

"AL-MUSA'IR" AND "AL-MUQUMM" (COMPILATION & STUDY)

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Abstract

The hadiths reported regarding "Al-Musa'ir" and "Al-Muqumm" are authentic. Scholars have disagreed on whether these two names are among **the Names of Allah (Asma' al-Husna)** or not.

The first opinion is that they are part of **the Names of Allah (Asma' al-Husna)**. Among those who hold this view are Imam Al-Qurtubi, Al-Zajjaj, Al-Shawkani, Al-Albani, and Ibn Baz, may Allah have mercy on them all.

The second opinion states that they are not among **the Names of Allah (Asma' al-Husna)**. Those who believe this include Sheikh Ibn Uthaymeen, may Allah have mercy on him, Abdullah Al-Ghunayman, and Abdul Mohsin Al-Abbad—may Allah preserve them.

The strongest view, and Allah knows best, is that it is not correct to explicitly call "**Al-Musa'ir**" and "**Al-Muqumm**" as individual **Names of Allah (Asma' al-Husna)**. Instead, each is limited to what is mentioned in the hadith: (Al-Musa'ir, Al-Qabid, Al-Basit, Al-Raziq).

Evidence for this: The Prophet, peace be upon him, did not mention these names as **Names of Allah (Asma' al-Husna)**, but rather as descriptions of Allah's actions. If the Prophet regarded "Al-Musa'ir" and "Al-Muqumm" as names of Allah, why didn't he invoke Him with them?

Supporting this also is that those who included these names among **the Names of Allah (Asma' al-Husna)** did not include the name "Al-Tabib" (the Doctor), although it appears explicitly. There is no difference between these two names in this regard.

It is also invalid to supplicate solely with "Al-Musa'ir" or "Al-Muqumm," such as saying: "O Mus'ir" or "O Muqumm," just as it is not correct to say: "O Doctor," but instead it should be invoked in a restricted (constrained) manner.

Moreover, deriving **the Names of Allah (Asma' al-Husna)** from such expressions is not correct, because the Prophet, peace be upon him, reported these as descriptions of Allah's actions in a specific context. Not every restricted action necessarily leads to the derivation of a universal **Name of Allah**.

Keywords: Al-Musa'ir, Al-Muqumm, plural, study, doctrinal discussion.

INTRODUCTION

Praise be to Allah, and blessings and peace be upon the most honorable creature of Allah Muhammad (peace and blessings of Allaah be upon him) and his family and companions, and whoever buys his gift until the Day of Judgment.

But after: The knowledge of the names of God and His attributes is one of the greatest sciences, as the scholars of the nation acknowledged that the honor of science is the honor of the known, and since this science is specialized in God, and its names and attributes specifically, it is one of the most honorable and greatest sciences, as shown

by Ibn al-Arabi - may God have mercy on him¹: When he said: "The honor of knowledge is the honor of the known, and Al-Bari is the most honorable information, so science by its names is the most honorable science."² It must be noted that the way to know God Almighty lies in knowing His names and attributes, as man is unable to know God by looking and watching, or imagining and thinking, and therefore the door to knowing the names of God, His attributes, and worshipping them was the best way to know God.

It should be noted that the knowledge of names and attributes elevates the slave to the rank of invocation, and if his level rises to true knowledge, then he reaches the rank of observation, and then man worships Allah absolute worship with all his names and attributes, as explained by Ibn al-Qayyim (may Allah have mercy on him), where he said:

"The scene of charity: It is the scene of observation, which is to worship God as if he sees Him, and this scene arises from the perfection of faith in God, His names, and His attributes, even as if He sees God - Almighty above His heavens, leveled on His throne."³

All the names of God include attributes worthy of Him and suit His perfection and nothing resembles Him, so His names are flags and epithets for Him, including the Most Merciful, the Mighty and the Wise, the Holy King, the Peace, the Believer, the Dominant... In addition to other names contained in his Holy Book and in the Sunnah of his faithful Messenger, it is obligatory to prove them to him in a manner appropriate to His Majesty without distortion or disruption, and without adaptation or representation, and this is the meaning of the saying of the imams of the predecessors such as Malik, the revolutionary⁴, the Awzai⁵, and others: "Order it as it came without how."⁶

The meaning is that it is obligatory to prove it to Allah in the manner appropriate to Him, but how it is known only to Allah, and when Imam Malik (may Allah have mercy on him) was asked about the Almighty's saying: (The Most Merciful on the Throne is leveled) [Taha: 5] How is it leveled?

He replied (may Allah have mercy on him) by saying:

"Leveling is known, and the quality is unknown, and believing in it is obligatory, and asking about it is heresy⁷", which is the saying of all the imams of the Salaf, as quoted from them by none other than one of the scholars, including Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) in *Majmoo' al-Fataawa*⁸, and in *al-Iklee' fi al-Muta'lib wa al-Ta'wil*,⁹ and "Warding off the conflict of reason and transmission"¹⁰, and in other of his books.

Hence - here - I liked the title of my research to be "Al-Musa'ir" and "Al-Muqumm" (collection and study).

¹- Ibn al-Arabi (468 - 453 AH - 1076 - 1148 CE) is: Muhammad ibn Abdullah ibn Muhammad al-Ma'afari al-Ishbili al-Maliki Abu Bakr, judge, one of the Hafiz al-Hadith. Born in Seville, he traveled to the Levant, excelled in literature, and reached the rank of ijtihad in religious sciences. He classified books on hadith, jurisprudence, fundamentals, interpretation, literature and history. He was the governor of the Seville district, died near Fez, and was buried there. Ibn Bashkwal said: The conclusion of the scholars of Andalusia and the last of its imams and its preservation from his books: Capitals from the denominators i), and (Arada al-Ahwadhi in Sharh al-Tirmidhi - i). See Ibn Bashkwal, al-Silah 531, and al-Zarkali, al-'Ulam 3/65, which is not Muhyi al-Din Ibn 'Arabi.

²- Ibn al-Arabi, *Ahkaam al-Qur'an* 2/804

³- Ibn al-Qayyim, *Taste of Prayer* 88.

⁴- Al-Thawri (97-161 AH - 716 - 778 AD) is: Sufyan bin Sa'id bin Masrouq Abu Abdullah, Commander of the Faithful in Hadith. He was the master of the people of his time in the sciences of religion and piety, born and raised in Kufa, and left Kufa in 144 AH, so he lived in Mecca and Medina. He moved to Basra and died there, hiding from the books (the Great Mosque), and (the Small Mosque) both in hadith, and a book on the statutes) and he was a verse in memorization. Seen / *Flags* 1/64

⁵- Al-Awza'i is: Abdul Rahman bin Amr Al-Shami, born in the year 88 AH, born in Baalbek and originating in Karak, one of the senior followers of the followers asked for hadith, so he became the imam of the people of the Levant, and he was trustworthy, safe, virtuous and good, many knowledge, hadith and jurisprudence, an argument, the literature and piety of Beirut's residence, and he died in 157 AH, and it was said: 151 AH, and it was said: 155 AH, and it was said: 156 AH. See Ibn Habbab, *al-Thaqaat*, 7/62, and Ibn Hajar, approximation of refinement, 1/593.

⁶- Al-Dar Qutni, *Al-Safat* 71, and Al-Dhahabi, *Al-Alw* by Al-Ali Al-Ghaffar 156.

⁷- Mentioned by al-Dhahabi in "Sir al-Ulam al-Nubala " 8/100 from Abu Na'im Road .

⁸- Ibn Taymiyyah, *Majmoo' al-Fatawa* 5/41-42

⁹- Ibn Taymiyyah, *The Crown in Similarities and Interpretation* 33-34.

¹⁰- Ibn Taymiyyah, *Dora Contradiction of Reason and Transmission* 1/278-279

RESEARCH OBJECTIVES:

- 1- A statement of the hadiths mentioned in the "Al-Musa'ir" and "Al-Muqumm", their degree, and their explanation.
- 2- Detailing the saying in the "price" and "Al-Muqumm" from the words of the scholars of the Salaf.
- 3- Highlighting the most correct saying in "Al-Musa'ir" and "Al-Muqumm".

