

Translation of Some Hadiths into English

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Introduction

There are two main sources for understanding Islam: the holy Quran and the sunna (the collections of the recorded words, actions and sanctions of the prophet Muhammad which are normally referred to as Hadiths).

As the Holy Quran is the word of Allah it must be strictly followed; in the same way the teachings contained in the prophet's Sunna must be observed by all who profess to be Muslims, for about them the Holy Quran says: « And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it). »

Thus the Sunna, in the form of Hadith, is complementary to the Holy Book itself: it helps to explain and clarify the Holy Quran and to present practical applications of its teachings. Without a study of Hadith a Muslim's knowledge of his faith remains incomplete, and without it the non-Muslim is unable to form a true picture of the Islamic faith and its fundamental spiritual, moral, legislative, and cultural principles.

Previous translations of Hadith into English

While many attempts have been made to render the meanings of the Holy Quran into English, much less attention has been given to the hadith of the prophet Muhammad.

Apart from various short selections of hadith that have appeared in English translation in various parts of the Islamic world, notably in Pakistan and India, the following are, to the best of translators' knowledge the most Important attempts:

1. A translation of mishkat al-Masabih, a selection compiled by Wali ad-Din Muhammad ibn'Abdullah al-Khatib at-Tabrizi(died 737 A.H), undertaken by A.N. Matthews.

The translation appeared in two volumes (Calcutta 1809/1810); it has long been out of print and copies of it are scarce.

Some of the Hadith included in the Mishkat do not appear in the translation.

2. Another translation of Mishkat al-Masabih entitled 'The Hadis', undertaken by Al-Haj MaulanaFazlulKarim. It appeared in four volumes (Calcutta 1938) , together with the Arabic text. The translators has taken some liberties in the arrangement of the text and has added to it certain other selections of Hadith taken from al-Ghazali's'Ihya''ulum ad-Din'. The translation does nevertheless include the complete contents of the Mishkat and retains its general for;.

3. A part of the Sahih of al-Bukhari undertaken by the Austrian Muslim, Muhammad Asad, together with the Arabic text. The translation began appearing in sections in Lahore in 1938 and was unhappily discontinued.

4. A new and complete translation of Mishkat al-Masabih made by Dr. James Robson,Professor of Arabic at Manchester University, in four volumes (Lahore 1965,and reprinted in 1973).

5. A complete translation of Muslim's Sahih made by 'Abdul Hamid Siddiqi, which has appeared in four volumes) Lahore 1973).

6. A new translation of al-Bukhari s Sahih, which has begun to appear under the Imprint of the Islamic University in Medina and is being undertaken by Dr.MuhammadMuhsin Khan. The translation will be in four volumes and includes the Arabic text.

While these translations go some way towards providing satisfactory renderings in English of the Prophet Sunna, they do inevitably contain the occasional short-coming both in a proper understanding of the Arabic text and in providing an English rendering that is faithful to the original and linguistically acceptable. The present translators thus believe that there is still scope for further attempt in this field.

Some points about the translation :

1. Where a hadith includes a verse from the Holy Quran the translators have used the translation of the English Muslim, MarmadukePickthall, from his * the Meaning of the Glorious Koran*.

2. Every care has been taken to ensure the accuracy of the translation. In instances where a freer rendering would have sounded more effective, we have sacrificed effect for accuracy. Where a literal translation was unacceptable and we

have felt obliged to add words to the translation, such words have been enclosed in square brackets.

3. It will be found that certain Arabic words which are of a religious nature and are peculiar to Islam, such as iman, ihsan and zakat have been retained in their Arabic form and explanatory notes given to them. In the case of hadith, often rendered by orientalists as tradition, it was decided to retain the Arabic word. As it occurs throughout the work it has not been supplied with the distinguishing marks required by the rules of transliteration and we have simply spelt it hadith. Furthermore, the word has been treated as a collective noun.

On the question of whether to translate Allah as God or retain the word in its Arabic form, we decided on the word Allah because it is in general use amongst Muslims, whether or not they are speaking Arabic. Were it not for this consideration the word Allah would have been rendered as God.

4. Proper names and words retained in Arabic have been transliterated in accordance with the usual method followed by scholars of Arabic, except of course with words such as Caliph which have become part of the English language.

HADITH 1

On the authority of the Commander of the Faithful, Abu Hafs Umar ibn al khattab (May Allah be pleased with him), who said: I heard the Messenger of Allah (the blessings and peace of Allah be upon him) say:

"Actions are but by intention and every man shall have but that which he intended. Thus he whose migration was for Allah and his Messenger, his migration was for Allah and his Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated."

