

مَشْكَاتُ الْمَقَابِيحِ

The original text :

> The original book was : مَقَابِيحُ السُّنَّةِ

Author → Abu Muhammad Al Hussain Ibn masood Al Farra'i Al Baghawī

Known As : Imam Baghawī

أَبُو مُحَمَّدٍ الْحُسَيْنِ بْنِ مَسْعُودٍ الْفَرَّاءِ الْبَغَوِيِّ

His son's name His name Father's name

فَرَّاءُ → someone associated with fur of animals
↳ production and trading it
His father was producing + trading fur

بَغَوِي → was from a village called بَغَشُور in modern day Afghanistan

DOB : Between 433 - 436 AH (scholars not fully sure)
(1041 - 1044 CE)

Passed away : 516 AH (1122 CE)

> The author was a renowned مَقْدِّسٌ مَشْهُورٌ and Shafi'i jurist

> most famous work → مَعَالِمُ الشَّرَائِكِ (AKA تَفْسِيرُ الْبَغَوِيِّ)

> He compiled a book on Hadith, relying primarily on Hadith from Sihah Sittah (6 authentic books)

↳ In total, 4434 ahadith mentioned (مَقَابِيحُ السُّنَّةِ)

The revised Text \ book :

> مَشْكَاةُ الْمَطَابِيحِ (The niche of the lanterns)

> The book written by Imam Bhagawi was revised and called مَشْكَاةُ الْمَطَابِيحِ

↳ Revised by : وَلِيُّ الدِّينِ أَبُو عَبْدِ اللَّهِ التَّطَائِبِيُّ
التَّيْرِي

In modern day
Iran

↳ Refers to where he
was from

Date of Death - 791 AH (1340 CE)

what is the difference between the original and revised text

The original text :

> The author divided the ^{chapters (كِتَاب)} ~~divided~~ Hadiths to 2 Parts :

Section 1 → صَحِيح → Authentic

↳ This part was dedicated to Hadiths narrated by Imam Bukhari \ Muslim

Section 2 → مُسَانَد → In this, he compiled Hadiths by Imam Tirmizi, Ibn Majah, Nasa'i, Abu Dawud, etc Imam Ahmad's musnad

This division is the same for each chapter

Notes on original text (By Imam Baghawi)

- 1 Note: The author used the terms صَحِيح and صَحِيح contrary to how the rest of the Scholars used them, which was misleading

In the صَحِيح section, many Hadiths were mentioned that were actually weak

criticism ← { whereas term صَحِيح implies they are authentic (صَحِيح) but they were ضعيف

- 2 Note: The author only mentioned مرفوع narrations

↳ I.e. = narrations which were from the Prophet ^{صلى الله عليه وسلم} himself -

→ He left out narrations from Sahabah and Tabi'een

- > famous Commentary of مشكاة المصابيح is:

مرقاة المفاتيح

by mulla Ali al Qari

- 3 Note: Imam Baghawi omitted the آلاني (chains of narration) for conciseness

↓
→ He even omitted name of the Sahabi (↳ Just had the مَقُول)

(very rare in a book to miss out chains)

→ one criticism

7 with all of these points in mind, Imam Tabrizi decided to revise the book and make the following changes:

1 → He clarified which narrations are weak and why

2 → He renamed the sections in each chapter

↳ He changed صَلَح into:
الْفَصْلُ الْأَوَّلُ
(The first section)

→ He changed سَلَان into:
الْفَصْلُ الثَّانِي
(The 2nd section)

This reduces confusion / misunderstanding

3 → He added a 3rd section to each chapter in which he mentioned Hadiths that are relevant to the chapter.

↳ Regardless of whether they were narrated by Imam Bukhari or Muslim or any Hadith scholar

(He added in total 1511 total Hadith)

↓
makes a total of 5945 Hadith
spread out across 39 chapters in
مِشْكَاةُ الْمُحَلِّينَ

4 → There were some Hadiths in the الثلث section which were not actually narrated by بخاري or مسلم

↳ So Imam Tabrezi added them to القسم الثاني (section 2) which is the correct section

likewise, there were some Hadiths ~~in~~ in the الاول section which were narrated by بخاري or مسلم

↳ So Imam Tabrezi moved them to القسم الاول (section 1)

5 → He mentioned the name of the Sahabi in the سند (chain). He also mentioned the original reference of the حديث

↳ I.E. ~~is~~ Sahih Al Bukhari, etc
(The original Hadith book it was in)

(However he did NOT mention the full سند (chain))

6 → He mentioned Hadith of the Sahaba and تابعين

7 → He omitted the repeated Hadith

(These differences may come up in exam)

اسم غير منصرف

Hadith 1

(The و at the
Start → حرف
استئناف
Particle of starting)

