worshippers emotionally and spiritually during synagogue rituals (Schneider, 2000) [27]. In Islam, the melodic recitation of the Quran (Tilawah) has been associated with improved memory retention and emotional regulation (Doufesh et al., 2011) [8]. Within Sufism, dhikr, repetitive chanting combined with focused breathing, promotes spiritual connection and emotional stability. Together these studies show how spiritual practices contribute to mental and emotional well-being.

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This research aims to focus on Quran memorisation (QM) as a spiritual practice and its impact on well-being. Over 1.9 billion Muslims worldwide, or approximately 24.1% of the world's population, engage with the holy Quran (Lipka, 2017) [16]. QM is a structured and disciplined process, often beginning in madrasas (Islamic schools) where students follow a rigorous schedule of repetition, recitation, and review. The Quran consists of 114 surahs (chapters) divided into 30 sections (juz or siparas), and a person who memorizes the entire text is called a Hafiz (Huffaz—plural). The memorisation process requires daily recitation, continuous revision, and teacher-guided correction, reinforcing both cognitive and emotional discipline. Within Islam, QM (Hifz) holds a central place in spiritual and intellectual development. The practice of committing the entire Quran to memory is viewed as an act of devotion, self-discipline, and a means of drawing closer to God Diener, E. (1984) [7]. Beyond its religious significance, QM has been studied for its impact on cognitive abilities, emotional stability, and mental clarity. With millions of Muslims worldwide committing the entire Quran to memory, the profound impact of this practice on mental well-being remains underexplored. This study aims to bridge the gap between spirituality and psychology and to test the potential of spiritual practices such as memorising the Quran as a management tool for certain psychological issues.

Research Paradigm

This study is situated within the interpretivist research paradigm, as it focuses on understanding the subjective experiences of individuals who have memorised the Quran. The aim is to explore how participants make sense of their journey and the personal, emotional, cognitive, and spiritual shifts that accompany it. An interpretivist approach is suitable here, as it values the meanings individuals attach to their experiences and recognises that these meanings are shaped by personal and cultural contexts. This paradigm also supports the use of qualitative methods, such as thematic analysis, to draw out rich, in-depth insights while respecting the uniqueness of each narrative. Rather than aiming for objective generalisations, the study seeks to represent the lived realities of the participants through their own voices and perspectives.

REVIEW OF LITERATURE

Research indicates that engagement in religion and spirituality is linked to better health outcomes, increased life expectancy, and improved psychological resilience (Koenig et al., 2004) [14]. Religious beliefs provide a sense of community, structure, and emotional support, helping individuals navigate life's difficulties (Rostami et al., 2024) [23]. Several studies have specifically examined the effects of QM, commonly known as Hifz, on mental and cognitive functioning. It was found that individuals who engaged in memorizing the Quran often showed stronger memory, sharper focus, and a better ability to cope with stress (Hasim et al., 2023) [11]. One potential explanation for this lies in neurochemical shifts; for instance, it was observed that QM may boost serotonin production, a neurotransmitter linked to mood stabilization, which in turn may alleviate anxiety and depressive symptoms (Rozali et al., 2022) [24].

The mental health benefits of Quranic engagement are also evident in studies examining recitation. An experimental study was carried out to explore the effect of listening to the Holy Quran on sleep quality in older adults. The study included 65 older adults, divided into two groups. The experimental group listened to the Holy Quran for 20 minutes each night before sleeping, over a period of 4 weeks. The control group did not receive any intervention. Sleep quality was measured using the Pittsburgh Sleep Quality Index (PSQI). Results showed that those who listened to the Quran experienced significant improvements in their sleep quality compared to those in the control group ($p < 0.001$) (Hossini et al., 2019) [12].

