The Translation of the Meanings of
Summarized
Ṣahīḥ Al-Bukhārī
Arabic-English

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

Praise be to Allah, the Lord of the ‘Alāmin (mankind, jinns 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-Bukhari 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-Jāmi’ As-Sahih (Sahih Al-Bukhari) 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 Ahadith that are interpreted differently by different scholars.

Dr. Mahmūd Hámad As-Sudānī did his best to check the whole translation. The second revision was done by Mr. Shākir Naṣif Al-Ubaydi. 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 ‘Alāmin (mankind, jinns and all that exists).
26. To ask repeatedly until something is understood...
27. People present should convey the knowledge to the absentees...
28. Telling a lie against the Prophet...
29. The writing of knowledge...
30. Teaching and preaching at night...
31. Speaking about knowledge at night...
32. Memorization of knowledge...
33. To be quiet to learned men...
34. "Allāh is the Most Learned."
35. Asking while standing to a person who is sitting...
36. "And of knowledge you have been given only a little."
37. Teaching some people only, fearing others will not understand it...
38. To be shy while learning...
39. Requesting somebody to ask on one's behalf...
40. Teaching and giving religious verdicts in a mosque...
41. Telling the questioner more than he asked...

(4) The Book of Wudu (Ablution)
1. Salāt is not accepted without purification...
2. The superiority of ablution...
3. Not to repeat ablution if in doubt...
4. To perform a light ablution...
5. [Completion (perfection) of ablution]...
6. To wash the face while the hands are dirty...
7. Going to lavatory...
8. Providing water at lavatories...
9. Never face the Qiblah while urinating or defecating...
10. Defecating while sitting over two bricks...
11. Women answering the call of nature...
12. Washing the "private parts" after answering the call of nature...
13. Carrying an Anāza along with the water...
14. Cleaning private parts with right hand is forbidden...
15. Cleaning private parts with dust is forbidden...
16. Cleaning private parts with dung is forbidden...
17. Washing the parts once in ablution...
18. Washing the parts twice in ablution...
19. Washing the parts thrice in ablution...
20. Cleaning the nose...
21. Cleaning private parts with odd number of stones...
22. [Washing feet while wearing shoes]...
23. Starting from right side of the body...
24. Looking for water when Salāt is due...
25. Ablution with used water...
26. If a dog drinks from the utensil...
27. When ablution is necessary or not...
28. Pouring water for someone performing ablution...
29. Reciting Qur'ān after Hadith...
30. Passing wet hands over the whole head during ablution...
31. Using the remaining water after ablution...
32. Husband and wife performing ablution together...
33. Sprinkling remaining water on an unconscious person...
34. Ablution from water containers...
35. Ablution with one Mūdd of water...
36. Passing wet hands over shoes covering ankle...
37. Ablution after putting on Khuff...
38. Ablution after eating Sawiq...
39. After eating Sawiq...
40. Rinsing mouth after drinking milk...
41. Ablution after sleeping, dozing, napping and slumber...
42. Performing ablution on having no Hadith...
43. Protecting clothing from water...
44. Washing after urination...
45. Urinating in the mosque...
46. Urine of children...
47. Urinating while sitting or standing...
48. Urinating while screened next to a companion...
49. Washing the blood...
50. Washing semen with water...
51. Urine of animals...
52. Impure things falling in foodstuffs and water...
53. Urinating in stagnant water...
54. Putting a dirty thing on someone praying...
55. Spitting or blowing nose in one's garment...

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6. A good Muslim...
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9. To love the Messenger is a part of faith...
10. To flee from Al-Fitan...
11. I know Allah better...
12. Grades in superiority according to good deeds...
13. Al-Hayā' is a part of faith...
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16. To accept Islam by compulsion...
17. Women's ungratefulness to husbands...
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19. “If two parties... fall to fighting...”...
20. Lesser or greater Zám (wrong)...
21. The signs of a hypocrite...
22. Prayers on the night of Qadr...
23. Al-Jihād is a part of faith...
24. Nawāfīl prayers during the nights of Ramadān...
25. Saum (fasts) during the month of Ramadān...
26. Religion is very easy...
27. Salāt (prayer) is a part of faith...
28. Embracing Islam sincerely...
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37. Deeds depend upon the intentions...
38. ‘Religion is An-Nasṭhā’...
1. The Book of Revelation

IN THE NAME OF ALLAH, THE MOST BENEFICENT, THE MOST MERCIFUL.

1. THE BOOK OF REVELATION

{CHAPTER 1. How the Divine Inspiration started to be revealed to Allâh’s Messenger صلى الله عليه وسلم and the Statement of Allâh said: “Verily, We have inspired you (O Muhammad صلى الله عليه وسلم) as We inspired Nûh (Noah) and the Prophets after him.” (V. 4:163).}

1. ‘Umar bin Al-Khattâb صلى الله عليه وسلم said: I heard Allâh’s Messenger صلى الله عليه وسلم 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.” [1:1-0.B.]

2. Narrated ‘A’isha بنت أبي بكر الصديق (the mother of the faithful believers): Al-Hârîth bin Highâm asked Allâh’s Messenger صلى الله عليه وسلم, “O Allâh’s Messenger! How is the Divine Inspiration revealed to you?” Allâh’s Messenger صلى الله عليه وسلم replied, “Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says.”

[1] The Prophet صلى الله عليه وسلم said this on the occasion of someone’s emigration from Makka to Al-Madînah which was not for the sake of the Islamic cause but to marry a woman who had stipulated that he should emigrate if he wanted to marry her. Anyhow, this hadith 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.
the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, “Cover me! Cover me!” They covered him till his fear was over and after that he told Khadija everything that had happened (and said), “I fear that something may happen to me.” Khadija 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 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 much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to him, “O my cousin! Listen to the story of your nephew,” Waraqa asked, “O my nephew! What have you seen?” Allah’s Messenger described whatever he had seen. Waraqa said, “This is the same one [who keeps the secrets i.e. angel Jibrael (Gabriel)] whom Allah had sent to Musa (Moses). I wish I were young and could live up to the time when your people would turn you out.” Allah’s Messenger asked, “Will they drive me out?” He replied in the affirmative and said, “Anyone (man) who came with something similar to what you have brought, was treated with hostility; and if I should remain alive till the day (when you will be turned out) then I would support you strongly.” But after a few days Waraqa died and the Divine Inspiration was also paused for a while. [1:3 (A-O.B.)]