

# Quran Recitation and Contemplation and Their Effect on Reform Psychological and Social Aspects

Fatima Adel Ahmed

University of Baghdad, College of Education for Women, Quranic Sciences and Islamic Education, Iraq.

Email: fatima.adel@coeduw.uobagdad.edu.iq

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## Abstract

The greatness of the Holy Qur'an, its rhetorical impact, and miraculous nature are evident in how this miracle manifests in the universe, events, and humans. This has been the subject of much interpretation and article, including the influential miracle of the Qur'an and how this miracle operates, with its significant effects and manifestations acknowledged by both the near and the far. Among the manifestations of this influential miracle of Qur'anic recitation is its impact on the human soul, guiding it towards calmness, tranquillity, and reassurance and warding off psychological and non-psychological ailments. This applies to the individual as a human being and to society as a whole, as society is a collective of individuals whose well-being contributes to the well-being of the whole. The article addresses the effect of Qur'anic recitation on the individual and society, its role in their well-being and healing from afflictions, and the elevation of the soul towards comprehensive goodness. The study concludes that the effects of Qur'anic recitation on the individual and society vary in terms of purification and clarity, guiding them toward their well-being in this world and the hereafter. The recitation of the Qur'an contains spiritual and psychological benefits for the soul, body, and spirit that are beyond human description, as its source is divine, and its impact is spiritual and heavenly.

**Keywords:** Recitation of the Qur'an, reform, psychological, social.

## 1. Introduction

All praise is due to Allah, the Lord of all worlds, and peace and blessings be upon the Master of Messengers and the Seal of the Prophets, our Master Muhammad, and his family.

The study of the Qur'an's miraculous nature and its effects of various kinds has long been a source of wonder and questioning for people since the revelation of the Qur'an, a text that neither humans nor jinn could imitate. Allah Almighty has demonstrated this miracle by challenging creation to produce something like its verses. This has raised questions about the influence of the Qur'an and its recitation on the human soul. These studies, rich in purpose and deep in thought, have led to a particular focus on the impact of Qur'anic recitation on the soul, especially given the evidence and experiences that confirm its role in bringing peace, balance, and relief from psychological ailments such as anxiety, distress, and melancholy. This is in line with what Allah Almighty has said: "And a healing for what is in the breasts" (Qur'an 10:57).

Understanding this influence further emphasises the greatness of the Qur'an, the sanctity of its letters and words, and the care of the Creator, may He be glorified, for those who connect with Him through the Qur'an and its recitation.

This article is necessary because it explores the impact of Qur'anic recitation on the individual and society, its role in reforming both, and its ability to ward off harm and darkness from the soul, shielding it from destructive fears and whispers and replacing them with divine blessings that bring calmness and tranquility.

This article highlights the impact of Qur'anic recitation on the reform of the human soul and society, as well as the reciprocal relationship between this reform and its role in nurturing a faithful soul, its fields, and its manifestations.

The article was based on the following key questions:

1. What is the concept of Qur'anic recitation?
2. How does Qur'anic recitation impact the individual and the human soul?
3. What is the effect of Qur'anic recitation on society?
4. What is the role of Qur'anic recitation in improving the soul and society?

The article's hypotheses assume that Qur'anic recitation protects the human soul and society from slipping into the abyss of loss, corruption, and diseases of the soul and society.

The study also addressed cases in which the effects of Qur'anic recitation were evident. By reviewing some points where the impact of the Qur'an and its recitation on the soul and society was manifested, we can conclude.

Objectives:

The article was based on significant objectives to demonstrate the forms and effects of Qur'anic recitation on the individual, their surroundings, and their society, as well as the outcomes of this impact. These objectives can be summarized as follows:

1. Clarify the concept of Qur'anic recitation.
2. Illustrate the effect of Qur'anic recitation on the improvement of the soul and its role in achieving peace and tranquillity.
3. Highlight the effect of Qur'anic recitation on the betterment of society and its role in shaping a balanced and faithful human personality.
4. Explain the impact of Qur'anic recitation in guiding society toward divine objectives that bring goodness to humanity.

