

The Word (Gardens) In the Holy Qur'an - An Analytical Study

Dr. Hatem Mohammed Mansour Mazroaa¹

Abstract

This article is entitled with: " The word (gardens) in the Holy Qur'an _ analytical study", and the idea of this article is to study the places in which the word "gardens" is mentioned in the Holy Qur'an, as a reflective and an analytical study., Its importance appears in reaching new rules and contents that are scientifically and practically useful by studying the positions of this word. The article consists of an introduction, three sections, and a conclusion, using the inductive analytical approach. The introduction includes the definition of the term (gardens), as well as the meaning of the analytical study, and then talking about the term (gardens) in āyāt suwar: "al-naml", "al-Naba'", and "Abasa". The goal of this article appears in the most important results of it, which are: The presence of the word (gardens) in the Holy Qur'an only appears in a plural and indefinite form not as a single form, and in the Meccan āyāt suwar only, and the confinement of the contexts of the word (gardens) in the Holy Qur'an in the contexts of demonstrating oneness, establishing the doctrine of resurrection and mentioning the bliss of the people of Paradise, and the fact that the only divine verb mentioned with the word (gardens) in the Holy Qur'an is the verb (germination), and in the past tense (we grew), And the Holy Qur'an report on the importance of food security and the beauty of the environment. The goal of the article also appears in the most prominent recommendations of Which is represented in urging the analytical reflective study of each word of the Holy Qur'an independently and focused, to reach the treasures and rules of these word, and interest in renewal in the presentation of Quranic studies.

Keywords: *The Qur'anic word, gardens, the context, the analytical study.*

1. Introduction

Praise be to Allah who revealed the Qur'an as guidance to the worlds, and I testify that there is no god but Allah alone who has no partner, who grow gardens and make them a joy for the beholders, and I testify that our Prophet Muhammad - may Allah's peace and blessings be upon him and his family and companions - the Messenger of Allah, informed us in revelation that the gardens of Paradise are one of the most prominent manifestations for the pious gaining.

Allah Almighty revealed his Book to guide the believers to make the best way. ((Indeed, this Qur'an guides to what is most upright and gives glad tidings to the believers who do righteous deeds that they will have a great reward)) [Translation of meanings Al-Isrā: 9] ,And deposited in his surahs and verses and vocabulary of wisdom and sciences what dazzles the mindful people, and directed us to contemplate the Holy Qur'an and said Almighty ((Do they then ponder on the Qur'an?)) [Translation of meanings An-Nisā:82] ,The Almighty said ((This is a blessed Book that We have sent down to you [O Prophet]

¹ Associate Professor of Interpretation and Quranic Sciences, Islamic studies department, College of Sharia and Islamic Studies, King Faisal University, Al Ahsa, Saudi Arabia, hmazroaa@kfu.edu.sa

so that they may reflect upon its verses, and so that people of understanding may take heed)) [Translation of meanings Sād: 29].

One of the aspects of the contemplation of the Holy Qur'an is to stand with its vocabulary in reflection, study, and analysis, to reach the new and useful scientific and practical rules and concepts.

Therefore, I meant in this article to shed light on a single word of the vocabulary of the Holy Qur'an, which is the word (gardens), where this word was mentioned in the Holy Quran three times, and when I reflect on this vocabulary in its three places I found in its type, type of verses, style, context, a number of rules and concepts deserving to research and study, so I embarked on this article, which I called " The word (gardens) in the Holy Qur'an _ analytical study", and I ask him Almighty in that aid and acceptance.

(1.1) article Subject:

The subject of this article is: "The word (gardens) in the Holy Qur'an - an analytical study".

(1. 2) Importance of article:

The importance of this article appears in several things, the most prominent of which are the following:

First: Highlighting the need to intensify research in the study and analysis of each word of the Holy Qur'an independently and focused.

Second: Elicitation new rules and extracting useful concepts that appear when studying and analyzing the word (gardens) in the Holy Qur'an.

(1. 3) Article problem:

This article tries to shed light for deep studying and analyzing the word (gardens) in the Holy Qur'an, to reach new rules and concepts in both the scientific and the practical sides.

(1. 4) Article Questions:

The main question on which this article is based is: How is the analytical study of the word (gardens) in the Holy Qur'an achieved? and what rules and concepts can be reached through this study?

(1. 5) Article Objectives:

The Article aims to achieve several objectives, most notably the following:

First: Providing a practical model for the focused analytical study of a word of the Holy Qur'an.

