

بَيْنَ يَدَيْهِ
صَحِيحٌ مُسْلِمٌ

SAHIH MUSLIM

His Eminence Relater Sheikh
ALI ABDULLAH A ALNUMAY

Scientific Programatic Issues

العلم
بالتاريخ

علم ينتفع به

In The Name Of Allah

The Most Beneficent, The Most Merciful

Sahih Muslim

Written by:

The Eminence Relater Sheikh
ALI ABDULLAH A ALNUMAY

Scientific Programatic Issues

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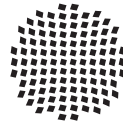
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Introductory:

Praises be to Allah, the Lord of the universe. Prayer and peace be upon the lord of the Messengers; our Prophet Muhammed, and upon all of his family and companions. To proceed, this book is a summary that helps us identify Imam Muslim and his book known as ‘**Sahih Muslim**’, which is considered one of the two most authentic books. It is considered the second most authentic books in the study of Prophetic tradition, after Sahih Al-Bukhari. The whole Ummah accepted the two authentic books. Also scholars who study Prophetic traditions witnessed that the two books are authentic, and they are the more authentic sources and references of the traditions of the Messenger of Allah peace be upon him. They also praised the two Sheikhs; Al-Bukhari and Muslim, with their good position, and announced that Al-Bukhari and Muslim have taken an advanced position in the study of Prophetic tradition. Scholars of Hadith also praised the religious doctrine of Al-Bukhari and Muslim, and witnessed that the belief and doctrine of the two Sheikhs are sound.

Abu Amr bin As-Salah said: “Al-Bukhari was the first one who categorized a book about the authentic Hadith, and then came after him Imam Muslim. However Muslim learned from Al-Bukhari, he and Al-Bukhari also received knowledge from the same Sheikhs. Their books are considered the most authentic books after the Book of Allah (the Holy Qur’an).”

Al-Nawawi said: “Scholars – may Allah show mercy upon them – agreed that the most two authentic books after the Holy Qur’an are: Sahih Al-Bukhari and Sahih Muslim, and the Ummah have accepted these two books.”



Written by:

Relater Sheikh

Ali Abdullah Al-Numai



(1)

Imam
Muslim:
His
Origin
and
Back-
ground

He is known as Imam Abu Al-Husain, Muslim bin Al-Hajaj bin Muslim bin Ward bin Kushaz Al-Qushairy Al-Naisabory.

Al-Zahaby said

Imam Muslim may be one of leaders of Qushair.

Imam Muslim was born in Naisabor, a country in Khorasan. It was said that he was born in year two hundred and four (204).

Firstly, Imam Muslim learned from Sheikhs of his country. Then he traveled to acquire knowledge of Hadith from Imam at different countries. He firstly listened from Yahia bin Yahia Al-Tamimi in year eighteen. He performed Hajj in year twenty, while he was beardless. During his stay in Makkah, Imam Muslim learned from Al-Qa'naby, who is considered his superior Sheikh. At Al-Kufah, he learned from Ahmed bin Yunus and some other Sheikhs. Then, he quickly returned to his country. After some years, Imam Muslim, before reaching thirty years, went to Ali bin Al-Ja'd to learn from him, but he did not narrate about him in his book 'Sahih Muslim'. Imam Muslim also acquired knowledge in Iraq, the Two Sanctuaries and Egypt.

Imam Muslim categorized his book 'Sahih Muslim', which is considered the second most authentic book about Prophetic tradition after Sahih Al-Bukhari.

Muhammad bin Abdelwahab Al-Farraa' said: **"His (Imam Muslim) father, Al-Hajaj, was one of the sheikhdoms."**

Imam Muslim died on Sunday on twenty five of Rajab in year two hundred and sixty one (261) in Naisabor. He died at the age of fifty five (55).



(2)

H i s
S h e i k h s ,
S t u d e n t s
a n d
B o o k s

Imam Muslim had many great Sheikhs, about whom he narrated at his book '**Sahih Muslim**'. They were two hundred and twenty Sheikhs. Among them were Abu Bakr bin Abi Shaibah, Abu Khaithamah, Al-Zamen, Qutaibah bin Saeed, Bundar, Imam Ahmed bin Hanbal, Ishaq bin Rahawaih, and Yahia bin Mue'in.