The research problem: lies in answering the following questions:

- What are the ahaadeeth mentioned in al-Mus'ar and al-Muqam? And what is its degree in terms of health and weakness?
- What is the detail of the saying about the "price" and "Al-Muqumm" through the Sunnah, and from the words of the scholars of the Salaf?
- What is the most correct view in "Al-Musa'ir" and "Al-Muqumm"?

Its limits: indicating the degree of hadiths mentioned in the "Al-Musa'ir" and "Al-Muqumm", and studied them contraventionally.

His scientific method: inductive, analytical, and deductive.

His procedures: were as follows:

1. Attributing Quranic verses to their positions in the surahs by mentioning the name of the surah and the verse number.
2. Attributing hadiths to their sources from the books of the Sunnah; if the hadiths are in the two Sahihis or in one of them, attribution to them is sufficient to indicate the authenticity of the hadith, but if it is outside them, I attributed it to its sources, and I used the investigations of scholars to judge the hadiths on which I found judgments for them.
3. Graduating antiquities, and returning statements to their owners.
4. Definition of words and terms that need clarification.
5. Translation for non-famous flags.

Previous studies:

I did not find, and God knows best, a nodal study of the Al-Musa'ir and Al-Muqumm in the research plan I chose.

Research plan: It included an introduction and two sections, and this is detailed as follows:

Introduction: It included the objectives of the research, its problem, its limits, its scientific method, its procedures, previous studies, its plan, and two sections, namely:

The first topic: the hadiths contained in the "Al-Musa'ir" and "Al-Muqumm", and the degree, and explanation, and the statement of linguistic connotations in the meaning of "priced" and "Al-Muqumm", and the following demands:

The first requirement: the hadiths mentioned in the "price" and "Al-Muqumm", and a statement of their degree.

The second requirement: linguistic semantics in the meaning of "Al-Musa'ir" and "Al-Muqumm".

The third requirement: Explanation of the ahaadeeth mentioned in al-Mus'ar and al-Muqam.

The second topic: the sayings of the scholars of the predecessors in the "price" and "Al-Muqumm" with the statement of the most correct ones, in which

Two requirements are:

The first requirement: the sayings of the scholars of the Salaf concerning al-Mus'ar and al-Muqam.

The second requirement: the most correct in the "Al-Musa'ir" and "Al-Muqumm".

Conclusion: It contains the most prominent results and the most important recommendations.

Index of sources and references.

The first topic: the hadiths contained in the "Al-Musa'ir" and "Al-Muqumm", and the degree, and explanation, and the statement of linguistic connotations in the meaning of "priced" and "Al-Muqumm", and the following demands:

The first requirement: the hadiths mentioned in the "Al-Musa'ir" and "Al-Muqumm", and a statement of their degree:

The hadiths mentioned in al-Mus'ar and al-Muqawam are authentic hadiths, narrated in different terms, as follows:

1. It was narrated that Anas (may Allah be pleased with him) said: "The price was high during the era of the Messenger of Allah (peace and blessings of Allaah be upon him) and they said: O Messenger of Allah! Price

- us? He said: "Allah is the Al-Musa'ir of the clutch of the basset of livelihood, and I hope that my Lord will be thrown away, and none of you will seek me with grievance in blood or money."¹¹
2. It was narrated that Abu Sa'eed¹² (may Allah be pleased with him) said: "The price was high during the era of the Messenger of Allah (peace and blessings of Allaah be upon him), and they said to him: 'If you would give us our price?' He said: (God is Al-Muqumm or the pricer, I hope to leave you, and none of you ask me for a grievance in money or soul).¹³
 3. It was narrated that Abu Juhaifa (may Allah be pleased with him¹⁴) said: "They said: O Messenger of Allah! Price us? He said: (God is the Al-Musa'ir clutch Basset, and I hope that God Almighty throws, and none of you ask me for a grievance in an offer or money).¹⁵
 4. Thabit (may Allah be pleased with him¹⁶) reported that the Prophet (peace and blessings of Allaah be upon him) said: "The price in Medina increased during the era of the Messenger of Allah (peace and blessings of Allaah be upon him) and the people said: O Messenger of Allah! High price, price for us? The Messenger of Allaah (peace and blessings of Allaah be upon him) said: Allaah is the clutch price, the Basit Al-Razzaq, and I hope that Allaah (peace and blessings of Allaah be upon him) will throw me and not any of you will ask me for a grievance in blood or money."¹⁷

The second requirement: the linguistic semantics of (Al-Musa'ir) and (Al-Muqumm):

First: Al-Musa'ir:

- 1- In the language: the name of the actor of pricing, his act mocked the price of pricing and quotation, it is said: the price of the people of the market and the price if they agree on a price, which is from the price of fire if raised, because the price is described as rising, and the price of fire if kindled, and its price by emphasis; From it the Almighty says: (And whoever guides Allah is the convert and whoever misleads, you will not find them guardians without Him, and we will cram them on the Day of Resurrection on their faces blind and dumb and stigmatize their shelter of hell whenever we fade we increase them in price { [Al-Isra'a: 97], as well as his saying: (And if hell is priced) [Al-Takwir: (12), and a rabid camel as if it has madness from its

¹¹- Narrated by Abu Dawood in Sunanah 9/320 AH 3451, Book: Al-Ijazah, Bab: On Pricing and Tirmidhi in Sunanah 4/448 H 1311, Book: Sales, Bab: What was mentioned in the pricing and the pronunciation of it, and he said: This is a hadith of Hasan Sahih, and it was narrated by Ibn Majah in " Sunnah" 2/741 2263, Book: Merchants, Bab: Whoever hates to price, Ahmad in his Musnad 4/204-13764, al-Bayhaqi in his Sunnah al-Kubra 8/352 h. 11218, Abu Ya'li (Musnad 18/332) and Ibn Hibban in his Saheeh, and Ibn Hajar mentioned it in Bulul al-Maram 1/165 and in "Summary" 3/15 He said: "Its isnaad is saheeh on the condition of Muslim", and al-Sakhawi Shams al-Din, Muhammad 'Abd al-Rahman fi al-Maqasid al-Hassana, and said: " Its isnaad is based on a Muslim condition, and it was corrected by Ibn Hibban and al-Tirmidhi", and it was corrected by al-Albani in Sahih al-Tirmidhi, no. 1314, and in Ghayat al-Maram 194, no. 323.

¹²- Abu Sa'id al-Khudri is: Sa'd ibn Malik ibn Sinan, al-Ansari al-Khazraji. One of the best and most modern Ansar, witnessed the trench, and the pledge of allegiance to Radwan from the many Hafiz and from the wise virtuous scholars died in the year seventy-four. See Ibn 'Abd al-Barr, al-Ta'sab 4/235.

¹³ - Narrated by Ahmad in his Musnad, 3/507, c. 11554, al-Tabaraani in al-Awsat, 3/70, 2567, 'Abd al-Raziq in his Musannaf 8/205, mentioned by Ibn 'Abd al-Barr in al-Istidhkar, 6/406, and al-Haythami in Majma' al-Zawa'id, 4/178, and said: Narrated by Ahmad and al-Tabarani in al-Awsat. Ibn Hajar said in al-Takhseer that his isnaad is hasan.

¹⁴- Abu Juhaifa is: Al-Suwai Al-Kufi, and his name: Wahb bin Abdullah. And it is said to him: Endowed. And it is said to him: Grant goodness. One of the small companions . They differed in his death, and it is more correct that he died in the year seventy-four, and it is said: He lived beyond eighty. Allah knows best . See / Ibn al-Atheer, Lion of the Forest 5/95, and Ibn Hajar / Injury 3/672.

¹⁵- Narrated by al-Tabaraani in al-Kabir 3/40 AH 346, and mentioned by al-Haythami in Majma' al-Zawa'id 4/179, and said: Narrated by al-Tabaraani in al-Kabeer, in which Ghassan ibn al-Rabi' is weak, and Ibn Hajar kept silent about him in al-Takhseer (The Summary).