Second: The analytical study of the word (gardens) in the Holy Qur'an.

Third: Highlighting the rules and concepts resulting from the analytical study of the word (gardens) in the Holy Qur'an.

(1. 6) Article Limitations:

The limits of this article are studying the word (gardens) exclusively, in the places where it appears in the Holy Qur'an.

(1. 7) Previous studies:

I have not found – as far as I know – any previous study dealing with the word (gardens) in the Holy Qur'an by research, study, and analysis.

(1. 8) Article Methodology:

The research methods used in this article are the inductive method, and the analytical method.

(1. 9) Article Plan:

The article consists of a Preface, three topics, and a conclusion, details of this as follows.

Preface, in which:

First: Definition of gardens.

Second: Definition of the analytical study.

The first topic: Studying the word (gardens) in the saying of the Almighty ((by which We caused to grow gardens of cheerful beauty)) [Translation of meanings Al-Naml:60].

It has two requirements:

The first requirement: the general overall meaning of the Almighty's saying: ((by which We caused to grow gardens of cheerful beauty)) [Translation of meanings Al-Naml:60].

The second requirement: study and analysis.

The second topic: Studying the word (gardens) in the saying of the Almighty ((gardens and vineyards)) [Translation of meanings Al-Naba:32].

It has two requirements:

The first requirement: the general overall meaning of the Almighty's saying: ((gardens and vineyards)) [Translation of meanings Al-Naba:32].

The second requirement: study and analysis.

The third topic: Studying the word (gardens) in the saying of the Almighty ((and dense orchards)) [Translation of meanings Abasa:30].

It has two requirements:

The first requirement: the general overall meaning of the Almighty's saying: ((and dense orchards)) [Translation of meanings Abasa:30].

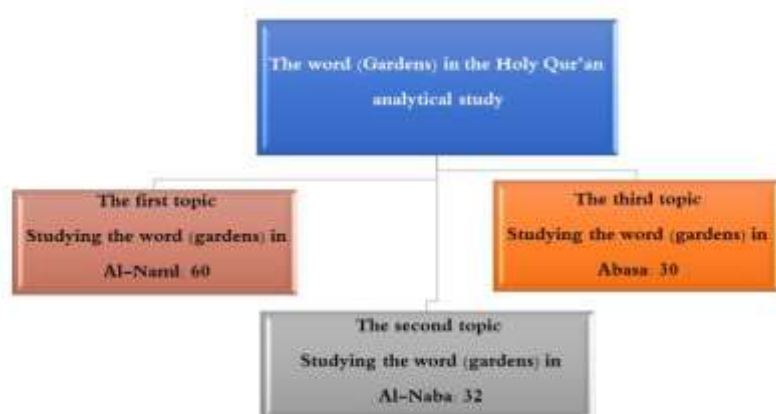
The second requirement: study and analysis.

Conclusion, which includes the following:

First: The most important results of the article.

Second: The most prominent recommendations (proposals).

The article's Mind Map



2. preface

In this introduction, I present a statement of terms mentioned in the title of the article, and the following is a detail of this.

Definition of terms mentioned in the title of the article:

Defining terms and clarifying concepts is crucial in scientific research and academic studies, and in life in general, as it is through it that the true connotations of terms are revealed.

(2. 1) Definition of (gardens).

The word (gardens) plural, the single is (garden), and the garden in the language is: "the orchard of palm trees and trees" (Ibn Durayd: *Jamharat al-lughah*, 1/504, 1987 AD, *Alfyrwz'ābādy: al-Qāmūs al-muḥīt*, 1/873, 1426 AH), and it is so: every "land with fruitful trees" (Ibn 'Abbād: *al-muḥīt fī al-lughah*, 2/341, 1414 AH).

(2. 2) Definition of the analytical study.

Analytical study: It is the study that is based on three processes: interpretation, criticism, and conclusion, and these processes may meet in one article, and may be satisfied with each other.

Interpretation: It is an explanation and statement of the subject of the study.

Criticism: It is a monitoring of the points of error and right in the subject of research, in which the researcher relies on the scientific assets and constants established in his field of specialization.

Conclusion: is the mental process that aims to develop a scientific theory, build a base, or formulate a specific result in specialization (Al-Anṣārī: *Abjadīyāt al-Baḥṭh fī al-'Ulūm al-shar'īyah*, p. 96, 1417 AH).

