

Al Binnory البنوري

Issue: 9 - Rabi'uth Thani 1440– December 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

For the sake of our beloveds

Sometimes we make certain choices in life based merely on the fact that 'if my father/mother/child/wife/beloved was alive, he/she would do the same' or we do it 'for old time's sake'. This stems from the love that we possess for each other.

When one loves someone dearly, then that love extends to everything that is connected to the beloved, especially in their absence. A mother will cherish the clothes of her child more after the child's demise.

A Connection with the deceased

Strangely, when one does this, one actually feels a sense of satisfaction that cannot be explained neither substituted by anything. One actually feels a closeness to the deceased.

To keep up 'old ties' is a concept that is deep rooted in Islam. In one Hadith Rasulullah ﷺ said, 'To maintain (old) relationships is certainly a part of Iman.' (Mustadrak – Hakim, vol.1 pg.16)

It was the noble habit of Rasulullah ﷺ that when he used to slaughter a sheep for his household, he would send portions of it to the friends of his first and most cherished wife, Sayyidatuna Khadijah رضي الله عنها.

Sayyiduna Anas رضي الله عنه reported that when Rasulullah ﷺ would [sometimes] receive a gift, he would say, 'Take it to so and so. She was a friend of Khadijah رضي الله عنها, she used to love Khadijah رضي الله عنها.'

Sayyidatuna 'Aaishah رضي الله عنها says that, 'He ﷺ would do this so often that I would sometimes tell him, 'As if there was none other than Khadijah رضي الله عنها in the world?' At this Rasulullah ﷺ would affectionately go on extolling her praises.' (Sahih Bukhari, Hadith: 6004 and Sahih Muslim, Hadith: 2435)

Satisfaction

Rasulullah ﷺ had on numerous occasions exhorted the Ummah towards adopting this sublime practice that brings satisfaction to all; the one who does so, the one to whom it is done, as well as the one on whose behalf it is done. According to several Hadiths, the news of [some of] the deeds of the living are conveyed to their deceased relatives and friends. They even rejoice at the good that their relative or friend may have done. (See Ahwalul Qubur- Ibn Rajab, pg.150-157 and Sharhus-Sudur, pg.342-344)

Their rights after demise

A man once enquired from Rasulullah ﷺ as to what rights do his parents have on him after their demise. Rasulullah ﷺ replied:

1. To make du'a for them.
2. To seek forgiveness on their behalf.
3. To execute their orders and bequests.
4. To maintain ties with those relatives of yours who are linked to you via them.
5. To pay respect to their surviving friends. (Sunan Abi Dawud, Hadith: 5099 and Sahih Ibn Hibban; Al Ihsan, Hadith: 498)

According to the narration of Bayhaqi, Rasulullah ﷺ then said, 'They [the parents] will be made aware of whatever he [the child] does on their behalf.' (Sunanul Kubra, vol. 4 pg. 28)

Let's do this!

Lets take out the time, to firstly, enlist the names of the relatives and friends of our deceased close family. Then we could gradually

tick off the list by visiting, or making cordial contact with them. This will - insha Allah- be a source of satisfaction for multiple people, especially our deceased family members. Let's do it, for the sake of our beloveds!

By us practicing this noble sunnah, we would be leading our children by example. When we are deceased, they too would do the same, insha Allah.

Caution: It is extremely important to ensure that no unlawful intermingling takes place while practicing the above Sunnah.

'Allamah Binnory's regard for guests.

Mufti 'Abdus Sattar writes: Shaykh Binnory رحمه الله was very kind to the servants and students. At no time did his high position and status prevent him from giving attention to the lowest servant. Once, before departing for Haj I visited the madrasah in Newtown. After performing 'Asr Salah 'Allamah Binnory رحمه الله had already sat in a car to attend a janazah. Without thinking I walked straight towards the office. When 'Allamah Binnory رحمه الله saw me, he immediately came out of the car and came to me. He lovingly asked about my health and was very affectionate and hospitable. He also enquired about my stay. I replied that the women are at the Haji camp [and I would be returning to them]. He then made salam to me and said: 'I was going for a janazah. I left the car and came because I saw you.' (Jamal-e-Yusuf)

In This Issue:

- Pg.2: Questions and Answers
- Announcements
- Pg.3: Virtues of visiting the sick
- Pg.4: Anecdote
- From the pen of Shaykh Binnory رحمه الله
- Sublime Sunnats

Hadith Questions and Answers

Q. What is the authenticity of the following?

"There is no sin more likely to bring the punishment of Allah in this world as well as what [punishment] Allah has in store in the Hereafter than transgression [oppression/rebelling] and severing family ties"

A. Imams Tirmidhi, Abu Dawud and Ibn Majah رحمهم الله have recorded this narration on the authority of Sayyiduna Abu Bakrah رضي الله عنه.

(Sunan Tirmidhi, Hadith: 2511, Sunan Abu Dawud, Hadith: 4866 and Sunan Ibn Majah, Hadith: 4211)

Imam Tirmidhi and Imam Ibn Hibban have declared the Hadith authentic.

