

Al-Maqsad Al-Asna in Explaining the Most Beautiful Names of Allah, by Imam Muhammad bin Mahmoud Al-Tarabzouni (H 1200 AH)

A Study and an investigation

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Abstract:

This research aims to explain the most beautiful names and attributes of Allah through the book (Al-Maqsad Al-Asna in Explaining the Beautiful Names of Allah) by Imam Muhammad bin Mahmoud Al-Tarabzouni. It is a manuscript in which the author compiled the Most Beautiful Names of Allah arranged according to the Qur'an and the Sunna. I liked to show them to people because their terms and meanings are easy and clear, and people need it to know the names and attributes of Allah Almighty.

Introduction

Praise be to Allah, Lord of the worlds, and prayers and peace be upon the most honorable of creation and messengers, our master Muhammad, and upon all his family and companions.

And yet: the best of hadith is the Book of Allah (Qur'an), and the best of guidance is the guidance of Muhammad, may Allah's prayers and peace be upon him, and the evil of things are their heresies, and every innovation is a heresy, every heresy is misguidance, and every misguidance in Hell. Allah Almighty mentioned many places in the Holy Qur'an that indicate faith in Him, so He said, Glory be to Him. In the verse (136) "Believers! Who Believe in Allah and His Messenger and in the Book" The topic of the Most Beautiful Names of Allah has many issues, including:

1 - Knowledge of Allah, his names, and attributes is the most honorable and most honorable of all sciences, because the honor of knowledge is with the honor of the known, and the known in this knowledge is Allah Almighty, and the Almighty in his names, attributes and actions, so working to understand this science is working with the highest demands, and obtaining the servant is one of the most honorable talents.

2 - Knowing Allah Almighty calls for his love, fear, hope, observance, and sincerity of work for Him. This is the essence of the servant's happiness, and there is no way to know Allah except by knowing his beautiful names and understanding in their meanings.

As for the reasons for choosing the topic:

1 - The matter of believing in the Most Beautiful Names of Allah which is 'great', as knowing them is the root of faith, and faith is due to them. And that is due to its honor, its greatness, and the necessity of knowing it.

2 - The lack of writing on this subject based on the approach of the Ummah's predecessors.

3 - Because of the comprehensiveness and accuracy of the explanation of the beautiful names of Tarabzouni, with a dive into the explanation of the faithful meanings of the beautiful names and the effects of faith in them.

The nature of its division, after the introduction, necessitated two parts, so the first section was for the study and it were in two topics: As for the first topic: the author's personal and scientific life, the second topic is a study of the manuscript, and the second section: the verified text. The research was summarized with the most important results. And I claim that I have reached perfection in this investigation, but I believe that I worked hard on it, what was right in it, from Allah Almighty, and what was in it of negligence has lost in its legacy of helplessness to me, and it is the work of a person as perfection is for Allah alone, the Almighty. And our last prayer is praise be to Allah, Lord of the worlds, and the best of blessings and peace be upon our Prophet Muhammad and his family and companions.

Section One

Definition of the author and his manuals

The first topic: Introducing Trabzoni.

First: - His name, surname, genealogy, and sect.

He is Muhammad Bin Mahmoud Bin Saleh Bin Hassan Al-Tarabzouni (1) Al-Hanafi, famous for Al-Madani (2).

Second: His birth.

Al-Tarabzouni was born during the reign of the Ottoman Sultan Mehmed IV in the Turkish city of Trabzon, and his birth was about the year (1100) of the Hijra (3).

(1) Relative to the Turkish city of Trabzon, which is written - also - in the word (Trebizond); Hence, this percentage was mentioned in some sources of his translation as (Tarbzouni). See details about this city and its names in the free encyclopedia (Wikipedia) on the internet.

(2) Attributed to Medina. Because he adjoined it. See: The gift of knowledgeable: 2/345.

Third: his upbringing, his request for knowledge, and his travels.

Al-Tarabzouni began to seek knowledge and knowledge in his city in which he was born, then moved to the city of Astana, the capital of the Ottoman Islamic Caliphate, and took the sciences at the hands of its scholars, then he went to the Levant, Egypt and the Hijaz, and adjacent to the Two Holy Mosques and Jerusalem for decades (4), and he used to frequent the city of Astana; In the last years of his life he became an imam of the Sulaymaniyah Mosque, a teacher in Sulaymaniyah schools, and a book keeper (5).

