The Translation of the Meanings of

Sahîh Al-Bukhârî

Arabic-English

Volume 1

Translated by:

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In the Name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, the Lord of the ‘Alamān (mankind, jinn and all that exists) and peace be upon the Master of the Messengers, his family and companions.

We, the undersigned, have read this translation of the meanings of Sahih Al-Bukhārī achieved by Dr. Muhammad Muhsin Khan and have done our best to revise and correct it from its beginning to its end so that, with the ability and efforts available; it has come near to correctness as much as possible.

We thank Allah, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it — Allah’s Pleasure being our aim, and it is He Who guides us on the Right Path.

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I have pursued a portion of this translation and found that the translator has succeeded in rendering the meanings of Al-Jami' As-Sahih (Sahih Al-Bukhārī) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some Ahādīth that are interpreted differently by different scholars.

Dr. Mahāmūd Hamad As-Sūdānī did his best to check the whole translation. The second revision was done by Mr. Shākir Naṣīf Al-Ubaydī. Finally, Dr. Muhammad Taqī-ud-Dīn Al-Hilālī checked the translation with the translator Dr. Muhammad Muhsin Khan thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allah bountifully reward whoever has participated in this benevolent work; and may He make people benefit by it.

I am perfectly sure that the translation, with Allah’s Help and after all the great efforts exerted in its production, has neared perfection.

In Allah’s Hands are all means of success. And praise be to Allah, the Lord of the ‘Alamān (mankind, jinn and all that exists).

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In the Name of Allah, the Most Gracious, the Most Merciful.

1 - THE BOOK OF REVELATION

Said Ash-Shaikh Al-Imâm Al-Hâfîz Abu-'Abdullâh Muḥammad bin Ismâ'îl bin Ibrâhîm bin Al-Mughîrâ Al-Bukhârî (May Allah be Merciful to him):

(1) CHAPTER. How the Divine Revelation started to be revealed to Allah's Messenger ﷺ.

And the Statement of Allah ﷻ: "Verily, We have sent the revelation to you (O Muḥammad ﷺ) as We sent the revelation to Noah and the Prophets after him." (V.4:163)

1. Narrated 'Umar bin Al-Khaṭṭâb رضي الله عنه: I heard Allah's Messenger ﷺ saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for."(1)

(1) (H.1) The Prophet ﷺ said this on the occasion of someone's emigration from Makkah to Al-Madina not for the sake of the Islāmic Cause but to marry a woman who had stipulated that she should emigrate if he wanted to marry her. Anyhow, this Hadîth implies a general principle, i.e., one is rewarded for his deeds according to his real intentions and not according to his actual deeds which might be good in themselves but were motivated by an ill intention.
back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira'. The angel came to him and asked him to read. The Prophet ﷺ replied, "I do not know how to read."

The Prophet ﷺ added, "Then the angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read?)'. Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the Name of your Lord, Who has created (all that exists). Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous.' " (V.96:1-3) Then Allah’s Messenger ﷺ returned with the Revelation and with his heart beating severely. Then he went to Khadija bint Khawilid ﷺ and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told Khadija ﷺ everything that had happened (and said), "I fear that something may happen to me." Khadija ﷺ replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadija ﷺ then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Period of Ignorance became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as

(2) CHAPTER.

2. Narrated 'Aishah, the Mother of the faithful believers: (1) Al-Harith bin Hishâm ﷺ asked Allah’s Messenger ﷺ, "O Allah’s Messenger! How is the Divine Revelation revealed to you?" Allah’s Messenger ﷺ replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Revelation is the hardest of all and then this state passes off after I have grasped what is revealed. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aishah ﷺ added: Verily I saw the Prophet ﷺ being inspired (Divinely) and (noticed) the sweat dropping from his forehead on a very cold day as the Revelation was over.

(3) CHAPTER.

3. Narrated 'Aishah, the Mother of the faithful believers: The commencement of the (Divine) Revelation to Allah’s Messenger ﷺ was in the form of good righteous (true) dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira' where he used to worship (Allah Alone) continuously for many nights before returning to (or his desire to see) his family. He used to take with him the journey food for the stay and then come

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(1) (H.2) Allah calls the wives of the Prophet ﷺ “the Mothers of the faithful” in that the believers should show respect and reverence and none of the believers were permitted to marry any of them after the Prophet’s death. [See the Qur’an (V.33:6)].
(only) increased them in faith.” (V.3:173)
And also the Statement of Allah:
“And it only added to their faith and to their submissiveness (to Allah).” (V.33:22).

And to love and hate for Allah’s sake is a part of faith.

‘Umar bin ‘Abdul ‘Azîz wrote to ‘Adî bin ‘Adî: “Belief includes Farâ’îd (enjoined duties), legal laws and Hudâd (Allah’s boundary limits between lawful and unlawful things) and Sunan [legal ways and deeds (acts) of worship etc.]. And whoever follows (and acts on) all of them completely, has a complete belief, and whoever does not follow them completely (does not act on them), his belief is incomplete. And should I live I will tell you all about them so that you may act on them. And should I die, I am not anxious to have your company.”