Imam Muslim had other Sheikhs, but he did not narrate about them at his book '*Sahih Muslim*'. Among them were Ali bin Al-Madiny, Al-Bukhari and Muhammad bin Yahia Al-Zuhaly.

Many men narrated about Imam Muslim, such as Abu 'Isa At-Tirmidhi who narrated one book about him, Abu Bakr bin Khuzaimah, Abu 'Awanah, and others.

Imam Muslim has many books; some of them are missed.
Al-Zahaby said: "Books of Imam Muslim, the scholar of Hadith, may Allah show mercy upon him are: "Al-Mosnad Al-Kabir; the Great Ascribing of Hadith" and I do not think that anyone narrated that book about Imam Muslim, "Al-Jami' 'Ala Al-Abwab; Comprehensive Categorizations", "Al-Asami and Al-Kuna; Names and Nicknames", "Al-Mosnad As-Sahih; the Authentic Ascribing of Hadith", "At-Tameez; the Favoritism", "Al-'Ilal; the Defects", "Al-Wohdan; the Individuals", "Al-Afrad; the Personnel", "Al-Aqran; the Peers", "His Questions for Ahmed bin Hanbal", "Amr bin Shu'aib", "Benefiting from preparations of Men of High Resolution", "Sheikhs of Malik", "Sheikhs of Al-Thawry", "Sheikhs of Shu'bah", "He who has Only One Narrator", "Al-Mukhadra-meen; the Veterans", "Children of the Prophet's companions", "Illusions of Hadith Scholars", "Al-Tabaqat; the Layers", and "Individuals of Sham". There are also other books that Al-Hakim mentioned."



(3)
 Praise
 of
 Scholars
 for
 I m a m
 Muslim

Imam Muslim bin Al-Hajaj became well-known at his age. Scholars at his time witnessed his leadership regarding Hadith; however, there were many leaders of Hadith during his time. Also, his books, which were more than twenty one about Hadith and its sciences, science of defects, and science of narrators and history, all of them witnessed his leadership of Hadith.



Muslim's Sheikh
 Muhammad bin
 Abdelwahab said

“Muslim was a scholar and a source of knowledge. I only know good about him.”

Ibn As-Salah said

“Allah Al-Mighty has raised Imam Muslim to a high rank with his book ‘*Sahih Muslim*’, until he became an Imam of Hadith. He is mentioned as long as people talk about Hadith or any of its branches. And that is the Grace of Allah, which He bestows on whom He wills.”

Ibn Al-Akhrum said

“Our country produced three scholars of Hadith: Muhammad bin Yahia, Ibrahim bin Abi Taleb and Muslim.”

Bundar said

“There are four men who memorize (Hadith): Abu Zur’ah, Al-Bukhari, Al-Darmy, and Muslim.”



Ahmed bin Salamah
Al-Naisabory said

“I saw Abu Zur’ah and Abu Hatem giving precedence to Muslim bin Al-Hajaj of knowing authentic (Hadith) over Sheikhs of their ages.”

Ishaq bin Mansour looked at Muslim and said: “We will not lose good as long as Allah keeps you alive among Muslims.”

Al-Nawawi said

about Imam Muslim, whom scholars agreed on his leadership of Hadith: “He is one of masters of Hadith Imams. He had a great ability to memorize and perfect Hadith. He traveled much to acquire knowledge of Hadith from its Imams to different countries. Experts acknowledged the advancement of **(Imam Muslim)** at Hadith science.”

Muhammad Sedeik
Khan said

“Imam Muslim bin Al-Hajaj Al-Qushairy Al-Bughdadi is one of the Imams who memorize (Hadith), and he had more knowledge about Prophetic tradition. He is Imam of Khorasan after Al-Bukhari, regarding science of Hadith.”

Al-Zahaby said about Imam Muslim:

“He is a pillar of Hadith knowledge.”