Fourth: His sheikhs, scholars' approval for him, and his students.

As for his sheikhs, we have examined the names of three of them, and they are:

1. Abu Abdullah Muhammad bin al-Tayyib al-Fassi al-Maliki (d. 1170 AH) (6).
2. Muhammad ibn al-Hasan, known as Ibn Hamat al-Dimashqi al-Hanafi (d.1175 AH) (7).
3. Yahya bin Saleh al-Makki al-Hanafi, a teacher at the Grand Mosque (died after 1166 A.H.) (8)

(3) See: An article entitled: Sheikh Muhammad Al-Tarabzouni Al-Madani: 21.

(4) For more details, see the article itself, and the page itself.

(5) See: The gift of the knowledgeable: 2/345, the flags: 7/89, the authors' dictionary: 12/3, and the previously mentioned article: 21.

(6) For his translation, please see the gift of knowledgeable: 2/331.

(7) For his translation, see the gift of knowledgeable: 2/333.

(8) See: The Heritage Treasury: 59/692.

As for the scholars' permission for him (9), a number of scholars have permitted him, including his sheikhs whom we mentioned above.

As for his students, there is no doubt that he had students who benefited from his knowledge and acquaintances, but the sources of his translation that we have examined did not mention their names.

Fifthly: His Jobs

Al-Tarabzouni held many positions, as he was the imam of the Sulaymaniyah Mosque, and a teacher in Sulaymaniyah schools, in addition to being a book keeper (10).

Sixth: His status and the praise of scholars on him.

Looking at the sources that have been translated for him will find praise for him, and his description of the good qualities that indicate his knowledge and confidence, as he has been described as a scholar, writer, and jurist ... and similar descriptions indicating his high status (11).

Seventh: His death.

Al-Tarabzouni died in the year two hundred and thousand (1200) of the Prophet's migration (12).

Eighth: his books.

Al-Tarabzouni has many and varied books, and among these (13) are the following:

1. Sunni alliances in the hadiths of Qudsi. I
2. The Brotherhood's masterpiece in explaining what is permissible and forbidden from animals. Kh
3. Collection of chapters and benefits in the history of the Sacred House. Kh
4. A footnote to the Inking of the Exegesis of Al-Suyuti Kh
5. A footnote at the junction of the seas. Kh
6. The precious pearls in the virtues of the great verses and surahs. Kh
7. A message in the statement of opposites, by investigating Dr. Zafer Khairallah is beautiful.
8. A message on fasting Ashura. Kh
9. A message in the eye triangles of noun and verb, by Dr. Zafer Khairallah is beautiful.

(9) See details of this in an article entitled: Civil Tarabzouni Vacations in Mecca and Medina.

(10) See: The gift of the knowledgeable: 2/345, the flags: 7/89, the authors' dictionary: 12/3, and an article entitled: Sheikh Muhammad al-Tarabzouni al-Madani on his journey to the Levant and Egypt: p. 21.

(11) See: Al-Alam: 7/89, and Authors' Dictionary: 12/3.

(12) See: The gift of the knowledgeable: 2/345, the flags: 7/89, and the authors' dictionary: 12/3.

(13) What I mentioned in front of it is the letter (ط) as an indication that it is printed, and what I mentioned in front of it is a letter (ع) is an indication that it is still written.

The second topic: studying the manuscript

First: The name of the manuscript and its attribution to its author.

The name of this letter was mentioned in the indexes of the Noble Qur'an sciences of Dar al-Kutub al-Zahiri manuscripts entitled (Al-Jami al-Aqsa in the Names of Allah) and this is its address in the Sulaymaniyah Library from which we obtained the certified copy in the investigation, and it is the same title I found in the front of the manuscript (Al-Jami al-Aqsa in the Names of Allah. This is the title of this letter and the title of this investigation, as well as the attribution of this letter to the scholar Al-Tarabzouni Al-Madani, as it is an unquestionable percentage, because he mentioned this at the end of his message, where he said: "This book was completed by his university Sheikh Muhammad al-Madani on the twenty-ninth night of Ramadan 1184 AH".