Broader observational studies have linked QM to general well-being as well. Two observational studies were conducted to explore the relationship between different levels of QM and various aspects of health and well-being. One study studied 400 older men and found a strong inverse relationship between the level of QM (which was divided into five groups—less than 0.5 sections, 0.5–1 sections, 2–4 sections, 5–9 sections, and 10–30 sections) and the prevalence of depression, hypertension, and

diabetes, with higher levels of memorisation linked to significantly lower rates of these conditions ($p < 0.0001$) (Saqib et al., 2017) [26]. Similarly, another study examined 116 Tahfiz students (divided into three levels - 1–10 chapters, 11–20 chapters, and 21–30 chapters) and discovered a positive association between the number of Quran chapters memorized and quality of life. Students who had memorized more chapters reported better physical ($r = 0.300$, $p < 0.05$) and mental health ($r = 0.194$, $p < 0.05$), along with higher scores in areas such as physical functioning, general health, and social functioning (Abd Rahman et al., 2019) [1]. While both studies highlight the potential benefits of QM on mental and physical well-being, their observational design limits causal interpretations. Additionally, factors like selection bias and uncontrolled variables may have influenced the outcomes.

In terms of cognitive functioning, several studies suggest a correlation between QM and intelligence. Ghazali et al. (2019) [1] also examined levels of QM, this time in relation to intelligence. In their study of 105 Tahfiz students, participants were grouped based on the number of chapters memorized. Using the Wechsler Abbreviated Scale of Intelligence II (WASI-II), they found a weak but statistically significant positive correlation ($r = 0.375$, $p < 0.001$), indicating that higher levels of QM were associated with higher IQ scores (Ghazali et al., 2019) [22]. Similarly, one study compared IQ levels between Tahfiz and non-Tahfiz students in a sample of 131 participants. Their findings also revealed a moderate positive correlation between IQ and QM ($r = 0.375$, $p < 0.001$), suggesting that those with a background in memorizing the Quran tended to perform better on measures of intelligence (Ibrahim et al., 2018) [13].

The association of QM and well-being is more complex. A large-scale study of 956 high school students explored how Quranic education relates to depression and religious attitudes. A weak but significant positive correlation between higher religious attitudes and depression levels (Ozturk et al., 2016) [19]. This suggests that in some cases, increased religiosity may coincide with greater emotional distress, though causality cannot be inferred due to the cross-sectional design and reliance on self-reports.

Quran memorisation has been shown to enhance brain structure. A study investigated this using MRI scans in a sample of 63 healthy adults, categorized into complete memorizers (CMQ), partial memorizers (PMQ), and non-memorizers. Strikingly, those in the CMQ group showed significantly higher volumes of gray matter, white matter, and cerebrospinal fluid compared to the control group ($p < 0.05$ to $p < 0.001$). Total brain volume and intracranial volume also varied sharply across all three groups ($p < 0.001$). Interestingly, while the difference in gray matter between CMQ and PMQ was not statistically significant ($p = 0.108$), the overall pattern pointed toward a potential cognitive or neuroprotective benefit of complete memorisation (Rahman et al., 2020) [21].

Existing research strongly points to the psychological and physiological benefits of engaging with the Quran, whether through listening, recitation, or memorisation. Many of the studies reviewed here demonstrate that such practices are linked to reduced symptoms of anxiety, depression, and stress, alongside improvements in quality of life. These findings reflect the Quran's potential as a non-invasive, spiritually grounded intervention that supports mental well-being. However, much of this work has been concentrated in specific regions, leaving a noticeable gap in understanding how these effects play out in other sociocultural contexts. Hardly any studies have explored this topic within the Indian setting, where diverse traditions and lived experiences may shape the impact of Quranic practices differently (Ryff, C. D., & Singer, B. (1998) [25].

The present study aims to fill part of this gap by focusing on a specific Muslim population in India. While the Bohra community involved is relatively small in number, it carries a deep-rooted spiritual and cultural heritage, offering a valuable perspective that has been largely absent from the literature. Rather than limiting the focus to clinical outcomes alone, this research seeks to explore the lived experiences of individuals undergoing QM. How the process influences their psychological state, coping strategies, and broader life adjustments.

METHODOLOGY

Aim

To study the lived experiences of individuals who have memorized the Quran.

