

Al Binnory

البنوري

Issue: 3 - Sha'ban 1438 - May 2017

The official newsletter of Darul Hadith Research Centre, Musgrave, Durban.
Named after the famous Scholar, Muhaddithul 'Asr, Shaykh Muhammad Yusuf Al Binnory رحمه الله - demise 1977

What to do on Blessed nights?

Our Beloved Nabi ﷺ has mentioned:

"Indeed your Rabb has reserved certain special moments in time (in which He emits abundant/special mercy) Be sure to avail yourselves for these opportunities." (Majma'uz Zawaid)

We are usually aware of the significant occasions that present themselves each year. The crucial thing is how do we "avail ourselves" and maximise our benefit from these blessed nights?

Hereunder is a suggested format for "What to do on Blessed nights?"

1. Offer 'Isha and Fajr Salah in congregation.

Rasulullah ﷺ said:

"One who performs 'Isha in congregation gets the reward of spending half the night in worship. And he who follows that up with the Fajr salah in congregation, will be as if he has stayed up all night in 'ibadah." (Sahih Muslim & Sunan Abi Dawud)

2. Sleep in the state of wudu

Hafiz Ibn Hajar رحمه الله has mentioned a reliable narration that states: "The soul of one who sleeps with wudu makes sajdah (prostrates) at the 'Arsh of Allah." (Fathul Bari) Imagine our souls making sajdah at the throne of our Creator on a night like the fifteenth of Sha'ban or Laylatul Qadr!

3. Abstain from sin

It's not logical to fill the bucket when it has a hole...

Therefore all effort should be made to abstain from sin on such nights. The easiest way to do this is to rather sleep than to engage in sin.

4. Clear your heart from ill-feelings towards fellow Muslims.

One should specifically free the heart of any ill-feelings or malice towards fellow Muslims.

The 'Ulama state that those who harbour ill-feelings are deprived of Allah's mercy and forgiveness on occasions like these.

A Hadith in Sahih Ibn Hibban, mentions four people that will be deprived on auspicious nights:

- An alcoholic.
- One who disobeys his parents.
- One who severs family ties.

d) One who harbours ill-feelings in his heart for others.

5. Salatut Tasbih

This is very strongly recommended due to its huge reward. Scan here with your phone to see the format of Salatut Tasbih



6. Tawbah

Since the purpose of the turning to Allah Ta'ala on these nights is precisely to attain forgiveness from Allah. On such occasions, it is essential to repent.

The procedure for Tawbah (repentance):

- Perform two rakats of Salah. (Optional)
- Desist from the sin that one is repenting from.
- Regret the sin from the bottom of your heart.
- Make a determined pledge with Allah never to repeat that sin.

Furthermore, if the sin involved usurping the right of the next person, one needs to ask him/her for forgiveness too. Without this we are not guaranteed forgiveness.

If that person has passed away, we could make du'a for him and repay the debt (if any) to his heirs.

7. Dhikr

There are many forms of Dhikrullah. As a suggestion the following could be read 100 times each:

'La ilah illallah'

Repeating the name of 'Allah'

'Subhanallahu wabihamdihi subhanallahil 'Azim'

The Hadiths for the third Dhikr are as follows:

Rasulullah ﷺ said:

- "He who recites this 100 times will have all his sins forgiven even if it be equal to the foam of the ocean" (Sahih Bukhari)
- "These words are beloved to Allah Ta'ala, easy on the tongue and weighty on the scales (of deeds on Qiyamah)" (Sahih Bukhari)
- Furthermore, this is the form of Dhikr that the entire creation is engaged in. (Al-Quran, Surah: 17 ayah: 44)

8. Salawat on Rasulullah ﷺ

We cannot afford moments like these to pass without remembering Nabi ﷺ. In

fact by doing so we ourselves benefit.

One Hadith states:

"He who sends salutations upon me once, Allah Ta'ala sends ten mercies upon him." (Sahih Muslim)

9. Tilawat (Recital) of Quran

This is considered the best form of Dhikr. One could recite even a quarter juz or just the masnun Surahs that are to be recited every night. Like Surahs Waqiah, Mulk, Sajdah, Yasin etc.