Second: the author's approach

A follower of this book sees that Al-Tarabzouni, may Allah have mercy on him, followed a solid scientific approach in arranging the material of the book, starting with a sermon in which he clarified the outlines, where he said: "Praise be to Allah who has the best names, and prayers and peace be upon the Prophet and his family and companions who influenced the hereafter. On the world, and after this, this is a message in the collection of the names of Allah Almighty arranged on the letters of the dictionary according to what you won in the Book and Sunna, and if there is an article in its chain of affairs other than the status and the nominative is not proven, because the names of Allah Almighty are conditional to increase the benefit and its name is Al-Jami Al-Aqsa in the names of the Most Beautiful Allah. The author compiled the names of Allah Almighty and did not mention a specific number of them, as he says that the names of Allah Almighty do not have a limited number. When reading the book, the author explained the reason for writing the book and said: "I would like to explain them with an explanation that clarifies their meanings and resolves what is in them." The author mentioned the reason for writing the book and this is an important matter, as well as the name of the book and the author when explaining any of the names and attributes of Allah Almighty. Sometimes he mentions the name of the author and at other times he mentions the name of the book from which he was taken, and this indicates his faithfulness in transmitting speech, and in terms of knowledge percentage to their scholars.

Third: Methodology in the investigation:

I went in my work to achieve this book on the steps of the investigation methodology followed by investigators and researchers in investigating this field, and my work in the investigation can be summarized as follows:

1. Documenting the opinions and sayings that were mentioned in the book attributable to their owners by referring to their books if they found books, or to other books to document the text.
2. I attributed the Qur'anic verses and showed their positions from the Qur'an.
3. The noble prophetic hadiths came out by referring to the approved Sunna books, and alerting to weak hadiths or fabricated or without basis in the Sunna books with the help of the subject books.
4. I produced poetic evidence mentioned in the book, relying on collections of poets, books of interpretation, language, literature and grammar.
5. Taking care of the investigation of important issues and commenting on what I see requiring comment.
6. She concluded the research with a conclusion showing the most important results and benefits derived from the book.

Section Two:

Validated Text:

(In the name of Allah the Merciful)

Praise be to Allah who has the most beautiful names, and blessings and peace be upon the Prophet, his family and his companions who have influenced the hereafter on this world. And after: This is a treatise on the collection of the names of Allah Almighty arranged in the letters of the dictionary according to what they have shown in the Book and Sunnah, even if there is an article in its chain of transmission other than the status, and the nominative is not proven in it. Because the names of Allah Almighty are arresting a lot of interest, and I called them (Al-Jami Al-Aqsa in the Names of Allah Almighty), the letter Hamza "Ameen" etc.

Praise be to Allah. That is enough, and peace be upon His servants who have chosen. As for the following: When I collected the names of Allah Almighty, I would think that I would explain them with an explanation that clarifies their meanings, and resolves what is in them. And its name (by Al-Maqsad Al-Sunni in explaining the beautiful names of Allah).

I say beginning with: (In the name of Allah) that is, using the name of the Almighty (the Most Gracious), meaning the one who bestowed upon the glory of graces, or the one who bestowed in this world and the hereafter (the Most Merciful), that is the one who gives with its minutes or the one who bestowed in the hereafter (Praise), that is to praise the Almighty for himself, and the praise of his guardians and purists, or every praise issued One of his creatures is a specialist for Allah, for whom the best names have been proven, which are the best names; Because it signifies good meanings, and in it he enters the Almighty saying: "Allah has the most beautiful names, so call upon Him with them" (14) Araf (On the Prophet Al-Asna) that is, the highest rank of all creation, and prayer and peace descend upon the subordinate (upon his family) that is, the people of his household and his family (and his companions) are those who met the Prophet believing in him even for a moment and died over him (those who influenced) that is, they chose the hereafter over the world by joining the signifier. (And after) that is, after performing the function of the beginning of the book (this is a great message in collecting the names of Allah Almighty on the letters of the dictionary) that is, on the letters of the spelling to facilitate the request (according to) any amount (what you shown in the book (i.e. the Qur'an) and the Sunnah (i.e. the hadiths of the Prophe (15). And prayer (was in its chain of transmission) meaning the Sunnah (an article) that is, a statement from the hadiths of al-Jarrah (other than the status and if the nominative is not proven by it, because the names of Allah Almighty are arresting) that is to say waqf upon the permission of the law giver if the name is

proven in the book and the authentic Sunnah or good Exalted be it, otherwise there is no "multiplication of interest and its name", meaning the message (16) (by Al-Aqsa Mosque) that searches most of the names (in the names of Allah the Most Beautiful) and the Most High attributes.