(4)
 Al-Bukhari
 as
 Sheikh
 of
 Muslim

Muslim studied under Al-Bukhari may Allah show mercy upon him. He was an excellent and clever student, who had a scientific independent character. An example of his independent character was that he disagreed with his Sheikh Al-Bukhari about the matter of narrating Hadith about persons who presented the narrator who was not deceitful: Muslim considered such Hadith are authentic, but Al-Bukhari provided that the narrator should have been met, even once, the one he reported about to consider the Hadith as authentic.

Abu Amr bin Hamdan said

I asked Al-Hafez bin ‘Uqbah about Al-Bukhari and Muslim: Who of them has more knowledge? Al-Hafez said: “Muhammad (Al-Bukhari) was a scholar, and Muslim was a scholar.” I repeated the question for several times, until he (Al-Hafez) said: “Muhammad may have been mistaken in receiving (knowledge) from people of Sham. He read their books, and when he talked about one of them (people of Sham), he mentioned him with his nickname and mentioned him again with his name. So it was supposed that they are two persons. But regarding Muslim, he seldom made a mistake about the defects. He wrote about Ascribing (Musnad) Traditions, and he did not write about Interrupted or Incompletely Transmitted Traditions. (He means by interrupted traditions here the sayings of the Prophet’s companions and followers about Islamic jurisprudence and interpretation of the Qur’an.”



Ibn Taimiah said

“Scholars agreed that Al-Bukhari is more exalted in knowing sciences than Muslim. He also has more knowledge about making of Hadith. Muslim was the student of Al-Bukhari, and he remained benefiting from Al-Bukhari and following his way.”

Al-Darqutney said: “If it were not for Al-Bukhari, Muslim would not achieve any advancement (in the science of Hadith).”



(5)

Certainty
of Imam
Muslim

Muslim may Allah show mercy upon him was known – as his Sheikh Al-Bukhari – with certainty, inquiry and selection of narrations of Hadith and of the narrators in his book ‘*Sahih Muslim*’. They (**Al-Bukhari and Muslim**) provided that they would not narrate except authentic Hadith, that its narrators and its text have a high degree of authenticity, or Hadith that are very close to authentic ones. It was seldom to narrate rather than non-authentic Hadith on the margin.

An example that expresses the certainty of Imam Muslim is what Makki bin ‘Udai said: I heard Muslim saying: “I showed my book ‘Al-Mosnad’ to Abi Zur’ah. When he told me that any Hadith mentioned at my book is defected, I left it. And I narrated Hadith that he told me that they are authentic with no defects. If scholars of Hadith remain writing Hadith for two hundred years, they can depend on that book ‘**Al-Mosnad**’.” **Al-Zahaby said:** “He (Muslim) meant by ‘**Al-Mosnad**’ his book ‘**Al-Mosnad Al-Kabir; the Great Ascribing of Hadith**’.”

Muslim also mentioned that he wrote Hadith of his book ‘Al-Mosnad’, or left them, depending on evidences.

Abu Amr bin
As-Salah said

What we narrated about Abu Ali Al-Hafez Al-Naisabory, the teacher of Al-Hakim Abu Abdullah Al-Hafez, as he said: “There is no book after the heavenly Books is more authentic than the book of Muslim bin Al-Hajaj,” such saying and the sayings of some Sheikhs of Morocco who preferred the book Muslim over the book of Al-Bukhari, such sayings can be



accepted if they depend in preferring the book of Muslim on that Muslim only mentioned authentic traditions at his book, but Al-Bukhari mentioned some non-authentic traditions at his book. And this does not mean that the book of Muslim is preferred over the book of Al-Bukhari when talking about the same authentic traditions.

Al-Darqutney said

“What Muslim has made? He just took the book of Al-Bukhari, summarized it, and added to it.”

At the end, this does not mean that each Hadith at the book of Al-Bukhari is more authentic than each Hadith at the book of Muslim. This also does not mean that each Hadith of the books of Al-Bukhari or Muslim is more authentic than Hadith of other books.

(6)

Good
Authorship
(Writing)
of Muslim

Imam Muslim has been distinguished with the good authorization of his book '**Sahih Muslim**'.