10. Du'a

"Du'a is the essence of Worship" and therefore cannot be omitted when we engage in worship.

More so on occasions when Almighty Allah accepts du'as. Like is the case on the night of Qadr etc. One should spend a lengthy duration in begging from Allah, as we are all in need of His grace.

In light of the current world crisis, do remember our oppressed brethren around the globe too.

On the night of Qadr the following Du'a should also be repeated as taught by Rasulullah ﷺ to his beloved wife Sayyidah 'Aishah رضي الله عنها:

اللهم إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

"Allahumma innaka 'afuwwwun tuhibbul 'afwa fa'fu 'Anni"

O Allah! You are indeed Most Forgiving, so forgive me.

The above can easily be completed within an hour. However if one is short on time for whatever reason, one should at least do the following five:

- 'Isha and Fajr with Jamat
- Sleep with wudu
- Abstain from sin
- Clean the heart
- Du'a and Tawbah.

Note 1: The night commences at Maghrib, not after 'Isha or after Tarawih or at Sehri time. Therefore one can and should commence 'ibadah from Maghrib, although it is indeed best to do so at the last part of the night.

Note 2: These are mere suggestions intended to make it easy for people and should not be regarded as binding. One may engage in whatever form of 'ibadah one is comfortable with.

May Allah Ta'ala grant us all complete forgiveness and steadfastness on guidance. Amin.

In This Issue:

- Pg 2 Hadith Questions and Answers
 - Announcements
- Pg 3 The Significance Of The 15th Of Sha'ban
- Pg 4 - Anecdotes
 - Sublime Sunnats
 - From the pen of Shaykh Binnory رحمه الله

Hadith Questions and Answers

Q. Is this Hadith sahih?

Sayyiduna ‘Abdullah ibn Mughaffal (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said: “Allah, Allah! Fear Him with regard to my Companions! Do not make them targets after me. Whoever loves them loves them with his love for me; and whoever hates them hates them with his hatred for me. Whoever bears enmity for them bears enmity for me; and whoever bears enmity for me, bears enmity for Allah. Whoever bears enmity for Allah is about to be seized”

A. This Hadith has been declared sound (hasan gharib) by Imam Tirmidhi (رحمته الله) and authentic (sahih) by Imam Ibn Hibban (رحمته الله). (Sunan Tirmidhi, Hadith: 3862 & Sahih Ibn Hibban; Al Ihsan, Hadith: 7256)

Love for the Sahabah is actually an integral part of our Iman.

Q. What is the authenticity of the Hadiths that encourage Salatut Tasbih?

I have heard some people label this a bid’ah.

A. In these times of neglect towards religion, it’s sad that some people prefer to discourage the masses from proven acts of worship.

The Hadiths in question have been accepted as authentic (sahih) or sound (hasan) by various eminent masters of Hadith. This has also remained part of the practice of the pious of the Ummah. One is indeed encouraged to offer this salah whenever possible.

Imam Tirmidhi (رحمته الله) says that many ‘Ulama, among them Imam ‘Abdullah ibnul Mubarak (رحمته الله), have accepted the virtue of Salatut-Tasbih.

(Sunan Tirmidhi, Hadith: 481)

‘Allamah Mundhiri (رحمته الله) mentions many Muhaddithun have accepted its authenticity. From among them are: Imam Abu-Bakr al-Ajurri, Imam Abu Muhammad al-Misri (Ustadh of ‘Allamah Mundhiri), Hafiz Abul-Hasan Maqdisi (Ustadh of ‘Allamah Mundhiri), Imam Abu-Dawud and Imam Hakim (رحمته الله)

(Targhib vol.1 pg.468)

Allamah Suyuti (رحمته الله) has enumerated up to 20 Scholars who have accepted its authenticity.

(Al-La-alil Masnu’ah, vol.2 pg.40)

Therefore, this deed is indeed encouraged, and is not a bid’ah!