(Sahih Ibn Hibban; Al Ihsan, Hadith: 455, 456)

Q. Can this Hadith be quoted?

Rasulullah ﷺ said:

"Learn about your family lineage and roots so that you may join family ties, for family ties brings love in the family, increases one's wealth and brings barakah to/increases one's life"

A. Yes, Imams Tirmidhi, Ahmad and Hakim رحمهم الله have recorded this Hadith on the authority of Sayyiduna Abu Hurayrah رضي الله عنه. Imam Hakim has declared the Hadith authentic and 'Allamah Dhahabi concurs.

(Sunan Tirmidhi, Hadith: 1979, Musnad Ahmad, vol. 2 pg. 374 and Mustadrak Hakim, vol. 4 pg. 161)

Q. What is the reference for the narration which states Nabi ﷺ advised to maintain family ties in his final illness?

A. Imam Ibn Hibban رحمهم الله has recorded this Hadith on the authority of Sayyiduna Anas رضي الله عنه. The narration is as follows:

Sayyiduna Anas رضي الله عنه reports that Nabi ﷺ said in his final illness:

"[Maintain and join] ties, [Maintain and join] ties."

(Sahih Ibn Hibban; Al Ihsan, Hadith: 436)

Q. Is this Hadith authentic?

Nabi ﷺ said: "You won't be considered someone who upheld family ties if you merely reciprocate. The one who maintains good ties is the one who maintains ties [even] when his kin sever ties."

A. Imam Bukhari رحمهم الله has recorded this Hadith. The Hadith is therefore authentic. (Sahih Bukhari, Hadith: 5991)

Q. What is the reference for this narration?

من اتقى ربه ووصل رحمه نسي له في عمره وثرا ماله وأحبه أهله

'Whoever fears his Rabb and joins ties, his lifespan will increase, his wealth will grow and his family will love him'

A. Imam Abu Bakr ibn Abi Shaybah has recorded this narration as the statement of Sayyiduna 'Abdullah ibn 'Umar رضي الله عنه. Imam Bukhari رحمهم الله has also recorded this narration in Al Adabul Mufrad.

(Musannaf Ibn Abi Shaybah, Hadith: 25900 and Al Adabul Mufrad, Hadith: 58/59)

The chain of transmission is sound.

(Refer: Footnotes of Shaykh Muhammad 'Awwamah on Musannaf)

Imam Bukhari and Imam Muslim رحمهم الله have recorded the following words as a Hadith of Nabi ﷺ:

"Whoever wishes to have his provision increased or his life lengthened should maintain ties of kinship."

(Sahih Bukhari, Hadith: 2067, 5985, 5986 and Sahih Muslim, Hadith: 2557)

Continued on Page 3

You may ask your Hadith Question on HadithAnswers.com.

● Refer Fiqh queries to a reliable Mufti or Darul Ifta.

Announcements

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Q. Is the following statement correct, and who is it attributed to?

Whoever observed the [festivities if non Muslims like] the Nayruz [Persian New Year] and Mahrajan [a Persian festival celebrated on the equinox] and imitates them till he dies in that state, he shall be resurrected with them.

A. Imam Bayhaqi رحمہ اللہ has recorded this narration as the statement of Sayyiduna 'Abdullah ibn 'Amr رضی اللہ عنہ with two chains. (As Sunanul Kubra, vol. 9 pg. 234)

Muhaddith Zafar Ahmad 'Uthmani رحمہ اللہ states that this narration has been reported through several chains, some authentic (*sahih*) and others sound (*hasan*). (I'laus Sunan, vol. 12 pg. 704)

These words are severe, and should be heeded to.

And Allah Ta'ala Knows best

Virtues of visiting the sick

Every community has people who fall ill.

In Islam, we are encouraged to visit such people and not to neglect them.

The extent of the importance of this can be gauged from the five authentic Hadiths below:

1. Sayyiduna Abu Hurayrah رضی اللہ عنہ reports that Rasulullah ﷺ said:

“Whomsoever visits a sick person or visits his brother for the sake of Allah Ta'ala, a caller calls out, **‘You have done good, your footsteps are blessed and you have prepared an abode in Jannah’**

(Sunan Tirmidhi, Hadith: 2008, Sunan Ibn Majah, Hadith: 1443 and Sahih Ibn Hibban; Al Ihsan, Hadith: 2961 with slight variation in the words)

Imam Tirmidhi has graded the Hadith sound (*hasan*).

2. Sayyiduna 'Ali رضی اللہ عنہ narrates that Rasulullah ﷺ said:

‘When a Muslim visits a sick Muslim at dawn, **seventy thousand angels make du'a of forgiveness for him** till dusk. If he visits him in the evening, seventy thousand Angels make du'a of forgiveness for him till the morning, **and he will be granted a garden in Jannah.**’

(Sunan Tirmidhi, Hadith: 969, Sunan Abi Dawud, Hadith: 3091. Declared authentic by Imam Ibn Hibban; Al Ihsan, Hadith: 2958, Imam Hakim and 'Allamah Dhahabi, Mustadrak Hakim, vol. 1 pg. 341/2 and pg. 349)

3. Sayyiduna Anas رضی اللہ عنہ reports that Rasulullah ﷺ said:

‘Whoever makes a proper wudu, and sets out to visit his sick Muslim brother with the expectation of reward, **will be distanced seventy years [journey] away from Jahannam.**’

(Sunan Abi Dawud, Hadith: 3090. Also see Al-Mu'jamul Awsat, Hadith: 9437, Targhib, Hadith: 5091, Hidayatur Ruwat, Hadith: 1497, Fathul Ilah, Hadith: 1552 and Mirqat, Hadith: 1552)

4. Sayyiduna Jabir and Sayyiduna Ka'b رضی اللہ عنہما report that Nabi ﷺ said:

‘When one sets out to visit the sick, he enters into Allah's mercy. When he sits beside the sick person, he is totally immersed in mercy.’