3. The first topic: Studying the word (gardens) in the saying of the Almighty)) by which We caused to grow gardens of cheerful beauty((.[Translation of meanings Al-Naml:60].

(3. 1) The first requirement: the general overall meaning of the Almighty's saying((by which We caused to grow gardens of cheerful beauty(([Translation of meanings Al-Naml:60].

The Almighty said))Is He [not better] Who created the heavens and earth, and sent down for you rain from the sky, by which We caused to grow gardens of cheerful beauty? You could never cause their trees to grow. Is there any god besides Allah? No, but they are people who ascribe equals [to Allah)(([Translation of meanings Al-Naml:60].

In this verse, God Almighty asks a question and says: Who created the heavens and the earth without a previous example?, and sent down to you -O people- from heaven rain water, so we grew gardens of good and beautiful for you in it, you would not have grown the trees of those gardens starting because of your inability to do so, God is the one who sprang them, is there any partner doing this with God?! No, but those who associate with God are in fact people who deviate from the truth, equating the Creator with the created unjustly (Markaz tafsīr: *Al-Mukhtaṣar*, p. 382, 1442 AH).

In the germination of gardens, there is apparent evidence of monotheism: "The germination of gardens of different varieties, colors, baits, smells and shapes, with their goodness and joy with one water, can only be done by God alone" (Alzmkhshry: *al-Kashshāf*, 3/376, 1407 AH).

(3. 2) The second requirement: study and analysis.

A) Makki and Madani: The word (gardens) is mentioned in this place in a Meccan verse, i.e.: from what was revealed before the migration of the Prophet (may Allah's peace and blessings be upon him, his family and companions) to Madina, according to the most correct definition of Makki and Madani (Alsywty: Al-Itqān, 1/37, 1394 AH).

This is consistent with the characteristics of the Qur'an, which was revealed before the Prophet's migration, which is characterized by:

- 1) Talking about retribution, encouragement, and intimidation.
- 2) The call to reflect on God's creatures in the universe.
- 3) Recall the blessings of God that He has bestowed on man in this universe.

B) Definition and Indefiniteness: The word (gardens) in this place is mentioned in the form of indefiniteness, and this indicates the glorification of the condition of those gardens and grapes (Alrāzy: Mafātīh al-ghayb, 31/21, 1420 AH).

C) Description: The word (gardens) in this place is described as (of cheerful beauty) , Where the Almighty said))gardens of cheerful beauty))

D) Reflections on Context:

The Almighty said ((Say, [O Prophet], "All praise is for Allah, and peace be upon His slaves whom He has chosen. Is Allah better, or those partners whom they associate with Him? Is He [not better] Who created the heavens and earth, and sent down for you rain from the sky, by which We caused to grow gardens of cheerful beauty? You could never cause their trees to grow. Is there any god besides Allah? No, but they are people who ascribe equals [to Allah]. Is He [not better] Who made the earth a stable place to live, and caused rivers to flow through it, and placed therein firm mountains, and made a barrier between two flowing bodies of water? Is there any god besides Allah? No, but most of them do not know)) [Translation of meanings Al-Naml:59-61].

Reflecting on the context of the word verse (gardens) in this place, it appeared to me the following:

- 1) The word (gardens) is mentioned in this place in the context of demonstrating oneness and gratitude to man by reminding him of the blessings that God has bestowed to him and given him.
- 2) In the words of the Almighty))Is He [not better] Who created the heavens and earth((:Raising the mind with the question, which is a wonderful Qur'anic educational method, preceded by the Qur'an - which God revealed to our Holy Prophet - may God bless him and his family and companions and peace - fourteen centuries ago - all modern educational curricula and teaching methods.

He began the verse by asking about the Creator of the heavens and the earth because the verse of germination of gardens is shared by the heavens and the earth, "When he finished a verse in which both of heavens and the earth participated, he mentioned what is unique to the earth, because it is closer to humans and they are in its reality and what they know from its conditions, is more than knowing from the heavenly things" (Al-Biqā'ī: Naẓm al-Durar, 14/188, 1415 AH).

3) In the words of the Almighty ((and sent down for you)) :That is, for your advantage and benefit, and in it is courtship from God for His creation, kindness from Him to His servants, and dealing with their feelings and conscience.