عَنْ عُمَرَ بْنِ الْخَطَّابِ
جار موصوف مضاف مضاف
اليه صفة

مجرور

كَلِمَةٌ مُسْتَقَرٌّ مُتَعَلِّقٌ بِـ "رُوِيَ"

فعل مجهول
+ نائب الفاعل

جملة فعلية خبرية

"It was narrated by Umar son of Al Khattab"

(حرف الجر) عَنْ for
to take out the verb رُوِيَ (It was narrated)

He said, the prophet ﷺ said:

أَصَابَ
أَيُّصِبُ
↓

To reach
acquire

وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا
أَوْ امْرَأَةٍ يَتَرَوُّبُهَا فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ
إِلَيْهِ

"And the one whose Hijrah (migration) is towards the Dunya (worldly life) to acquire it or (towards) a woman in order to marry her, then his migration is towards what he migrated to"

few points regarding Hijrah: (هِجْرَةٌ)

→ Hijrah refers to giving up one's homeland and taking up another land as one's place of residence

↳ Such as the Hijrah of the Muslims from Makkah to Madinah

Ruling of Hijrah:

→ If Hijrah is performed for the sake of Allah تعالى

↳ Then holds a lot of reward

> Surah 4:100

> Surah 16:41

E.G. = If someone is not able to practice Islam in his homeland, so he migrates to another land where he can practice Islam

↳ Then is for sake of Allah تعالى * A lot of reward

E.i.b = If someone leaves his homeland to Preach Islam to the ppl

→ "فَهَاجِرُهُ إِلَى اللَّهِ وَرَسُولِهِ"

"migration is towards Allah and his messenger"

↳ i.e: accepted and rewarded

→ However, if someone migrates for worldly purposes, then his migration will not be rewarded \ Not worthy of reward

↳ E.i.c = Someone moves from one country to another to earn more money E.i.c = Qatar

Note: They won't be sinful in this case, but it won't be rewarded

↓
mubah

→ But, if you have a good intention with it, can still get reward

→ A man travelling to marry, if that is the only intention. then he will not be rewarded

↳ As for the woman, her leaving her parents and moving with the husband would be rewarded, as she is upholding sunnah of marriage

د مُتَّفَقٌ عَلَيْهِ

→ مُتَّفَقٌ → from وَفَقَ

(Agreed) ~~on~~

↓
اُتَّفَقَ

↓
اِتَّفَقَ

باب
اِنتِعَال

(مثال
Rule 8)

→ مُتَّفَقٌ عَلَيْهِ

↳ Agreed upon by Imam Al Bukhari
And Imam muslim

→ Thus very authentic

Why did the Prophet ﷺ mention migrating to marry a woman?

→ A man migrated from Makkah to Madinah to marry a woman called أم قَيْس

↳ Hence he became known as:
(The emigrant of umm days) مَوَاجِرُ أُمِّ قَيْسٍ

→ Marrying is a sunnah, so why is he blameworthy?

↳ BC he told the ppl he is migrating for the sake of Allah تعالى, but instead in his heart was smth else

→ If Allah تعالى commanded smth, then that should be main objective, the marriage should be a side point

without any chapter, the author first
mentioned general Arabic which he is about to say

كِتَابُ الْإِيمَانِ

عَنْ مُعْتَرِبِ بْنِ الْقَطَّابِ رَضِيَ اللَّهُ عَنْهُ، قَالَ
بَيْنَا عِنْدَ رَسُولِ اللَّهِ زَاتَ يَوْمٍ، إِذْ ظَلَعَ
عَمَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الْقَطَاكِ الثِّيَابِ
شَدِيدُ سَوَادِ الشَّعْرِ

"whilst we were with the messenger of Allah
one day, Suddenly (إِذْ) a
man appeared before us who had extremely white
clothing, with extremely black hair.

لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ

"No trace of travel was visible on him"

وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ

"No one from amongst us recognised him"

فَتَنَقَّبَ حَتَّى جَلَسَ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

"He came near until he sat facing towards the
prophet"

فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ

"He connected his knees to the knees of the
prophet"

وَوَضَعَ كَفَّيْهِ إِلَى فَخْذَيْهِ

"He Placed his hand on his thighs"



Either his own thighs or the thigh of
the Prophet ﷺ

(Could refer to both)

وَقَالَ يَا مُعَمَّد

"He Said : Ya Muhammad ﷺ

أَتُبْرِئِي عَنِ الْإِسْلَامِ

"Inform me abt Islam"

قَالَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَ
تُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ

الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا

"Islam is to testify that there is no God
but Allah and that Muhammad is the
messenger of Allah. and to establish the
Prayer, to pay Zakat^{and} to fast the
month of Ramadan and to perform
Pilgrimage of the House if you are
Capable of the journey to it"

