

صحيح البخاري

The Translation of the Meanings of *Sahîh Al-Bukhârî*

Arabic-English

Volume 1

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

Praise be to Allâh, the Lord of the 'Alamîn (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-Bukhârî* 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 Allâh, 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 — Allâh'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-Bukhârî)* 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 *Ahâdith* that are interpreted differently by different scholars.

Dr. Mahmûd Hamad As-Sûdani did his best to check the whole translation. The second revision was done by Mr. Shâkir Nasif Al-Ubaydî. Finally, Dr. Muhammad Taqî-ud-Dîn Al-Hilâlî 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 Allâh 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 Allâh's Help and after all the great efforts exerted in its production, has neared perfection.

In Allâh's Hands are all means of success. And praise be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).

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

1 - THE BOOK OF REVELATION

Said Ash-Shaikh Al-Imām Al-Hāfiẓ Abu-‘Abdullāh Muḥammad bin Ismā‘il bin Ibrāhīm bin Al-Mughīra Al-Bukhārī (May Allāh تعالى be Merciful to him):

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

And the Statement of Allāh ذِكْرُهُ: “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-Khaṭṭāb رضي الله عنه: I heard Allāh’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-Madīna not for the sake of the Islāmic Cause but to marry a woman who had stipulated that he should emigrate if he wanted to marry her. Anyhow, this *Ḥadīth* 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.

بسم الله الرحمن الرحيم

١ - كتاب بدء الوحي

قَالَ الشَّيْخُ الْإِمَامُ الْحَافِظُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ الْبُخَارِيُّ رَحِمَهُ اللَّهُ تَعَالَى آمِينَ:

(١) بَابٌ: كَيْفَ كَانَ بَدْءُ الْوَحْيِ إِلَى رَسُولِ اللَّهِ ﷺ،

وَقَوْلُ اللَّهِ جَلَّ ذِكْرُهُ. ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَاللَّيْسَ مِنْ بَعْدِهِ﴾ [النساء: ١٦٣].

١ - حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِي يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

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back to (his wife) Khadīja to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hirā'. 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 Allāh's Messenger ﷺ returned with the Revelation and with his heart beating severely. Then he went to Khadīja bint Khuwailid عنها رضي الله and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told Khadīja عنها رضي الله everything that had happened (and said), "I fear that something may happen to me." Khadīja replied, "Never! By Allāh, Allāh 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."

Khadīja عنها رضي الله then accompanied him to her cousin Waraqah 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

التَّعَبُدُ - اللَّيَالِي دَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ وَيَتَزَوَّدَ لِدَلِّكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارٍ جِرَاءٍ، فَبَجَاءَهُ الْمَلَكُ فَقَالَ: اقْرَأْ، قَالَ: مَا أَنَا بِقَارِئٍ، قَالَ: فَأَخَذَنِي فَعَظَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، قُلْتُ: «مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَعَظَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَعَظَّنِي الثَّالِثَةَ ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾ [العلق: ١-٣] فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ يَرْجِفُ فُؤَادَهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ حُوَيْلِدٍ فَقَالَ: «زَمِّلُونِي، زَمِّلُونِي». فَزَمِّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوَغُ، فَقَالَ لَخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ: «لَقَدْ خَشِيتُ عَلَى نَفْسِي»، فَقَالَتْ لَهُ خَدِيجَةُ: كَلَّا، وَاللَّهِ مَا يَحْزُنُكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَاِنْطَلَقْتُ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى - ابْنِ عَمِّ خَدِيجَةَ - وَكَانَ امْرَأً قَدْ تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنْ

(٢) بَابُ:

(2) CHAPTER.

2. Narrated 'Aishah رضي الله عنها, the Mother of the faithful believers: (1) Al-Hārith bin Hishām رضي الله عنه asked Allāh's Messenger ﷺ "O Allāh's Messenger! How is the Divine Revelation revealed to you?" Allāh'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 رضي الله عنها 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.

٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ. عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ الْحَارِثَ بْنَ هِشَامٍ رَضِيَ اللَّهُ عَنْهُ سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّ عَلَيَّ فَيَقْصُمُ عَنِّي، وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحْيَانًا يَمَثُلُ لِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأَعْيِي مَا يَقُولُ» - قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَلَقَدْ رَأَيْتُهُ يُنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَقْصُمُ عَنْهُ وَإِنْ جَبَنَهُ لَيَقْصُدُ عَرَقًا.

(٣) بَابُ:

(3) CHAPTER.

3. Narrated 'Aishah رضي الله عنها, the Mother of the faithful believers: The commencement of the (Divine) Revelation to Allāh'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 Hirā' where he used to worship (Allāh 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

٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ: أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلْتِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ وَكَانَ يَخْلُو بَعَارٍ جِرَاءٍ فَيَتَحَنَّنُ فِيهِ - وَهُوَ

(1) (H.2) Allāh تعالى 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 Allāh جل جلاله :
 “And it only added to their faith and to their
 submissiveness (to Allāh).” (V.33:22).