4) using the expression (by which We caused to grow) before the word (gardens) in this place, and in the reversal of the singular pronoun in (and sent down for you) to the pronoun of the speaker most of the same in (our plants) an indication that the crops in the gardens are not in one image, they are different colors and shapes, multiple types and

genders, it looks as if thousands of hands worked to get them out of the ground, and dye them with these different joyful colors, but it is otherwise, the one who sprang them is the only God the All-Knowing Creator, so God Almighty came in the singular pronoun form, and In the plural form, so the power of God is seen in every plant and tree in these gardens (Al-Khatib: Qur'anic Interpretation of the Qur'an, 10/263-264, 1390 AH).

From the above, the methodological features of the Holy Qur'an appear as follows:

The first: is to raise questions and ask for the realization of thought and reason, and this refers to the educational curriculum in the Holy Qur'an.

Second: courtship and kindness with creation, and this refers to the emotional approach in the Holy Qur'an.

These landmarks show the beauty of dialogue and style, which is moral beauty.

It is then followed – in the same verse – by the beauty of the gardens in their goodness and joy, which is sensual beauty.

Thus, the Qur'an combines beauty with all its sections and meanings – sensual and moral – in one verse.

4. The second topic: Studying the word (gardens) in the saying of the Almighty ((gardens and vineyards)) [Translation of meanings Al-Naba:32].

(4. 1) The first requirement: the general overall meaning of the Almighty's saying:)gardens and vineyards([Translation of meanings Al-Naba:32].

The Almighty said ((Indeed, the righteous will have salvation (31) gardens and vineyards)) [Translation of meanings Al-Naba:32], In these verses, Allah Almighty tells us about the reward of the pious in the Hereafter, and shows us that the pious who by obeyed the God orders and avoiding His prohibitions will have a place of winning in which they win what they want in the Hereafter, which is Paradise, which includes orchards and grapes (Markaz tafsīr: Al-Mukhtaṣar, p. 583, 1442 AH), and in it "the types of trees with fruits and basils, to combine with the pleasure of the food and the pleasure of sight and smell" (Al-Biqā'ī: Naẓm al-Durar, 21/209, 1415 AH), and the special mentioning of (grapes) despite their entry into (gardens) "for their goodness, and honor, and the pleasure of taste" (Al-Biqā'ī: Naẓm al-Durar, 21/209, 1415 AH).

(4. 2) The second requirement: study and analysis.

A) Makki and Madani: The word (gardens) appear in this place in a Meccan verse.

B) Definition and Indefiniteness: the word (gardens) in this place in the form of indefiniteness.

C) Description: The word (gardens) in this place is not described, but it mentioned instead of the word (salvation), or a declaration of it.

D) Reflections on Context:

The Almighty said: ((Indeed, the righteous will have salvation. gardens and vineyards)) [Translation of meanings Al-Naba:32].

Reflecting on the context of a single verse (gardens) in this place, it appeared to me the following:

1) The word (gardens) is mentioned in this place in the context of determining the doctrine of resurrection and retribution and mentioning the bliss of the people of Paradise in the hereafter.

2) When talking about gardens, the Almighty did not express by using a verb that refers to do an action in this place - unlike the previous place in which the expression was already mentioned (we grow) -, and it appears to me that the reason for this is the attachment of this place to the context of (the hereafter) and its conditions and bliss, as the matter in the hereafter does not need a statement of its doer, as the kingship and the act in the hereafter belong to God alone.

3) Gardens is the first statement of the nature and reality of the pious in the hereafter in this place of the Qur'an, where God Almighty promised the pious reward in the hereafter things, the first of which in this place is "enjoying the rich gardens, or orchards with various trees and fruits, and this is food security" (Al Zuḥaylī: Al-tafsīr al-munīr, 30/24, 1418 AH).

This indicates the following:

a- Indicates the extreme importance of food security in human life on the one hand.

b- Indicates the great importance of the beauty of the environment, nature, and place on the other hand.

5. The third topic: Studying the word (gardens) in the saying of the Almighty ((and dense orchards)) [Translation of meanings Abasa:30].

(5. 1) The first requirement: the general overall meaning of the Almighty's saying: ((and dense orchards)). [Translation of meanings Abasa:30].

The Almighty said ((Let man consider the food he eats: How We pour down rainwater in torrents and cause the soil to split open [for sprouts], and cause grains to grow in it, as well as grapes and fodder, and olive trees and date palms, and dense orchards, and fruits and grass, as provision for you and your livestock)) [Translation of meanings Abasa:24-32].