¹⁶- He : Thabit ibn Qays ibn al-Khatim al-Ansari al-Zafari, and Zafar named Ka'b ibn al-Khazraj and Zafar: a belly of Aws. The father of Uday bin Thabit . He was wounded on Sunday twelve surgeries, and the Prophet called him at that time a hassa that Ali used on the cities, and he did not remain on them until he presented the raider as a worker on Kufa to Muawiyah, and his isolation died in the days of Muawiyah. See / Injury 1/538

¹⁷ - Narrated by Ahmad in his Musnad, 4/204, c. 13764, mentioned by Ibn 'Abd al-Barr in al-Istikhar, 6/409, and he said: "It was narrated by Sufyan ibn Musa from Anas, from Thabit and from the Prophet like him." It was corrected by al-Suyuti in al-Jami' al-Sagheer" no. 1800.

speed, and a rabid dog from the intensity of its bite and bite in people, or rabid In the sense of hungry eager for food and devouring¹⁸.

And a price that is priced at a price and a price, means setting a specific price for this commodity, and your saying: the price of fire, that is, ignite it, and the verse: (The more we are disappointed, the more we increase in price) [Al-Isra'a: 97], and his saying: (And if hell is priced) [Al-Takwir: 12],¹⁹ and (the price) is Allah, because it increases something, and raises its value, influence, status, or decreases its value, influence or status, Allah says: Whoever does not believe in Allaah and His Messenger, we are accustomed to the disbelievers for a price) [Al-Fath: 13].²⁰

- 2- It is God who is priced by tightening the broken eye: "That is, He is the One who cheapens things and boils them, so there is no objection to anyone. Therefore, it is not permissible to price, for²¹ the price is the one who increases the thing and raises its value, status or influence in creation, according to its cosmic management or what the servants ordered in its legal management, so it is received and simplified according to its will and wisdom, and pricing is a description of perfection in its right, which is one of the characteristics of actions, and its wisdom and order, and no one who created it objects to it.

Al-Manawi said²²: "The price is the one who raises the price of the forces and puts them, so that is only to him and what Allah himself took over and did not entrust to his servants has nothing to do with it."²³

- 3- The price - Almighty - is the one who justly prices torment on his enemies, and this is his right in terms of his cosmic management, where he created fire and increased it on the disbelievers, the Almighty said: (And whoever guides God is the convert and whoever misleads, you will not find them guardians without him, and we will cram them on the Day of Resurrection on their faces blind and dumb and deafening their shelter is hell whenever we fade we increase them Sa'ira) [Al-Isra'a: 97], and said: Whoever does not believe in Allah and His Messenger, we have prepared for the disbelievers a price) [Al-Fath: 13].²⁴
- 4- It²⁵ is proven from the hadith of Hamza al-Aslami (may Allah be pleased with him²⁶) that he said: "The Messenger of Allah (peace and blessings of Allaah be upon him) ordered him in secrecy, and then said to him: If you find an elephant, burn him with fire, and he called out to me, and I returned to him and said, "If you find an elephant, kill him and do not burn him, for he will not be tortured by fire except the Lord of Fire."²⁷

Second: (Al-Muqumm):

At the end it says in Gharib al-Hadith and al-Athar ": "It is of the value of the thing: that is, its value has been determined for us."²⁸

Al-Sindi said: "Allah is Al-Muqumm or the price of doubt from the narrator, i.e.: He is the one who licenses things and boils them, i.e.: whoever has a price has disputed it in what He has the Almighty, and not for the one who disputes."²⁹

¹⁸Muhammad al-Azim Abadi, 'Awn al-Ma'bood Sharh Sunan Abi Dawood 9/319, al-Manawi, Fayd al-Qadeer 2/337, and Ibn al-Atheer, al-Nahiyah fi Gharib al-Hadith 2/368.

¹⁹- Ibn Manzur, Lisan al-'Arab 3/78

²⁰- See / Nuclear, Refinement of Names and Languages 1/47

²¹- Ibn al-Atheer, al-Nahiyah 2/368

²²- Al-Manawi (952 - 1031 AH = 1545 - 1622 AD) is: Zain al-Din, Muhammad Abdul Raouf bin Taj Al-Arefin Al-Haddadi, Al-Qaheri, one of the leading scholars of religion and arts Anzwa for research and classification, and he had little food a lot of watchfulness, so he fell ill and weakened his limbs, so he made his son Taj al-Din Muhammad Istmil from him authoring about eighty works, including large and small, complete and incomplete. He lived in Cairo, and died there, among his most important works: his great commentary Fayd al-Qadeer - i), and (Sharh al-Shama'il by al-Tirmidhi - i), (al-Safwa - (x) in the virtues of the family of the house, and the minor classes - (x), and it is called Irgham Awliyat al-Satan, and many others. See flags 7/90 Fayd al-Qadeer 2/337, and seen / end in Gharib hadith 2/368.

²³- Fayd al-Qadeer 2/337, and see / end in Gharib hadith 2/368.

²⁴- <https://www.alukah.net/sharia> "

²⁵- Ibid.

²⁶- He: Hamza bin Amr al-Aslami, Abu Saleh, and it is said: Abu Muhammad, the civilian, companion of Jalil, departed to the Levant, and died in 61 AH. Seen/Golden, Kashif 2/319

²⁷- Narrated by Abu Dawood in Sunanah 3/54 AH 2673, Book: Jihad, Bab: On the hatred of burning the enemy with fire, and mentioned by Ibn Hajar in al-Fath 6/258, and said: "His isnaad is saheeh", and was corrected by al-Albaani in Saheeh Sunan Abi Dawood, no. 2673.

²⁸- The end in Gharib Hadith 4/57.

²⁹- <https://majles.alukah.net> "

So Al-Muqumm means: God is the one who knows the value of the commodity in terms of its high or low price. Undisputed.

The third requirement: Explanation of the hadiths mentioned in the "Al-Musa'ir" and "Al-Muqumm":

In this hadith, Anas ibn Malik (may Allah be pleased with him) narrates that: (The price was high), i.e.: the prices of goods and their value rose among their owners, during the era of the Messenger of Allah (may Allah's peace and blessings be upon him), and they said), i.e.: The Companions: O Messenger of Allah, a price for us?) The Prophet (peace and blessings of Allaah be upon him) said: (Allah is the pricer), i.e.: The high prices and cheapness is a matter in the hands of Allah - the Almighty -, (the clutch), i.e.: the one who holds the livelihood, the Basit), i.e.: the expander for him, the livelihood), i.e.: the giver, in whose hand the livelihood of the servants, and I hope that my Lord will throw and none of you ask me with a grievance), i.e.: He will have a grievance when the Messenger of Allah (peace and blessings of Allaah be upon him) asks him about it on the Day of Resurrection, he said in the "Complex": "The source of injustice and the name of what was taken from you unjustly, which is - by breaking the lam and opening it, and he may mention the conquest."³⁰

The Prophet (peace and blessings of Allaah be upon him) said: (I hope that Allah throws it): Hope is the request, the psychological request with the reasons for obtaining the desired, this hope is in the easy things, and wishing in the impossible or difficult things, but it is a request like hope, but hope is in the near things, and wishing in the distant things. The meaning of (Almighty) is: lift, and exalted that moral and sensual, but the Almighty peace be upon him The moral: it is that the Almighty is transcendent from all imperfection, but the sensual: it is transcendent over all creation, as he said: the great transcendent) [Thunder: 9].

The Prophet (peace and blessings of Allaah be upon him) said: "None of you will ask me for a grievance."

What no one asks me means: He shall have a grievance with me and a darkness is permissible.

Saying: (in blood and no money), (in blood) is like assaulting oneself, and no money) is like assaulting money³¹. That is, I am prevented from pricing for fear that people will be wronged in their money.

This sentence expresses the Muslim's fear that he will have an injustice to claim in the hereafter, and an expression of hope that his Lord will be met with a pure heart, and that there will be no injustice against him.