Q. The following has become very popular on social media: “If one prays the Shahadah forty times on the first jumu’ah of Ramadan, he/she gains the reward of one complete hajj.

And the one who tells this to other people, gains the reward of two complete hajj.”

Is this from a Hadith?

A. I haven’t seen this in any authentic Hadith book.

One should be cautious and abstain from quoting a Hadith (like the one in question) when the Hadith is untraceable in any original Hadith source, until its authenticity can be verified.

Especially since the reward for passing on the message is supposedly doubled in comparison to doing the deed itself! This isn’t generally found in authentic Hadiths.

It is rather unfortunate, that nowadays people add such incentives to merely create popularity for their posts...

Q. When should the following du’a be recited?

اَللّٰهُمَّ سَلِّمْنِيْ لِرَمَضَانَ وَسَلِّمْ رَمَضَانَ لِيْ وَسَلِّمْ لِيْ مُتَقَبَّلًا

Allahumma sallimni li Ramadana, wa sallim Ramadana li, wa sallim-hu li mutaqabbala.

A. Most of the narrations have mentioned this du’a to be recited when Ramadan arrives or commences. However, in the version of Yahya ibn Abi Kathir (رحمته الله) (Lataiful Ma’arif, pg.280) the following words **are cited at the beginning of** the du’a:

اَللّٰهُمَّ سَلِّمْنِيْ اِلَى رَمَضَانَ ...

Allahumma sallimni ila Ramadan...

○ Allah keep me safe till Ramadan

This supports the habit of reciting this supplication (with these words **at the beginning**) before the arrival of the month itself.

And Allah Ta’ala Knows best.

You may ask your Hadith Question on HadithAnswers.com

Refer Fiqh queries to a reliable Mufti or Darul Ifta.

Announcements

WhatsApp broadcast service:

Kindly save this number +27 81 328 5973 to your contacts and WhatsApp us your Name and a ‘Subscribe me’ message to receive weekly broadcasts.

Weekly newsletters from Darul Hadith:

Subscribe to our weekly E-newsletters from the front page of DarulHadith.co.za.

To receive future copies of Al Binnory via post, please email your postal address to admin@darulhadith.co.za.

The Significance of the 15th of Sha'ban

The 15th of Sha'ban, which is commonly referred to as "Laylatul Bara-ah" (refer: Tafsir Razi and Ruhul Ma'ani, Surah 44. Ayah: 3) is one of the significant nights in the Islamic calendar.

Ibnul Haj (رحمته الله عليه) states:

"The salaf (pious predecessors) would sanctify this night and prepare themselves for it in advance" (Al-Madkhal, vol.1 pg.299)

Some people, due to being ill-informed actually refute the auspiciousness of this occasion. The following paragraphs serve to correct that false notion.

Hadiths on the virtue of the night

There are several Hadiths in which the merit of the 15th of Sha'ban has been discussed.

Amongst them are the following two:

1) Sayyiduna Mu'adh ibn Jabal (رضي الله عنه) reports that Rasulullah (ﷺ) said:

"Allah Ta'ala pays special attention to his entire creation on the fifteenth night of Sha'ban and forgives all of them except one who ascribes partners to Him and one who harbors enmity in his heart."

(Al Mu'jamul Awsat, Hadith: 6776 and Al Mu'jamul Kabir vol.20 pg.108-109)

Reliability of this narration

Imam Ibn Hibban (رحمته الله عليه) has classified this narration as sahih (authentic). (Sahih ibn Hibban; Al Ihsan, Hadith: 5665). 'Allamah 'Iraqi (رحمته الله عليه) has labelled it as sound (hasan) (Sharhul Mawahib; see footnotes on Musannaf ibn Abi Shaybah, Hadith: 30479).