It was related by the two Imams of the scholars of Hadith, Abu Abdullah Muhammed ibn Isma'il ibn Ibrahim ibn al-Mughira ibn Bardizbah al-Bukhari and Abu I'Husain Muslim ibn al-Hajjaj ibn Muslim al-Qushairi an-Naisaburi, in their two Sahihs, which are the soundest of the compiled books.

HADITH 2

On the authority of abu 'abdar_rahman 'abdullah, the son of 'Umar ibn Al_Khattab (May Allah be pleased with them both), who said: I heard the Messenger of Allah (May the blessings and peace of Allah be upon him) say:

"Islam has been built on five [pillars]: testifying that there is no god but Allah and that Muhammad is the messenger of Allah, performing the prayers, paying the zakat, making the pilgrimage to the house, and fasting in Ramadan".

It was related by al-Bukhari and Muslim.

الحديث الأول

عن أمير المؤمنين أبي حفص عمر بن الخطاب رضي الله عنه قال : سمعت رسول الله صلى الله عليه وسلم يقول:

" إنما الأعمال بالنيات و إنما لكل امرئ ما نوى ، فمن كانت هجرته الى الله ورسوله فهجرته الى الله ورسوله ، و من كانت هجرته لدنيا يصيبها أو امرأة ينكحها فهجرته الى ما هاجر اليه "

رواه إماما المحدثين أبو عبد الله محمد بن اسماعيل بن إبراهيم ابن المغيرة بن بردزبه البخاري و أبو الحسين مسلم بن الحجاج بن مسلم القشيري النيسابوري في صحيحيهما اللذين هما أصح الكتب المصنفة.

الحديث الثاني

عن أبي عبد الرحمن عبد الله بن عمر بن الخطاب رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول:

" بني الإسلام على خمس : شهادة أن لا إله إلا الله و أن محمدا رسول الله، و إقامة الصلاة ، و إيتاء الزكاة ، و حج البيت ، و صوم رمضان "

رواه البخاري و مسلم.

HADITH 3

On the authority of Abu Ruqayya Tamim ibn Aus Ad_Dari (May Allah be pleased with him) that the prophet (May the blessings and peace of Allah be upon him) said:

"Religion is sincerity. we said; to whom? He said: to Allah and his book, and his Messenger, and to the leaders of the Muslims and their common folk".

It was related by Muslim.

HADITH 4

On the authority of Abu Huraira Abdar_Rahman ibn Sakhr (May Allah be pleased with him), who said: I heard the Messenger of Allah (May the blessings and peace of Allah be upon him) say:

"What I have forbidden to you, avoid; what I have ordered you [to do], do as much of it as you can. It was only their excessive questioning and their prophets that destroyed those who were before you."

It was related by al_Bukhari and Muslim.

HADITH 5

On the authority of Abu Muhammad al_Hasan the son of 'Ali ibn Abi Talib, the grandson of the Messenger of Allah (May the blessings and peace of Allah be upon him) and the one much beloved of him (May Allah be pleased with them both), who said:

I memorised from the Messenger of Allah (May the blessings and peace of Allah be upon him):

"Leave that which makes you doubt for that which does not make you doubt".

It was related by Tirmidhi and an_Nasa'i, at_Tirmidhi saying that it was a good and sound Hadith.

الحديث الثالث

عن أبي رقية تميم بن أوس الداري رضي الله عنه أن النبي صلى الله عليه وسلم قال :

" الدين النصيحة " قلنا : لمن؟ قال: " لله، و لكتابه، و لرسوله ، و لأئمة المسلمين و عامتهم " .

رواه مسلم.

الحديث الرابع

عن أبي هريرة عبد الرحمن بن صخر رضي الله عنه قال : سمعت رسول الله صلى الله عليه وسلم يقول :

" ما نهيتكم عنه فاجتنبوه، و ما أمرتكم به فأتوا منه ما استطعتم، فإنما أهلك الدين من قبلكم كثرة مسائلكم و اختلافهم على أنبيائهم " .

رواه البخاري و مسلم.

الحديث الخامس

عن أبي محمد الحسن بن علي بن أبي طالب سبط رسول الله صلى الله عليه وسلم وريحانته رضي الله عنهما قال:

حفظت من رسول الله صلى الله عليه وسلم:

" دع ما يريبك الى ما لا يريبك " .

رواه الترمذي و النسائي و قال الترمذي : حديث حسن صحيح.

HADITH 6

On the authority of Abu Huraira (May Allah be pleased with him) who said: the Messenger of Allah (May the blessings and peace of Allah be upon him) said:

"Part of someone's being a good Muslim is his leaving alone that which does not concern him".