(14) Surat Al-A'raf verse: 180.

(15) See: The Mirror of Jinan and the Above of Awakening, by Al-Yafi'i: 143

(Al-Hamza letter: Ameen) Ali Fa'il, which means Allah, respond, and on the authority of Al-Hasan Al-Basri, that it is one of the names of Allah Almighty (17). When in Al-Jami Al-Sagheer in the narration of Al-Rafei on the authority of Aisha: "Let the patient moan, for whining is one of the names of Allah Almighty, to whom the patient is relieved." That is, the word (ah) is one of his names, but this is his Sufi narration (18). They mention secrets to him and he did not narrate it as an arrest as it appears in the authentic hadith neither Al-Hassan nor his names are arresting. Al-Manawi (Ahya Sharah) said that he opened the Hamza and the Shin is Greek, meaning the eternal, and the people are mistaken and say (19). It is evil. Come on, come to break the Hamza. Oh neighborhood, oh Qayyum, it's over. (Eternity) is the movement of the eternal (20). its plural: Abad, Aboud, the permanent and the ancient Eternal (Eternal) the same as (Sunday) meaning the individual who did not (1a) remain alone and did not have another, and it is a name built to deny what he has in number, and his origin is united (21); Because from the one I switch and ooh hamza such as in the dictionary (22).

(Al-Azali) He said in Mukhtar Al-Sahih. The Eternal Older is said: Easily mentioned by some scholars that the origin of this word they say to the old is not removed, then it was attributed to this and it was not straightened except in brief, so they said: Yes, then replaced the Y by (Alaf). Because it is fearful, so they said eternal, as they said in the spear attributed to the one who weighs: I commit adultery (23), and it is over.

The eternal: meaning the distress and severity, and by moving old, I said that the most correct is that the eternal is derived from the eternal, meaning the mind narrows from the awareness of its beginning as such in the dictionary (24). (Allah) is the name of the self that collects the complete attributes, as well as in the haz. Al-Manawi said: It is a science indicative of the true Allah, a comprehensive connotation of all the meanings of the following names. And it was said: Its origin is not in Syriac. Thus, Arabs and it was said: Arabic with a description of itself in its origin, but it prevailed over it and it was not used in others (25).

(16) Al-Saadi said in his book The Interpretation of the Beautiful Names of Allah 159: "The view of the majority is that the names of Allah Almighty are arresting, so it is not permissible to call them something that is not intended by hearing."

(17) The luminous lamp in Gharib al-Sharh al-Kabir, by al-Hamwi 1/24.

(18) Facilitation Explanation of Al-Jami Al-Sagheer, by Al-Manawi 2/9.

(19) Fayd al-Qadeer Explanation of al-Jami al-Sagheer, by Munawi 3/533

(20) Al Muheet dictionary, by Fayrouz Abadi: 1248.

(21) I did not see the book (The Deep Sea) in my hands from any sources. See: Lisan al-Arab, by Ibn Manzur 13/506 (Article: Sharh).

(22) Ocean Dictionary: 264.

(23) Complementary to the House: Aznea and Azul Sunnah, likewise in the surrounding dictionary: 960. And in Mukhtar al-Sahih, as mentioned by the owner of the manuscript: Asin and arthi blade, 17.

(24) Ocean Dictionary: 960.

(25) Abundance of Al-Qadeer 2/483.