To understand the perceived impact of Quran memorisation (QM) on psychological well-being, including resilience, emotional well-being, and aspects of self.

Research Questions

1. What are the lived experiences of individuals who have memorised the Quran, particularly in relation to their initial motivations, the process of memorisation, and the challenges encountered throughout their journey?
2. How do individuals perceive the influence of QM on their cognitive, emotional, behavioural, and social functioning?
3. In what ways do individuals utilize QM as a coping mechanism, and how does it contribute to their mental health and psychological well-being?

Research Design

This study adopts a qualitative research design grounded in a phenomenological approach to explore the lived experiences of individuals engaged in the memorisation of the Quran. Phenomenology, as a methodology, seeks to uncover the essence of participants' subjective experiences, enabling a deeper understanding of the motivations, challenges, personal transformations, and the perceived meaning attached to the act of memorisation. By prioritizing the voices and reflections of the individuals themselves, this approach facilitates rich, nuanced insights into the cognitive, emotional, and spiritual dimensions of the memorisation journey.

Participants Details

The study included five participants, comprising four females and one male, all within the age range of 20 to 25 years, classified as young adults. Each participant was a certified Hafiz-ul-Quran, having successfully completed the memorisation of the entire Quran. Purposive sampling was employed to recruit participants, all of whom belonged to the Dawoodi Bohra community, a subset of Shia Islam. This community was intentionally chosen due to its strong emphasis on QM, supported by a well-structured system involving dedicated teaching (*muhafiz*), regular reviews, and formal assessments. The inclusion criteria required participants to have completed the memorisation of the Quran, while individuals who had not achieved this milestone were excluded.

Data Collection

Data was collected using semi-structured interviews, allowing flexibility for participants to express their thoughts in depth while ensuring that key research questions were addressed. Interviews were conducted in person or online, depending on participant convenience, and each lasted approximately 30–45 minutes. An interview guide was developed based on literature and study objectives, containing open-ended questions. Interviews were conducted in English and Lisan Ud-Dawat, the vernacular language of the Dawoodi Bohra community, to ensure participants could express themselves comfortably and authentically. All interviews were audio-recorded with informed consent and securely stored.

Data Analysis

The data was transcribed verbatim and analyzed using thematic analysis, following Braun and Clarke's (2006) [4] six-phase framework. This involved becoming familiar with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and finally producing the report. An inductive approach was employed, allowing codes and themes to emerge organically from the data rather than being based on pre-existing theories. The analysis was conducted using manual coding, fostering close engagement with the text and a detailed, hands-on exploration of the data. Recurring patterns, key phrases, and shared experiences were systematically identified across

all interviews to ensure thematic consistency and richness. Throughout the process, researcher reflexivity was maintained to minimize bias and ensure that the themes remained grounded in participants' authentic lived experiences.

Ethical Considerations

Participants were fully briefed about the purpose and nature of the research. Written informed consent was obtained from all participants, ensuring their voluntary participation. To protect participants' privacy, initials were used in transcripts and reports. All data were securely stored, and access was restricted to the researcher. Confidentiality and anonymity were maintained throughout the study, in accordance with ethical research guidelines.

RESULTS AND DISCUSSION

Table 1 presents an overview of the key themes and subthemes derived from the qualitative analysis of the interviews. The table is organized into three major themes: the journey of Quran memorisation, changes in life due to the process, and the role of the Quran as a coping mechanism. Each theme is further divided into subthemes, with one or two key participant statements that reflect the core ideas within that subtheme.