Previous Studies:

1. The Miraculous Impact of the Qur'an, Dr. Ahmad Al-Abalq, Sarmadi Journal, Turkey, Vol. 8, Issue 31, 2012.

2. The Impact of the Holy Qur'an on the Souls of its Listeners, Mohsen Sameeh Al-Khalidi, An-Najah National University, 2008.
3. The Effect of Memorizing the Qur'an on Mental Health, Saleh bin Ibrahim As-Sanai, Al-Imam Al-Shatibi Institute for Qur'anic Studies Journal, 1429 AH, Issue 6.

## 2. Methodology and Discussion:

The study follows a descriptive-analytical methodology by describing cases in which the Qur'an's recitation impacts the soul, society, and its role in its reform. This is done by consulting books of jurisprudence, principles, Hadith, and explanatory sources that discuss the greatness of the Qur'an and its effects on the soul and society. The article aims to highlight the various forms and areas in which the Qur'anic recitation influences and its miraculous impact, supported by legal evidence and Qur'anic verses that confirm the article's premise. These sources are diverse in their approaches and evidence. Additionally, authentic Hadith collections are utilized to verify the sayings of the Prophet Muhammad (PBUH). The influence of the Qur'an has been the subject of many studies, each with varying purposes.

Definition of Qur'anic Recitation and Its Importance, and Recommended Times:

Recitation is the learner's mastery of pronouncing words, articulating them correctly, and applying the rules of Tajweed (Al-Hadithi et al. Kamel, 2014, p. 582). The correct recitation of the Qur'an is one in which the reader adheres to the rules of proper performance. There are several permissible levels of recitation, and the reader can choose what suits their nature and condition, whether for memorization, recitation, or contemplation. The four recognized levels of recitation, according to the famous schools of thought are Tarteel (Mahasin, Bel'eid, 2012, p. 263), Tahqiq (Mahasin, Bel'eid, 2012, p. 263), Hadr (Mahasin, Bel'eid, 2012, p. 263), and Tadweer (Al-Bayrini, Tahir bin Muhammad, 2019, p. 60).

Reciting the Qur'an is one of the noblest activities a person can engage in, especially drawing closer to Allah and reflecting on His verses, which is one of the most extraordinary acts of worship. Thus, preparing oneself for recitation with conditions that help maximize the benefits is essential:

### 1. Purity:

Ritual purity from significant impurities such as janaba (post-sexual impurity), menstruation, and postpartum bleeding is required for reciting the Qur'an, whether it is from memory or the written text. Both the Hanafi and Maliki schools permit a menstruating woman or a woman in nifas (postpartum bleeding) to read and touch the Qur'an if it is for learning or teaching purposes. However, they have different rulings on the conditions under which it is allowed (Mar'ashli et al. al-Rahman, 2017, pp. 35-36).

According to the Hanbalis, carrying or touching the Qur'an without wudu is only permissible if the Qur'an is inside a separate cover. The Shafi'is have set specific conditions under which the Qur'an may be touched or carried (Al-Jaziri, Abd al-Rahman, 2014, p. 47).

## 2. Correct Recitation:

Correct recitation refers to a recitation that is sound in terms of its transmission and chain of narration in the field of Qur'anic readings, meaning it has been passed down in a manner that is mutawatir (a widely transmitted and universally accepted tradition) from the Prophet (PBUH). Mutawatir is a necessary condition for the validity of a recitation, and a recitation cannot be received with only a sound chain unless it is mutawatir, even if it aligns with the Uthmanic and Arabic script of the Qur'an. However, some later scholars, like Al-Saffaqsi, diverged from this opinion, stating that a sound chain alone is sufficient to accept a recitation. The recitation must also conform to the Arabic language, even if in a weaker grammar form. Ibn al-Jazari explained this by giving examples such as Hamza's recitation of "And the wombs" (Al-Arham) with a genitive case and Abu Ja'far's recitation of "To reward a people" (Liyajzi Qawman). Ibn al-Jazari pointed out that even a weak grammatical structure, such as "and the wombs," without repeating the preposition, is acceptable. However, most scholars believe the proposition must be repeated. However, some, like Ibn Malik, permit its omission (Wadidi, Saeed, 2022, pp. 16-17).