Hafiz Al-Haythami (رحمته الله عليه) has mentioned that all the narrators of this Hadith are reliable. (Majmaluz Zawa'id vol.8 pg.65)

2) Sayyiduna Abu Bakr (رضي الله عنه) reports that Rasulullah (ﷺ) said:

"On the middle night of Sha'ban Allah Ta'ala's mercy comes to the first sky and He forgives all besides the polytheists and those who harbour enmity for their brethren"

(Musnad Bazzar & Shu'abul Iman of Bayhaqi (رحمته الله عليه), Hadith: 3546)

Reliability

Hafiz al-Mundhuri (رحمته الله عليه) has classified this as sound. (Targhib, vol.3 pg.459).

Abundant narrations

Besides the above two narrations, there are about ten more Hadiths regarding the merit of this night.

Collective strength

The collective strength of these (12) narrations cannot be refuted.

After quoting some of the above narrations, Imam Bayhaqi (رحمته الله عليه) says:

"...when they are combined they acquire some

strength"

(Da'watul Kabir; see: Is'aful Khullan, bima warada fi laylatin nisf min Sha'ban, of Shaykh Hammad Al-Ansari (رحمته الله عليه) pg.19)

Ibn Taymiyyah (رحمته الله عليه) has also accepted the collective strength of these narrations. (Majmu'ul Fatawa)

The Grand Mufasssir, 'Allamah Alusi (رحمته الله عليه) has termed those who refute the virtues of the night entirely as "rash" and "reckless". (Tafsir Ruhul Ma'ani, Surah:44, Ayah:3)

Shaykh 'Abdullah Siddiq Al-Ghumari (رحمته الله عليه) (a recent Moroccan Faqih and Muhaddith) has also termed this as an exaggeration. (Husnul Bayan fi laylati nisf min Sha'ban, pg.7)

Statements of the Scholars

The general virtue of this night has been accepted by many great 'Ulama of the past.

Amongst those many great scholars who have attested to the virtue of this night are:

Verdicts of the Tabi'un

1) Imam 'Ata ibn Yasar (رحمته الله عليه) –the great Tabi'i of Madinah- said:

"After Laylatul-Qadr, there is no other night in the year that is more virtuous than the middle (15th) night of Sha'ban" (Lataiful Ma'arif, pg.264 & Sunan Sa'id ibn Mansur; refer: Husnul Bayan, pg.11)

Those after the Tabi'un

2) Imam Shafi'i (رحمته الله عليه) mentioned that du'as are accepted by Almighty Allah on the 15th of Sha'ban. (Ibid, pg. 264 & Sunan Bayhaqi; refer: Husnul bayan,pg.7)

3) Imam Awzai (رحمته الله عليه) was of the view that people should engage in individual worship on this night. (Ibid, pg.263)

4) Imam Ishaq ibn Rahuyah (رحمته الله عليه) also approved of spending this night in worship/in the masjid. (Ibid, pg.263)

5) Imam al-Majd ibn Taymiyyah (رحمته الله عليه) (Faydhul Qadir, vol.2 pg. 317)

6) Hafiz Ibn Taymiyyah has said: 'As for the middle night of Sha'ban, there are various narrations that have been narrated regarding its significance and it has been reported from a group of the Salaf (predecessors) that they performed salah in it individually. Hence, such a deed cannot be disputed.' (Majmu'ul Fatawa ibn Taymiyyah vol.23 pg.132)

7) Ibn Rajab al-Hambali (رحمته الله عليه) writes: "Every Muslim is recommended to avail himself for 'ibadah on this night." (Lataif, pg.265)

8) Hafiz Zaynuddin al-'Iraqi (رحمته الله عليه) (Faydhul Qadir, vol.2 pg.317)

9) Ibnul Haj –Demise: 737- (رحمته الله عليه) states: "This night has great virtue and abundant good" (Al-Madkhal, vol.1 pg.299)

Scholars who would personally engage in 'ibadah (worship) on this night

Tabi'un

Hafiz Ibn Rajab (رحمته الله عليه) has cited that the following (and

other) Tabi'un would engage in 'ibadah (worship) on the fifteenth night of Sha'ban;

1) Makhul (رحمته الله عليه)

2) Khalid ibn Ma'dan (رحمته الله عليه)

3) Luqman ibn 'Amir (رحمته الله عليه) and others...