Table 1. Summary of themes, subthemes, and key statements

S.N.	Theme	Subtheme	Key statement(s)
1	The Journey of Quran Memorisation: Lived Experiences	1.1: Motivations	"I was always ambitious to memorise the Quran. It was a long-term goal of mine."
		1.2: Meaning	"Memorizing the Quran gave me a profound sense of fulfillment and transformed my entire life."
		1.3: Challenges	"Managing time and staying consistent in revision was extremely challenging."
2	Changes in Life Due to Quran Memorisation	2.1: Emotional Changes	"After becoming a Hafiz, I felt calmer, more grounded, and experienced a deep sense of peace."
		2.2: Changes in Behavior and Decision-Making	"I became more disciplined, and my decisions are now guided by the teachings of the Quran."
		2.3: Shifts in Self-Perception	"I now value myself more and feel confident."
		2.4: Social Effects	"After completing Hifz, people began to respect me more."
		2.5: Change in Thought and Cognitive Abilities	"Memorizing the Quran enhanced my memory and focus, making even complex academic concepts easier to grasp."
		2.6: Increased Spiritual Indulgence and Religious Commitment	"I can recite the Quran so fast that I receive immense barakah, and my faith has grown stronger."
		2.7: Life Skills and Adaptability	"Living away from my family during the Hifz journey taught me independence, resilience, and valuable life skills."
3	Quran as a Tool for Coping	3.1: Safety and Protection	"I feel safe and unafraid because the Quran is with me, protecting me from all evil."
		3.2: Managing Psychological Challenges and Regulating Self	"Whenever I face difficult times or feel overwhelmed, I turn to the Quran."
		3.3: Quran as a Companion and Support	"The Quran is my constant companion in both joy and sorrow."

Theme 1: The Journey of Quran Memorisation (QM): Lived Experiences

Sub-theme 1.1: Motivations

Participants were driven to start their journey of QM due to personal ambition, family support, and spiritual aspirations. Some had a deep, lifelong goal ("*I was always ambitious to memorise the Quran.*"

- R.L.), while others were encouraged by loved ones (*"My grandmother and father kept pushing me."* - A.K.). Many had a deep spiritual desire to gain the happiness and blessings of their spiritual leader (*"The biggest goal was to attain Maula's happiness."* - R.Q.). Structured Quranic classes and disciplined camps further strengthened their dedication, fostering motivation through effective techniques and peer progress.

Sub-theme 1.2: Meaning

Memorizing the Quran was a deeply fulfilling journey, instilling resilience, confidence, and a sense of success. Each recalled verse brought immense joy (*"When I could correctly recall, I had a beautiful sense of satisfaction and complete happiness."* - R.L.). Despite exhaustion and uncertainty, perseverance was rewarding. For many, this achievement became the foundation for lifelong success (*"After the Quran, whatever I do is always a success."* - S.G.), shaping their lives beyond memorisation.

Sub-theme 1.3: Challenges

A major challenge was managing time and staying consistent (*"Prioritizing Quran memorisation over other things was a challenge."* - R.L.). memorisation required sacrificing social time and self-care. Retaining verses proved harder than memorizing them, making revision cycles mentally taxing (*"It's easy to memorize, but difficult to keep it in your head."* - A.K.). Adapting to camp life, battling self-doubt, slow progress, and initial unfamiliarity with Quranic reading added to their struggles (*"I absolutely didn't know how to read the Quran. I used to translate the lines in English."* - A.K.).

Theme 2: Changes in life due to Quran memorisation (QM)

Subtheme 2.1: Emotional changes

Hifz brought emotional growth, peace, and resilience, helping participants feel calmer and more mature. *"I feel a deep sense of peace in life, and I am much happier,"* shared one Hafiz. Patience replaced anger, and gratitude became a daily lens (*"I always had anger on my nose, but Hifz has taught me patience, and after patience, I learned everything."* - S.G.)

Subtheme 2.2: Changes in behavior and decision-making

The Hifz journey instilled structure, punctuality, and productivity, forming lifelong habits of prioritization and organization (*"I tend to be more productive, and I do not like to waste time."* - R.L.). The Quran served as a moral compass, influencing everyday decisions and reinforcing a conscious commitment to live by its values. Trust in Allah (Tawakkul) replaced anxiety, bringing clarity and self-awareness.