قَالَ: صدقت "The man said, you have spoken the truth"
فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيَصَدِّقُهُ

"we were shocked at him (the man) questioning the Prophet ﷺ and verifying him"

صَدَّقَ اِيَّكَ $\rightarrow$ To confirm

قَالَ فَأَخْبِرْنِي عَنِ الْإِيمَانِ

"The man said inform me about Imaan"

قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالتَّوَكَّلَ عَلَيْهِ وَشَرَّهُ
وَشَرَّهُ مِنَ اللَّهِ تَعَالَى وَالْعَدَدِ

"The Prophet said, to believe in Allah, his angels, his books, his messengers, the final day, destiny, its good and its bad"

قَالَ صدقت "The man said, you have spoken the truth"
قَالَ! فَأَخْبِرْنِي عَنِ الْإِحْسَانِ

"The man said: Inform me abt Ihsaan"

> Mullah Ali Qari describes Ihsaan here as Sincerity (إخلاص)

قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ
تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"The Prophet said: To worship Allah as tho
you see him, and if you don't see him,
then indeed he sees you"

i.e = when your ~~was~~ worshipping Allah,
should have full focus on Allah
as tho you are seeing him

→ If you can't reach the highest level,
at least know Allah ^{تعالى} is watching
you

قَالَ فَأُخْبِرُنِي عَنِ السَّاعَةِ

"The man said: inform me abt the hour
(The day of judgement)"

↳ Refers to when it will occur (time)

قَالَ: هَذَا الْمَسْئُورُ عَنْهَا بِأَقْلَمٍ مِنَ السَّائِلِ

The Prophet said: The one who has been
questioned is not more
aware than the questioner"

↓
meaning it has been concealed from
both of them

Allah ^{تعالى} has kept it hidden

قَالَ : فَأَخْبِرْنِي عَلَىٰ أَمَارَاتِهَا

"He said: Then inform me of its signs"

(sometimes word → قَالَ : إِنَّ تِلْكَ الْوَلَدَ الْأَمَةُ رَبَّتُهَا رَبَّهَا ^{master})

"The Prophet said: The Slave girl will give birth to her female master"

↳ meaning :

1 → This is a metaphorical understanding

↳ children will become extremely disobedient to their parents whereby they will treat their parents like their slaves

2 → Slave girls will give birth to kings so when the child becomes a king, the mother will be a part of the king's subjects

↳ This interpretation doesn't refer to dishonouring

وَأَنْ تَرَى الْوَلَدَ الْوَلَدَ الْعُرَاةَ الْعَالَةَ
رِعَاةَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُنْيَانِ

"And you will see, bare footed, naked / unclothed, poor ~~for~~ Shepherds of Sheep competing with one another in the construction of buildings"

→ who can make the tallest ~~best~~ building,
the most buildings, etc vocab

Plural ← غَافَةٌ ← غَافٌ Sing (Barefooted)

Plural ← عُرَاةٌ ← عَارٍ Sing (Unclothed)

Plural ← عَائِلَةٌ ← عَائِلٌ Sing (Poor)

Plural ← رِعَاءٌ ← رَاعٍ Sing (shepherd)

Plural ← شَاةٌ ← شَاةٌ Sing (sheep)

→ Competing in building refers to 2 things:

1 → Tallest buildings 2 → most buildings

What is the objective of this sign?

→ Society will be turned upside down where
Ppl who were considered inferior in the
past will now become strong in society

↳ Those ppl mentioned were looked
down in society (Too poor for
clothes, shoes, etc)

↓
But near Riyadh, those ppl
will be very rich business men and
build tall buildings

→ Those doing it now in Saudi/Dubai, etc, their
ancestors could be those mentioned in the Hadith

قَالَ : ثُمَّ انْطَلَقَ

"Sayyiduna Umar said: Then the man left"

فَلَبِثْتُ مَلِيًّا

"I waited for a long time"

ثُمَّ قَالَ لِي : يَا عُمَرُ ! أَتَنْتَرِي مِنِّي

السَّائِلُ
"Then the Prophet said to me:
O Umar, do you who asked the questions?"

قُلْتُ : اللَّهُ وَرَسُولُهُ أَعْلَمُ
"I said: Allah and his messenger know best"

قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

The Prophet said: Indeed it was Jibril who came to you to teach you your religion."