Here is the issue that earning is one thing, and that livelihood is another, livelihood is what you have benefited from, and earning is money that you got and did not benefit from, and you will be held accountable for it, and that one of the most accurate calculations on the Day of Resurrection is calculating money from where it was acquired? And what did you spend it?³²

It was also said: (in blood and no money), that is: the impediment to me from pricing, for fear that people will be wronged in their money, it was said: In pricing is evil, including: moving desires and inducing to refrain from selling, and often leads to drought, if it includes the injustice of merchants and sellers and forcing them unjustly to sell at a price they do not like, or preventing them from what God has allowed them, and some scholars have gone to legalize pricing when necessary or needed, provided that it includes justice between people, such as Coercing them to what they must from netting and selling at the price of the proverb, and preventing them, which deprives them of taking the increase in compensation and the price of the proverb, it is permissible, and it may turn into a duty on the imam provided that the pricing is obligatory for justice in buying and selling, and not coercing them to sell for less than it, as well as the shortage in the crop and the increase in it in the hands of God, and it is known that if the crop decreases, the price increases, and it is not out of greed and greed, and this is also in the hands of God, because greed and greed are from This is why the Prophet (peace and blessings of Allaah be

³⁰- Abu al-'Ala ibn al-Mubarak, Tuhfat al-Ahwadhi, 4/448.

³¹- See / Shawkaani, attaining the Maram 2/57.

³²- This is attested to by what has been proven from Ibn Mas'ud, from the Prophet (peace and blessings of Allaah be upon him) that he said: "The feet of the son of Adam will not pass away on the Day of Resurrection from his Lord until he is asked about five things: about his age in what we have done, about his youth in what he has done, about his wealth from where he acquired it and what he spent and what he did in what he taught."

It was narrated by al-Tirmidhi in his Sunnah 7/124 AH 2461, Book: Attribute of the Resurrection, Bab: On the Resurrection, and said: "This is a strange hadith that we do not know from the hadith of Ibn Mas'ud on the authority of the Prophet (peace and blessings of Allaah be upon him) except from the hadith of al-Husayn ibn Qays. Husayn ibn Qays is weakened in hadith by his memorization. And in the chapter on Abu Barzeh and Abu Saeed."

Al-Haythami mentioned it in Majma' al-Zawa'id 10/627 and said: "It was narrated by al-Tabarani and al-Bazzar towards him, and the men of al-Tabarani are the men of al-Sahih without silent bin Mu'adh and 'Uday bin 'Adi al-Kindi, and they are trustworthy", and it was corrected by Shu'ayb al-Arna'out in the graduation of the lives of the nobles, 9/316.

upon him) said: "Allaah is the one who is the pricer", because He is the one who does the causes of increase and the causes of deficiency³³.

Ibn Qudamah (may Allah have mercy on him) said³⁴: The face of the significance is twofold

One is that he didn't price, and they asked him. If he could, he would have answered them to him.

Second: It is justified by being dark and injustice is forbidden. Because it is his money, it is not permissible to prevent him from selling it according to the agreement of the two parties, as agreed upon by the congregation.

Some of our companions said: Pricing is the reason for the high prices, because if the collectors reach this point, they do not offer their goods to a country where they are forced to sell them without what they want. Whoever has the goods refrains from selling them, keeps them secret, and the people in need ask for them, but they find them very little, so they raise their price to reach them, so they increase the prices, and the damage to both sides occurs on the side of the owners in preventing them from selling their property, and on the side of the buyer in preventing him from reaching his purpose, so it is haraam."³⁵

He said in another place: "Because it is unfair to the seller by forcing him to sell his goods unjustly, or preventing him from selling them according to what the contracting parties agree upon, which is one of the reasons for the high prices, because it cuts off the fetch and prevents people from selling, so the price rises."³⁶

Ibn Taymiyyah (may Allah have mercy on him) said: But if people refrain from selling what they must sell, then here they are ordered to do their duty and punished for leaving it.

Whoever forbids pricing at all, invoking the words of the Prophet (peace and blessings of Allaah be upon him): that Allaah is the price holding the basnet, and I hope that Allaah will throw and not any of you will ask me for a grievance in blood or money, for this is a specific issue that is not a general word, and it does not mean that anyone refrained from selling his duty or doing something that he must, or asked for more than in lieu of the proverb.

It is known that if people want to bid in a thing if the owner has made it as usual, but people have increased in it, then here it is not priced on them, and the city - as we mentioned - but the food sold in it was often from fetching, and something may be sold in it, but barley was grown in it, so neither the sellers nor the buyers were specific people, and there was no one who needed people to have his eye or his money to be forced to work or sell, but the Muslims All of them are of the same sex, all of them strive for the sake of Allah, and there were no adult Muslims who were able to wage jihad except those who went out in the invasion, and each of them invaded by himself and his money, or by what he gives of alms or fay', or what others provide him with, and the sellers were not to sell their goods except at a certain price unjustly, and if it is not permissible to coerce them on the original sale, then forcing them to estimate the price is also not permissible."³⁷

Shaykh Ibn Baaz said in the meaning of his saying: (Allah is the pricer):

This indicates that it is not permissible to price, what is permissible for the Sultan to price people their money: let people, may Allah bless each other, but if some people are attracted and want to raise the price, it is forbidden, and he says to him: "It is as much as people sell, and it is not allowed for him to cheat people and oppress them, so if the guardian knows that a sect or a person sells to people with exaggeration, and violates the common market, it is forbidden, because this is harmful, it is priced on him, he says to him: Sell as people sell, otherwise retire from the market.

Thus, monopoly: monopoly is forbidden, as it prevents the sale of something that is waiting for high prices, and people need it, whether it is food, or otherwise, and some scholars have argued that it is concerned with food, and it is correct that it is not specialized in food, so if people are in need, and this imprisons it, and does not sell until it boils; It is forbidden, he sells it as people sell, or if there is a need for clothes that people need, he does not monopolize, but the food is more severe, and the need is greater."

³³- <https://dorar.net/hadith/sharh> "

³⁴- Ibn Qudamah (541 - 620 AH - 1146 - 1223 AD) is: Abdullah bin Muhammad al-Jama'ili al-Maqdisi, then al-Dimashqi al-Hanbali, Abu Muhammad, Muwaffaq al-Din, jurist, one of the greatest Hanbalis. He was born in Jama'il from the villages of Nablus in Palestine and learned in Damascus, and left for Baghdad in 561 AH, so he stayed for about four years, and returned to Damascus, where his death has classifications, including: (Al-Mughni - i) explained by the abbreviation of Al-Kharqi, in jurisprudence, and (Rawdat Al-Nazer - i) in the principles of jurisprudence, and (Al-Muqni' - i) two volumes seen / Ibn Kathir, The Beginning and the End 3/99, and Ibn al-Imad, Gold Nuggets 5/88.

³⁵- Ibn Qudamah, singer on Mukhtasar al-Kharqi 6/385.

³⁶- Ibn Qudamah, al-Kafi, 2/41.

³⁷- Ibn Taymiyyah, Majmoo' al-Fatawa 28/61

He also said: "It means: the one who prices for people, because he walks for them in his wisdom, and makes their livelihoods going, and selling them is easy, as the Almighty wills for them, and if the rulers of things are exposed to them, things are corrupted, markets are corrupted, and people are harmed, but if they leave things to walk."³⁸

The hadeeth and what is stated in its meaning indicates that pricing is prohibited and that it is dark, and its face is that people have control over their money. And pricing is a stone for them. The imam is ordered to take care of the interest of the Muslims, and his consideration of the interest of the buyer with the cheapness of the price is not the first of his consideration of the interest of the seller by providing the price, and if the two things coincide, the two parties must be enabled to strive for themselves, and oblige the owner of the commodity to sell in a way that he does not agree with, for the Almighty says: Except that it is a trade that you agree) [An-Nisa: 29]

And to this went the mass of scholars.