Subtheme 2.3: Shifts in self-perception

Participants reported a significant change in their self-perception and a strong sense of accomplishment after finishing the Quran memorizing, particularly if they were the first in their family to do so. Their confidence surged (*"If I can memorize the Quran, I can do anything"* - S.G.). Internalizing the Quran enhanced their sense of identity and purpose (*"I now carry the Quran in me."* - R.L.). Where they had previously battled self-doubt, they now felt powerful, appreciated, and a part of something bigger (*"I used to feel like a worthless person. I feel more confident now."* - A.K.).

Subtheme 2.4: Social Effects

Individuals experienced changes in the way others perceived them and interacted with them (*"Everyone had a different level of respect for me after I completed the Quran."* - A.K.). They were seen as role models, sought for advice, and honoured in religious and academic circles. With heightened recognition came a greater consciousness of how they carried themselves (*"I feel more highlighted in the eyes of others."* - Z.Q.).

Subtheme 2.5: Change in thought and cognitive abilities

Huffaz experienced significant changes in their thinking and cognitive abilities. Their perception of intelligence changed. While many initially believed that only highly intelligent individuals could

memorize the Quran, they realized that it was the Quran itself that enhanced intelligence (*"I feel like my creativity and power of thinking have improved."* - Z.Q.). memorisation strengthened their cognitive functions, improved focus, and sharpened memory. Participants found academic tasks easier and retained information more efficiently. Even after long academic gaps, many picked up studies with clarity and ease (*"Before Hifz, I had to put in a lot more effort to study, but afterward, I could learn and remember things with much less time and focus."* - S.G).

Subtheme 2.6: Increased spiritual indulgence and religious commitment

Spiritually, Hifz deepened commitment to religious practices, including regular prayers, attending majlis, and increased Quran recitation. Many expressed feeling closer to Moula and more connected to their faith (*"Since 2017, I have not missed a single namaz."* - R.J).

Subtheme 2.7: Life Skills and Adaptability

Finally, the challenges of Hifz built adaptability and life skills. Living away from family helped develop independence and resilience. Participants felt more equipped to face life transitions, including studying abroad, without emotional distress (*"That camp life prepared me for my journey abroad... I don't miss home that much."* - A.K). Unlike peers who struggled with homesickness, they felt equipped to handle change, with Hifz instilling discipline that shaped their ability to manage responsibilities (*"Staying away from family teaches you how life is out there."* - S.G). Overcoming challenges during Hifz also built confidence in handling difficulties independently.

Theme 3: Quran as a Tool for Coping

Subtheme 3.1: Safety and protection

For many, the Quran provided a deep sense of safety and protection, offering resilience in hardships. Memorizing it felt like carrying a divine shield, reinforcing faith and confidence. Reciting verses in distress, such as when a loved one was unwell, reciting specific verses, like *"Wa iza maridtu fahuwa yashfeen,"* provided reassurance and hope for healing. (*"I don't get scared now because the Quran is in me."* - Z.Q.). (*"People wear taweez for protection—imagine having the entire Quran inside you."* - R.L).

Subtheme 3.2: Managing Psychological Challenges and Regulating Self

Memorizing the Quran was both a spiritual journey and an exercise in emotional resilience. Participants experienced emotions like anger, insomnia, and deep sadness but learned to regulate them through Quranic recitation. Its rhythmic verses provided peace, eased stress, and even improved sleep (*"When I couldn't sleep because of insomnia, I used to recite the Quran; I still do. No need for any chamomile tea or pills."* - R.L)

Subtheme 3.3: Quran as a companion and support through challenging times

The Quran served as a companion, offering support through life's challenges. For many, its pages—worn and marked—held memories of perseverance and comfort. It served as an anchor through personal struggles and even during lockdowns, providing purpose through teaching and revision. (*"I remind myself—why should I worry when I have the greatest wealth with me?"*—R.J.).

