

Al Binnory

البنوري

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Named after the famous Scholar, Muhaddithul 'Asr, Shaykh Muhammad Yusuf Al Binnory رَحْمَةُ اللهِ عَلَيْهِ - Demise 1977

A brief biography of Shaykh Al Binnory رَحْمَةُ اللهِ عَلَيْهِ

Lineage

Shaykh Muhammad Yusuf ibn Muhammad Zakariyya Al Binnory رَحْمَةُ اللهِ عَلَيْهِ was a **Sayyid**; from the family of Nabi ﷺ. He was called Al Binnory because one of his forefathers stayed in the village of Banor. Shaykh's father was a pious 'Alim who also wrote several books.

There are other ways to pronounce the surname 'Binnory'. We have preferred this one because of its popularity.

Birth

Shaykh Binnory was born on Thursday, 6th Rabi'uth Thani, 1326 AH (1908) in the village of Mahabat Abad, in the province of Peshawar, Pakistan. His family was known for piety, taqwa and knowledge. He grew up in Peshawar and also Kabul.

Studies

After initial studies in Peshawar and Kabul under his father, Moulana Muhammad Zakariyya رَحْمَةُ اللهِ عَلَيْهِ, his uncle and others, Shaykh Binnory travelled to meet and benefit from the 'Ulama of India. For higher education, he joined **Darul 'Uloom Deoband** in the year 1345 A.H. for two years. Whilst in Deoband, he benefited from two senior 'Ulama; 'Allamah Shabbir Ahmad Uthmani رَحْمَةُ اللهِ عَلَيْهِ and 'Allamah Muhammad Anwar Shah Kashmiri رَحْمَةُ اللهِ عَلَيْهِ. In 1347, Moulana Anwar Shah Kashmiri joined Jami'atul Islamiyyah in the town of Dhabel in Gujrat. Shaykh Binnory accompanied him and completed his study of Hadith at Dhabel with a distinction. After graduation, Moulana Anwar Shah Kashmiri made him his attendant at his residence and during travel.

Shaykhul Hadith

Shaykh Binnory رَحْمَةُ اللهِ عَلَيْهِ returned to Peshawar and occupied himself with lessons and teaching whilst also engaging in political matters for four years. After his Shaykh, Moulana Kashmiri passed away in 1352 A.H, he was appointed as a teacher in Jami'atul Islamiyyah in Dhabel at which he later became the Shaykhul Hadith. Shaykh Binnory was part of '**Al-Majlisul 'ilmi**' at the Madrasah in Dhabel. This was a research faculty that produced several scholarly works. He was also elected as the Ameer of the Jami'atul 'Ulama in Gujrat.

Shaykhut Tafsir

In the year, 1370 A.H, Shaykh Binnory رَحْمَةُ اللهِ عَلَيْهِ migrated to Pakistan on the insistence of

Moulana Shabbir Ahmad 'Uthmani رَحْمَةُ اللهِ عَلَيْهِ and Shaykh Badr 'Alam رَحْمَةُ اللهِ عَلَيْهِ, becoming the Shaykh of Tafsir (**Master of Quran Commentary**) in Darul 'Uloom Islamiyyah in Sindh. He occupied this post for three years.

Newtown, Karachi

After making much du'a in Haj of the year 1373 A.H, Shaykh رَحْمَةُ اللهِ عَلَيْهِ travelled to Karachi and established the foundations of Madrasatul 'Arabiyyatil Islamiyyah in Newtown which is now world renowned. Initially this institute only catered for specialised fields of Islamic sciences (*takhasusus*). Later the elementary and secondary studies departments ('Alim course) were also commenced. **Several senior 'Ulama of our country had the honour of studying under Shaykh Binnory** at his madrasah in Karachi, which produced a rich wealth of 'Ulama.

His Academic Rank

Shaykh Binnory رَحْمَةُ اللهِ عَلَيْهِ was accepted as the senior student of 'Allamah Kashmiri, despite spending approximately just one year in the lessons of Shaykh Kashmiri. Shaykh Binnory authored several books in Arabic and Urdu, the most famous being his unique Arabic commentary of a portion of Sunan Tirmidhi, entitled: Ma'arifus Sunan. This is in addition to the various articles he wrote for the journals in Pakistan as well as in Egypt. He was **extremely fluent in the Arabic language**, a fact that was acknowledged by several Arab scholars too. He established a research faculty (Darut Tasnif) at his Madrasah in Karachi, from which several other books were published by his senior students. Our Darul Hadith Research Centre, is a product of the Shaykh's vision of research. Our Ameer at Darul Hadith, Moulana Haroon Abasoomar saheb (hafizhahullah) is a student of Shaykh Binnori.