And the Prophet Ibrahim (Abraham) said, “But to be stronger in faith” (V.2:260). Mu’âadh said (to Aswad bin Hilal, one of his companions), “Let us sit for a while so that we may dedicate that period of time to faith.” Ibn Mas‘ûd said, “Yaqîn is perfect faith.” And Ibn ‘Umar said, “A person cannot attain true sense of piety unless and until he removes all suspicions from his heart.” (i.e. gives up all kinds of polytheism, evil deeds, and doubtful things, and start doing righteous good deeds regularly) [See Fath Al-Bari, Vol. I, Page 54].

And Mujâhid said, “He (Allah) (swt) has ordained for you…” (V.42:13) means “O Muhammad (saww)! We have ordained for you and him (Noah) one religion (i.e. Islamic Monotheism).

And Ibn ‘Abbás explained: “A law and a clear way” (V.5:48) as Islamic way and Sunna (traditions of the Prophet (saww)).

(2) CHAPTER. Your invocation means your faith. And Allah said: “Say (O

[Faith: i.e. To believe in {the six (6) articles of Faith}: (1) Allah. (2) His (Allah’s) Angels. (3) His (Allah’s) Messengers. (4) His (Allah’s) Books, e.g. the Torah, the Gospel, the Qur’an etc. (5) The Day of Resurrection. (6) Al-Qadar (Divine Preordainments). Faith has more than sixty (60) subdivisions or parts, the highest one is Lâ ilâha illallah (none has the right to be worshipped but Allah), and the lowest one is to remove harmful things from the ways, roads, passages etc. (Please see Fath Al-Bâri, for details).

(1) CHAPTER. The statement of the Prophet (saww), ‘Islam is based on five principles.’

And belief is both saying and acting, and it increases and decreases. Allah revealed the following Verses concerning the subject:
“That they may grow more in faith along with their (present) faith.” (V.48:4) “And We increased them in guidance.” (V.18:13) “And Allah increases in guidance those who walk aright (true believers in the Oneness of Allah — who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)” (V.19:76). And said, “As for those who accept guidance, He (i.e. Allah (swt)) increases their guidance and bestows on them their piety.” (V.47:17) “And the believers may increase in faith.” (V.74:31) “Which of you has had his faith increased by it? As for those who believe, it has increased their faith.” (V.9:124) And also the Statement of Allah (swt): “Fear them. But it
every act of obedience to Allâh) that you turn your faces to east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book (Holy Scripture), the Prophets and gives his wealth, in spite of the love for it, to the kinsfolk and to the orphans and to Al-Masâkin (the poor) and to the wayfarer and to those who ask, and to set slaves free; and perform As-Salât (Iqâmat-as-Salât) and gives the Zakât, and who fulfil their covenant when they make it, and who are patient (in severe poverty), and ailment (disease) and at the time of fighting (during the battles). Such are the people of truth, and they are Al-Muttaqûn. (1) (V.2:177) “Successful indeed are the believers.” (V.23:1)

9. Narrated Abû Hurairâh: The Prophet ﷺ said, “Faith (Belief) consists of more than sixty sub-divisions or branches (i.e. parts). And Al-Hâyâ (this term Al-Hâyâ covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness, and honour etc.) is a part of faith.” [See the Glossary “Al-Hayâ” and Fath Al-Bâri, for details as regard “Faith”]

(4) CHAPTER. A Muslim is the one who avoids harming Muslims with his tongue and hands.

10. Narrated ‘Abdullâh bin ‘Amr ﷺ: The Prophet ﷺ said, “A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhâjîr (emigrant) is the one who gives up (abandons) all what Allâh has forbidden.”

(1) (Ch.3) Al-Muttaqûn means pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

Muhammad ﷺ to the disbelievers: My Lord pays attention to you only because of your invocation to Him.” (V.25:77).

8. Narrated Ibn ‘Umar ﷺ: Allâh’s Messenger ﷺ said: Islam is based on the following five (principles):

1. To testify that Lâ ilâha illallâh wa anna Muhammad-ar-Rasul Allâh (none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh).

2. Iqâmat-as-Salât [to perform the (compulsory congregational) Salât (prayers)]. (1)

3. To pay Zakât (2).

4. To perform Hajj (i.e. pilgrimage to Makkah).

5. To observe Saum [fasts (according to Islamic teachings)] during the month of Ramadân.

3) CHAPTER. (What is said) regarding the deeds of faith.

And the Saying of Allâh ﷻ:

“It is not Al-Birr (piety, righteousness and

(1) (H.8) Iqâmat-as-Salât [The offering of Salât (prayers)]. It means that:

a) Every Muslim, male or female, is obliged to offer his Salât (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet ﷺ has said: “Order your children for Salât at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-compliance of this obligation by the Muslims under his authority.

b) To perform the Salât (prayers) as the Prophet ﷺ used to perform them with all their rules and regulations (i.e. standing, bowing, prostrating, sitting). As he ﷺ has said: “Perform your Salât (prayers) the way you see me performing them.” See Hadith No. 631. [For the characteristics of the prayer of the Prophet ﷺ see Sahîh Al-Bukhârî, Vol.1., Hadith No.: 735, 736, 739, 756, 823, 824, 825].

(2) (H.8) Zakât (2): A certain fixed proportion of the wealth and of every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islam. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahîh Al-Bukhârî, Vol.2, Book of Zakât (24)].