DISCUSSION

This study was conducted to explore the lived experiences of those who have memorise the entire Quran. The first research objective sought to find out the motivations, challenges, and personal meaning attached to their journey of QM. The results demonstrate that huffaz were driven by environmental, spiritual, external, and internal influences. This is consistent with the Self-Determination Theory (Deci & Ryan, 1985) [6], which highlights relatedness, competence, and autonomy as essential components of motivation. Many participants eventually internalized their motivation after feeling supported by mentors, peers, and family. In camps, social support and teacher leadership demonstrated Vygotsky's (1978) ideas of scaffolding and the Zone of Proximal Development. Furthermore, a strong motivator that strengthened the significance and perseverance of their Quran memorisation journey was an

internalized spiritual aim (Allport & Ross, 1967) [2]. Memorizing the Quran was incredibly meaningful to the participants, who reported feeling more resilient, self-assured, and accomplished. Their future and identity were shaped by the journey. In line with Self-Determination Theory (Deci & Ryan, 1985) [6], Flow Theory (Csikszentmihalyi, 1990) [5], and intrinsic religious orientation (Allport & Ross, 1967) [2], this focuses on psychological development, spiritual fulfillment, and internal motivation through meaningful religious practice. While memorising, the participants faced different challenges such as difficulties in time management, staying consistent, retaining memorised content, and handling self-doubt. These struggles align with Cognitive Load Theory (Sweller, 1988) [29], which suggests that demanding cognitive tasks such as memorising and reviewing the Quran can place a heavy burden on working memory, making the process mentally exhausting.

The second research objective focused on the changes brought by QM. QM was seen to have an impact on the emotional, behavioral, social, and cognitive aspects of the lives of huffaz. Through the lens of Transformative Learning Theory, the participants claimed holistic changes (emotional regulation, improved cognitive capacities, stronger self-identity, social integration, and life skills) can all be explained (Mezirow, 1991) [18]. This theory describes the profound changes in thinking that occur in adulthood as a result of meaningful experiences and critical thought. Rich in spiritual discipline and personal challenge, the Hifz journey may have started a "perspective transformation" in three areas: a) behaviorally, through changes in lifestyle such as better time management and increased spiritual engagement; b) psychologically, through a better understanding of oneself; and c) convictionally, by realigning values and beliefs. A more grounded identity, a stronger sense of purpose, and increased adaptability in many facets of life are frequently the outcomes of such changes. Participants claim of enhanced cognitive abilities is in line with existing studies Hasim et al. (2023) [11] found that individuals engaged in QM often display stronger memory and sharper concentration. These findings are further supported by Ghazali et al. (2019) [9] and Ibrahim et al. (2020), who reported positive correlations between levels of QM and IQ scores. At a neurological level, Rahman et al. (2020) observed that complete memorizers showed greater brain volume in MRI scans, suggesting actual structural changes. Students also reported that academic learning felt easier after Hifz, likely due to enhanced neural efficiency. memorisation promotes neuroplasticity, or the brain's capacity to adapt and restructure, by activating the hippocampus, the brain's learning and memory region.

The third objective was to explore the potential of QM as a coping or management tool. It was evident that QM helped with self-regulation in times of difficulties; it helped participants build an optimistic outlook and provided a sense of security and safety. Maslow's Hierarchy of Needs views safety as a fundamental psychological need and helps explain this ingrained sense of security (Maslow, 1943) [17]. Spiritual safety, the sense of being shielded and rooted by a higher power, can be added to Maslow's initial emphasis on environmental and physical safety. This idea was frequently internalized by Huffaz, who used it to control their fear, deal with uncertainty, and strengthen their faith-based resilience. The Quran was relied on to cope with insomnia and can be explained through research conducted by Hossini et al. (2019) [12], which showed that those who listened to Quran recitation had significantly better sleep quality. In times of hardship, reciting the Quran provided emotional relief and a sense of control, making it a constructive religious coping strategy. Pargament's Theory of Religious Coping stresses the use of religious resources (texts, rituals, beliefs) to make sense of and emotionally manage life pressures and lends credence to this experience (I. Pargament, 1997) [20]. Gross's Emotion Regulation Theory can also be used to understand how recitation regulates emotional states. Participants' reliance on Quranic verses during trying times was indicative of tactics like cognitive reappraisal (reinterpreting emotional events) and attentional deployment (redirecting emphasis from painful thoughts), which are described in this theory (Gross, 1998) [10]. They were able to reframe their pain thanks to the Quran, and the process of reciting it was soothing.