World Renowned

Shaykh Binnory رَحْمَةُ اللهِ عَلَيْهِ also had the opportunity to travel to many parts of the world, thereby meeting the 'Ulama of these countries. He attained ijazah in Hadith from several senior Hadith Scholars in the Arab world and also issued ijazah to many others in those countries. He had a special attachment to the Haramayn and travelled there frequently. In the latter part of his life,

Shaykh would observe i'tikaf annually in Masjid Nabawi. **Shaykh Binnory visited our country, South Africa as well.** While he was here, he visited the academic establishments, and also addressed the Tablighi Ijtima' (gathering). Shaykh visited Egypt on several occasions. He maintained a close relationship with the 'Ulama there. Namely; the Great Hanafi scholar, Shaykh Muhammad Zahid Al-Kawthari رَحْمَةُ اللهِ عَلَيْهِ and the Rector of Al-Azhar at that time, Shaykh 'Abdul Halim Mahmud رَحْمَةُ اللهِ عَلَيْهِ. When he would visit the Arab Scholars, he would gift them books written by the 'Ulama of the Indo Pak subcontinent. In this manner he bridged the gap between the seniors of these schools and made a concerted effort to introduce the Akabir (seniors) of Deoband to the Arab world. Shaykh Binnory was widely praised by 'Ulama from all over the globe, like 'Ulama from the Haramayn, Syria, Egypt and Turkey. He became known as '**Muhaddithul 'Asr**' (The Great Hadith Master of his era).

His excellent qualities

Shaykh Binnory رَحْمَةُ اللهِ عَلَيْهِ was known for his istighna and tawakkul (complete reliance on Allah), his outstanding memory, his concern for establishing the Truth and defending it against the deviant groups. He was a pillar of strength in promoting the Truth, fearing none besides Allah. He made untold sacrifices in tackling deviated sects, especially **Qadianism**. He is admired for his achievement of combining all avenues of Spiritual Islam; He was a Sufi (ascetic), a Muhaddith (Hadith Master), a Mufasssir (Commentator of the Quran), a Faqih (Jurist), a Muballigh (preacher), and a Musannif (author).

Demise

Shaykh Binnory رَحْمَةُ اللهِ عَلَيْهِ passed away on 17 October, 1977 (3 Dhul Qa'dah, 1397 A.H.) at the age of 71. He was buried in the precincts of the Madrasah in Binnory Town, Karachi.

May Allah Ta'ala fill his grave with nur and bestow him the highest stages in Jannah. May He also enable us to follow in the footsteps of our seniors.

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Hadith Questions and Answers

Q. I need to know if this Hadith is authentic:

Anyone who gives me the good news that he survived Safar, I will give him the good news of that person's entering Paradise

A. The actual words are:

"Whoever gives me the good news of Safar departing, I will give him the good news of him entering paradise."

Some people quote it with the words; "Whoever gives me the good news of the commencement of Rabi'ul Awwal."

(These are both the same as Rabi'ul Awwal follows Safar, so the departing of Safar actually means the starting of Rabi'ul Awwal)

This narration is classified as a fabrication By Imam Saghani (rahimahullah) and Mulla 'Ali Qari (rahimahullah).

'Allamah 'Aj'luni (rahimahullah) concurs with their decision.

See Kashful Khafa Hadith: 2416

سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ سُبْحَانَ اللَّهِ
مِدَادَ كَلِمَاتِهِ

(Sahih Muslim, Hadith: 2726)

Q. Kindly relate the Hadith on the reward of cancelling a transaction of the buyer who regrets buying an item.

A. Sayyiduna Abu Hurayrah (radiyallahu 'anhu) reports that Nabi (sallallahu 'alayhi wasallam) said:

"On the day of Qiyamah, Allah will cancel the mistakes and sins of the one who cancels the sale of a Muslim [who regrets purchasing the item]"

(Sunan Abi Dawud, Hadith: 3460, Sunan Ibn Majah, Hadith: 2199. Declared authentic -sahih- by Imam Ibn Hibban and Imam Hakim -rahimahumallah-, Sahih Ibn Hibban; Al Ihsan, Hadith: 5029, 5030 and Mustadrak Hakim, vol. 2 pg. 45)

Q. Please confirm the narration which states that Sayyidah Juwayriyyah (radiyallahu 'anha) was once on her prayer mat early in the morning. When Nabi (sallallahu 'alayhi wasallam) came back at mid morning he taught her a special du'a that would have been equivalent to the entire time she sat on her prayer mat.