A good Hadith which was related by At_Tirmidhi and Others in this form.

HADITH 7

On the authority of Abu Ya'laShadadibnAus (may Allah be pleased with him) ,that the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

"Verily Allah has prescribed proficiency in all things thus if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters".

It was related by Muslim.

HADITH 8

On the authority of Abu HamzaAnasibn Malik (May Allah be pleased with him), the servant of the messenger of Allah (May the blessings and peace of Allah be upon him), that the prophet (May the blessings and peace of Allah be upon him) said:

"None of you [truly] believes until he wishes for his brother what he wishes for himself".

It was related by Al-Bukhari and Muslim.

الحديث السادس

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:

" من حسن إسلام المرء تركه ما لا يعنيه".

حديث حسن، رواه الترمذي وغيره هكذا.

الحديث السابع

عن أبي يعلى شداد بن أوس رضي الله عنه عن رسول الله صلى الله عليه وسلم قال:

" إن الله كتب الإحسان على كل شيء : فإذا قتلتم فأحسنوا القتلة ، وإذا ذبحتم فأحسنوا الذبحة ، و ليحد أحدكم شفرته، و ليرح ذبيحته".

رواه مسلم.

الحديث الثامن

عن أبي حمزة أنس بن مالك رضي الله عنه خادم رسول الله صلى الله عليه وسلم ، عن النبي صلى الله عليه وسلم قال :

" لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه"

رواه البخاري و مسلم.

HADITH 9

On the authority of Abu Huraira (May Allah be pleased with him), who said:

"A man said to the prophet (May the blessings and peace of Allah be upon him): counsel me. he said: 'do not become angry'. The man repeated [his request] several times, and he said: 'do not become angry';"

It was related by al_Bukhari.

HADITH 10

On the authority of ibnMas'ud (May Allah be pleased with him), who said: the Messenger of Allah be upon him said:

« The blood of a Muslim may not be legally spilt other than in once of three [instances]: the married person who commits adultery; a life for a life; and one who forsakes his religion and abandons the community ».

It was related by al_Bukhari and Muslim.

HADITH 11

On the authority of Abu Huraira (May Allah be pleased with him), that the Messenger of Allah (May the blessings and peace of Allah be upon him) said:

"Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest".

It was related by al_Bukhari and Muslim.

الحديث التاسع

عن أبي هريرة رضي الله عنه:

أن رجلا قال للنبي صلى الله عليه وسلم: أوصني، قال:

" لا تغضب "، فردد مرارا، قال: " لا تغضب ".

رواه البخاري.

الحديث العاشر

عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:

"لا يحل دم امرئ مسلم إلا بإحدى ثلاث: الثيب الزاني، و النفس بالنفس، و التارك لدينه المفارق للجماعة".

رواه البخاري و مسلم.

الحديث الإحدى عشرة

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:

"من كان يؤمن بالله و اليوم الآخر فليقل خيرا أو ليصمت، ومن كان يؤمن بالله و اليوم الآخر فليكرم جاره ، ومن كان يؤمن بالله و اليوم الآخر فليكرم ضيفه".

رواه البخاري و مسلم.

HADITH 12

On the authority of Abu Muhammad Abdullah the son of Amribn Al-‘As (May Allah be pleased with them both), who said: The Messenger of Allah (May the blessings and peace of Allah be upon him) said:

« None of you [truly] believes until his inclination is in accordance with what I have brought ».

A good and sound Hadith which we have transmitted from Kitab al-Hujja with a sound chain of authorities.

HADITH 13

On the authority of the son of Umar (May Allah be pleased with them both), who said:

The Messenger of Allah (May the blessings and peace of Allah be upon him) took me by the shoulder and said:

« Be in the world as though you were a stranger or a wayfarer ».

The son of Umar (may Allah be pleased with them both) used to say:

« At evening do not expect [to live till] morning, and at morning do not expect [to live till] evening. Take from your health for your illness and from your life for your death ».

It was related by al-Bukhari.

HADITH 14

On the authority of the son of ‘Abbas (May Allah be pleased with them both) that the Messenger of Allah (May the blessings and peace of Allah be upon him) said:

« Allah has pardoned for me my people for [their] mistakes and [their] forgetfulness and for what they have done under duress ».

A good Hadith related by IbnMajah, al-Baihaqi and others.

الحديث الإثني عشرة

عن أبي محمد عبد الله بن عمر و بن العاص رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم:

"لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به"

حديث حسن صحيح رواه في كتاب الحجّة بإسناد صحيح.