The Allah) on the meaning of the book Al-Munfad with divinity (Letter Al-Ba`a Al-Ba`i) Who begins the exit of things from nothing into existence. (Al-Bari) who created creation is innocent of disparity and contempt that disrupts the perfect order, said Al-Manawi (26). He said in Al-Harz: (Al-Bari) by Hamza at the end, and it is permissible to replace it with a (ya') in the endowment, and he is the one who created the creation, not from a previous example, or the creator of creation is innocent of the disparity ended. (Righteousness) Righteousness with conquest is one of the most beautiful names, the truthful, and many righteousness are like the righteous, as is in the dictionary (27). Signed copies of the body of al-Jami al-Sagheer al-Saheeh and the collection of the Sunnahs of Ibn Majah (the righteous) is the name of an actor of righteousness, and righteousness in his names is the Most Exalted is kind to his worshipers with his righteousness and kindness, and righteousness in the sense, but in his names the Most High is the righteousness without the righteous, as well as in the end of Ibn al-Atheer (29) and his abbreviation of al-Suyuti and he denied the coming of the righteous due to a cause restricted in the authentic report, otherwise it came in this Ibn Majah narration, so he pondered (30). (Al-Batin) in itself veiled from the mind's gaze by concealing its pride. The one who sent the graves to the Resurrection, or the one who sent the messengers or the sustenance. (The rest) is ever-present that does not accept annihilation. The (adult) who carries out his command and reaches what he wants, and does not miss a goal and is incapable of being wanted, the Almighty said: {surely Allah attains His purpose}(31). (Al-Badi ') is the creator and he is to come with what has not been previously known to him, or who has not been similarly known. (Righteousness) through improved conquest that communicates good deeds. (The proof) The clear argument is the statement. (The letter Ta'a al-Tama) which is neither defective, as is the case in Ibn Majah's narration. (Al-Tawab) who brings back the offender to the offender to dissolve his contract, or the one who agrees to repentance. (Letter Al-Jameh Al-Jameh) The author between the different and contradictory facts of the descriptions of praise and thank. (The Almighty) means the enforceable judgment, Al-Manawi said, so he said of reparation in the sense of reform, that is, the reformer of the affairs of creatures, for he overcomes every fracture or in the sense of coercion, that is, he compels his creation and carries them to what he wants (32). (The Sublime) called in the epithets of the Glory (the Beautiful) are the same attributes and actions of what was mentioned in the beautiful names in the Sunnah of Ibn Majah in the enumeration of names (33), and the authentic Muslim in faith (34), and Al-Tirmidhi in righteousness from his saying: (Allah is beautiful and loves beauty) (35). (Al-Jawad) When Al-Bayhaqi narrated in Shu'b al-Iman on the authority of Talha bin Ubaid Allah in a messenger (36), and Abu Naim on the authority of Ibn Abbas, Ibn al-Jawzi said: It is not true that Allah is a horse who loves generosity, and loves the sublime of morals, and its spoilers hate hadith (37). Al-Alqami said: Some of them denied releasing (the Jawad) to Allah Almighty. Because it is not from the ninety-nine known in the authentic hadith, and the correct one and its narration, Al-Bayhaqi mentioned the names and attributes, and he narrated a hadith that ended (38).

(26)Previous source.

(27) Ocean Dictionary: 348.

(28) See: Al-Tanweer, Explanation of Al-Jami Al-Sagheer, 373/7

(29) The End in Gharib al-Hadith and Athar, by Ibn al-Atheer 1/116.

(30) See: Al-Sindi's footnote on Sunan Ibn Majah, for Al-Sindi: 47.

- (31) Divorce Surah from verse: 3.
- (32) See: Fayd al-Qadeer 2/408.
- (33) Sunan Ibn Majah 2/1450 No. 4326, chapter on the description of heaven.
- (34) Sahih Muslim 1/93 No. 147, chapter on the prohibition of pride and its explanation.
- (35) Sunan Al-Tirmidhi 3/429 No. 1999 Chapter of what was mentioned in Al-Kibar.
- (36) Sha'ab Al-Eman, by Al-Bayhaqi 13/387 No. 10349.
- (37) Facilitation explaining the small mosque 1/250.
- (38) Names and Attributes, by Al-Bayhaqi 1/144 No. 89, chapter on intercourse chapters on mentioning names that follow proof.