And to love and hate for Allāh's sake is a
 part of faith.

‘Umar bin ‘Abdul ‘Azīz wrote to ‘Adī bin
 ‘Adī: “Belief includes *Farā'id* (enjoined
 duties), legal laws and *Hudūd* (Allāh'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 Ibrāhīm (Abraham) عليه
 السلام said, “But to be stronger in faith”
 (V.2:260). Mu'ādh said (to Aswad bin Hilāl,
 one of his companions), “Let us sit for a
 while so that we may dedicate that period of
 time to faith.” Ibn Mas'ūd said, “*Yaqīn* 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-Bāri*, Vol. I, Page 54].

And Mujāhid said, “He (Allāh تعالى) has
 ordained for you...” (V.42:13) means “O
 Muḥammad (ﷺ)! We have ordained for you
 and him (Noah) one religion (i.e. Islāmic
 Monotheism).”

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

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

وَالْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ
 مِنَ الْإِيمَانِ، وَكَتَبَ عُمَرُ بْنُ عَبْدِ
 الْعَزِيزِ إِلَى عَبْدِ بْنِ عَدِيٍّ: إِنَّ
 لِلْإِيمَانِ قَرَائِصَ وَشَرَائِعَ وَحُدُودًا
 وَسُنَنًا، فَمَنْ اسْتَكْمَلَهَا اسْتَكْمَلَ
 الْإِيمَانَ، وَمَنْ لَمْ يَسْتَكْمِلْهَا لَمْ
 يَسْتَكْمِلِ الْإِيمَانَ، فَإِنْ أَعِشَ فَسَابِقُهَا
 لَكُمْ حَتَّى تَعْمَلُوا بِهَا، وَإِنْ أَمُتَ فَمَا
 أَنَا عَلَى صُحْبَتِكُمْ بِحَرِيصٍ، وَقَالَ
 إِبْرَاهِيمُ: ﴿وَلَكِنْ يَطْمِئَن قَلْبِي﴾
 [البقرة: ٢٦] وَقَالَ مُعَاذُ بْنُ
 نُؤْمٍ سَاعَةً - وَقَالَ ابْنُ مَسْعُودٍ:
 الْيَقِينُ الْإِيمَانُ كُلُّهُ، وَقَالَ ابْنُ عُمَرَ:
 لَا يَبْلُغُ الْعَبْدُ حَقِيقَةَ التَّقْوَى حَتَّى يَدَعَ
 مَا حَاكَ فِي الصَّدْرِ، وَقَالَ مُجَاهِدٌ:
 ﴿شَرَعَ لَكُمْ﴾ [الشورى: ١٣] أَوْصِيَاكَ يَا
 مُحَمَّدٌ وَإِيَّاهُ دِينًا وَاحِدًا، وَقَالَ ابْنُ
 عَبَّاسٍ: ﴿شَرَعَهُ وَمِنْهَاجًا﴾ [المائدة: ٤٨]
 سَبِيلًا وَسُنَّةً.

(٢) بَابُ: دُعَاؤُكُمْ إِيْمَانُكُمْ،

2 - THE BOOK OF BELIEF (FAITH)

٢ - كتاب الإيمان

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

(1) CHAPTER. The statement of the Prophet
 ﷺ, 'Islām is based on five principles.'⁽¹⁾

And belief is both saying and acting, and it
 increases and decreases. Allāh تعالى 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 Allāh increases in guidance those who
 walk aright [true believers in the Oneness of
 Allāh — who fear Allāh much (abstain from
 all kinds of sins and evil deeds which He has
 forbidden) and love Allāh 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. Allāh جل
 جلاله) 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 Allāh تعالى: “Fear them. But it

(١) بَابُ قَوْلِ النَّبِيِّ ﷺ: «بُني
 الإسلام على خمس»

وهو: قَوْلٌ وَفِعْلٌ وَيَزِيدُ وَيَنْقُصُ،
 قَالَ اللَّهُ تَعَالَى: ﴿لِيَزِدَّاوَا إِيْمَانًا مَعَ
 إِيْمَانِهِمْ﴾ [الفتح: ٤] ﴿وَزِدْنَاهُمْ هُدًى﴾
 [الكهف: ١٣] ﴿وَيَزِيدُ اللَّهُ الَّذِينَ
 اهْتَدَوْا هُدًى﴾ [مريم: ٧٦] وَقَالَ:
 ﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَيْنَاهُمْ
 تَقْوَاهُمْ﴾ [محمد: ١٧] ﴿وَزِدَادَ الَّذِينَ ءَامَنُوا
 إِيْمَانًا﴾ [المدثر: ٣١] وَقَوْلُهُ: ﴿أَيُّكُمْ
 زَادَهُ هَلْوَءٌ إِيْمَانًا قَالَمَا الَّذِينَ ءَامَنُوا
 فَرَادَتْهُمْ إِيْمَانًا﴾ [التوبة: ١٢٤] وَقَوْلُهُ جَلَّ
 ذِكْرُهُ: ﴿فَأَخْشَوْهُمْ فَرَادَهُمْ إِيْمَانًا﴾ [آل
 عمران: ١٧٣] وَقَوْلُهُ تَعَالَى: ﴿وَمَا
 زَادَهُمْ إِلَّا إِيْمَانًا وَسَلِيْمًا﴾
 [الأحزاب: ٢٢].