It appears from the hadiths that there is no difference between the state of high prices or the state of licenses, and there is no difference between the brought and others, and so on the money of the public. In the face of the Shafi'i, it is permissible to price in case of high prices. And the apparent hadiths are not

The difference between what was the sustenance of the human being and other animals, and what was other perpetuation and other luggage."³⁹

- Question of what is the meaning of God (Al-Musa'ir)? God fixed things, and moved things, which moved him in order to raise us, because man originally created panic, this is a weakness in the origin of his creation, and it is a weakness in his favor, in order to raise him, if man were not panic, he would not have repented after hardship, nor would he have repented to God after hardship, because hardship worries him, distress worries him, and fear worries him. The Almighty said: "Man has created terror. If evil touches him in pieces, and if good touches him in kind, except for the worshippers" [Al-Ma'arij: 20-22], he was also created weak. The Almighty said: (And man was created weak) [an-Nisa: 28], because if he is weak and lacks in his weakness, he is happy with his lack, and if Allah created him strong, he would have dispensed with his strength, and he would be miserable by dispensing with him.

If (the price) means that Allah has a livelihood in his hand, then there is a hadith: (The price was high during the era of the Messenger of Allah (peace and blessings of Allaah be upon him) and they said: O Messenger of Allah, a price for us, and he said: Allah is the Al-Musa'ir holding the basket of livelihood." This is a formative matter, it is the act of God, just as there is a commissioning command that is His command, and God commanded the servants in buying and selling them not to be wronged.

Islam is keen on moderate price, especially since the activity of buying and selling is a continuous human activity, and the most dangerous thing in buying and selling is the price, because God's mercy is manifested in prices, and you may find everything available, but prices are beyond the capacity of the buyer. When a person puts the price and oppresses the seller, and sometimes the price is lower than the cost, if he sells the need at a price slightly higher than the cost, it is because he is under the sword of the law, and sometimes pricing is unfair, and sometimes import is prohibited, so he exaggerates living, and if it is allowed to import it, he returns to the normal price, to the law that they call the law of supply and demand.

In Islam, for example, hundreds of hadiths that prohibit fraud, monopoly, delusion, fraud and countless sins of buying and selling, if we all avoided them, and based on the command of God all, we would be surprised that the price has become moderate in everything, because the price is in God's hands, according to quantity and according to need, quantity and need overlap, and interact and form the price, and in the market supply and demand, but if you prevent something, or monopolize it, or delude people with something, or deceive them with the price, then the price will increase.

Therefore, one of the greatness of Islam was that it was very keen that the Muslim stay away from all sins in buying and selling, and if he moved away, the price was normal, and he did not need to be primed.

The lengthy study on this subject confirms that the guardian of Muslims on certain occasions, in days of hardship, in days of war, has the right to price; in order to preserve the interests of Muslims, this exception does not cancel the law, the law that God is the pricer), but sometimes they are severe economic crises, and there is a very large stock of these goods, but it is subject to monopoly and non-sale, and this is a big sin.

Hence it became clear that the Prophet (peace and blessings of Allaah be upon him) refused to price when it was said: "O Messenger of Allaah, a price for us, and he said: Allaah is the pricer", because he explained that sometimes pricing falls into a state of injustice that the Prophet does not approve of for himself.

There are also cases in which it is permissible to price in cases of greed and high prices, in order to achieve the public interest, but there is a second case approved by jurists, when the seller is greedy, and wants to profit huge

³⁸ <https://binbaz.org.sa>

³⁹ Ibid., ibid. 524.

profits and monopolize materials, and legalize people in order to raise prices, and double profits, then the guardian intervenes to have mercy on people, and to provide materials at a price.

So we have unfair pricing, and pricing is wise by the guardian. As some scholars have said: "All justice, all mercy, wisdom is all interest, so any issue that came out of interest to corruption, from justice to injustice, and from wisdom to otherwise, is not from the Sharia, even if it was introduced with a thousand interpretations and interpretations."⁴⁰

Therefore, pricing that leads to injustice was forbidden by the Prophet, but the wise measure that leads to the delivery of materials to the poor consumer, in order to base his life in a reasonable form, was approved by the jurists as an exception to this hadith.

- A doctrinal issue, which is that the clutch, the basset, is it one of the names of Allah - may He be exalted - that contains evidentiary qualities and not negative ones? Answer: It is the work of Allah in His creation and His management of His servants. Then it is pure perfection, not deficiency, nor pure negative, if it is estimated that it is a robbery, for Allah is for the perfection of His power, His oppression of His creation according to what He wants, and His discharge of the command of His creation: He simplifies the livelihood of whomever He wants, and He is able, for He is not the one who always simplifies it, without wisdom, nor is He the One who always receives it without Wisdom, but from its perfection, beauty and majesty to extend the livelihood if he wants, to whomever he wants, and receive it: if he wants, from whomever he wants, the Almighty said: (Your Lord simplifies the livelihood for whomever he wants, and estimates that he was an expert and insightful among his servants) [Al-Isra'a: 30], and he also said: Who is the one who lends Allah a good loan and multiplies it for him many times over, and Allah receives and simplifies, and to him you will return) [Al-Baqarah: 245].

Ibn Kathir (may Allah have mercy on him) said⁴¹: "And Allah will seize and simplify i.e., spend and do not care, for Allah is the sustenance of those of His servants who He wants in sustenance and extends it to others."⁴²

One of the names of Allaah is what is not called except in conjunction with the opposite of Him, and if He is released alone or deludes a deficiency, Allaah is exalted from that, for some of them are the giver who prevents it, the clutch of the Basit and the humiliating goat.

Ibn al-Qayyim (may Allah have mercy on him) said:

His names – may He be exalted – include what is called singular and associated with others, which is the majority of names, such as the Almighty, the Listener, the Insightful, the Mighty and the Hakim, and this justifies that it is called singular and associated with others, so you say: O Aziz, O Halim, O Ghafoor, O Merciful, and that each name is singled out.

Some of them are not called alone, but rather coupled with its opposite, such as the inhibitor, the harmful and the avenger, so it is not permissible to single this out from its counterpart, it is associated with the giver, the beneficial and the forgiving, it is the inhibitor giver, the harmful and the beneficial, the avenger of pardon, the humiliating goat, because perfection in the association of each of these names with what corresponds to it, because it is meant to be the only one with lordship, and the management of creation, and disposition of them, giving and preventing, and benefit and harm, and pardon and revenge, but to praise him by simply prevention, revenge and harm, is not justified.

These double names are the names of the same name, which refrains from separating some of its letters from each other, they are even if they are numerous: the course of the one name is underway, and therefore it did not come singularly, and it was not called except in conjunction with it. If you say, O humiliated, O harmful, O obstacle, and I am told about it, you will not praise him, nor will you praise him, until you remember the return for it."⁴³

It seems that the clutch is one of the names of Allah who enumerates it from this chapter, and its perfection does not appear unless it is associated with the name "al-Basit", for Allah is the clutch of the Basit.

⁴⁰- See / Ibn al-Qayyim, Madarij al-Salikin 419/3, and also has the notification of the signatories 5/4-65

⁴¹- Ibn Kathir (701 - 774 AH = 1302 - 1373 (AD) is: Ismail bin Omar Al-Qurashi Al-Basrawi, then Al-Dimashqi, Abu Al-Fida, Imad Al-Din Hafez, historian and jurist. He was born in a village of Busra al-Sham, and traveled in pursuit of knowledge. He died in Damascus. People passed on his classifications in his life. Among them: The Beginning and the End - i), and (Sharh Sahih Al-Bukhari) was not completed by (Tabaqat al-Fuqaha' al-Shafi'i - (x) in Chesterpetti (3390), written in his life in 749 printed), and (Interpretation of the Noble Qur'an - i) Ten parts.

Seen/Gold Nuggets 6/231, 7/46 flags,

⁴²- Ibn Kathir, Tafseer al-Qur'an al-'Azim 1/664.

⁴³- Ibn al-Qayyim, Bada'i al-Mufa'id, 167.

Al-Zajjaj (may Allah have mercy on him) said⁴⁴: "(Al-Qabbal Al-Basit) is polite in these two names to be mentioned together, because it is perfectly capable of mentioning them together, do you not see that if you say to so-and-so, he will catch my order and extend it as a whole that you want to all your command to him."⁴⁵

He also said: "(The Basset clutch) It may be good in such two names to associate one in the dhikr with the other, and to connect it so that this will be a prophecy of power, and evidence of wisdom, as the Almighty says: (And Allah catches and simplifies, and to Him you will return) [Al-Baqarah: 245].