Ibn Abdelbar

said about Imam Muslim: "They (scholars) agreed on his (Imam Muslim's) excellency, leadership and high rank. The greatest evidence on that is his book '*Sahih Muslim*' which is well authorized, and which summarizes the transmitted chains of Hadith, in a way that does not exist at any book before or after it."

Al-Hafez bin Mandah
said

I heard Abu Ali Al-Naisabory Al-Hafez saying: "There is no more authentic book, after the heavenly Books, than Muslim's book as he meant not to narrate in it except authentic Hadith that all scholars of Hadith agreed on their authenticity. He only narrated traceable Hadith, and almost avoided narrating suspended and untraceable Hadith and the sayings and opinions of jurists."

Al-Nawawi said in his introduction of explaining 'Sahih Muslim': "Whoever meditates at '*Sahih Muslim*', he can see good authorization and a unique method regarding authenticity and accuracy of narrating Hadith; summary of the transmitted chains and precision of their spread ways; his wide information and different narrations; and other beauties and clear and hidden subtleties. Whoever notices



all such matters, he would realize that there is no one like Imam Muslim would come after him, and only few scholars were equal to him during his time. **And that is the Grace of Allah, which He bestows on Whom He wills:** and Allah is the Owner of Mighty Grace.”



Ibn Hajar said

“Muslim got a great fortune of his book, and no one could achieve it. Some people preferred his book over Sahih Muhammad bin Ismail (**Al-Bukhari**). That is because Muslim was specialized with collecting methods (**transmitted chains**) and good context, and keeping words (of texts) as they were without any change. Some people of Naisabor followed his way, but they could not reach his method. And I know that more than twenty Imams of them wrote about ‘**Sahih Muslim**’. Glory be to Allah, the Giver and the Donor.”



(7)

Number
of Hadith
at Sahih
Muslim

Imam Muslim did not intend to collect all authentic Hadith at his book. He only narrated authentic texts about just narrators about the Messenger of Allah peace be upon him, in his book ‘the Authentic Ascribing of Hadith’ which includes Hadith that talk about beliefs, rules, etiquettes, interpretation, history, and outstanding acts, and which is preceded with an introduction that includes important purposes about sciences of Hadith and during which Muslim has mentioned his method and the purpose for authorizing this book.

Imam Muslim answered Abu Zur’ah who told him that authorizing his book ‘Sahih Muslim’ creates a suspicion that Hadith which are mentioned in the book are all authentic Hadith of the Prophet. Muslim answered that he did not provide to cover all authentic Hadith, but he provided that Hadith that he narrates shall be authentic.

Muslim said

“I did not write all authentic Hadith that I know at my book, but I write what (scholars of Hadith) agreed upon.”

Muhammad
Al-Masargesy said

I heard Muslim saying: “I have authorized ‘the Authentic Ascribing of Hadith’ of three hundred Hadith.”

Hadith narrated in the book of Imam Muslim, included the repeated ones, reach seven thousand, three hundred and eighty five (7385) Hadith, with the exception of Hadith mentioned in the introduction. And without including repeated Hadith, the book includes three thousand and thirty three (3033) Hadith. Hadith mentioned in the introduction are ten, and the suspended Hadith are



of fourteen positions. Ibn As-Salah said: “These suspended Hadith are connected, especially those mentioned for following up.”

It is likely to disagree about the number of Hadith (of the book) because of different ways of counting and because there are rear increases in some copies.

Ahmed bin Salamah said: “I was with Muslim while authorizing his book ‘*Sahih Muslim*’ four fifteen years, and it includes twelve thousand (12000) Hadith (**including repeated Hadith**).”



(8)

S a h i h
Al-Bukhari
and Sahih
Muslim as
Including
F u n d a -
m e n t a l
Concepts of
the Sunnah

Ibn Abdelbar said

“If Al-Bukhari and Muslim agreed on leaving narrating a fundamental concept of the Sunnah, then there would be no authentic way for narrating such concept. And if the way existed, it would be defected.”

Muhammad bin Jacob Al-Akhrum said

“It is rare that Al-Bukhari and Muslim miss narrating authentic Prophetic traditions.”