In these verses, Allah Almighty directs man to look and observe on his food that he eats, how did he reach him?, so its origin is from the rain coming down from the sky strongly and heavily, then Allah split the earth and the plant came out of it, so Allah sprouted grains of wheat, corn and others, and grapes grew in it also, all to be food for animals, and grew olives and palm trees, and many orchards and trees were grown, and fruit, and what animals care for grew in it, all for the benefit of humans and animals (Markaz tafsīr: Al-Mukhtaṣar, p. 585, 1442 AH).

(5. 2) The second requirement: study and analysis.

A) plural form: (gardens) is a plural form - and it is so in all previous places -, so I delayed talking about this part to this last position until I decide what appears to me from the significance of that, as it can be said: This is an indication of the importance of increasing gardens and green spaces in human life, and urging to increase them in the environment and society, and not limited to individuals only.

B) Makki and Madani: (gardens) in this place in a Meccan verse - as in the previous places -, and accordingly I can put here a rule related to the word (gardens) in the Holy Qur'an.

The text of the rule: The word (gardens) does not appear in the Holy Qur'an except in the Meccan verses and surahs.

C) Definition and Indefiniteness: the word (gardens) in this place in the form of Indefiniteness - as in the previous places -, and accordingly I can put here a rule related to the word (gardens) in the Holy Qur'an.

The text of the rule: The word (gardens) in the Holy Qur'an does not come except as an Indefiniteness.

The two previous rules can be summarized and combined into one rule, which reads: In the Holy Qur'an, the gardens only came in Indefiniteness, and only in the Meccan verses and surahs.

D) Description: The word (gardens) in this place is described as (dense orchards) -i.e.: many orchards and trees wrapped-, the Almighty said ((and gardens of dense orchards)).

E) Reflections on Context:

The Almighty said ((Let man consider the food he eats: How We pour down rainwater in torrents and cause the soil to split open [for sprouts], and cause grains to grow in it, as well as grapes and fodder, and olive trees and date palms, and dense orchards, and fruits and grass, as provision for you and your livestock(([Translation of meanings Abasa:24-32]).

Reflecting on the context of a single verse (gardens) in this place, the following appeared to me:

- 1) The word (gardens) is mentioned in this place in the context of demonstrating oneness and gratitude to man by reminding him of the blessings that God has bestowed on him.
- 2) In mentioning (gardens) in the context of the blessings of the world, its adornment and joy at times - as in the places of Surat An-Naml and Abasa -, and in the context of the bliss of the people of Paradise in the hereafter at other times - as in the place of Surat Al-Nabaa -, which leads to a certain result, which is: that (gardens) is a manifestation of joy, happiness and bliss, not only in this world, but in the hereafter as well.
- 3) The expression with the verb (we grow) before the word (gardens) in this place, as in the position of Surat An-Naml completely, as the context is united in both, so the expression and style are united, and accordingly I can put here a rule related to the word (gardens) in the Holy Qur'an.

Rule text: The only divine verb that occurs with the word "gardens" in the Holy Qur'an is the verb "germination", and in the past tense (germinated).

The following are several things that illustrate the above in the study and analysis:

- 1- A brief table for the study and analysis of each of the single places of word (gardens) in the Holy Qur'an.
- 2- A graph for the study and analysis of the positions of word (gardens) in the Holy Quran.
- 3- Statistics to analyze the positions of word (gardens) in the Holy Quran.

Table (1): Brief table for the study and analysis of each of the single places of word (gardens) in the Holy Qur'an

N	Position Analysis	Makki and Madani	Definition and Indefiniteness	Description	Context
1	(An-Naml: 60)	Meccan	Indefiniteness	Described	Demonstrating oneness and gratitude by mentioning blessings
2	(Al-Naba: 32)	Meccan	Indefiniteness	Not described	Remembrance of the bliss of the people of Paradise In the

					Hereafter
3	(Abasa: 30)	Meccan	Indefiniteness	Described	Demonstrating oneness and gratitude by mentioning blessings

Graph for the study and analysis of the positions of word (gardens) in the Holy Quran