(Muwatta Imam Malik, Musnad Ahmad, vol. 3 pg. 304 and pg. 460 and Sahih Ibn Hibban)

5. One who visits the sick will find Allah Ta'ala. Rasulullah ﷺ said:

‘Allah Ta'ala will say to man [on the day of Qiyamah]: O my slave, I was sick and you refused to visit me.

Man will exclaim: O Allah, how could that be possible whereas You are the Lord of the Worlds?

Allah Ta'ala will reply: A certain slave of mine was sick, had you visited him, you would have found Me by him.’

(Sahih Muslim, Hadith: 6501)

Lets take advantage of these great rewards, by habitually visiting the ill.

An amazing incident

Sayyiduna 'Abdullah ibn 'Umar رَضِيَ اللهُ عَنْهُمَا was once on his way to Makkah for 'Umrah. On the way, he met a shab-bily dressed Bedouin who was on foot. Upon seeing him, the noble Companion of Rasulallah ﷺ alighted his conveyance, went up to the Bedouin and inquired, 'Are you the son of so and so?'

'Yes' replied the Bedouin.

Hearing this, Sayyiduna 'Abdullah ibn 'Umar رَضِيَ اللهُ عَنْهُمَا greeted him with full zeal, then he removed his turban and gave it to the delighted Bedouin. After doing so, Sayyiduna 'Abdullah ibn 'Umar رَضِيَ اللهُ عَنْهُمَا then offered him the comfortable conveyance that he had chosen for his journey. The Bedouin delightfully accepted it and continued on his way.

At this the colleagues of Sayyiduna 'Abdullah Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا expressed their amazement by saying: 'This person is a Bedouin, who would have been pleased even if you offered him a simple gift.'

To this he replied, "Indeed his father was a friend of my father and I have certainly heard our beloved Prophet ﷺ say, 'Verily from the greatest forms of loyalty to ones parents after their demise, is for one to keep up ties with their friends.'

(Sahih Muslim, Hadith: 6460)

In this incident, Sayyiduna 'Abdullah ibn 'Umar رَضِيَ اللهُ عَنْهُمَا - who was renowned for his strict adherence to the Sunnah- had actually extended his kindness to the son of his father's friend and not just the friend himself.

Let us also implement this noble deed and teach it to others.

The Brotherhood of Islam

Islam has connected all Muslims together in one united relationship. In Islam, there is no distinguishing between Arab and non-Arab, Westerner and Easterner, White and Black. All Muslims are brothers.

The evil has crept in from nationalism, sectionalism, racism and geographical boundaries. Despite fancy slogans of Islamic brotherhood, the entire Muslim Ummah has been left reduced to many small factions. Today the biggest fitnah of the Muslim Ummah is patriotism, nationalism and racism. Due to this the Muslim world is the target of conflict, destruction, differences, vilifying and disunity. Our own country (Pakistan) is the target of this evil type of bigotry.

It is necessary to re-start [this effort of unifying the ummah] and take resolutions to revive Islam, to consider the rights of our Muslim brothers and strengthen again the relationship of unity that has become weak.

[After citing eleven Hadiths on the topic of Unity, 'Allamah Binnory رَحْمَةُ اللهِ عَلَيْهِ writes:]

These are the pearls of Nubuwwat, which cannot be matched by any other creed. How foolish would it be for us not to abide by these priceless teachings of Islam.

(Basair wa 'ibar, vol. 2 pg. 380—382)

Sublime Sunnats

The Sunnah of entertaining the guest

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ reported that Rasulallah ﷺ said: 'Whosoever believes in Allah and the Last Day should honour his guest.' (Sahih Bukhari, Hadith: 6018)

Another version of this Hadith states: 'Hospitality is [very recommended] for three days. Whatever is beyond that is sadaqah [charity].' (Sahih Bukhari, Hadith: 6019 and Sahih Muslim, Hadith: 1726)

Hosting and entertaining guests is indeed a significant

deed in Islam. The first man to entertain a guest was Nabi Ibrahim رَحْمَةُ اللهِ عَلَيْهِ.

This quality is directly linked to the level of one's Iman. As seen in the above narration, Rasulallah ﷺ coupled honouring the guest with Belief in Allah and the Day of Qiyamah, which are two fundamental aspects of our Din.

In the days gone by, a guest was seen as a bounty for which the host was ever grateful.

Let us all revive this spirit of the Sunnah of welcoming and honouring guests, without exception.