Overall, QM does have an impact on psychological well-being. It fosters well-being by meeting the fundamental requirements of Seligman's PERMA model (Seligman, 2011) [28]. Positive feelings, intense involvement, profound connections, spiritual purpose, and long-lasting success were all evident

in the experiences of the participants. Together, these components show how the Quran serves as a basis for psychological resilience, flourishing, and coping.

Strengths

This study's comprehensive approach to examining the Quran memorisation (QM) process is one of its main strengths. Rich, in-depth insights into how Huffaz experience, internalize, and live with the Quran were revealed thanks to the research's inclusive and wide-ranging objectives. A strength in supporting the study's goal of examining complex, community-specific experiences of memorizing the Quran and its psychological significance was the use of a homogeneous sample, which included people from a common religious and cultural background. The thematic analysis, backed by well-established psychological frameworks, made it possible to meaningfully integrate psychological theory with religious practice.

Limitations

The study does have drawbacks, though. The findings may not be as broadly applicable to other populations or cultures due to the small and context-specific sample size. Furthermore, the use of self-reported data raises the risk of responses being influenced by social desirability or recall bias. To enhance and broaden understanding, future research could build on this work by utilizing mixed approaches and more diverse populations.

Implications

This study highlights how spiritual practices, such as Quran memorisation, serve not only as acts of devotion but also as tools for psychological coping and emotional regulation. When such practices can become effective self-management techniques in times of distress because they are intricately woven into daily life. The findings encourage mental health practitioners to recognize, respect, and incorporate culturally and spiritually grounded coping methods into their therapeutic approaches. Emphasizing non-Western, faith-informed frameworks allows for a more tailored and inclusive model of care, especially when working with clients from religious backgrounds. This can help foster trust, increase cultural sensitivity, and ultimately contribute to more sustainable mental health outcomes.

Future recommendations

By combining in-depth qualitative insights with quantitative comparisons between Huffaz and non-Huffaz, we can examine measurable differences in stress, emotional regulation, and well-being. Longitudinal studies can track how memorisation impacts coping over time. Experimental designs, such as pre-post interventions using Quranic recitation, can further validate its role as a psychological management tool. To improve generalizability, include a variety of populations from different ages, genders, and cultural backgrounds.

CONCLUSION

This study aimed to explore the impact of Quran memorization on well-being by qualitatively analysing the lived experiences of Bohra Huffaz. The study focused on motivations, challenges, perceived changes throughout the QM journey, and QM as a coping strategy. It was found that huffaz were driven by environmental, spiritual, external, and internal factors. While memorising, the participants faced different challenges, such as difficulties in time management, staying consistent, retaining memorised content, and handling self-doubt. QM was seen to have an impact on the emotional, behavioral, social, and cognitive aspects of the lives of huffaz. It was evident that QM helped with self-regulation in times of difficulties. It helped participants build an optimistic outlook and provided a sense of security and safety. This study highlights how spiritual practices such as Quran memorisation, can serve not only as acts of devotion but also as tools for psychological coping and emotional regulation. This studyThe findings encourage mental health practitioners to recognize, respect, and incorporate culturally and spiritually grounded coping methods into their therapeutic approaches. Emphasizing non-Western, faith-informed frameworks allows for a more tailored and inclusive model of care, especially

when working with clients from religious backgrounds. This can help foster trust, increase cultural sensitivity, and ultimately contribute to more sustainable mental health outcomes.

Discuss implications (2–3 sentences): Explain what your results mean in a broader psychological or social context.

Limitations and future directions (1–2 sentences): Acknowledge any limitations and suggest areas for further exploration.

