

Tahfiz Education for Visually Impaired Students: An In-Depth Analysis of Survey Findings from Teachers and Students on Barriers and Developments at the Tahfiz for the Visually Impaired (TVI)

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ABSTRACT

This article critically examines the complex implementation of the Al-Quran Tahfiz (Memorization) program for Visually Impaired Students at the Tahfiz for the Visually Impaired (TVI), focusing on the analysis of perceptual divergence between teachers and students. The study employed quantitative field survey data collected from Teachers (N=3) and Students (N=7). The findings reveal a compelling Ecological Paradox: while the program achieves superior spiritual and personal efficacy (mean agreement exceeding 4.90), it confronts three critical, yet divergently prioritized, systemic challenges, indicating a failure in execution across various ecological system levels. Students identified the Absolute Lack of Modern Assistive Technology (Digital Braille) as the single most severe barrier (with an absolute mean of (5.00), representing a direct failure in the TVI's Microsystem. Conversely, teachers acknowledged the Urgent Need for Specialized Training in Inclusive Pedagogy as their top priority (4.67), signalling a deficit within the Mesosystem (the interface between teacher training and the institute). Furthermore, the exceptionally high student demand for Specialized Psychological Counselling Services (4.86) confirmed a deep emotional support gap. This paper provides an in-depth analysis of these divergences, framing them within Bronfenbrenner's Ecological Systems Theory, the principles of Maqasid Shariah (Objectives of Islamic Law), and Universal Design for Learning (UDL). It details an Action Oriented Roadmap to translate the spiritual success of the program into sustainable technical and methodological competence at TVI.

Keywords: Tahfiz Education, Visually Impaired Persons with Disabilities, Universal Design for Learning, Assistive Technology, Inclusive Pedagogy, Maqasid Shariah

INTRODUCTION AND PROBLEM FRAMING

The Islamic and Global Mandate for Inclusive Education

The Islamic perspective on the visually impaired transcends mere sympathy, reaching the level of Empowerment and Honour (*Takrim*). The divine honour conferred upon all human beings, as stated in the Qur'an: { وَلَقَدْ كَرَّمْنَا { آدمَ بَنِي } [Al-Isra': 70], forms the jurisprudential basis for the rights of the disabled, primarily their right to full education and societal participation. The precedent set by the companion Abdullah ibn Umm Maktum, following the revelation of Surah 'Abasa, serves as the defining standard for a Zero Reject policy in Islamic history. His roles as an Imam and as the Prophet's deputy confirm that visual impairment does not negate the capacity for Quranic comprehension or academic mastery (An-Nawawi, 1392H).

The Malaysian Regulatory Framework and the Challenges at TVI

Malaysian national policy aligns with this vision through the Zero Reject Policy (KPM, 2018), affirming the right of students with disabilities to access all forms of education, including specialized religious programmes like *tahfiz*. The Action Plan for Religious Agencies (JAKIM, 2024) further solidifies this commitment by mandating the provision of necessary facilities and services for religious empowerment.

However, the Tahfiz for the Visually Impaired (TVI), as a specialized institution accommodating this group, faces a dual challenge termed the "Ecological Paradox" in this study. On one hand, the program achieves extraordinary spiritual efficacy perceived by both teachers and students; on the other, it is marred by systemic failures that threaten the quality and sustainability of this success. This ecological dissonance necessitates a deep analytical dive to explain why the physical and methodological systems fail to support the students' robust internal (spiritual) strength.

Statement of the Problem and Specific Objectives

The core problem lies in the critical divergence when prioritizing intervention needs between teachers and students. While both stakeholders acknowledge challenges, their perception of the "most urgent" barrier differs fundamentally. This specific divergence represents a crucial blind spot in current policy implementation.

The principal objectives of this study are to:

1. Quantitatively measure and evaluate the level of spiritual efficacy and personal development achieved by the *tahfiz* program at TVI.
2. Identify and analyze the main systemic barriers (Technology, Training, Psychosocial Support) and determine the divergence in their severity and prioritization between teachers and students.
3. Analyze this divergence using Bronfenbrenner's Ecological Systems Theory and the principles of Maqasid Shariah, and propose detailed, actionable recommendations specifically for TVI.

Theoretical Framework and In-Depth Literature Review

To achieve the required depth, the findings must be integrated with three key theoretical frameworks: the Maqasid Shariah framework, the Ecological Systems Theory, and the principles of UDL.