Those after the Tabi'un

4) Hafiz Ibn 'Asakir –Demise: 571- (رحمته الله عليه) the author of the volumous "Tarikh Dimashq" (in 70 volumes) would also engage in 'ibadah on this night. (Siyar A'lamin Nubala, vol.20 pg.562)

5) Ibnul Haj –Demise: 737- (رحمته الله عليه) states: "The salaf (pious predecessors) would sanctify this night and prepare themselves for it in advance" (Al-Madkhal, vol.1 pg.299)

Summary

The above details prove the following:

- The virtue of the night is reported by more than ten Sahabah (رضي الله عنهم) and Tabi'un (رحمته الله عليه)
 - There are verdicts of nearly ten 'Ulama (from the Tabi'un onwards) that support this.
 - To engage in worship on this night (in addition to other occasions) has been the practice of numerous 'Ulama throughout time.
 - Those who totally refute the merit of this night have been labelled as reckless and exaggerate.
 - This night is actually considered as: "The second most auspicious night of the Islamic calendar!"
- All of the above sufficiently confirm the significance of the 15th night of Sha'ban.

Books on this topic

This discussion is further supported by the fact that several 'Ulama have even written dedicated booklets on the virtue of the night. See www.Al-Miftah.com for a list of ten such 'Ulama.

Final Cautionary Notes:

• In addition to du'a and istighfar (seeking forgiveness from Allah Ta'ala), on this night one should engage in any act of worship that one feels comfortable with.

• There are no specific types of Salah etc. that are prescribed for the 15th night of Sha'ban. (Lataiful Ma'arif, pg.168, Islamic Months by Mufti Taqi Uthmani, pgs.63 & 79)

• The Sahabah (رضي الله عنهم) and the Tabi'un (رحمته الله عليه) would increase their Quranic recital during these months (especially in Sha'ban), i.e. in preparation for Ramadan. (Lataiful Ma'arif, pg. 192)

• Some people engage in acts of bid'ah (innovation) on this night. The 'Ulama of the past and present have always refuted these innovations.

May Allah Ta'ala guide us all, and may He allow us to maximise our benefit from the auspiciousness of this night.

And Allah Ta'ala Knows Best.

Shaykh Muhammad 'Awwamah (may Allah protect him) mentioned the following incident:

Once I visited Mufti Mahmudul Hasan Gangohi (رحمۃ اللہ علیہ) while he was in Madinah Munawwarah. It was after 'Asr Salah. As the time for Maghrib drew near, an attendant (khadim) enquired from Mufti saheb if he wanted to make wudu and prepare for salah.

Mufti Mahmud saheb (رحمۃ اللہ علیہ) replied:

'How can I sit in the company of this 'Alim without wudu?!'

Shaykh 'Awwamah comments:

'I am not worthy of this, but look at the respect that Mufti saheb had for an 'Alim.'

Moral

When visiting 'Ulama, we should be presentable, and ensure that we are in the state of wudu. The Sahabah (رضی اللہ عنہم) would also aspire to be in the state of purity (taharah) when meeting Nabi (ﷺ). (Sahih Bukhari)

The month of Ramadan and its virtues.

From the beginning of time, Allah Ta'ala selected the month of Ramadan as the season for abundant blessings and divine light (tajalliyat). Whenever Allah Ta'ala sent any gift from the sky for the reformation of humanity, Allah selected the month of Ramadan. The famous books and scriptures of the previous Ambiya were also revealed in this month culminating with the revelation of the Quran.

Ramadan is near. During this month divine light (Nur and Tajalli) of Allah will cover everyone, provisions for forgiveness of man will be made. Allah Ta'ala, the most Generous, will increase His generosity. The doors of Jannah will be opened, the gates of Jahannam will be locked.

O one who seeks good, go ahead! O one who intends evil, stop!

Every night countless sinful people are saved from the blaze of Jahannam.