Closing statement (1 sentence): End with a reflective or impactful line linking your work to real-world relevance.

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APPENDIX A: CONSENT FORM

This research is being conducted by Ms. Batul Lehri, a student of Maniben Nanavati Women's College. The aim of this research is to explore the impact of Quran memorisation on the Psychological well-being of individuals, with a focus on resilience, emotional well-being, and aspects of self.

Procedure

If you choose to participate, you will be asked to take part in an interview that will last approximately 30-40 minutes. The interview will explore your experiences and perspectives related to Quran memorisation and its influence on your psychological well-being. *With your consent, the interview will be audio-recorded for accuracy.*

Risks/Benefits

There are minimal risks associated with participation. If any question makes you uncomfortable, you may choose not to answer. While there are no direct benefits for participation, your insights will contribute to a deeper understanding of the psychological effects of Quran memorisation.

Confidentiality

Your responses will remain anonymous and strictly confidential. The data collected will be accessible only to the researcher and their guide and will be securely stored.

Participation in this study is completely voluntary. You have the right to withdraw at any time, without providing a reason and without any consequences.

If you have any questions or concerns about this study, feel free to contact me at batullehri5253@gmail.com

I have read and understand the provided information and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason and without cost. I understand that I will be given a copy of this consent form. I voluntarily agree to take part in this study.

- ☐ Yes, I do
☐ No, I don't want

APPENDIX B: DEMOGRAPHIC DETAILS

Name –
Gender -
Age –
Certification –
Age of beginning the memorisation –
Age of completion –
Total years of continuous study –

APPENDIX C: INTERVIEW QUESTIONS

1. Can you share your journey of memorizing the Quran?
 - How did it begin?
 - What motivated you?
 - What does the process of memorisation mean to you?
 - What were the biggest challenges you faced during the memorisation process? How did you overcome them?
2. How do you feel your life has changed since completing the memorisation?
3. Has the Quran changed the way you think/feel/behave?

- Have you noticed any changes in your ability to manage difficult emotions (such as anger, sadness, or frustration)?
 - Has memorizing the Quran influenced your concentration, memory, or cognitive abilities? If yes, in what ways?
 - Have you noticed any changes in your daily habits, decision-making, or behavior after completing Quran memorisation?
 - Has the perception of yourself changed after becoming a hafiz?
 - Have your relationships with family, friends, or your community changed due to your status as a Hafiz?
4. Can you describe any moments where memorizing or reciting the Quran helped you through a tough time?
 - Can you recall any experiences in which memorisation played a role in how you navigated personal challenges? How has the coping been different (before vs after)?
 - How do you see the role of Quran memorisation in personal well-being?
 - If you could describe the impact of Quran memorisation on your well-being in one sentence, what would it be?
 - Do you believe Quran memorisation can be used as a tool for managing stress, anxiety, or other psychological challenges? Why or why not?
 5. Do you go back to the quran or particular quranic verses to cope with difficult situations in your life?
 6. Is there anything else you would like to share about your experience that we haven't discussed?

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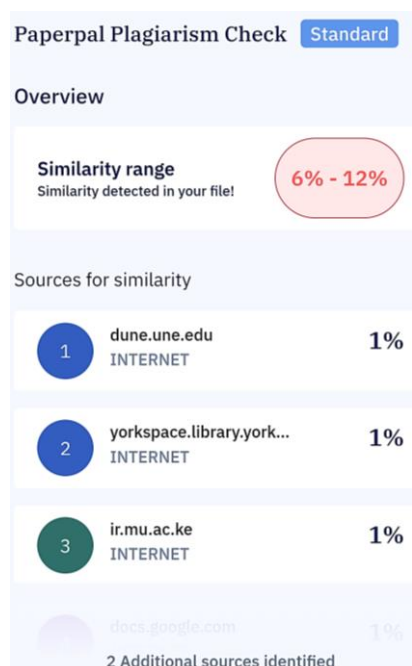


Figure 1. Checking the plagiarism report by Internet.