

Al Binnory

البنوري

Issue: 6 - Jumadul Ukhra 1439 - March 2018

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

At the Approach of Rajab and Sha'ban

With the sighting of the crescent of Rajab, Rasulullah ﷺ would anticipate and begin preparations for Ramadan. This was two months in advance!

People "live to see" various accomplishments in their lives, but a Believer "lives for" and yearns to witness sacred days like these.

Rajab Du'a

Sayyiduna Anas Ibn Malik رضي الله عنه reports that Rasulullah ﷺ would recite the following when Rajab would commence:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

Allahumma barik lana fi Rajab wa Sha'ban wa balligh na Ramadan

Translation: O Allah! Grant us Barakah (Blessing) during (the months of) Rajab and Sha'ban, and allow us to reach Ramadan.

(Shu'abul-Iman, 3534, Ibnu Sunni, 660, Mukhtasar Zawaid Bazzar, 662, also see Al-Adhkar, 549)

Hafiz Ibn Rajab رحمه الله says this narration is suitable to prove the merit [istihbab] of reciting this du'a. (Lataif, pg.172)

Therefore, to declare this du'a as baseless is exaggerate.

Sacred Months

Rajab is the second of the "four sacred months" in the Islamic Calendar which are referred to as: "Al-Ash-hurul hurrum" (Surah Tawbah, verse: 36)

The others are: Dhul Qa'dah, Dhul Hijjah and Muharram.

The 'Ulama state that during these months, good deeds are more virtuous and evil deeds are more detestable to Almighty Allah. (Lataiful Ma'arif, pg.163)

A pious person once fell ill before Rajab. He made du'a to Allah that He allow him to live till Rajab (at least) since he had heard that Allah frees people from punishment in Rajab. Allah Ta'ala accepted his du'a. (Lataiful Ma'arif, pg.173)

Sha'ban

As for Sha'ban, authentic Hadiths describe special significance for the 15th night.

Rasulullah ﷺ is authentically reported to have said: "Indeed Allah forgives everyone on this night besides those who ascribe partners to Him and those who harbor enmity for others".

(Sahih Ibn Hibban, 5665, Al-Targhib, pg.459, Majma'uz Zawaid, pg.65 & Lataiful-Ma'arif, pg.194)

Imam 'Ata Ibn Yasar رحمه الله - a distinguished Tabi'i- said:

"After Laylatul Qadr, there is no other night more virtuous than the middle (15th) night of Sha'ban." (Ibid, pg.197)

Du'as are accepted

Imam Shafi'i رحمه الله has stated: "I have heard that du'as are accepted by Almighty Allah on five nights:

- 1) The night of Jumu'ah,
 - 2 and 3) The nights of the two 'Eids,
 - 4) The first night of Rajab,
 - 5) The middle (15th) night of Sha'ban,
- (Lataiful Ma'arif, pg.196)

In fact, the experience of people prior to Islam even, shows that Allah Ta'ala would accept their du'as during the month of Rajab. Imam Ibn Abi Dunya رحمه الله has cited several examples of this in his book: "Mujabu Da'wah". (ibid)

No Specific forms of worship

There are no specific types of Salah etc. that are prescribed for the Month of Rajab or the 15th night of Sha'ban. One may engage in whatever form of 'ibadah one is comfortable with. (Lataiful Ma'arif, pg.168, Islamic Months by Mufti Taqi Uthmani, pgs. 63/79)

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

The beginning of a new season

The crescent of Rajab actually signals the start of a "New Season". One of hope, mercy and forgiveness for a believer. This "season" only finishes three months later; on the day of Eid!

Shaykh Abu Bakr Balkhy رحمه الله says:

"Rajab is a month in which we plant the seeds of good. i.e. by increasing our 'ibadah. In Sha'ban we water them, to cultivate (and reap the rewards) in Ramadan." (Lataif, pg. 173)

Opportunities like these only come once a year. Fortunate are those who maximise their benefit.

Shaykh Binnory's رحمه الله Dislike for Fame

Shaykh Binnory رحمه الله had an intense dislike for fame. He closed every door and avenue that could lead to fame to the extent that the madrasah in Karachi never held a graduation ceremony (Jalsah).