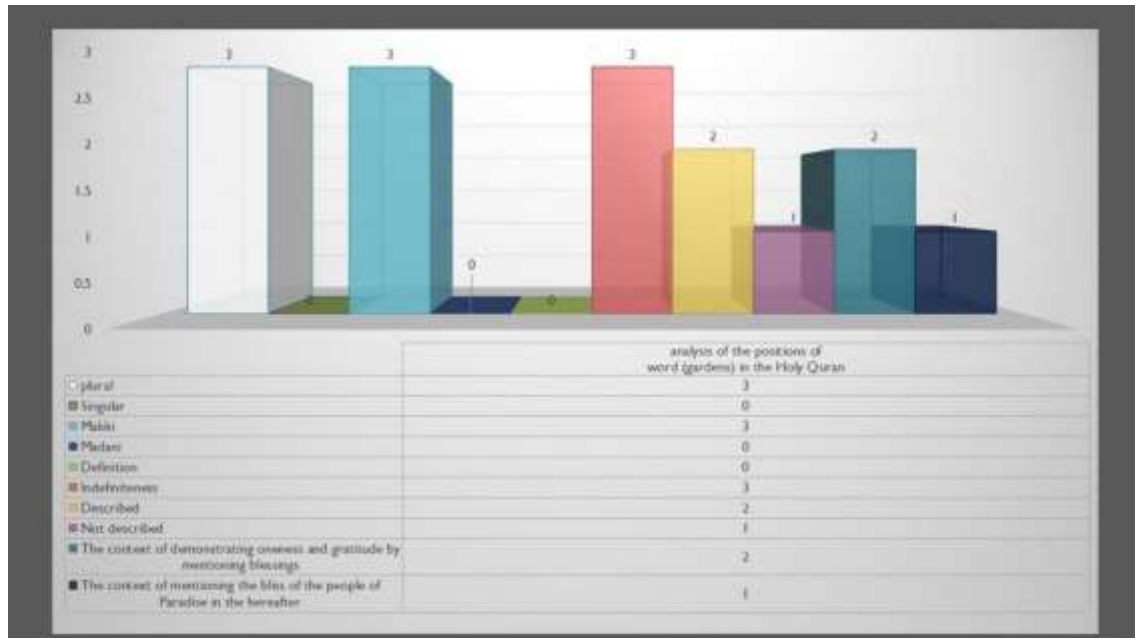


Table (2): Statistics to analyze the positions of word (gardens) in the Holy Quran

Type	Number	Percentage (From number of positions=3)
Makki	3	100%
Madani	0	0%
Definition	0	0%
Indefiniteness	3	100%
Described	2	66.6%
Not described	1	33.3%
The context of demonstrating oneness and gratitude by mentioning blessings	2	66.6%
The context of mentioning the bliss of the people of Paradise in the hereafter	1	33.3%

6. Conclusion

I reviewed in this article the word (gardens) in the Holy Qur'an, and I did an analytical study of this vocabulary.

Since it is the nature of souls that they are looking forward to the results, I now present the results and recommendations of this article.

Through this article, many results and recommendations have appeared to me, the most important and prominent of which are as follows:

(6. 1) First: The most important results of the article:

- 1- The word (gardens) did not come in the Holy Qur'an except as an Indefiniteness, and in the Meccan verses and surahs only.
- 2- The contexts of the word (gardens) in the Holy Qur'an were limited to two contexts, the context of demonstrating oneness and gratitude to man by reminding him of blessings, and the context of determining the doctrine of the resurrection and mentioning the bliss of the people of Paradise in the hereafter.
- 3- The only divine verb that occurs with the word (gardens) in the Holy Qur'an is the verb (germination), in the past tense (we planted).
- 4- The occurrence of the word (gardens) in the Holy Qur'an in the plural form indicates the importance of increasing the number of gardens and green spaces in human life, which contributes to improving the quality and beauty of human life.
- 5- Verse word (gardens) in Surat An-Naml collected beauty in all its sections - sensory and moral -.
- 6- The Holy Quran Emphasize the importance of food security, and concern for the beauty of the environment.
7. Gardens are a manifestation of joy, happiness, and bliss in this world and in the hereafter as well.

(6. 2) Second: The most prominent recommendations:

- 1- Urging the study of each word of the Holy Qur'an independently and focused, with a contemplative and analytical study to reach the treasures of the vocabulary of the Qur'an revealed by God Almighty to guide man in science and work.
- 2- Urging renewal in the presentation of studies in interpretation and the sciences of the Qur'an, in content, in form, and in dropping on reality.

This is the last thing that I could prove in this article, if it is a success, it will be only from God, and if the other I ask God for forgiveness.

And the last of our prayers is that praise be to Allah, Lord of the

Worlds *Recognitions:

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