## 3. Sincerity:

Sincerity means being mindful of Allah and remembering His greatness, as He is the One who revealed the Qur'an. One must recite with pure intentions, seeking Allah's pleasure and reward and intending to reflect and act upon its teachings. The Qur'an should not be used for gaining status, employment, or showing off (Shoum et al., 2014, p. 117).

The importance of reciting the Qur'an lies in it being one of the most significant acts of worship and a means of drawing closer to Allah. Allah commands the recitation of the Qur'an, as mentioned in verse: "So recite what is easy from it" (Qur'an 73:20). The Prophet (PBUH) also emphasized the importance of Qur'anic recitation, as narrated by Abu Umamah: "Recite the Qur'an, for it will come as an intercessor for its companions on the Day of Resurrection" (Muslim, 1955, p. 553).

The Prophet (PBUH) also described the immense reward prepared for those who recite the Qur'an. Abu Mas'ud reported that the Prophet (PBUH) said: "Whoever recites a letter from the Book of Allah will receive a reward, which is multiplied by ten. I do not say that 'Alif Lam Meem' is one letter, but 'Alif' is a letter, 'Lam' is a letter, and 'Meem' is a letter" (Tirmidhi, 1975, p. 175).

Those who master the Qur'an, perfect its recitation, and act upon its rulings will be in the ranks of the honored angels (Sawah, Amr, 2021, p. 4). The Prophet (PBUH) further emphasized that those who excel in the recitation of the Qur'an will be with the noble angels, as narrated by the Mother of the Believers, Aisha, who said: "The one who is proficient in the Qur'an will be with the noble and righteous scribes, and the one who recites the Qur'an with difficulty, stammering, will have two rewards" (Muslim, 1955, p. 549).

Allah, in His clear Book, also assures that those who engage in Qur'anic recitation day and night and follow its rulings will be rewarded generously and have their reward multiplied. Allah says: "Indeed, those who recite the Book of Allah, establish prayer and spend out of what We have provided for them secretly and publicly, [can] hope for a transaction that will never perish"

(Qur'an 35:29). This, along with other verses and hadiths, emphasizes the immense virtue and reward awaiting those who recite the Qur'an (Al-Hafyan et al.', 2001, pp. 20-21).

Abdul Hamid Al-Hammami asked Sufyan Al-Thawri whether he preferred a person to go on a military campaign or to recite the Qur'an, to which he replied: "Let him recite the Qur'an, for the Prophet (PBUH) said: 'The best of you is those who learn the Qur'an and teach it'" (Al-Nawawi, Yahya bin Sharaf, 2015, p. 18).

#### Recommended Times for Recitation:

It is recommended that you choose the best times for Qur'anic recitation. The most preferred times are during prayer, followed by nighttime, especially in the latter half. Reciting between Maghrib and Isha is also beloved. As for daytime, the best time is after Fajr. There is no specific time during which recitation is disliked unless there is an external reason. The most virtuous days for recitation are the Day of Arafah, Mondays, and Thursdays. Among the months, Ramadan holds the highest virtue, followed by the first ten days of Dhul-Hijjah (Ibn et al. bin Ahmad, 2009, pp. 254-255).

It is recommended to choose the best times for Quran recitation, such as during the night, after Maghrib (sunset), and after Fajr (dawn), as Allah Almighty stated: "Indeed, the rising by night is most effective for the soul and most suitable for speech" (Al-Muzzammil, 6). He also said: "And the recitation of the Quran at dawn. Indeed, the recitation of the Quran at dawn is ever witnessed" (Al-Isra, 78).