During the issue of the Khatm Nubuwwat and the Qadiyanis (the Qadiyanis do not accept Nabi ﷺ as the final Messenger) Moulana رحمه الله gave a full 100 days of sacrifice [to combat this evil sect]. Here too, he had the same fervour of sacrificing only for Allah Ta'ala and not to do anything for show. (Khususi Number, pg. 451)

Dr Abdur Razzaq Iskandar حفظه الله writes: Shaykh Binnory رحمه الله laid the foundation for Madrasah Islamia (in Karachi) himself (i.e. He was the founder) and it is due to him that the institute reached this level. However, out of humility, Shaykh Binnory رحمه الله disliked having the title of Principle next to his name. (Jamale Yusuf, pg.143-144)

In This Issue:

- Pg.2: Questions and Answers
-Announcements
- Pg.3: Reciting Hadiths of Sahih Bukhari for ease from difficulty
- Pg.4: Anecdotes
-From the pen of Shaykh Binnory رحمه الله
-Sublime Sunnats

Hadith Questions and Answers

Q. The following du'a is commonly recited at the beginning of Rajab, Is it authentic?

Some people say it's baseless and should not be read.

Allahumma barik lana fi Rajab wa Shaban wa balighna Ramadan.

A. Sayyiduna Anas Ibn Malik رضي الله عنه reports that Rasulullah ﷺ would recite the following supplication when the Month of Rajab would commence:

اَللّٰهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

Allahumma baarik lana fi Rajab wa Sha'ban wa balligh-na Ramadan

Translation: O Allah! Grant us Barakah (Blessing) during (the months of) Rajab and Sha'ban, and allow us to reach Ramadan.

(Shu'abul-Iman, Hadith: 3534, Ibnu Sunni, Hadith: 660, Mukhtasar Zawaid Bazzar, Hadith: 662, also see Al-Adhkar, Hadith: 549)

Authenticity

This Hadith is classified as weak but **suitable for practice**.

To say that this du'a is baseless is exaggerate.

'Allamah Nawawi رحمته الله said the chain is slightly weak. (Al-Adhkar, Hadith: 549)

Hafiz Ibn Rajab Al-Hambali رحمته الله says this narration is suitable to prove the merit of reciting this du'a -"istihbab". Lataif, pg.172.

'Allamah Muhammad Tahir Al-Fatani رحمته الله declares it weak and suitable to practice in this instance. (Tadhkiratul Mawdu'at, pg.117)

It should be noted that weak Hadiths that have du'as can be implemented.

(Mustadrak Hakim, beginning of the Chapter on Du'as and Nataijul Afkar of Hafiz Ibn Hajar, vol.5 pg.291)

Note 1: The narration states that this du'a be recited at the 'beginning' of Rajab.

Note 2: The word Rajab in the du'a can be pronounced as Rajaba and Rajabin

Q. Is there any proof for fasting on the 27th of Rajab?

A. The Hadith Masters have agreed that there exists no Hadith that mentions the virtues of fasting on **any specific date** in Rajab.

There are a few Hadiths that cite a general virtue of fasting anytime during Rajab, as Rajab is from the four sacred months. Any deed done in these months (Rajab, Dhul Qa'dah, Dhul Hijjah and Muharram) will be more rewarding.

(Tabyinul 'Ajab, pgs.7-11, Lataiful Ma'arif, pg.228 and Al-Adab fi Rajab, pg. 25)

In light of the above, one will be rewarded for fasting on any date in Rajab and one should not attach added virtue for fasting specifically on the 27th.

Shaykhul Hadith Shaykh Fadlur Rahman A'zami رحمته الله wrote the following in a brief article on Mi'raj:

'With regards to fasting in the month of Rajab, no authentic Hadith can be found wherein any special virtue or significance has been narrated. However we find that in a few fabricated and certainly extremely weak hadiths some virtues are mentioned for fasting in Rajab. 'Allamah Suyuti رحمته الله has recorded such Hadiths and pointed out their weaknesses.'

Q. Is it okay to read the translation of Sahih Bukhari by Dr. Muhammad Muhsin Khan?

A. Books like Sahih Bukhari have content that isn't suitable for the unqualified layman. Those who dedicatedly study Hadith, actually study these types of books in their final year only. I do not encourage people who are not fully equipped with the technicality of Islamic jurisprudence to merely open a book of Hadith that consists of narrations of scattered topics. This is out of the fear of it leading to confusion.

I suggest more simple works such as Al Adabul Mufrad (Islamic Manners) of Imam Bukhari رحمته الله which is a separate compilation from the Sahih Bukhari, Riyadus Sawlihin, Forty Hadith both by Imam Nawawi رحمته الله etc, all of which have Hadiths on more practical and pertinent topics.

Note: Even while reading books like these one should refer to a qualified 'Alim for guidance.

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.

During times of difficulty, fear and hardship, in addition to Quran recital and other forms of du'a etc, one practice of our pious predecessors; recent and ancient is to recite the entire Sahih Bukhari in order to draw Allah Ta'ala's special mercy. Sahih Bukhari consists of among the most authentic Hadiths of Rasulullah ﷺ ever gathered. Through the blessings (barakah) of reciting these noble Hadiths, Allah Ta'ala removes adversity. **This is a well tried and tested practice and is based on centuries of experience.** The Muhaddithun in the past and present would recite the entire Bukhari for alleviating – among other things:-

General calamity, fear and terror, illness, drought, personal needs etc.