A. Sayyidah Juwayriyyah (radiyallahu 'anha) reports that Nabi (sallallahu 'alayhi wasallam) left [her house] in the morning when he went to perform Fajr Salah and she was in her place of worship. Rasulullah (sallallahu 'alayhi wasallam) returned at mid morning and she was still seated there. He said to her, 'Have you remained [seated in 'ibadah] since I left you?' She said, 'Yes'. Nabi (sallallahu 'alayhi wasallam) said, 'I have uttered four sentences three times after I left you and if these were to be weighed against what you have recited since the morning these would outweigh them, [the words are]:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِينَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ

Subhanallahi wa bi hamdihi 'adada khalqihi wa rida nafsiki wa zinata 'arshihi wa midada kalimatihi

Imam Muslim (rahimahullah) has also recorded another variant of this du'a. The words are as follows:

Subhanallahi 'adada khalqihi subhanallahi rida nafsiki subhanallahi zinata 'arshihi subhanallahi midada kalimatihi

Q. "Keep good names for your children because names of people have effect on them". Is this a Hadith?

A. Sayyiduna Abud Darda (radiyallahu'anhu) reports that Rasulullah (sallallahu'alayhi wasallam) said:

"Indeed you shall be summoned on the day of Qiyamah, by your names and your father's names, so keep good names."

(Sunan Abi Dawud, Hadith: 4909 and Sahih Ibn Hibban; Al-Ihsan, Hadith: 5818)

As far as names having an effect on people, I haven't seen this explicitly in any Hadith. However, this is indeed a reality in some cases, for which there are several examples.

Ibnul Qayyim (rahimahullah) has cited such examples in his book: Tuhfatul Mawdud.

Rasulullah (sallallahu'alayhi wasallam) would change the names of people which had bad meanings.

(See Al-Adhkar, Hadith: 897-905)

Therefore parents are strongly encouraged to give their offspring names that have a good connotation.

And Allah Ta'ala Knows best.

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Q. Sayyiduna Abu Hurayrah (radiyallahu 'anhu) stayed only two years with Rasulullah (sallallahu 'alayhi wasallam). But the number of Hadiths referenced through him are more than anyone else. Can you shed some light on this please?

A. Sayyiduna Abu Hurayrah (radiyallahu 'anhu) stayed with Rasulullah (sallallahu 'alayhi wasallam) for four years, and not two. He indeed reported much more Hadiths than other Sahabah (radiyallahu 'anhum).

Among the reasons for this are:

1) His constant companionship of Rasulullah (sallallahu 'alayhi wasallam), as he himself pointed out. (Sahih Bukhari, Hadith: 118)

2) The special procedure that Rasulullah (sallallahu 'alayhi wasallam) carried out on Sayyiduna Abu Hurayrah (radiyallahu 'anhu) when he complained to Rasulullah (sallallahu 'alayhi wasallam) about forgetting the Hadiths he would hear from him. (Sahih Bukhari, Hadith: 119)

3) The du'a of Rasulullah (sallallahu 'alayhi wasallam) which was made at the request of Sayyiduna Abu Hurayrah. The du'a was that he must never forget his knowledge. (Fathul Bari, Hadith: 119)

4) His true thirst and zeal for memorising Hadith.

Even Rasulullah (sallallahu 'alayhi wasallam) testified to the extreme zeal that Sayyiduna Abu Hurayrah had for Hadith. (Sahih Bukhari, Hadith: 99)

5) The Sahabah (radiyallahu 'anhum) also testified to him being most acquainted with Hadith.

Sayyiduna 'Abdullah ibn 'Umar (radiyallahu 'anhuma) once said to Sayyiduna Abu Hurayrah (radiyallahu 'anhu): 'You kept the company of Rasulullah (sallallahu 'alayhi wasallam) the most and you are the most knowledgeable among us of his Hadith.' (Sunan Sa'id ibn Mansur; see Fathul Bari, Hadith: 1324)

We firmly believe that Allah Ta'ala selected Sayyiduna Abu Hurayrah (radiyallahu 'anhu) for this special task, and that he was a living miracle of Rasulullah (sallallahu 'alayhi wasallam).

Therefore one should not be affected by the baseless objections of the mischievous ones on this topic.

And Allah Ta'ala Knows best.

Wiping the hands on the face after du'a

Q. I heard that it is sunnah to pass the hands over the face after du'a. A Salafi Scholar says that it is bida'h (an innovation) to do so. What is the proof for it being a sunnah? Please list the Hadiths which support your answer.