The best recitation occurs during prayer, while the best recitation outside of prayer is at night, with the latter half of the night being superior to the first half. Allah Almighty said: "So read what is easy from it" (Al-Muzzammil, 20), which implies reading from the Quran at night as you find it easy in your prayers. This is a relief from Allah for His servants, which He imposed on them when He said: "Stand in prayer at night except for a little" (Al-Muzzammil, 2). Ibn Kathir mentioned that no specific time is mentioned, but rather, "do what you can of the night."

Reciting the Quran, especially during the month of Ramadan, when the Quran was revealed as guidance for mankind and clear signs of guidance and criterion, illuminates the believer's heart and protects them from darkness on the Day of Judgment, shielding them from the greatest fear. It elevates them to the pinnacle of honor, where they are envied by the righteous for their high status.

Al-Khazin believes that recitation is imperative in prayer since recitation is one of the components of worship, and thus, the term "part" is applied to the whole. One may intend to recite from the Quran to study and memorize it, with some saying one should read one hundred verses or so, while others assert that reciting shorter chapters is sufficient.

### 3. The Impact of Quran Recitation on the Psychological Well-being of the Individual

The Holy Quran possesses the first and last remedy for those who contemplate its pages and dwell within its vastness. It offers solutions for psychological problems faced by individuals and communities. Over time, it has become clear that the Quran presents therapeutic methods that psychology has reached, a truth confirmed by numerous verses in the Quran, such as: "O

mankind, there has come to you a sermon from your Lord and a cure for what is in the breasts, and guidance and mercy for the believers” (Yunus, 57). This indicates that Allah has revealed the Quran to eliminate the diseases of the heart, such as doubt and anxiety, thereby bestowing healing, certainty, tranquility, and peace alongside faith.

Most counselors and psychotherapists, regardless of their religious beliefs, agree that psychological factors are based on religious-spiritual foundations, concepts, principles, and methods. The religious beliefs of the counselor and the counseled are essential and fundamental, as they serve as behavioral guidelines and sacred criteria.

The Quran possesses spiritual and psychological miracles, showcasing the aspects of miraculous Ness that serve as proof for its listeners. The spiritual miracle affects the soul, while the psychological miracle influences the body, and both affect believers and non-believers alike. The spiritual miracle is the effect of the Quran on the listener's soul, leading to feelings of wonder, sweetness, and awe experienced when listening to the Quran. This is closely related to the listener's understanding of the Quran and proficiency in Arabic. In contrast, the psychological miracle pertains to the impact of the Quran on the human psyche, resulting in positive physiological changes that create tranquility and alleviate fear, anxiety, and stress.

Regular recitation of the Holy Quran is a remedy for the soul, validating the statement of Allah: “And We send down of the Quran that which is healing and mercy for the believers” (Al-Isra, 82). The healing is specific to the believers, as Allah's mercy envelops those who read the Quran with understanding and sincere intention toward Him, granting them peace. Reciting the Quran leads to forgiveness of sins and multiplication of good deeds, strengthening the hope of entering Paradise, which provides significant remedies for the soul's tranquility.

Abu Al-Hawwas reported that Abdullah said: “Honey is a cure for every ailment, and the Quran is a cure for what is in the breasts.” The Prophet (peace be upon him) said: “Reciting the Quran clears the hearts.”

Acknowledging that the Quran is guidance and healing for those who believe highlights its profound impact and how it resonates with the soul. Guidance and healing are related to what is alive, and the verse harmonizes the language of the Quran with the environment in which it was revealed.

The Quran's impact on achieving a sense of psychological security among individuals is significant, as the level of this feeling—regardless of influencing factors—depends on individuals' philosophies of life and religion. The Holy Quran and the Sunnah of the Prophet (peace be upon him) remain the best sources from which a person can derive their psychological security and strength.

Reciting the Quran is also a foundation for prevention. Reading the Quran admonishes against disobedience to Allah more than prayer does, as the Quran is the word of Allah. Thus, it is as if the reader is conversing with Allah, which instills feelings of safety, courage, audacity, and detachment from fears. Consequently, one fears only Allah Almighty. The Quran explicitly states that sincere belief in Allah, coupled with righteous deeds, has historically been a vessel of

salvation and a guarantee for believers of a good life in this world and the Hereafter, forming the foundation of their happiness and psychological well-being.