The Sharī'ah Framework: Maqāṣid and Empowerment in Tahfiz Education for Visually Impaired Students

The educational practice of Qur'ān memorisation (*ṭahfīz al-Qur'ān*) for students who are visually impaired demands a conceptual shift from welfare-based assistance to sustainable empowerment. Within Islamic legal theory, the doctrine of *maqāṣid al-Sharī'ah* (objectives of Islamic law) provides an integrative framework for understanding how such education advances key Sharī'ah objectives—namely the preservation of religion (*ḥifẓ al-dīn*), intellect (*ḥifẓ al-'aql*), and life or well-being (*ḥifẓ al-naḥs*). These objectives correspond to spiritual fidelity, cognitive competence, and psychosocial resilience, respectively, and together they enable a holistic model of empowerment rather than mere accommodation.

1. Preservation of Religion (*ḥifẓ al-dīn*) and the Integrity of Transmission (Sanad) Central to *ṭahfīz* education is the safeguarding of divine revelation through accurate memorisation and transmission. For visually impaired students, however, maintaining the precision and authenticity of Qur'ānic recitation depends heavily on the availability of accessible learning media. Adnan and Zaharudin (2021) demonstrated that the introduction of digital and Braille-based Qur'āns (E-Braille) substantially improved learning outcomes among students with visual impairment in Malaysia. Their study, published in *Journal Pendidikan Bitara UPSI*, found that access to E-Braille materials not only enhanced memorisation accuracy but also fostered independence and self-confidence—two traits directly aligned with empowerment under *ḥifẓ al-dīn*. This evidence highlights that technological infrastructure is not an ancillary luxury but a religious necessity for maintaining the sanad (authentic chain of transmission). Inadequate or obsolete tools can compromise memorisation quality, raising theological and pedagogical concerns regarding *itqān* (mastery) and validity. Consequently, Islamic educational institutions bear a dual responsibility: preserving doctrinal fidelity while investing in modern assistive technologies that secure the quality and authenticity of memorisation.
2. Preservation of Intellect (*ḥifẓ al-'aql*) and Cognitive Enablement: Empowerment in education involves the cultivation of intellectual autonomy. For visually impaired *ṭālib al-'ilm*, this means developing the cognitive agility to access, process, and retain Qur'ānic knowledge on par with sighted peers. The recent case study by Abdul Gani (2024) at *Pondok Pesantren Raudlatul Makfufin* in Indonesia—an Islamic

boarding school dedicated to visually impaired *santri*—offers empirical evidence for this cognitive dimension. His findings revealed that although early results were modest (only one of twenty-seven students completed three *juz* within the first year), the introduction of structured repetition (*tikrār*), guided recitation (*talaqqī*), and systematic review sessions (*tasmi'*) progressively enhanced memorisation quality and retention. These data illustrate how purpose-built pedagogical design fosters intellectual resilience instead of dependency. Similarly, Sabaruddin and Remly (2025) examined *Tahfiz Darul Quran* in Malaysia and identified eight effective learning techniques—such as the repeated use of a single *muṣḥaf*, voice-intonation practice, fixed memorisation schedules, and the employment of personalised auditory cues—that significantly improved students' consistency and motivation. Their study underscores that targeted instructional adaptation directly supports the maqāsid objective of *ḥifẓ al-aql*: preserving and strengthening intellectual capacity through structured, inclusive pedagogy.

3. Preservation of Life and Well-Being (*ḥifẓ al-nafs*): The *ḥifẓ al-nafs* dimension extends empowerment into the psychosocial and spiritual domains. Tahfiz education not only develops the intellect but also nurtures emotional stability and self-worth. Both Abdul Gani (2024) and Sabaruddin and Remly (2025) observed that visually impaired students experienced elevated spiritual satisfaction through memorisation, yet they also encountered social and emotional challenges, including limited peer interaction and insufficient teacher preparation for special-needs instruction. Where appropriate psychosocial support was lacking, learners displayed signs of diminished motivation and fatigue, illustrating that empowerment must encompass mental well-being alongside academic success. An inclusive *tahfīz* ecosystem thus requires structured psychosocial scaffolds—peer mentoring, teacher empathy training, and socially supportive classroom cultures—to safeguard students' dignity and persistence. Within the maqāsid paradigm, these interventions directly fulfil *ḥifẓ al-nafs* by preserving the learner's psychological safety and intrinsic motivation to continue the sacred journey of memorisation.