(1) (Ch.1) See *Ḥadīth* No.8.

every act of obedience to Allāh) that you turn your faces to east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allāh, 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-Masākīn* (the poor) and to the wayfarer and to those who ask, and to set slaves free; and perform *As-Salāt* (*Iqāmat-aṣ-Ṣalāt*) and gives the *Zakāt*, 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-Muttaqūn*.⁽¹⁾” (V.2:177) “Successful indeed are the believers.” (V.23:1)

9. Narrated Abū Hurairah رضى الله عنه: The Prophet ﷺ said, “Faith (Belief) consists of more than sixty sub-divisions or branches (i.e. parts). And *Al-Hayā* (this term *Al-Hayā* 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-Hayā*” and *Fath Al-Bārī*, for details as regard “Faith”]

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

10. Narrated ‘Abdullāh bin ‘Amr رضى الله عنه: The Prophet ﷺ said, “A Muslim is the one who avoids harming Muslims with his tongue and hands. And a *Muhājir* (emigrant) is the one who gives up (abandons) all what Allāh تعالى has forbidden.”

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

وَالْمَغْرِبَ وَلَكِنَّ الْإِلَهَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى
الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي
الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ
وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّادِقِينَ
فِي الْبَيِّنَاتِ وَالصَّادِقِينَ وَالصَّادِقِينَ
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ
[البقرة: ١٧٧] «قَدْ أَفْلَحَ الْمُؤْمِنُونَ»
[المؤمنون: ١] الآية.

٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ:
حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا
سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ
دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْإِيمَانُ
بِضْعٍ وَسِتُّونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ
الْإِيمَانِ».

(٤) بَابُ: الْمُسْلِمُ مَنْ سَلِمَ
الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

١٠ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ:
قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ
أَبِي السَّكَّرِ وَإِسْمَاعِيلَ، عَنْ الشَّعْبِيِّ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ
قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ

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 رضي الله عنهما: Allāh’s Messenger ﷺ said: Islām is based on (the following) five (principles):

1. To testify that *Lā ilāha illallāh wa anna Muḥammad-ar-Rasul Allāh* (none has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh).

2. *Iqāmat-aṣ-Ṣalāt* [to perform the (compulsory congregational) *Ṣalāt* (prayers)].⁽¹⁾

3. To pay *Zakāt*⁽²⁾.

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

5. To observe *Saum* [fasts (according to Islāmic teachings)] during the month of Ramaḍān.

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

And the Saying of Allāh تعالى:

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

لِقَوْلِهِ تَعَالَى: «قُلْ مَا يَعْبُودُوا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ» [الفرقان: ٧٧] وَمَعْنَى
الدُّعَاءِ فِي اللُّغَةِ «الْإِيمَانُ»

٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى
قَالَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ
عَنْ عِكْرَمَةَ ابْنِ خَالِدٍ، عَنْ ابْنِ عُمَرَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُنيَ
الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،
وَأَقَامَ الصَّلَاةَ، وَآتَى الزَّكَاةَ،
وَالْحَجَّ، وَصَوْمَ رَمَضَانَ».
[انظر: ٤٥١٥]

(٣) بَابُ أُمُورِ الْإِيمَانِ،

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿لَيْسَ
أَلْبَرُّ أَنْ تُولُوا وَجُوهَكُمْ قِدْلَ الْمَشْرِقِ

(1) (H.8) *Iqāmat-aṣ-Ṣalāt* إقامة الصلاة [The offering of *Ṣalāt* (prayers)]. It means that:
a) Every Muslim, male or female, is obliged to offer his *Salāt* (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 *Ṣalāt* 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 Allāh in case of non-fulfilment of this obligation by the Muslims under his authority.

b) To perform the *Salat* (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 *Ṣalāt* (prayers) the way you see me performing them.” See *Hadīth* No. 631. [For the characteristics of the prayer of the Prophet ﷺ see *Ṣaḥīḥ Al-Bukhārī*, Vol.1., *Hadīth* No. 735, 736, 739, 756, 823, 824, 825].

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