(Letter Haa Al-Hafiz) Raising the causes of righteousness Reasons for corruption (Haseeb) sufficient in matters, or an accountant. (Letter Haa Al-Hafiz) Raising the causes of righteousness Causes of corruption (Al-Haseeb) What is sufficient in matters, or the accountant of creatures on the Day of Resurrection, said Al-Manawi. (Al-Hafeez) for all the assets of disappearance and imbalance for a period of what he wants (the right) fixed or right, that is, the manifestation of the truth, said Al-Manawi. (Ruling) is driven by the ruler who does not respond to his judgments nor punishes his judgment (the wise man) who is wise, or it is the exaggeration of the ruler, which Al-Manawi (40) said, and he said in Al-Harz: that is, the ruler or the person with great wisdom, or the one who puts things in their places or the one who masters and rules things is finished. (Al-Haleem) who is not underestimated by the disobedience of the servants, and does not lead him to accelerate anger against them, as well as in the warrant, and who does not provoke anger and does not lead him to anger to hasten punishment said by Al-Manawi (41). (Al-Hamid) Al-Mahmoud who deserves praise was said by Al-Manawi, or Al-Mahmoud in every action, or Al-Hamid for himself, his qualities and actions, and in fact he is the praised, and he is the praiseworthy as well. (Al-Hanan), with the compassionate emphasis on His servants, said by Al-Manawi (42). (The tenderness) with the merciful emphasis on his servants said by Al-Manawi (the living) who is described as a life over which it is not permissible to annihilate. (Al-Hayy) on an effective measure of modesty when Ahmad, Abu Dawood and Al-Nasa'i narrated on the authority of Ali bin Umayya with a good chain of narrators: "Allah is alive and shrouded and loves modesty and concealment. If one of you bathes, let him conceal." (43). (His saying) shy, do any exaggeration in modesty, and explain in the truth of Allah what is the purpose and the purpose, and the purpose of the living from the thing he left and the parents of it, because modesty is an interpretation and denial of the creation of fear of what is reproached and defamed because of it. And leaving what is harmful, or what it means is the factor of treating the desperate, as well as in the malaqah (44).

(The letter Khaa Al-Khafid) which reduces the disbelievers to shame and the juniors, said by Al-Manawi, or who insults the unbelievers and humiliates the unAllahly and places the unbelievers by keeping him away from him in this world and with punishment in the punishment, as well as in the warrant. (The Creator) The creative estimator is the origin of things without origin. (The expert) The one who is knowledgeable in the insides of things said al-Manawi, or the one who knows the facts of things, or the one who informs about what was and what is such-and-such in the warz (Creation) for many creatures said Al-Manawi (45).

(Signifier: permanent) in his possession that does not accept annihilation. (The letter Al-Thaal: One of Glory and Honor) who has greatness and complete virtue was said by Al-Manawi (46), or the owner of the epithets and the aesthetic qualities and the collection is one name, contrary to what is imagined by the

saying of the Hanafi of Majesty close to the majesty and majesty, the greatness and honor is the honor and veneration as well as in the Harz. (The length) means the spacious and rich and the merit was said by Al-Manawi (47). (Throne) meaning the owner of the Great Throne. (He who is proud) means the one who prevails and strengths (the one with greatness) the attribute (the one who has the merit) that is the one who has the increase in the giving (the one with the strength) that is the one who has the strength (the one with pride) the self (the one who is the one who is the one who lifts up) that is the elevators that are placed [A2] for the ascension of the angels and whoever turns on them to Allah, and it is possible that it is from adding the adjective

(39) Facilitation explaining the small mosque 1/331.

(40) Same source.

(41) Same source.

(42) Same source

(43) The Musnad of Imam Ahmad 29/484 No. 17970, Sunan Abi Dawood 4/39 No. 4012 Chapter for the Prohibition of Nakedness, and Sunan Al-Nasa'i 1/200 No. 406, Chapter of Concealment when Washing

(44) Muraqat al-Khassah Explanation of the Miskat al-Misbah, by Ali al-Qari 2/431

(45) Facilitation explaining the small mosque 1/334.

(46) Previous source.