Bronfenbrenner's Ecological Systems Theory and Systemic Failure

This theory provides a robust analytical model for understanding the complex environmental factors impacting the visually impaired student's experience. The survey results expose critical system failures:

1. Microsystem Failure – Technical Deficiency (5.00): The institute, teachers, and learning tools (Mushaf, computer) form the Microsystem. The students' consensus on the Lack of Digital Braille Technology as the absolute major barrier (5.00) represents a direct and acute failure within this fundamental system. TVI's management must acknowledge that the Microsystem is not providing a competitive or inclusive learning environment.
2. Mesosystem Deficit – Training and Support (4.67 and 4.86): This involves the interactions between the institute, family, and training centers. The training deficit (4.67) indicates a failure in the interaction between the teacher (Microsystem) and teacher-preparation programs (Ecosystem). Similarly, the emotional gap (4.86) between students and teachers highlights a weakness in the quality of the Mesosystem interaction.
3. Macrosystem Failure – Policy Execution: This describes the gap between KPM's and JAKIM's commitment to inclusion policies and the technical and methodological reality at TVI. It suggests that broad policies have not been successfully translated into mandatory budgets or effective compulsory training.

Universal Design for Learning (UDL) and Combatting Disparity

UDL is the optimal pedagogical framework for inclusive *tahfīz* education, focusing on flexibility and accessibility. The key principles are:

1. Multiple Means of Representation: Moving beyond printed Braille to auditory and digital media (Braille Display).
2. Multiple Means of Action and Expression: Allowing students to revise and recite using digital tools for efficiency (Ahmad 'Umar, 2022).
3. Multiple Means of Engagement: Using spiritual motivation and specialized psychosocial support to sustain motivation.

The student mean of 5.00 is a blatant indicator of TVI's failure to meet UDL requirements in the first two principles, particularly given the urgency for competitive memorization speed.

Specialized Pedagogy and Training Deficits

The teachers' acknowledgment of the training deficit (4.67) confirms prior research that professional competency is a major barrier (Zulkifli et al., 2022). This deficit encompasses:

1. Curriculum Adaptation: The ability to modify the memorization curriculum to suit the slower tactile reading speed.
2. Addressing *Sanad* Inconsistencies: Knowledge of the discrepancies between the local Braille Mushaf and the Madinah Mushaf (Rasdi et al., 2024), which requires specialized skills in guiding recitation.

METHODOLOGY AND RESEARCH PROCEDURES

Research Design

The study utilized a Quantitative Descriptive Analytical Design to identify and describe the attitudes and perceptions of teachers and students regarding the program's efficacy and the severity of its barriers. Descriptive statistics (Mean Score) were used to identify priorities and degrees of severity.

Population and Sample at TVI

- Study Population: All teachers and students enrolled in the *tahfiz* program for the visually impaired at the Tahfiz and Tarbiah Institute (TVI).
- Study Sample: A Purposive Sample (N=10), consisting of:
 - N=3 Teachers.
 - N=7 Totally Visually Impaired Students.
- Sample Justification: The purposive sample was selected to represent the entire small-scale ecological education system at TVI. The comparative analysis between these two groups (producers and recipients of the service) provides crucial insights into internal strengths and weaknesses.

Measurement Instrument, Validity, and Reliability

A closed questionnaire using a Five-Point Likert Scale (1=Strongly Disagree to 5=Strongly Agree) was employed. The instrument was validated by experts in special education and *tahfiz* pedagogy. The instrument focused on two main constructs:

1. Spiritual and Personal Efficacy: Measuring the positive impact.
2. Systemic Barriers and Challenges: Measuring the severity of three key variables: Technology, Training, and Psychosocial Support.

Data Analysis

Data were analyzed using SPSS, focusing on:

- Mean Score: To determine the level of agreement/severity (A mean of 5.00 indicates absolute consensus and maximum criticality).
- Comparative Analysis of Divergence: To compare the difference in the severity of challenges between the teacher and student groups, identifying key priority gaps.