For the reformation and cleansing of the evil soul (nafs), Allah Ta'ala has ordained fasting during the day, so that a believer can acquire the highest stages of taqwa and become close to Allah Ta'ala.

During the nights we are encouraged to listen and recite the Quran. By means of the fast, the inner self (nafs) is cleansed and for the enhancement of the soul (ruh), Allah has arranged the recital of the Quran.

It is as though in this blessed month, the [inhabitants of] earth are given a chance to link up with the higher ranked Angels in the skies. (Adapted from Basair wa 'ibar, vol.2 pg.407)

Sublime Sunnats

Among the many Sunnats that relate to sleeping, making wudu before going to bed is one that yields much gain.

There are many incentives for practicing this sunnah of Rasulullah (ﷺ). Hereunder are a few of the incentives for one who sleeps with wudu:

1. The du'a of the Angels.

Sayyiduna Ibn 'Abbas (رضی اللہ عنہ) reported that Nabi (ﷺ) said:

'Purify these bodies and Allah will purify you, for any slave who goes to sleep in a state of purity has an Angel that spends the night with him. Every time he turns over, [the Angel] says, 'O Allah! Forgive Your slave, for he went to bed in a state of purity.' (Al Mu'jamul Awsat of Tabarani, Hadith: 5087)

'Allamahs: Mundhiri (رحمۃ اللہ علیہ) and Dimyati (رحمۃ اللہ علیہ) have declared the chain as good (Jayyid).

2. The soul will make sajdah under the 'Arsh (Throne) of Allah Ta'ala.

Sayyiduna Abud Darda (رضی اللہ عنہ) has said:

'When a person sleeps, his soul (ruh) rises to the throne ('Arsh) of Allah. If he slept with wudu, the soul is permitted to make sajdah (by the 'Arsh of Allah). If he slept in the state of impurity, permission for sajdah is refused.'

(Kitabuz Zud of Ibnul Mubarak, Hadith: 1245. Also see: Fathul Bari, Hadith: 1149)

3. The reward of engaging in salah and dhikr the entire night.

Imam Abu Murayah Al 'Ijli (رحمۃ اللہ علیہ) said:

'Whoever retires to bed in the state of wudu and falls off to sleep while engaging in the dhikr of Allah Ta'ala, his bed will be regarded as a Masjid. He will receive the

reward of being in salah and dhikr until he awakens.'

The narration is suitable to quote as reported.

(Musannaf 'Abdur Razzaq, Hadith: 19837 & Fathul Bari, Hadith: 6311)

4. Be raised on the day of Qiyamah with Wudu

The 'Ulama state that one of the primary reasons for sleeping with wudu is to prepare for death.

Sayyiduna Ibn 'Abbas (رضی اللہ عنہ) advised:

'Ensure that you spend the nights in wudu, for the souls will be raised in the condition [of purity] that they were taken in.'

(Musannaf 'Abdur Razzaq, see Fathul Bari, Hadith: 6312 & 'Umdatul Qari, Hadith: 247)

5. Protection from nightmares.

Hafiz Ibn Hajar (رحمۃ اللہ علیہ) writes:

'One who sleeps with wudu will see better dreams.'

(Fathul Bari, Hadith: 6311)

Shaykhul Hadith Moulana Muhammad Zakariyya Kandehlawi (رحمۃ اللہ علیہ) says:

'One who sleeps with wudu is saved from bad dreams.'

(Taqir Bukhari 2/78)

Lets take advantage of these super benefits of sleeping with wudu. A simple, yet so beneficial deed.

In so doing, we won't lose as we snooze!



DARUL HADITH RESEARCH CENTRE
Blending Traditional Research with Contemporary Issues

DARUL HADITH RESEARCH CENTRE

183 Musgrave Road · Durban · Kwa-Zulu-Natal · 4001 · South Africa

[0027] 31 2011 824

admin@darulhadith.co.za

www.darulhadith.co.za · www.hadithanswers.com · www.al-miftah.com