(47) Same source.

to the described, and the Ma'arij are high degrees and virtuous descriptions that he deserves for himself. This is what Al-Manawi (48) said in the great explanation. And he said: He was limp and ascended, and wretchedly against the angels and the soul, that Gabriel, peace be upon him, singled out for him, after the public, for his virtue and honor, or he created them as keepers of the angels, just as the angels keep us, or the souls of the believers upon death to him, i.e. to his throne and the landing of his matter on the day of the connection of the limp was The amount of it is fifty thousand years of the years of the world, if someone other than the king ascends in it, or from the connection of the reality of that which falls on a long day amounting to fifty thousand years of your years, which is the Day of Resurrection. Either it is an extension of it due to its severity on the infidels, or because it is on the truth as well, it was said there are fifty places in it, each habitat for a thousand years, and the amount of that for the believer is only as much between noon and afternoon over. (The King of the Kingdom) is the King, and the (TA letters) is added for exaggeration and breaking, as it is said: Mercy and Monarch, and if it is combined between the King and the Kingdom, the first is explained by the appearance of the King and the Ta in its interior, or the first by the underworld, and the second by the Supreme. The kingdom of the heavens and the earth. The letter (Raa) (Rashid), the guide to creation to the path of truth, was said by Al-Manawi (50). (Raiser) for those who believe in victory and pride or the one who exalts the thing over the termination of the two ends of the mercy, which is the intensity of mercy (the Lord) the owner, the master, the caretaker, the reformer or the educator (the provider) the creator of sustenance and the reasons he enjoys, the (rational) who coordinates his management to The goal of repayment, or the guide of creation to their interests, (the sublime) the adult in his height is the rank (the high ranks), that is, the high ranks intended for his believing servants, or that Allah is so great in qualities such as the two majestic, and the meaning of high ranks who raises the heavens above each other, or raises the degrees of his worshipers in (51) The world

is the status of the world, or the one who raises their homes in Paradise, as well as the perceptions of the nosfi (52). To him, the Sharia, the words of Abu Al-Barakat Al-Nasfi ended, its explanations and languages, praise be to Allah, and the last of the blessings of Allah be upon our master and our Master Muhammad and his family and companions all (53).

(48) Same source.

(49) Surat Al-An'am from verse 75.

(50) Facilitation explaining the small mosque 1/335.

(51) Interpretation of Al-Jalalain: 619.

(52) Perceptions of download, for nsafi 3/203.

(53) Same source

The completion of this book was accomplished by his university, Sheikh Muhammad al-Madani, on the night of the twenty-ninth of Ramadan in the year 1184 AH.

Conclusion

Praise be to Allah, with whose praise the good deeds are accomplished, and I thank him for his success, and praise him all for good. There are countless praises for him as he praised himself, and blessings and peace be upon the most honorable of the prophets and messengers our Prophet Muhammad and his family and companions as a whole.

And yet:

At the end of this research, in which I was keen - as much as I could - to produce it as its author wanted it, and in it I was concerned with explaining the efforts of the scholar Abd al-Rahman al-Saadi in the commentaries of the beautiful names, in which he demonstrated his keenness, may Allah have mercy on him, to clarify the belief of the righteous ancestors in the chapter on Names and Attributes in particular, the Sheikh, may Allah have mercy on him, explains the Most Beautiful Names according to the method of the Salaf, based on the transcriptional evidence, the evidence of the Qur'an and Sunnah. From what I concluded from this research is the following points:

- 1 - Acknowledging and believing in all that is proven in the Book and Sunnah of Allah's names, attributes, and actions.
- 2 - Proving all the attributes of perfection and glory that Allah has proven for himself and what His Messenger, may Allah bless him and grant him peace, has proven for him.
- 3 - Denying all that Allah has forbidden from himself and what the Messenger of Allah, may Allah bless him and grant him peace, denied him from defects and faults, without distortion, disruption, adaptation, or representation.
- 4 - The Sheikh, may Allah have mercy on him, paid attention to the rules and regulations in this group, which helps students of knowledge to understand the issues of this great chapter.
- 5 - That the Most Beautiful Names of Allah according to the predecessors are not taken without texts

7 - That the names of Allah are not limited to a specific number, and a hadeeth regarding their designation is not authentic.

In conclusion, this is an effort that I ask Allah to make it sincere for His, glory be to Him, and to bless it and benefit from it by writing it, collecting it, writing it, reading it, and hearing it. He is the guardian of that and the one who is able to do it.

And peace and blessings of Allah be upon our Prophet Muhammad and his family and companions as a whole.

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