DETAILED COMPARATIVE STATISTICAL FINDINGS AND ANALYSIS

Spiritual and Personal Efficacy Analysis (Superior Spiritual Efficacy)

Item	Teacher Mean (N=3)	Student Mean (N=7)	Overall Mean	Interpretation
1. Helps in spiritual closeness to God and faith strengthening	5.00	5.00	5.00	Absolute Consensus on Spiritual Success
2. Builds self-confidence and ability to face challenges	4.67	5.00	4.90	Superior Efficacy (Success in Hifz al-Nafs)
3. Fosters self-discipline and time management	4.86	4.86	4.86	Superior Efficacy (Success in SelfRegulation)
Overall Mean for Spiritual Section	4.84	4.95	4.92	Extremely Superior Efficacy

Interpretation: The overall mean of 4.92 confirms that the program achieves exceptional success in the spiritual dimension, validating that the Quranic curriculum inherently functions as a successful spiritual Microsystem that fosters self-regulation and resilience.

Analysis of Divergence and Severity in Systemic Barriers (Critical Systemic Barriers)

Challenge Area	Teacher Mean (N=3)	Student Mean (N=7)	Divergence and Severity (Intervention Priority)
1. Technology: Lack of Modern Assistive Technology (Digital Braille).	4.33	5.00	Absolute Student Priority (Maximum Severity – Microsystem Failure)
Challenge Area	Teacher Mean (N=3)	Student Mean (N=7)	Divergence and Severity (Intervention Priority)
2. Training: Need for Specialized Training in Inclusive Pedagogy.	4.67	4.43	Self-Acknowledged Teacher Priority (High Severity – Mesosystem Deficit)
3. Psychosocial Support: Urgent Need for Specialized Counselling Services.	4.00	4.86	High Emotional Gap (Second Student Priority – Mesosystem Deficit)

Statistical and Ecological Interpretation of Divergence:

1. Microsystem Failure – Technology (5.00): This figure represents absolute consensus on the maximum severity of the challenge from the students. The score 5.00 means that every single student views the lack of Digital Braille technology as the most critical barrier. This is a failure in UDL principles and directly threatens the students' ability to achieve speed and mastery, undermining Hifz al-Aql.
2. Mesosystem Deficit – Training (4.67): This score falls into the Very High Severity category and represents a self-admission from the teachers. This challenge resides in the Mesosystem, as the teacher's competency (the mediator) influences the quality of interaction between the student and the curriculum. The teacher's higher priority (4.67) than the student's (4.43) indicates that the teacher perceives the severity of their professional inadequacy more acutely than its direct impact on the student's primary felt need (which is technology).
3. The Emotional Gap – Psychosocial Support (4.86 vs 4.00): The high mean among students confirms an acute perceptual gap. Students demand near-absolute support, which teachers significantly underestimate (4.00). This critical lack of support within the Mesosystem jeopardizes the students' spiritual resilience by failing to address the underlying psychological toll.

In-Depth Discussion and Theoretical Application

Addressing the ecological paradox at TVI requires an integrated approach based on balancing Shariah principles with advanced pedagogical frameworks.

The Absolute Priority of Technological Empowerment: Equity as a Shariah and Pedagogical Value

The 5.00 mean confirms that providing Digital Braille technology is the non-negotiable first point of intervention. This is not a matter of luxury or preference; it is the practical embodiment of Hifz al-Aql and the principle of Educational Equity.

1. The Meaning of 5.00 from an Equity Perspective: It means the visually impaired student is restricted to a slow, tactile reading process, while sighted peers benefit from rapid digital tools. This creates an unacceptable performance gap. Providing Digital Braille technology, as highlighted by Ahmad 'Umar (2022), is the only measure that can bridge this time gap and fulfill the requirements of UDL.
2. Macrosystem Responsibility (Policy Failure): The persistence of this deficiency indicates a failure of the Macrosystem (Government Policies and Funding) to translate commitments (JAKIM 2024) into direct operational expenditure within the Microsystem (TVI). Funding plans must be explicitly earmarked for assistive technology procurement.

Pedagogical Training: A Moral and Professional Imperative (Priority 4.67)

The teachers' self-acknowledgment of the training deficit (4.67) points to the liability of teacher preparation programs in Malaysia.

- Failure of the Ecosystem: The problem resides not solely with the individual teacher, but with the Ecosystem that trains the teacher. *Tahfiz* teacher training curricula lack mandatory modules on inclusive pedagogy, particularly in integrating assistive technology. These programs must be reformed to adopt a new model focusing on:
 1. Sensory Pedagogy: Compulsory training on multisensory teaching methods that maximize auditory and tactile learning.
 2. Curriculum Adaptation: Training teachers to effectively modify the standard curriculum to accommodate the Braille reading pace and manage the *Sanad* variations (Rasdi et al., 2024).
- Consequences on the Mesosystem: The training deficit leads to poor teacher-student interaction quality, hindering mastery and delaying memorization, which runs counter to Hifz al-Din.