It is worthy to indicate that scholars (of Hadith) cannot agree on the number of good and sound texts of Hadith, but they give approximate numbers of these Hadith. **Abdullah bin Imam Ahmed said: Abu Zur’ah told me: “Your father memorizes thousand-thousand (million) Hadith.” **I asked him: “How he knows that?”** He said: “I discussed him (your father) and knew the subjects (of Hadith) he memorizes.” **Al-Zahaby said:** “That is a true narration that shows the wide knowledge of Abu Abdullah (Imam Ahmed), and they were counting repeated Hadith, opinions of narrators, interpretations of Hadith, and so on; as traceable texts of Hadith do not reach a tenth of that number.”**

Scholars give an approximate number for authentic Hadith upon which the religion bases and that show evidences of religious rules.

Abu Ja’far Muhammad bin Al-Husain in his book ‘At-Tameez; favoritism’ mentioned on the authority of Shu’bah, Al-Thawry, Yahia bin Saeed Al-Qatan, Ibn Al-Mahdi, Ahmed bin Hanbal, and others that the whole number of traceable



Hadith reported about the Prophet peace be upon him is four thousand and four hundred **(4400) Hadith.**

Abu Dawood said

“I look at traceable Hadith, and I found that there are four thousand and four hundred traceable Hadith.”

But the number of Hadith that show the evidences of religious rules is lesser than that number.

Al-Baihaqy said: Imam Al-Shafi’ was asked about the number of fundamental concepts of the Sunnah. He said: “There are five hundred Hadith.”



(9)

Defected
Hadith
in Sahih
Muslim

Imam Muslim may Allah show mercy upon him is a leader of making Hadith and an Imam of defected Hadith science. He showed in the introduction of his book '*Sahih Muslim*' that he will explain defected traditions so that it can be understood from his method that such traditions are defected.

Defects of defected Hadith in '*Sahih Muslim*' do not remove the authenticity of them, except for few defects.

Most criticisms are directed to transmitted chains that Muslim mentioned on the margins, but the Hadith is authentic and only a word of it or something in its introduction is criticized.

Al-Barza'y said

When I returned to Naisabor at the second time, I told Muslim bin Al-Hajaj that Abu Zur'ah criticized his narration in this book about Asbat bin Nasr, Qatan bin Nusair and Ahmed bin 'Isa. **Muslim said to me:** "What you have said is right. But I told about Asbat, Qatan and Ahmed as what trusty people narrated about their Sheikhs. However, I may have increased in my narrations or may have left the narrations of those who are trustier than them. But the origin of Hadith is known from the narration of trusty people."



Many binds that are directed to Muslim are meant to alarm him that he breaches the method of the one who sticks to narrating authentic traditions, as he should only narrate Hadith that are of high degree of authenticity and that are free from any defect.

Ibn Taimiah said

“Hadith that Al-Bukhari and Muslim insert in their books as authentic were graded as authentic by Imams of Hadith before their times, and have been accepted by scholars at their times and after them. Imams of making Hadith looked at their books and agreed with them on Hadith that they graded as authentic, with the exception of about twenty Hadith that some scholars criticized. Most of these criticized Hadith are included in Muslim’s book. Some scholars stood beside them **(Al-Bukhari and Muslim)**, and others stood beside those who criticized the Hadith. But there is no doubt that there are some criticized positions in their books.”



(10)

Defaming
some men
(narrators)
of Muslim

Existence of a weak narrator in ‘**Sahih Muslim**’ and ‘**Sahih Al-Bukhari**’ does not defame the subject of the books and their origin because Al-Bukhari and Muslim may report about weak narrators on the margins not in the origin of the books. They may also select authentic and connected Hadith which he (**the weak narrator**) report. And such matter occurs a lot in the science of Hadith, and Muslim has shown that in his introduction. **The summary of what he (Muslim) said is:** “We take care to firstly introduce traditions which are free from defects, and which their narrators are known of straightness and accuracy. And if we look for such narrators, we may fall with some of them who are not known for memorization and accuracy, but such narrators are truthful and they have knowledge. Regarding narrators that are criticized, we do not narrate about them. We also do not narrate from those whom most Hadith they narrate are denounced and defected. It is a duty upon everyone who can distinguish between authentic and non-authentic narrations, and between trusty and non-trusty narrators to only narrate authentic Hadith about trusty narrators, and to keep away from criticized narrators.”