If you mention the clutch singularly from the basit: you are as if you have limited the adjective to prevention and deprivation, and if you connect one to the other, you have combined the two qualities, stepping from the face of wisdom in them; whatever he wants) [Ash-Shura: 27]⁴⁶.

Qawam al-Sunnah al-Asbahani (may Allah have mercy on him) said: ⁴⁷

Among the names of Allah, may He be exalted: Al-Qa'bal Al-Basit: The Almighty said: And Allah catches and simplifies) and its meaning: expands the livelihood and borrows it, simplifies it with its goodness, and grasps it with justice;⁴⁸ And Allah Almighty knows best ⁴⁹.

The second topic: the sayings of the scholars of the predecessors in the "price" "Al-Muqumm" with a statement of the most correct saying in them, and it has two requirements:

The first requirement: the sayings of the scholars of the Salaf regarding the "Al-Musa'ir" and "Al-Muqumm":

First: Some scholars inferred from the hadith of the research that the names of Allah - the Almighty - are: "the price" and "Al-Muqumm", including:

- Imam al-Qurtubi⁵⁰ in his book al-Asna fi Sharh al-Asma' Allah al-Husna ⁵¹.

2- Al-Shawkaani (may Allah have mercy on him) ⁵² said: "His saying: (Al-Mas'ar) contains evidence that the Al-Musa'ir is one of the names of Allah, may He be exalted, and that it is not limited to the ninety-nine known."⁵³

3 – Shaykh Ibn Baaz (may Allaah have mercy on him) was asked about the saying of some scholars: "Is Allaah the Price not all names of Allaah?" and he replied: "Yes, it is one of the names of Allaah." ⁵⁴

4 – Al-Albani, where it is permissible to call 'Abd al-Musa'ar⁵⁵.

4 – Shaykh 'Abd al-Rahmaan ibn Nasir al-Barrak (may Allah preserve him) said:

"The rule in the names and attributes of Allah: that everything that is added to Allah in the form of the derivative, such as the Creator, the Creator, the Raziq, the Razzaq and the Fattah, it is one of His names Almighty, and it is known that what is mentioned in the Qur'an of this: People do not differ in considering it as one of His names, such as His names mentioned at the end of Surat Al-Hashr, and His names with which he concluded many verses,

⁴⁴- The glass is: Abu Ishaq, Ibrahim bin Muhammad al-Sari al-Baghdadi, grammar of his time, has many compositions, and was one of the regrets of Al-Mu'tadid, and one of the people of literature, virtue and solid religion, died in 311 AH. See / Al-Nawawi, Refinement of Names and Languages 2/170-171 and Al-Dhahabi, Biographies of Nobles 14/360.

⁴⁵- Glass, Tafsir of the Beautiful Names of Allah 40.

⁴⁶- Glass, like supplication 1/57-58.

⁴⁷- The strength of the Sunnah Al-Asbahani (457 - 535 AH = 1065 - 1141 AD) is: Ismail Al-Timi, Abu Al-Qasim, nicknamed Qawam Al-Sunnah, and Sheikh of Islam, and his fame in the words of the scholars in: (Ismail Al-Asbahani) or (Al-Timi), is one of the flags of preservation. He was an imam in interpretation, hadith and language. He is one of the sheikhs of Samani in the hadith of his books: (The Collector) in the interpretation of thirty volumes, and (Clarification) in the interpretation, four volumes, and (Evidence of Prophethood - i). Seen / gold nuggets 4/105, flags 5/90.

⁴⁸- Qawam al-Sunnah al-Asbahani al-Hujjah fi Bayan al-Muhajjah 1/152.

⁴⁹- Islam Question and Answer <https://m.islamqa.info/ar/answers>

⁵⁰- Al-Qurtubi is: Muhammad bin Ahmed Al-Ansari Al-Khazraji, Andalusian, Imam Mufasssir Abu Abdullah, was one of the divers on the meanings of hadith, ascetic, worshipper, died in 671 AH. See / Ibn Farhoun, gilded brocade 317-318, and gold nuggets 5/335.

⁵¹- Al-Qurtubi: Shams al-Din Abu 'Abd Allah: Muhammad, al-Asna fi Sharh Asma' al-Husna wa attributes, 422.

⁵²- Al-Shawkaani (1173) - 1250 AH = 1760 - 1834 AD) is: Muhammad bin Ali, a diligent jurist of the great Yemeni scholars from the people of Sana'a, born in the migration of Shawkan from the country of Khawlan in Yemen and grew up in Sana'a. He was the governor of its judiciary in 1229, and died as its ruler. He saw the prohibition of imitation. He has 114 books, including: Neil al-Awtar from the secrets of the news selector - i) eight volumes, and the full moon with merits from after the seventh century - i) two volumes seen / flags 4/39.

⁵³- Attaining the Maram 2/69.

⁵⁴- <https://binbaz.org.sa>

⁵⁵- seen <https://www.alathar.net>

such as the All-Knowing, the Expert, the Wise, the Forgiving, the World of the Unseen, the Allam of the Unseen, the Strong and the Solid, and so on What was mentioned in the Sunnah of the words that were added to Allaah, which is in the form of the derivative as it is presented, and it includes: the beautiful, the companion, the pricer, the clutch, and the basit, as it says in the hadith."⁵⁶

The reason for counting the two names is that they are fixed in the correct hadith by saying: It is not for us to respond to the words of our Prophet naming God by this name based on diligence or approval, so I did not find a reason for mentioning it because it was excluded from the names, so what applies to it applies to the rest of the names mentioned in the hadith⁵⁷.

Second: Other scholars are of the view that (al-Mus'ar) and (al-Muqam) are not among the names of al-Hasani, but rather tell them about Allah Almighty, and this is explained as follows:

1- One of the questions of the open door meetings with Shaykh Ibn 'Uthaymeen (may Allah have mercy on him):

Question: There are sometimes words in the Sunnah for Allah the Almighty, so what is the control for determining the name, such as (Al-Mas'ar) Is it the name of Allah Almighty?

Answer: It seems to me that what is returned to verbs is of the genus of actual attributes, what has returned to verbs is not to the self quoted means in contrast to the saying of the Companions to the Prophet (peace and blessings of Allaah be upon him): Price for us?

The Prophet (peace and blessings of Allaah be upon him) shows that pricing is the work of Allah the Almighty who estimates the increase in value or the decrease in value. What appears to me is that this is news and not a name."

Another question from the open door meetings with Shaykh Muhammad ibn 'Uthaymeen (may Allah have mercy on him) was:

Question: His Eminence the Sheikh in the era of the Prophet (peace and blessings of Allaah be upon him) in Medina prices increased, and the Companions said: O Messenger of Allaah, a price for us, and the Prophet (peace and blessings of Allaah be upon him) said: Allaah is the Al-Musa'ir holding the basset (Al-Raziq Al-Hadith, so do we call God Almighty Ali Al-Mas'ar?

Answer: What appears to me that this is an attribute of actions, means that it is Allah who boils things and makes them cheaper, it is not one of the names, this is what appears to me, and Allah knows best."⁵⁸

Shaykh 'Abd-Allaah al-Ghunaiman (may Allaah preserve him) was asked:

Are the calorime, the clutch and the basset among the names of Allah and one of His attributes?

He replied: "There are no names or attributes, and it is not permissible to be names or attributes, but God tells him that he does these things, and the door of the news is wide, as it is said: God exists, and it is something, and it is not called that it exists, nor that it is something, and the door of the news is wide."⁵⁹

1- This is also decided by Shaykh 'Abd al-Muhsin al-'Abbad ⁶⁰.

If the issue is disputed among the scholars, and the dispute is permissible, and each speaks of what his diligence led him to and must - here to alert on an important issue about this hadith, most of the scholars who followed the names invoked it in proving the clutch Basset Razek, and excluded the Al-Musa'ir without evidence or explanation, but some of them exclude Razek as well, is the name of God priced and denominated not in them absolute perfection, or they bear the meaning One of the meanings of deficiency at launch, so it is necessary to accept it?