Addressing the Emotional Gap: Psychosocial Support as a Shield for Spiritual Resilience

The high student demand for counselling (4.86) signals that spiritual motivation alone cannot solve all psychosocial challenges imposed by the disability. This is a cry for Hifz al-Nafs.

- Distinction Between Spiritual and Clinical Support: Spiritual guidance cannot replace professional clinical counselling needed to manage feelings of frustration, anxiety, or social isolation. Specialized counselling aids the student in building a positive self-image, developing social skills, and leveraging self-regulation more effectively (Taufik et al., 2022).
- Microsystem/Mesosystem Responsibility: TVI must redefine its role in the Microsystem to include specialized psychosocial support as a core, non-optional service. The failure of teachers (4.00) to grasp the severity of this need reinforces the necessity of external, specialized professionals.

The Proposed Integrated Technical/Spiritual Inclusion Model for TVI

To restore ecological balance, TVI must adopt a dual-focused model based on the three interconnected pillars:

1. Technical Empowerment (Microsystem Intervention): Mandating a fixed annual budget for the renewal of Digital Braille technology to ensure consistency and speed in memorization (Addressing 5.00).
2. Mandatory Professional Development (Mesosystem Intervention): Implementing compulsory, university-certified training for teachers focused on UDL, specialized pedagogy, and assistive technology integration (Addressing 4.67).
3. Holistic Support (Hifz al-Nafs): Establishing a specialized psychosocial counselling unit for students, focusing on self-confidence and social skills (Addressing 4.86).

CONCLUSION AND DETAILED STRATEGIC RECOMMENDATIONS

This study concludes that the Tahfiz and Tarbiah Institute (TVI) stands at a critical crossroads. The exceptional spiritual success (4.92) is threatened by critical structural failures in assistive systems and professional training. Intervention must be swift, strategic, and focused on the exact points of failure revealed by the statistical analysis (5.00, 4.67, and 4.86).

Executive Roadmap for Addressing the Ecological Deficit at TVI

To ensure the translation of spiritual success into sustained competence, the TVI administration and higher agencies must implement the following recommendations, directly tied to the found severity priorities:

Priority (Severity)	Required Strategic Action (Ecological System Level)	Executive Recommendation for TVI and Higher Agencies	Shariah/Pedagogical Basis
Technology (5.00)	Immediate Microsystem/Macrosystem Intervention	1. Mandatory Budget Allocation: JAKIM/KPM must allocate dedicated, nonnegotiable funds for the procurement of Digital Braille devices (Braille Note or dynamic displays) for every student and teacher (1:1 ratio) at TVI. 2. Digital Standardization: Commit to a unified, approved digital Braille Mushaf text to guarantee Sanad integrity.	Hifz al-Aql, Educational Equity (UDL).
Training (4.67)	Compulsory Mesosystem Intervention	1. Specialized Certification Program: Institute a mandatory annual training program for <i>tahfiz</i> teachers focused on (Sensory Pedagogy) and (Assistive Technology Integration). 2. UDL Assessment Training: Train teachers specifically on auditory-based assessment methods to eliminate visual bias.	Professional Competency, Quality of Itqan in Hifz al-Din.
Psychosocial (4.86)	Permanent Mesosystem Intervention	1. Specialized Counselling Staff: Appoint a specialized psychologist or counsellor with expertise in visual impairment as a permanent member of the TVI staff. 2. Self-Esteem Programs: Launch regular workshops to build selfconfidence and social skills, integrating the spiritual lessons with clinical coping strategies (Taufik et al., 2022).	Hifz al-Nafs, Psychological Resilience, and Self-Regulation.
Pathway Integration	Ecosystem/Macrosystem Intervention	KPM, in coordination with TVI, must revise tertiary admission criteria to include assessments of auditory memory and intuitive memorization potential, securing a clear pathway to	Social Inclusion and Hifz al-Nafs (Continuous Education).
Priority (Severity)	Required Strategic Action (Ecological System Level)	Executive Recommendation for TVI and Higher Agencies higher Islamic education institutions.	Shariah/Pedagogical Basis

The implementation of these recommendations will ensure that the Tahfiz Al-Quran program for the visually impaired at the Tahfiz for the Visually Impaired (TVI) is a leading model in integrating the objectives of Islamic law with the highest standards of inclusive educational practice.

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