The Quran can be divided into what serves as a remedy for the ailments of doubt and the afflictions of delusion and what does not belong in that category. The cure for the diseases of doubt is indeed based on evidence, such as verses that demonstrate the nullification of polytheism and the affirmation of Allah's oneness.

The Quran's healing includes reforming religion and rectifying souls, serving as a remedy for illness. It also provides healing from misguidance and ignorance.

The Quran serves as a remedy for the ailments of souls in their beliefs, morals, and actions. It is guidance and a sign, leading individuals to happiness in this world and the Hereafter. The Quran is a mercy from Allah for the believers, as its recitation and contemplation invoke divine mercy upon the heart and provide guidance according to its teachings. No reciter of the Holy Quran is free from sins that may cause their heart to rust, and the purpose of recitation is to cleanse the heart, seek guidance, and repent from sins.

The Holy Quran outlines the main steps for individuals in their life journeys, starting from the initial point and reaching the most profound aspects of the soul. The Quran has clear verses that shape individuals into righteous beings who build themselves and their communities. It is an open invitation, and if an individual directs their knowledge toward the Noble Book, they will experience profound psychological effects on their life and soul. This understanding aligns with the Quranic framework of life, serving as a path for faithful guidance.

Abu Ishaq reported from Al-Bara that a man was reciting Surah Al-Kahf while his horse was tied with two ropes, and a cloud descended upon him, circling and approaching, causing his horse to become restless. When he informed the Prophet (peace be upon him) about this, the Prophet said that tranquility descended due to the Quran. Tranquility is the peace that falls upon the believer's heart because they trust in Allah, rely on Him, and hope in Him, dispelling worry, sorrow, and fear.

Thus, the Quran is one of the most important means of building faith and contributes to achieving moral education and increasing faith in the hearts and souls of the youth. However, reflecting on the Quran through recitation, memorization, and contemplation will profoundly impact purifying and reforming souls.

#### 4. The Effect of Quran Recitation on Societal Reform

Islam emphasizes changing habits and behavioural patterns that have caused numerous issues in building families and Islamic communities, such as negligence in work and laziness in seeking knowledge and education. These issues stem from the individual's lack of motivation for work and learning. Islam is very concerned about the soundness of the mental, physical, and psychological development of the Muslim individual, urging this in many places. Allah says: "Say, 'Are those who know equal to those who do not know? Only they will remember who are people of understanding'" (Ar-Ra'd, 9).

Islam aims for individuals to be strong and earn their livelihood through work. The tremendous Islamic logic in resistance and change is rooted in the divine principle in the Book of Allah: "Indeed, Allah does not change the condition of a people until they change what is in themselves" (Ar-Ra'd, 11).

Islam addresses issues with the logic that humans are vicegerents created from weakness and are faced with the choice between two paths, as stated in the Quran: "So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it" (Al-Zalzalah, 7-8). Thus, individuals can choose either the path of good or evil. Allah's verses affirm that the virtuous nation follows a balanced path in all aspects of life without deficiency.

The Quran profoundly impacts the soul; the path to knowing Allah yields love for Him. The extent of an individual's connection to the Book of Allah through recitation, contemplation, and application fosters an increase in love for Allah and strengthens it. This is why the Quran encourages recitation, as Allah states: "And recite the Quran with measured recitation" (Al-Muzzammil, 4). When individuals engage with the Quran through knowledge, state, and action, it bequeaths a love for Allah and establishes an unbreakable bond as long as their hearts remain attached to the Book of Allah and the light of His guidance. Remembering Allah encompasses the life of a believer, and a loving believer is never free from the remembrance of their Lord. Through remembering Him, the hearts of the faithful find tranquility.