A. The Scholar you quote is mistaken. There are several proofs for this sunnah. Among them are the following:

1. Sayyiduna 'Umar ibnul Khattab (radiyallahu 'anhu) reports that when Rasulullah (sallallahu 'alayhi wasallam) would spread out his hands in supplication (du'a), he would not leave them down until he wiped them on his face.' (Sunan Tirmidhi, Hadith: 3386)

Hafiz Ibn Hajar (rahimahullah) has stated that there are various other narrations that support this and that this Hadith is hasan (soundly authentic)

(Bulughul Maram pg. 455, Hadith: 1554-1555. Also see Faddul-Wi'a of 'Allamah Suyuti (rahimahullah)

2. Imam 'Abdur Razzaq narrates from Imam Ma'mar who narrates from Imam Zuhri (rahimahumullah) that Rasulullah (sallallahu 'alayhi wasallam) would raise his hands up to his chest when making du'a. Thereafter, he would wipe them on

his blessed face. Imam 'Abdur Razzaq says, 'I have seen (my teacher) Imam Ma'mar (rahimahullah) doing so and I also do so.'

(Musannaf 'Abdur Razzaq, vol. 2 pg. 247, Hadith 3234, 3235)

3. Also see narrations of Sayyiduna 'Abdullah Ibn 'Abbas and Sayyiduna Saib ibn Yazid (radiyallahu 'anhum) in Sunan Abi Dawud Hadith 1485, 1492.

In the past, there existed an isolated view of this act being an innovation. However, Allamah 'Abul Fath Muhammad ibnul Imam (rahimahullah) – demise: 745 A.H. - has stated that **those 'Ulama that have refuted this have done so because they were not aware of these Hadiths.**

(Silahul-Mu'min pg.157)

To classify this as an innovation after being made aware of the Hadiths that support it is a foul blunder!

In fact, the narration of Musannaf 'Abdul Razaq establishes the fact that this remained the practice (ta'amul) of the 'Ulama of the ummah as well.

And Allah Ta'ala Knows Best

Darul Hadith Research Centre is an initiative and under the patronage of Moulana Haroon Abasoomar saheb (hafizahullah).

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➤ A quarterly newsletter, beneficial pamphlets and booklets. As well as weekly e-Newsletters. The Al Binnory Newsletter has been named after Shaykh Muhammad Yusuf Al Binnory (rahimahullah), the most senior Teacher of our Ameer.

➤ A well stocked and continuously updated library that primarily consists of Arabic sources and some Urdu books. A well updated library is core to progress in any academic field. Every 'Alim and Student of the Darul 'Uloom is welcomed to visit us during office hours.

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The Importance of Tabligh

Prophethood has come to an end. The efforts of the 'Ulama are falling well short in the face of the many fitnahs that challenge the new generation. The television and its like has slaughtered the morals of the people. There is extreme dominance of unreligiousness in the schools and colleges. The values of western countries have begun to pass over to the rest of the world. My heart says that Allah Ta'ala has bestowed us with the system of the Tablighi Jamat for the sole purpose of combating these universal challenges. The other efforts are [important but] not sufficient to combat the world wide flood of fitnahs. These Tablighi brothers go out in gusht/jawlah and like a flood too, they become the means of several people attaining guidance. In this manner they have become the means of guidance for thousands throughout the world. This system is a method of nourishing the soul and preparing for the Hereafter. I believe very much in the sincerity of these brothers. I implore you to join this group. With the help of Allah, you will be able to revolutionise the entire world. This creates an awareness of our religious duties. You will also experience the ecstasy and enjoyment of following Din. Allah Ta'ala has created this method of spreading guidance, and a way of reforming one's self and others. May Allah Ta'ala grant us the ability to join this effort and change our lives. (Adapted from Basair wa 'ibar, vol.1 pg.502-504)

Sublime Sunnats

Several Sahabah (radiyallahu'anhum) narrated that when the first fruit of the season used to be brought to Rasulallah (sallallahu 'alayhi wasallam) he would kiss it, touch it to his eyes, recite the following du'a and then give it to the smallest child that was in his presence:

اللَّهُمَّ كَمَا أَرَيْتَنَا أَوَّلَهُ أَرِنَا آخِرَهُ

“Allahumma kama araytana awwalahu, arina akhirahu”

Translation: O Allah! just as You have shown us the first of it, allow us to see the last of it.

(Abu Dawud, Kitabul Marasil, Hadith: 475-476, Ibnus Sunni, Hadith: 280, Tabarani, Al-Mu'jamus Saghir, 2/11)

'Allamah Haythami (rahimahullah) has declared the narration of Al-Mu'jamus Saghir authentic (sahih).

Explanation: The reason for giving it to the child is, either because of the similarity between the two that both are new in the world or because of the extreme joy that a child experiences through this. The reason for Rasulallah (sallallahu 'alayhi wasallam) kissing the fruit and touching it to his eyes is because it has been newly created by Allah Ta'ala. Just as he would go out in the rain and open his chest [so the rain may touch him] and he would say: "Verily it [the raindrops] have only recently arrived from my Rabb!" (Al-Futuhatur Rabbaniyyah, vol. 6 pg. 235-236)



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