Note: Jibril did not come to teach the Prophet. the Prophet alr knew the answers

↳ Jibril taught the ppl

رَوَاهُ مُسْلِمٌ ١

Narrated by Imam muslim 8

Note:

When Sayyiduna Umar said he waited a long time, some narrations say it was 3 days

↳ However, another narration says the prophet told the Sahabah the same day

→ What could be possible is that after Jibril ﷺ left, S Umar ^{aw} ~~is~~ left, the prophet ﷺ told the other Sahabah that day, and then told S Umar ^{aw} 3 days later

الفصل الثاني (2nd section)

Hadith 29:

عَنْ مُعَاذٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ

أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ

S Muaz said: I said:

"O messenger of Allah, inform me of an action which will allow me to enter paradise and I will make me distant from the fire"

قَالَ لَقَدْ سَأَلْتَ مِنْ أَمْرِ عَظِيمٍ

"The Prophet said: Verily you have asked abt a huge matter"

وَأِنَّهُ لَيْسَ يَسِيرَ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ

"Indeed it is easy for whoever Allah makes it easy for"

→ It is a difficult thing, but whoever Allah makes it easy for, it'll be easy

تَخْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا

"To worship Allah and to not associate anything as a partner with him"

وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ

"To Pray salah and to give Zakat"

وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ. ثُمَّ قَالَ:

"To fast in Ramadan and to do Pilgrimage of the house" "Then he said"

→ The Prophet first emphasised the obligations

أَلَا أُرِيكُمْ عَلَىٰ أَبْوَابِ الْخَيْرِ

"Shall I not direct you towards the doors of goodness"

الصَّوْمُ جُنَّةٌ "Fasting is a shield"

→ fasting protects a person from desires, Shaytaan and from hellfire

وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ

"Charity extinguishes sin just as how water extinguishes fire"

وَالصَّلَاةُ الرَّجُلِ فِي بَوَافِ اللَّيْلِ

"A Prayer of a person in the depths of the night"

ثُمَّ تَلَا "The Prophet recited"

(Surah Sajdah 16 + 17)

تَسَىٰ بَلَغَ (يَعْلَمُونَ) "Until he reached (the word)"

→ "Their sides separate from their bed"

ثُمَّ قَالَ : أَلَا أَدُلُّكَ بِرَأْسِ الْأَمْرِ وَعُمُودِهِ
وَنِزْوَةِ سَنَامِهِ ؟

"He said: Should I not direct you to the
head of all affairs and their pillar
and the peak of their hump"
Peak of ~~smith~~ all affairs"

قُلْتُ : بَلَى يَا رَسُولَ اللَّهِ

"I said: Ofc o messenger of Allah"

قَالَ : رَأْسُ الْأَمْرِ الْإِسْلَامُ

"He said: The head of all affairs is Islam"

وَعُمُودُهُ الصَّلَاةُ

"And the pillar of Islam is ~~Islam~~ salah"

وَنِزْوَةُ سَنَامِهِ الْجِهَادُ

"And the Peak is Jihaad"

ثُمَّ قَالَ : أَلَا أُخْبِرُكَ بِمِلَّةٍ زَالِكَةٍ كُلِّهَا

Then he said: Shall I not inform you of the
means to perfect / Achieve all of that"

قُلْتُ : بَلَى يَا نَبِيَّ اللَّهِ

فَأَخَذَ بِلسَانِهِ فَقَالَ
"The prophet took his blessed tongue and said"
كُفَّ عَظْمِي هَذَا
"Restrain this against yourself"

↳ I.e: ~~be~~ be careful what you say

فَقُلْتُ يَا نَبِيَّ اللَّهِ
"I said: o prophet of Allah"
وَأَنَا لَمْؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ

"will we indeed be held to account for what we say?"

قَالَ: تَكَلَّمْتَ أُمَّكَ يَا مُعَاذُ!

He said: "may your mother lose you o muadh"

↳ phrase used to express astonishment

وَقَالَ يُكِبُّ النَّاسُ فِي النَّارِ عَلَى وُجُوهِِهِمْ
أَوْ عَلَى مَنَايِرِهِمْ إِلَّا تَصَائِدُ السِّبْطِ

"Will anything throw ppl. into the fire on their faces or on their noses except the produce of their tongues"

رواه رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ (2616)

وَأَبْنُ مَاجَه [3973]

Hadith Summary : (Key points)

→ S Mu'az ^{رضي الله عنه} asks abt an action which will take him to Jannah and distance him from the fire

↳ The prophet responded :

1 → worship Allah + No Shirk

2 → Perform Salah 4 → fast Ramadan

3 → Pay Zakat 5 → Perform Hajj

Note: This indicates that the key entering Jannah + Avoiding hell is fulfilling the obligations (فرائض)

↳ No mention of نوافل yet

→ Then the Prophet told him abt ابواب الخير (The doors of goodness)

↳ They are 3:

→ fasting

→ Cherity

→ Prayer at night

↓
Shield against hell, Shaytan, desires

↓
Removes sins (minor)

↓
Tahajjud Nema

↓
Possibility of major still there

Note: once the obligations are complete, best means of gaining closeness to Allah

فرائض
obligations

نوافل