Ibn Rajab said

“Muslim only narrates from trusty and just narrators, and may also narrate from those who may mistake in their memorization, but he checks before narrating about them and avoid narrating traditions that are told to be resulted from the narrator’s illusion.”

Al-Mubarakfury said

“Muslim narrated from some weak narrators, and this does not defame him as he mentioned firstly Hadith with its pure chain and inserts it as origin, then he followed it with one or more transmitted chains that include some weak narrators.”



(11)

Replying
on Criticism
Directed
to Muslim

Muslim mentioned in his introduction: “We aim, firstly, at introducing traditions which are free from defects, and which their narrators are known of straightness and accuracy. And if we look for such narrators, we may fall with some of them who are not known for memorization and accuracy, but this does not negate that such narrators are truthful and that they have knowledge.”

Ibn As-Salah replied on those who criticized Imam Muslim for narrating about some weak narrators or ordinary ones of the second stage, **and said: “He (Imam Muslim) does this for one of reasons that do not defect him:**

- 1- Such narrator may be weak for one person, but trusty for Muslim. That is the way of introducing adjusting before defaming, if this depends on defame that its reason is unknown.
- 2- Such (weak) narrations may be mentioned on the margin not in the origin of the book; that is he (Muslim) firstly mentioned Hadith with its sound chain and inserts it as origin, and then he followed it with one or more weak transmitted chains to assure it or when this weak narration includes an increase that has a benefit.
- 3- Weakness of that weak narrator exists nearly after Muslim has narrated from him, without being defamed for his narrations at the time of his soundness and uprightness.
- 4- Raising the transmitted chain of a weak narrator, but after telling that that such narrator is defamed by trusty narrators. So he (Muslim) mentions the weak narration without talking much of it and then mentions the trusty one.”



(12)

Muslim
does not
narrate
from
Al-Bukhari

Imam Muslim may Allah show mercy upon him had his own personal opinion and his special point of view for leaving narrating from some of his Sheikhs in his book ‘*Sahih Muslim*’. Imam Muslim has listened to and learned much from Ali bin Al-Ja’d but he did not narrate anything from him in his book. And when he was asked about that, Muslim said that he (Ali) is trusty but he is Jahmy; one of the Kharijites (the Dissenters).

Among these Sheikhs is Imam Al-Bukhari, may Allah show mercy upon him, as Muslim does not narrate from him at his book without explaining the reason for that. However, Muslim praised Al-Bukhari too much.

Ahmed Al-Qasar
Al-A’mash said

I heard that Muslim bin Al-Hajaj came to Muhammad bin Ismail (Al-Bukhari) and kissed him between his eyes and said: “Let me kiss your legs, O teacher of scholars, lord of Hadith scholars and adjuster of defects of Hadith.”

Jacob Al-Hafez said

“I saw Muslim Bin Al-Hajaj standing before Al-Bukhari asking him as if he is a boy.”



Muhammad bin Jacob Al-Hafez said

“When Al-Bukhari settled in Naisabor, Muslim bin Al-Hajaj was going much to him. And when a disagreement occurred between Al-Bukhari and Al-Zuhaly regarding the matter of ‘Words’, and Al-Zuhaly prevented people to go to Al-Bukhari, most people left Al-Bukhari except Muslim. Al-Zuhaly said one day: “It is not allowed for a person who recommends the word to attend our assembly.” Then Muslim stood before people and wrote to Al-Zuhaly that he recommends clearing the word.”

That may be the reason (why Muslim did not narrate from Al-Bukhari) as he did not want any confusion to affect his book from those who prejudiced against Al-Bukhari, so Muslim left narrating from Al-Bukhari and Al-Zuhaly.

The reason may also be that Muslim wanted to raise the transmitted chain as Al-Bukhari and Muslim shared many Sheikhs. The most important thing is that Al-Bukhari is not defected regarding his justness and accuracy or regarding his religion, belief and method. It does not defect, devalue or decrease the position of Al-Bukhari that Muslim left narrating from him.



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العالم
يتبع
علم ينتفع به