Allah, the Lord of the worlds, has urged humanity to adhere to righteous behavior based on their innate disposition. Commitment to upright conduct positively influences the moral and ethical standards within society, aligning with true religion. Since ethics play a crucial role in societal life, they serve as the primary foundation for building a cohesive and resilient community. The righteousness or corruption of any society is linked to the virtue or vice of its ethics. Ethics serve as a social norm with a powerful effect on individual behavior, community cohesion, and stability.

A conscious study of the Quran is one of the most influential and comprehensive remedies for the ills of societies and their reform. Reformatory efforts will not yield results if they stray from the Quran, as no one's words possess the impact and influence found in the words of Allah. This truth is evidenced by the history of the Prophetic mission and the history of all reformatory and renewal movements in Islam. Finding a more muscular, clearer, or more impactful path for souls and a draw for hearts is unimaginable than the Quran, which strengthens the connection with Allah.

The role of the Quran is not limited to guidance and identification; it extends to reshaping and reformation, with a significant difference between the two. Individuals hear many directives and guidelines without having any impact on their behavior. However, through its miraculous and unique style, the Quran reshapes the human character in terms of thought, emotion, and behavior.

The Quran has shaped a historical event in the history of the Arabs in particular, bringing a cosmic perspective and emphasizing principles that advocate for justice, equality, kindness, moral refinement, and tolerance. It came to renew interactions among people and to address their earnings through lawful means, prohibiting usury, fraud, and other immoral practices.



The greatest impact of the Quran is on the heart and the eagerness it instills toward Allah. The Quran is life and a remedy for the heart. The gravest affliction that befalls those who turn away from the Quran is the death and hardness of the heart. Thus, remembrance is limited to those who possess a heart or strive to be present in their hearts during the Quran's recitation. Allah says: "Indeed, in that is a reminder for whoever has a heart or who listens while he is present" (Qaf, 37).

Allah has alerted us to the significant consequences of turning one's heart away from the Quran, for it deprives the heart of guidance and the light of revelation. He said: "And when the Quran is recited, listen to it and pay attention that you may receive mercy" (Al-A'raf, 204). Therefore, contemplating the Quran requires attentive listening and action; Quranic gatherings should be noise-free, and people must comply with its commands and prohibitions. The hearts of believers receive the Quran as the earth receives rain, causing it to tremble, flourish, and produce. The Quran profoundly influences souls, guiding them toward truth and the straight path. You can observe the effects of this influence in the willingness to respond, reliance on Allah, and seeking His help while taking the necessary steps without leaning solely on them. The Quran nurtures the hearts of believers and enlightens them about what should be done, energising their souls to engage in good deeds and acts of kindness. They walk confidently and peacefully in the remembrance of Allah, remaining moderate in both prosperity and adversity, expressing gratitude in good times, and knowing that what has befallen them would not be missed and what has missed them would not have befallen them.

We see an increase in faith with Quran recitation, a sense of satisfaction in performing good deeds, and a joy in being blessed with the ability to cooperate in righteousness and refrain from wrongdoing. The divine education and societal reform method is the Quran, which supports cooperation and assistance in truth and goodness while prohibiting collaboration in falsehood and evil. Allah says: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in punishment" (Al-Ma'idah, 2). This calls for self-discipline, which obliges the believing nation to engage in righteousness and piety rather than sin and aggression, warning them of Allah's punishment.

### 3. Recommendations:

1. Make the Holy Quran a comprehensive guide and way of life for Muslims, adhering to its teachings to achieve a harmonious society aligned with divine instructions.
2. Highlight the miraculous aspects of the Quran through studies conducted by earlier scholars, supplemented by modern article, to formulate a scientific theory in line with contemporary advancements in knowledge.
3. Facilitate access to Quranic studies for the younger generation, helping them appreciate the Quran's greatness and removing obstacles to this understanding.
4. Utilize modern tools and contemporary technology to disseminate these teachings and studies, enabling them to reach a wider audience. This will demonstrate the Quran's role in guiding righteousness, reforming society, and reducing corruption and deviation.

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