Ten Quotations

1. The famed commentator of Sahih Bukhari; Hafiz Ibn Hajar Al-'Asqalani رحمه الله has quoted Imam Ibn Abi Jamrah رحمه الله to have said: 'Some pious people mentioned to me that whenever Sahih Bukhari was recited in times of suffering, it was removed. The ship that has a copy of Sahih Bukhari on board, doesn't sink. The reason for this is that Imam Bukhari رحمه الله was one whose du'as were readily accepted by Allah Ta'ala (*mustajabud da'wah*) and he made special du'a for those who recited his book.' (Hadyus Sari, pg.16, also Tadribur Rawi, vol.1 pg.316)

2. 'Allamah Tajud Din As-Subki رحمه الله writes: 'As is quite famous, there are many experiences of Sahih Bukhari being a means of alleviating problems and fulfilling needs. Quoting these incidents would take a long while.' (Tabaqatush Shafi'iyyah, vol.2 pg.234)

3. The famous comentator of Quran (mufasssir) Hafiz Ibn Kathir رحمه الله states: 'Reciting Sahih Bukhari is effective in seeking rain.' (Irshadus Sari, vol.1 pg.42)

4. 'Allamah Sakhawi رحمه الله mentioned that during the calamity in Homs (Syria), in the year 680 A.H. the entire Sahih Bukhari was recited. After this the fear of attack from the enemy vanished. Alhamdulillah. (Al-Wajhus Sabih, pg.21)

5. When Zabid (a place in Yemen) was surrounded by the enemy [in the tenth century A.H.] they were gripped with fear. Imam Ibnud Dayba' رحمه الله instructed that Sahih Bukhari be divided into parts, and its recital be completed. Before the next morning, the enemy departed and their condition was eased. (Al-Wajhus Sabih, pg.22)

6. In the eleventh century A.H. the inhabitants of Basrah recited Sahih Bukhari to avert danger, and Allah Ta'ala eased their adversity. (Al-Wajhus Sabih, pg.22)

7. Shah Al-Muhaddith 'Abdul 'Aziz Dehlawi رحمه الله writes: 'Reciting [the entire] Sahih Bukhari is very effective during times of hardship, fear of attack, during illness or drought and other calamities as is widely experienced.' (Bustanul Muhaddithin, pg. 155)

8. 'Shah 'Abdul Haq Dehlawi رحمه الله writes in Ash'athul Lam'at, that many 'Ulama and Mashayikh have recited Sahih Bukhari

for the successful fulfilment of needs, removal of difficulty, repelling calamity, and curing the ill. They found it to be very effective. This is something that has become extremely widespread and well known to the Muhaddithun. (Al-Kanzul Mutawari, vol.1 pg.174-175)

9. Shaykh Muhaddith Sayyid Jamaluddin رحمه الله states that his teacher, Shaykh Sayyid Asiluddin said; 'I have recited Sahih Bukhari about one hundred and twenty times for my personal needs and those of others. At every attempt, my motives were fulfilled.' (Mirqat, vol.1 pg.58-59)

10. Shaykhul Hadith Moulana Fadlur Rahman A'zami (hafizahullah) has a section dedicated to this in his introduction to Sahih Bukhari. (Hadiyyatud Darari, pg.75)

Recent practices of our seniors

1. In Darul 'Uloom Deoband, this practice would be often implemented at times of need. This was even done when Hazrat Mufti Mahmudul Hasan Gangohi saheb رحمه الله fell severely ill.

2. The 'Ulama of Saharanpur also utilised this practice from time to time.

3. Moulana Zafar Ahmad 'Uthmani رحمه الله would resort to reciting Bukhari Shareef when he would take ill, as a means of attaining shifa (cure). (Ma'alim Irshadiyyah, pg.204)

4. In the recent past, the reliable 'Ulama of Madinah Munawwarah would also gather during times of difficulty to complete a recital of Sahih Bukhari with the motive of easing hardships. The pious Shaykh, Zakariyya Al-Bukhari رحمه الله – an outstanding and unique Wali of Allah Ta'ala would also arrange such a gathering. Al-Muhaddith Shaykh Muhammad 'Awwamah (hafizahullah) would attend this particular one.

5. 'Allamah Muhammad Yusuf Binnory رحمه الله would -in his madrasah in Karachi- also resort to this at times of need. He would gather suitable reciters and make them complete a swift recital of Sahih Bukhari followed by earnest du'a.

Our Respected Ameer; Moulana Haroon Abasoomar saheb (hafizahullah), also took part in one such recital with Shaykh, Moulana Binnory رحمه الله.