الحديث الثالث عشرة

عن ابن عمر رضي الله عنهما قال:

أخذ رسول الله صلى الله عليه وسلم بمنكبي فقال:

"كن في الدنيا كأنك غريب أو عابر سبيل"

و كان عن ابن عمر رضي الله عنهما يقول:

"إذا أميست فلا تنتظر الصّباح، و إذا أصبحت فلا تنتظر المساء، و خذ من صحّتك لمرضك و من حياتك لموتك"

رواه البخاري.

الحديث الرابع عشرة

عن ابن عباس رضي الله عنهما أنّ رسول الله صلى الله عليه وسلم قال:

"إنّ الله تجاوز لي عن أمّتي الخطأ، و النسيان، و ما أسْتُكْرهُوا عَلَيَّه".

حديث حسن رواه ابن ماجه و البيهقي و غيرهما.

HADITH 15

On the authority of Abu saïd al-Khudri (May Allah be pleased with him), who said: I heard the Messenger of Allah (May the blessings and peace of Allah be upon him) say:

«Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his heart- and that is the weakest of faith ».

It was related by Muslim.

HADITH 16

On the authority of Abu Tha'labaal_khushaniJurthumibnNashir (may Allah be pleased with him) that the Messenger of Allah (May the blessings and peace of Allah be upon him) said:

«Allah the Almighty has laid down religious duties, so do not neglect them; he has set them; he has prohibited some things, so do not violate them; about some things He was silent_out of compassion for you, not forgetfulness_; so seek not after them ».

A good Hadith related by ad_Daraqutni and others.

HADITH 17

On the authority of Abu Huraira (may Allah be pleased with him), who said: The Messenger of Allah (May the blessings and peace of Allah be upon him) said:

«Each person's every joint must perform a charity every day the sun comes up :to act justly between two people is a charity ;to help a man with his out,lifting him onto it or hoisting up his belongings onto it is a charity ; a good word is a charity ;every step you take to prayers is a charity ;and removing a harmful thing from the road is a charity ».it was related

By Al_Bukhari and Muslim.

الحديث الخامس عشرة

عن أبي سعيد الخُدْرِي رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول:

"من رأى منكم منكراً فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه، و ذلك أضعف الإيمان".

رواه المسلم.

الحديث السادس عشرة

عن أبي ثعلبة الخشني جرثوم بن ناشر رضي الله عنه عن رسول الله صلى الله عليه وسلم قال:

"إن الله تعالى فرض فرائض فلا تضيعوها، وحدّ حدوداً تعتدوها، و حرّم أشياء فلا تنتهكوها، و سكّت عن أشياء رحمة لكم غير نسيانٍ فلا تبحثوا عنها".

حديث حسن رواه الدارقطني وغيره

الحديث السابع عشرة

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:

"كُلُّ سُلَامَى من النَّاسِ عليه صدقةٌ كلَّ يومٍ تَطْلُعُ فيه الشَّمْسُ: تعديل بين اثنين صدقةٌ، و نُعينُ الرجل في دابَّتِهِ فتحمله عليها أو ترفعُ له عليها متاعهُ صدقةٌ، و الكلمة الطَّيِّبة صدقةٌ، و بكلِّ خُطوةٍ تمشيها إلى الصَّلَاة صدقةٌ، و تُمِيطُ الأذى عن الطريق صدقةٌ".

رواه البخاري ومسلم.

HADITH 18

On the authority of Abu Mas'udUqbaibnAmral_Ansarial_Badri (may Allah be pleased with him), who said: The Messenger of Allah (May the blessings and peace of Allah be upon him) said:

« Among the words people obtained from the first prophecy are: if you feel no shame, then do as you wish ».

It was related by al_Bukhari.

HADITH 19

On the authority of Abu DharrJundubibnJunada and Abu Abdar_RahmanMu'adhibnJabal (may Allah be pleased with them both), that the Messenger of Allah (May the blessings and peace of Allah be upon him) said:

« Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people ».

It was related by at-Tirmidhi. Who said it was a good Hadith, and in some copies [of at-Tirmidhi's collection] it was said to be a good and sound Hadith.

الحديث الثامن عشرة

عن أبي مسعود عقبة بن عمر و الأنصاريّ البدريّ رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:

"إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَخْ فَاصْنَعْ مَا شِئْتَ".

رواه البخاريّ.

الحديث التاسع عشرة

عن أبي ذرّ جندب بن جنادة و أبي عبد الرحمن معاذ بن جبل رضي الله عنهما عن رسول الله صلى الله عليه وسلم قال:

"اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَ اتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَ خَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ".

رواه الترميدي و قال: حديث حسن، و في بعض النسخ حسن صحيح.

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