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الإمام زين الدين أحمد بن عبد اللطيف الزبيدي

The Translation of the Meanings of

Summarized

*Sahîh Al-Bukhâri*

Arabic-English

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السلام عليكم ورحمة الله وبركاته أما بعد :

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين اهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الامام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الانجليزية ترجمة صحيحة . وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة ، فلا مانع من الفسخ لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها . والله ولي التوفيق .  
وصلى الله وسلم على نبينا محمد وآله وصحبه .

الرئيس العام

لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد



عبد العزيز بن عبد الله بن باز



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## In the Name of Allâh, the Most Beneficent, the Most Merciful

Praise be to Allâh, the Lord of the 'Ālamîn (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 *Ṣaḥîḥ Al-Bukhârî* achieved by Dr. Muḥammad Muḥsin Khân 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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*Taqî-ud-Din*

I have pursued a portion of this translation and found that the translator has succeeded in rendering the meanings of *Al-Jâmi' Aṣ-Ṣaḥîḥ (Ṣaḥîḥ 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 *Aḥâdith* that are interpreted differently by different scholars.

Dr. Maḥmûd Ḥamad As-Sudâni did his best to check the whole translation. The second revision was done by Mr. Shâkir Naṣîf Al-Ubaydî. Finally, Dr. Muḥammad Taqî-ud-Dîn Al-Hilâlî checked the translation with the translator Dr. Muḥammad Muḥsin Khân, 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 'Ālamîn (mankind, jinns and all that exists).

*Amin E. M. M. M.*

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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 Allāh's Messenger صلى الله عليه وسلم. And the Statement of Allāh تعالى: "Verily, We have inspired you (O Muḥammad صلى الله عليه وسلم) as We inspired Nūḥ (Noah) and the Prophets after him." (V. 4:163).}

1. 'Umar bin Al-Khaṭṭāb رضي الله عنه said: I heard Allāh'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."<sup>[1]</sup> [1:1-O.B.]

2. Narrated 'Ā'isha رضي الله عنها (the mother of the faithful believers): Al-Hārith bin Hishām رضي الله عنه asked Allāh's Messenger صلى الله عليه وسلم "O Allāh's Messenger! How is the Divine Inspiration revealed to you?" Allāh'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-Madīna which was 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 *Hadīth* 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.

### NOTICE

Whoever finds any mistake in our translation of the meanings of the Summarized *Ṣaḥīḥ Al-Bukhārī* into English, we request him to write to the Chancellor of the Islāmic University at Al-Madīna, indicating the mistake and its place along with the correct translation. We thank all those who will point out these mistakes with the intention of seeking Allāh's Pleasures, and of correcting the translation of the meanings of the Summarized *Ṣaḥīḥ Al-Bukhārī* and peace and Allāh's Blessings be upon our Prophet صلى الله عليه وسلم. Allāh is Surety over what we say.

Translator and Publisher:

Dr. Muhammad Muhsin Khan  
Abdul Malik Mujahid

### إعلان

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يَقُولُ). قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ، فَيَقْصِمُ عَنْهُ وَإِنْ جَبِيئَهُ لَيَقْصِدُ عَرَفًا.

٣ : عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرَّؤْيَا الْصَالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ، فَكَانَ يَحْلُو بِغَارِ حِرَاءٍ، فَيَتَحَنَّنُ فِيهِ - وَهُوَ التَّعَبُدُ اللَّيَالِي دَوَاتِ الْأَعْدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ: اقْرَأْ، قَالَ: (مَا أَنَا بِقَارِئٍ). قَالَ: (فَأَخَذَنِي فَعَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، فُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَعَطَّنِي الثَّلَاثَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، فُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَعَطَّنِي الثَّلَاثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ﴾. فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ يَرْجِفُ فُؤَادَهُ، فَدَخَلَ عَلَى خَدِيجَةَ

‘Āisha added: Verily, I saw the Prophet صلى الله عليه وسلم being inspired (divinely) and (noticed) the sweat dropping from his forehead on a very cold day as the Inspiration was over. [1:2-O.B.]

3. Narrated ‘Āisha رضى الله عنها , the mother of the faithful believers: The commencement of the (Divine) Inspiration to Allāh’s Messenger صلى الله عليه وسلم was in the form of righteous good (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 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 Hirā’. The angel came to him and asked him to read. The Prophet صلى الله عليه وسلم replied, “I do not know how to read.” The Prophet 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. Read! And your Lord is the Most Generous.’ ” (V. 96:1-3) Then Allāh’s Messenger صلى الله عليه وسلم returned with

بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ: (رَمَلُونِي رَمَلُونِي). فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لِحَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ: (لَقَدْ خَشِيتُ عَلَى نَفْسِي). فَقَالَتْ خَدِيجَةُ: كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى آتَتْ بِهِ وَرَقَةَ ابْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى، ابْنَ عَمِّ خَدِيجَةَ، وَكَانَ أَمْرًا تَنْصَرُّ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الْإِنْجِيلِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَدِيَ، فَقَالَتْ خَدِيجَةُ: يَا ابْنَ عَمِّ، أَسْمَعُ مِنْ ابْنِ أَخِيكَ. فَقَالَ لَهُ وَرَقَةُ: يَا ابْنَ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ خَبَرَ مَا رَأَى، فَقَالَ لَهُ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي نَزَلَ اللَّهُ عَلَى مُوسَى، يَا لَيْتَنِي فِيهَا جَدْعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَوْ مُخْرِجِي هُمْ؟). قَالَ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتُ بِهِ إِلَّا عُودِي، وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْسُبْ وَرَقَةَ أَنْ تُوْفِيَ، وَقَفَرَ الْوَحْيُ.

the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid رضى الله عنها and said, “Cover me! Cover me!” They covered him till his fear was over and after that he told Khadija رضى الله عنها everything that had happened (and said), “I fear that something may happen to me.” Khadija رضى الله عنها 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.” Khadija رضى الله عنها 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 Allāh عز وجل wished him to write. He was an old man and had lost his eyesight. Khadija رضى الله عنها said to him, “O my cousin! Listen to the story of your nephew”, Waraqa asked, “O my nephew! What have you seen?” Allāh’s Messenger صلى الله عليه وسلم described whatever he had seen. Waraqa said, “This is the same one [who keeps the secrets i.e. angel Jibrael (Gabriel)] whom Allāh had sent to Mûsa (Moses). I wish I were young and could live upto the time when your people would turn you out.” Allāh’s Messenger صلى الله عليه وسلم 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.]