These are our predecessors and our precedents...

Let's revive this!

In keeping with this, those 'Ulama who are capable of engaging in a complete recital of Sahih Bukhari are implored to please do so for the general plight of the Ummah, and every other severe need. This can be achieved in a few short hours wherein able reciters gather and each of them simultaneously recite a part individually in a soft tone.

Kindly note that such recitals should only be conducted by reliable qualified 'Ulama.

May Allah ﷻ restore peace on earth soon, very soon.
Amin

There was a person studying by the Famous, Maliki Scholar (who was the son of another great Maliki Scholar); Imam Muhammad ibn Sahnun رحمته الله. This student's father came to the teacher. He said to the teacher: I will take care of my son's expenses by working myself, so I do not distract him from his studies.

Imam Ibn Sahnun رحمته الله replied:

'Do you realise that your reward for this is greater than [nafl] Haj [or 'Umrah] and guarding the Islamic borders or even [voluntary] active jihad?'

Al-Muhaddith Shaykh Muhammad 'Awwamah رحمته الله حفظه الله comments after quoting this:

'This incident should serve as an inspiration to every such father whose son (by the blessings of Allah) has dedicated himself to Islamic knowledge; that he should try –according to his ability- to support him in his livelihood and related expenses, thereby freeing him from the responsibility of earning and its related affairs. This will allow him to be totally dedicated to his studies.'

Prophetic Guidance

Shaykh 'Awwamah رحمته الله writes further:

This has reminded me of the Hadith of Sayyiduna Anas رضي الله عنه which mentions that there were two brothers in the era of Rasulallah ﷺ; one of them would [frequently] attend the lessons/gatherings of Rasulallah ﷺ while the other was the 'earner' [who supported the former].

One day, the brother who was earning [and supporting the other brother] came to complain to Rasulallah ﷺ about their situation.

Rasulallah ﷺ said: **'Perhaps you are being fed [by Allah] because of him.'** (Ma'alim Irshadiyyah, pgs.35-36)

Moral

This teaches us that when Allah Ta'ala accepts us for a noble gesture like the one's cited above [supporting students and pious people], we should consider it a blessing from Allah Ta'ala, rather than a burden.

It could be just be that due to them, Allah Ta'ala is actually blessing us with wealth.

Furthermore, look at the immense reward for this, its considered better than many other forms of (Nafl) 'ibadah.

Sublime Sunnats

Among the many Sunnats of our Nabi ﷺ that pertain to our social life is the beautiful Sunnah of exchanging gifts.

Rasulallah (sallallahu'alayhi wasallam) said: **'Offer gifts to each other, for this creates affection and removes the anger of the hearts.'** (Muwatta Imam Malik, see Al-Tamhid, vol.15 pg.85-91 & Takhrijul Ihya, Hadith: 1453)

Sayyidah 'Aishah رضي الله عنها states:

'Rasulallah ﷺ use to accept gifts and would give something in return.' (Sahih Bukhari, Hadith: 2585)

This is more appreciated when one comprehends the state of poverty of Rasulallah ﷺ. Despite his dire conditions, he ﷺ would ensure to replace the gift offered to him.

In one Hadith, Nabi ﷺ instructs us with the following:

'Repay him who does good to you. If you cannot afford to, then [at least] make du'a for him till you feel that you have sufficiently repaid him.' (Sunan Abi Dawud, Hadith: 1669 with an authentic chain. See Ma'alim Irshadiyyah, pg.325)

Let us inculcate this noble Sunnah and thereby increase our mutual bond with fellow Muslims/relatives.

Tabligh and the method of the 'Ambiya عليهم السلام

May Allah Ta'ala shower abundant mercy on the soul of Moulana Ilyas رحمته الله who reminded the Muslim ummah of their forgotten lesson of tabligh. His entire life, all his worry and every breath was devoted to this end. Allah Ta'ala accepted his devotion, sacrifices and sincerity.

The blessing of this has spread to the four corners of the world. It is very possible that there remains no land where a jamat has not reached. These jamats reached places from Moscow, Finland and Spain to China and Japan. Their da'wat and method is very similar to that of the Ambiya عليهم السلام. They do not wait for people to come to them and learn din. Rather, they go to every gulley, avenue, bazaar and to every home inviting the people verbally, and via their good character and excellent manner of working.

From head to toe they present a practical manifestation of Islam. Therefore, the effects are certain. Nowadays we do not need much lectures or books as there's plenty available already. We are in need of practical examples. Eloquent (books and material) are readily available. All we need is plain, simple, practical dawat.

Alhamdulillah this is what the tabligh jamat does.

(Basair wa 'ibar, vol.1 pg.406)