In fact, I did not find either this or that, for in terms of the launch, the Prophet (peace and blessings of Allaah be upon him) launched them without taqd, and in terms of perfection, their significance is more eloquent than the basset clutch, because they poison them together, but the wonder is that I found that this matter has been met by

⁵⁶- <http://ar.islamway.net>, see Ibn Hazm, al-Muhalla/6/282, al-Bayhaqi, al-I'deen 59, and al-Shawkaani, Neil al-Awtaar, 5/260.

⁵⁷- See / Al-Qurtubi, Al-Asna in Sharh Al-Asma' Al-Husna 1/502.

⁵⁸- Meeting the open door - see / Majmoo' Fatwas and Letters of Ibn 'Uthaymeen 5/15

⁵⁹- Explanation of the Wasitiyya creed 10/17, numbering the comprehensive automatically.

⁶⁰- As in Sharh Sunan Abi Dawood , 18/60

eminent figures such as Imam al-Bayhaqi⁶¹, Ibn al-Arabi, al-Asbahani⁶², and Ibn Manda⁶³. Even contemporaries, such as Ibn 'Aleem and 'Abd al-Muhsin al-'Abbad, all excluded the Al-Musa'ir⁶⁴.

As for Razek, he was mentioned by al-Bayhaqi, Ibn Mandah, al-Asbahani, Ibn al-Wazir⁶⁵, and al-Ghosn from the contemporaries, although Ibn al-Wazir was excluded with the march also clutch Basset with no evidence for the clutch Basset Raziq except this hadith⁶⁶, and the scholar Ibn Hajar al-Asqalani excluded everyone with the proof of the hadith with him and corrected him, he said: "This hadith was narrated by Ahmad, Abu Dawood, and Tirmidhi, Ibn Majah, al-Darami, al-Bazzar, and Abu Ya'li, by Hammad ibn Salamah⁶⁷ on the authority of Thabit and others on the authority of Anas and its isnad on the condition of Muslim, and it was corrected by Ibn Habbab and al-Tirmidhi."⁶⁸

The second requirement: the most correct in the "Al-Musa'ir" and "Al-Muqumm":

It is clear from the above and through the collection of hadiths, antiquities and the words of scholars, that the closest to me is the invalidity of the launch of "Al-Musa'ir" and "Al-Muqumm" as one of the names of Allah singularly, but each of them is restricted as stated in the hadith Al-Musa'ir clutch Basset Razek).

The evidence for this is as follows:

1 – The Prophet (peace and blessings of Allaah be upon him) did not mention this name as one of the names of Allaah, but rather as a way of informing about the action of Allaah (SWT), and the evidence for this is that the Prophet's mention of this name was consistent with the word questions of the Companions.

In some narrations they said: A price for us? He said: Allah is the pricer, and in some of them there are people for us. He said: Al-Muqumm is Allah. And they didn't prove the rectifier.

2- Also, if the Prophet (peace and blessings of Allaah be upon him) considered the price to be the name of Allaah, why did he not call upon him when he was asked in response to the Almighty's saying: "Allaah has the Most Beautiful Names, so call upon Him by them"? Rather, the Prophet (peace and blessings of Allaah be upon him) said: "I pray!"

3 – This is also supported by the one who included this name in the names of the names of Allah, the name of the doctor was not included even though it was mentioned in an explicit word from the hadith of Abu Ramta⁶⁹, he

⁶¹- Al-Bayhaqi (384 - 458 AH - 994 - 1066 CE) is Ahmad ibn al-Husayn, Abu Bakr, one of the imams of hadith. He was born in Khusr and was stripped of the villages of Bayhaq, Benisapur) and grew up in Bayhaq and departed to Baghdad and then to Kufa, Mecca and others, and was asked for Nishapur, where he remained until he died. His body was taken to his hometown of Bayhaq. Al-Dhahabi said: If al-Bayhaqi had wanted to work for himself a doctrine in which he would have been able to do so, because of his knowledge and knowledge of difference. He classified about a thousand parts, including: (Al-Sunan Al-Kubra - i) ten volumes, Al-Sunan Al-Sughra, Names and Attributes - i). Seen / Gold Nuggets 3/304, Flags 5/68.

⁶²- Al-Asbahani (336 - 430 AH - 948 - 1038 AD) is: Ahmad bin Abdullah, Abu Naim, Hafiz, historian, one of the trustworthy in memorization and narration. He was born and died in Asbahan from his classifications (Ornament of the saints and the layers of the righteous - i) ten parts, and (Knowledge of the Companions Kabir, of which a manuscript remained in two volumes with a reading in the year 551 in the library of Ahmed III, in Tubaq and Saray, in Istanbul, No. 497 as in the memoirs of Maimani - Kh and then printed most of it. Seen / Flags 4/47.

⁶³- Ibn Mandah (310 - 395 AH = 922 - 1000 AD) is: Muhammad ibn Ishaq, Abu Abdullah al-Abdi al-Asbahani, one of the great Hafiz al-Haddi, the late in his request for many classifications in which he wrote Opening the door in nicknames and titles - i) a piece of it, and the response to the Jahmiyyah - x) and (knowledge of the Companions - (x) part of it . Seen / Flags 3/46.

⁶⁴- See / Branch, The Beautiful Names of Allah 352, and Picking the Proximal Genie 85, 92

⁶⁵- Ibn al-Wazir (775 - 840 AH - 1373 - 1436 AD) is: Muhammad ibn Ibrahim al-Hasani al-Qasimi, Abu Abdullah, a mujtahid researcher, one of the notables of Yemen. He is the brother of al-Hadi ibn Ibrahim. He was born in the migration of Dhahran from the crossing of one of the mountains of Yemen and was educated in Sana'a, Saada and Mecca. At the end of his days he came to worship and died in Sana'a, he has precious books, including: (Cherishing the truth over creation - i), and (Capitals and denominators in the sacrifice on the Sunnah of Abu al-Qasim - (x) three volumes, a piece of which was printed and then printed in full, and its summary (Al-Rawd Al-Bassem in the sacrifice on the Sunnah of Abu al-Qasim - i) two volumes. Seen / Flags 4/75.

⁶⁶- See / Al-Ghosn, The Beautiful Names of Allah 176.

⁶⁷- He is Hammad bin Salamah al-Basri, al-Khazaz al-Tamimi, and it is said: al-Qurashi is their master, and it has been said: he is Himairi, al-Salami, the mawla of Bani Rabi'ah bin Malik bin Handala . He left for Wasit, trust, one of the eighth seniors, died in 167 or 165 AH. See / Ibn Hajar, approximation of refinement 1/268

⁶⁸- See / Summarizing al-Hubayr 4/14, and the saying that is paid in the lie from the Musnad by Imam Ahmad 86.

⁶⁹- Abu Ramtha was said: his name is Rifa'ah bin Yathrabi, it was said: Yathrabi bin Rifa'a, it was said: Amara bin Yathrabi, it was said: Yathrabi bin Awf and it was said: Hayyan bin Wahb, and it was said: Habib bin Hayyan, and it was said: poppy . Al-Balawi, it is said: Al-Timi, and it is said: Al-Tamimi, Al-Anbari, and it was said: Al-Yathrabi, a

said: I came to the Messenger of Allah (peace and blessings of Allaah be upon him) with my father, and he saw the one on his back, and he said: O Messenger of Allah, should I not treat it for you, for I am a doctor? He said: You are a companion, and Allah is the doctor .⁷⁰ There is no difference between the two names.

If it is said: The name of the doctor is likely to be lacking, because of the meaning of magic and others, add to it that the rule of requiring absolute perfection is not in this form, for example, the name (Al-Jabbar), it says in Lisan Al-Arab: "The mighty who kills for anger, and the mighty fighting is unjust." And the name of Allah the arrogant, and Allah the blessed and exalted, named some of the disbelievers a mighty arrogant and said: So Allah imprints on every proud and mighty heart) [Surah al-Mu'minin 35].

Therefore, names that are likely to have a lack of meaning when given to human beings do not entail a lack of meaning when God Himself is named by them.

4- It is not correct to pray with "Al-Musa'ir" only or "Al-Muqumm" only, so we say: O pricer, just as it is not correct to say, O doctor, but it comes restricted. As al-Bayhaqi said:

"As for the doctor, he is the scientist of the reality of the disease and the medicine and is capable of health and purity, and in this capacity only the creator of the innocent photographer, should not be called by this name anyone else, but the characteristic of naming God Almighty praise, is to mention that in the case of hospitalization, such as to say: Oh God, you are the sanatorium, the nurse, the doctor, and so on, but to say: O doctor, As it is said: O Rahim, O Halim or O Karim, this is a paradox of the etiquette of supplication."⁷¹

5 – It is not correct to derive the names of Allah from that, because the Prophet (peace and blessings of Allaah be upon him) already reported that it was restricted, so it is not required for every restricted verb to derive an absolute name from it.

Ibn al-Qayyim (may Allah have mercy on him) said: "The verb is broader than the noun, and that is why Allah called Himself verbs that did not include the names of the subject, such as wanted, wanted, and did not name the wanted" and "the subject" ... And other names that he called himself a verb. The door of verbs is broader than the door of nouns.

He made the ugliest mistake of the one who derived names from every verb, and reached more than a thousand names by his names, calling him the cunning, the deceitful, the charming, the scheming, and so on."⁷²

If the "price" and "Al-Muqumm" indicate one of the characteristics of the act, and the pricing in the right of God is related to the two types of management, the measure of it is related to the discharge of amounts, which is the cosmic dispensation, and some of it is related to the commissioning ruling, which is the legal measure, the first is what is meant when naming the name in the right of God, because the rise or fall of the price is related to the cosmic management and eternal estimate, the price rises among people, either because of the lack and scarcity of something, or to increase demand and its abundance, and this is related to God's will and wisdom, as he is the one who Plagues his servants in the discharge of their livelihood and the order of their reasons, may prepare the reasons for earning to enrich the poor, which simplifies the livelihood of whomever he wants from his servants and is able to everything is able, this is the measure of God in his creation and wisdom in estimating the amounts.

If we oblige people in this case to sell at a specific value with the availability of reasons and the extension of livelihood, this is an injustice to creation and coercion without right and objection to God for him in the division of livelihood, and therefore the Messenger of Allah (peace and blessings of Allaah be upon him) said: (Allah is the price clutch Basset Razek, and I hope that Allah throws me, and none of you ask me for a grievance in blood or money, and the Prophet (peace and blessings of Allaah be upon him) arranged Judging the appropriate description, whoever tried to price on the previous meaning has opposed the Creator and disputed in his will, and prevented the servants their right from what God gave them in the cheapness or expensive, between the Prophet peace be upon him that the impediment to him from pricing to include injustice to people in their money, because he acted in it without their permission said: (I hope that God threw me and no one asks me for a grievance darkened by him in blood or money), the prohibition of pricing is linked to the occurrence of injustice on the servants.

As for pricing related to the Shariah measure, it is to prevent injustice and stop it from people, by preventing the exploitation of their need or the monopoly of merchants for their goods, in order to increase prices, such as refraining from selling them with their availability and the need of people to them except in excess of the appropriate value, here obliging them to the value of the example is one of the obligatory rulings.⁷³

companion, who resided in Egypt and died in Ifriqiya. Ibn Habban, al-Thiqat 3/126, and taqrab al-Tahdheeb 1/1146.

⁷⁰- Narrated by Ahmad in his Musnad, 5/168 h. 17161, and saheeh by al-Albaani in al-Saheehah no. 1537.

⁷¹- Al-Bayhaqi, Names and Attributes, 1/217.

⁷²- See / Al-Tamimi 'The belief of Ahl al-Sunnah wal-Jama'ah in the Beautiful Names of Allah 1/56

⁷³- See Majmoo' Fataawa Ibn Taymiyyah 28/77 and Waheed 'Abd al-Salam Bali, Shabakat al-Alukah <https://www.alukah.net>

As for the "rectifier", I see - and God knows best -: that it is not mentioned in the Holy Qur'an directly as one of the names of God, but there are indications indicating God's ability to establish the universe and repair things, including that he is the one who establishes the heavens and the earth to change, as for the Sunnah of the Prophet, why did not the name "Al-Muqumm" also appear in it directly as one of the names of God. The "rectified God" in his view refers to God's universal ability to establish the universe and repair all existences. It also indicates His perfection (SWT).

Conclusion

The research concluded two important things:

One of them is the results, the most prominent of which are the following:

1. The hadiths mentioned in al-Mus'ar and al-Muqamīm are saheeh.
2. Among the most important linguistic connotations of the meaning of "Al-Musa'ir" and "Al-Muqumm" were the following:

First: "Al-Musa'ir":

- A- It is an active name of pricing, its act mocked pricing and quotation.
- B- By tightening the broken eye, it is He who cheapens things and boils them, so there is no objection to anyone.
- C- The Al-Musa'ir is the one who increases a thing and raises its value, status or influence in creation.
- D- The Almighty is the one who justly prices torment on his enemies, and this is his right in terms of his cosmic management.
- E- The price is also the one who undertakes torture with fire in this world, and this is in terms of his legal measure, so that only the Lord of Fire is tortured by fire.

Second: (Al-Muqumm) is from the value of the thing: that is, its value has been determined for us.

3. The scholars differed in the "price" and "the rectum" between two opinions, whether they are the names of Allah or not, and the conclusion that the first opinion went to the names of Allah Imam Qurtubi, glass, Shawkaani, Albani, and Ibn Baz, may God have mercy on them, and the second went to the fact that they are not from the names of Allah, including Sheikh Ibn Uthaymeen, may God have mercy on him, and Abdullah Al-Ghunaiman, Abdul Mohsen Al-Abbad, may God protect them.
4. The most correct - and God knows best - is the invalidity of the release of the Al-Musa'ir" and "Al-Muqumm" as one of the names of Allah singularly, but each of them is restricted as stated in the hadith (the Al-Musa'ir holding the basset razek). The evidence for this is as follows:
 - A- The Prophet (peace and blessings of Allaah be upon him) did not mention this name as one of the names of Allaah, but rather as a way of informing about the action of Allaah (SWT).
 - B- If the Prophet (peace and blessings of Allaah be upon him) considered the price to be the name of Allaah, why did he not call upon him when he was asked in response to the Almighty's saying: "Allaah has the Most Beautiful Names, so call upon Him by them"? Rather, the Prophet (peace and blessings of Allaah be upon him) said: "I pray."
 - C- This is also supported by the fact that the one who included this name in the names of Allah did not include the name of the doctor, although it was mentioned. In an explicit pronunciation in the authentic hadith: (By Allah the doctor),, there is no difference between the two names.
 - D- It is not correct to pray with "Al-Musa'ir" only or "Al-Muqumm" only, so we say, O pricer, just as it is not correct to say, O doctor, but it comes restricted.
 - E- It is not correct to derive the names of Allah from that, because the Prophet (peace and blessings of Allaah be upon him) already reported that it is restricted, so it is not required for every restricted verb to derive an absolute name from it.

Second: Among the most important recommendations were the following:

1. Studying more doctrinal issues related to the names and attributes of God, and making a comparison in proving them between the predecessors and between Judaism and Christianity.
2. Collecting the effects reported from the Companions in the names and attributes of Allah, graduating them, and studying them doctrinally.
3. Studying the effects of the followers and their followers, which are mentioned in the names and attributes of God, and their graduation, and studying them doctrinally.
4. Holding specialized training courses and workshops for imams, preachers and preachers on how to strengthen the Islamic faith in the hearts of the people, especially with regard to supplication to Allah in His Most Beautiful Names and Supreme Attributes.

These things that I have reached through this research, and I hope that I have stood to show the doctrine of Ahl al-Sunnah wal-Jama'ah in it, even with some brevity, and what most of it does not realize is not left entirely. And the last of our prayers is that praise be to Allah, Lord of the Worlds.

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