

Al Binnory البنوري

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Named after the famous Scholar, Muhaddithul 'Asr, Shaykh Muhammad Yusuf Al Binnory رحمه الله - Demise 1977

Which group are you from?

Spiritually, in this world as well as the next, there will always only be three kinds of people; The very good ones, the very bad ones and those in between.

In Surah Waq'ah, Allah Ta'ala categorizes the population of the hereafter as follows:

1. The forerunners (As-Sabiqun)- these are the elite.
2. The people of the right (As-habul Yamin)- the moderate ones.
3. And the people of the left (As-habush shimal)- the evil people.

And in Surah Fatir (Ayah:32), Allah Ta'ala groups the inhabitants of the world in three as well:

1. The sinners
2. The Moderate group
3. And those who are foremost in doing good.

The three groups in Ramadan

The famous Hadith in which Rasulullah ﷺ is reported to have introduced Ramadan to the Sahabah رضي الله عنهم states that he also said: '...it (Ramadan) is a month whose first part (first 10 days) are a mercy, the second part (second 10 days) brings forgiveness and the last part (last 10 days) guarantees emancipation from the fire.'

Shaykhul Hadith, Moulana Muhammad Zakariyya رحمه الله has explained this to be referring to three categories of people.

1. From all the people who witness Ramadan there are some who are extremely pious, for them the mercy

of Allah starts showering down from the first night of Ramadan.

2. The second group are those who are not as pious as the previous ones. They have a mixture of deeds, good and bad too, although their burden of sins are not too heavy. These people engage in worship the first 10 days of Ramadan and by the 11th of Ramadan they become eligible for complete forgiveness.

3. The last group are the very sinful ones. Those who have far less good than bad in their account. Almighty Allah through his grace frees them too from Jahannam by the time they reach the final stretch of the blessed month.

Another three

Some Scholars have drawn attention to another type of grouping in Ramadan;

1. Those who are already spiritually charged and await this month in earnest. They use this as an opportunity to progress further in spirituality during Ramadan. These people maximize their benefit from this month.

2. Those who are aware of the auspiciousness of the month and prepare themselves to honour its sanctity as much as possible. They shun the sins that they usually engage in during the other eleven months of the year and even try to increase their 'ibadat in Ramadan. However, once the month departs, they revert to those wrongs! It's as if they braced themselves for this month only and then release the "hand-break" once the crescent of Shawwal is sighted. **This is the middle group and unfortunately the majority.**

3. Those to whom Ramadan makes no difference! They show no regard to it whatsoever and persist in the wrongs that they are so accustomed to. These are the deprived ones! They are the real losers!

Which team we belong to is really up to us!

May Allah Ta'ala protect us all and inspire us to accept this auspicious month with open arms, and to maximize our benefit therefrom. Amin.

Shaykh Binnory رحمه الله in Ramadan

Generally in 'Allamah Binnory's Tarawih, he had the habit of listening to 3 juz every night. Despite weakness of his feet and difficulty in his knees, Shaykh Binnory stood and performed Salah. When tiredness and pain increased beyond limits, then according to the necessity he would sit for a few moments only. He used to say that there is no enjoyment in sitting in Salah. Sometimes after a set of four rak'ats in the Tarawih, in a very compassionate tone, Shaykh Binnory رحمه الله used to recite

لَا إِلَهَ إِلَّا اللَّهُ نَسْتَغْفِرُ اللَّهَ نَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ

La ilaha illallahu nastaghfirullah nas alukal Jannata wa na'udhu bika minan nari

He would tell those present that this recital is deduced from the advices of Nabi ﷺ and are to be recited frequently throughout Ramadan. Then he would continuously recite

لَا إِلَهَ إِلَّا اللَّهُ

On these occasions the eyes of Shaykh Binnory would flow with tears and his face used to be clouded with sorrow. (Khususi Number, Pg. 706)

In This Issue:

- Pg.2: Questions and Answers
- Announcements
- Pg.3: The treasure of the night
- Pg.4: Anecdote
- From the pen of Shaykh Binnory رحمه الله
- Sublime Sunnats



Hadith Questions and Answers

Q. Please provide the reference for this narration:

"Sehri is full of blessings. Hence, do not omit the sehri. Even if one is able to have a sip of water at the time of sehri, one should do so, for certainly Allah Ta'ala descends His special mercy upon those who have sehri and the Angels make special du'a for them"

A. Imam Ahmad رحمہ اللہ has recorded this Hadith on the authority of Sayyiduna Abu Sa'id Al Khudri رضی اللہ عنہ. The Hadith can be quoted.

(Musnad Ahmad, vol. 3 pg. 12 and pg. 44. Also refer: Targhib, vol. 2 pg. 139 and Majma'uz Zawaid, vol. 3 pg. 150)

Q. Is this narration authentic?

Nabi ﷺ said:

"How excellent is the believer's meal of dates at the time of sehri"

A. Imam Abu Dawud رحمہ اللہ has recorded this Hadith on the authority of Sayyiduna Abu Hurayrah رضی اللہ عنہ. Imam Ibn Hibban رحمہ اللہ has declared the Hadith authentic (*sahih*).

(Sunan Abi Dawud, Hadith: 2345 and Sahih Ibn Hibban; Al Ihsan, Hadith: 3475)

Q. Is this true:

'Fasting of Ramadan and fasting three days every month will remove the impurity and whispering from the heart.'

A. Yes, it is.

Several Sahabah رضی اللہ عنہم have reported Rasulullah ﷺ to have said:

'By fasting during the month of Ramadan and three days of every other (Islamic) month, the rancour/whispers/deceit of the heart is removed.'

(Musnad Ahmad, vol. 5 pg. 363, Sahih Ibn Hibban; Al-Ihsan, Hadith: 6557 and Musnad Bazzar, Hadith: 688, also see: Targhib, vol. 2 pg. 121 and Majma'uz Zawaid, vol. 3

pg. 196)

The Hadith is authentic (*sahih*).

Q. Is this Hadith authentic?

Rasulullah ﷺ stated:

"Whoever feeds a person who is breaking their fast, he gets the same reward as him without any subtraction from the reward of the fasting person."

A. Imam Tirmidhi and Imam Ibn Majah رحمہ اللہ have recorded this Hadith on the authority of Sayyiduna Zayd ibn Khalid Al Juhani رضی اللہ عنہ.

(Sunan Tirmidhi, Hadith: 807 and Sunan Ibn Majah, Hadith: 1746)

Imam Tirmidhi رحمہ اللہ has declared the Hadith authentic (*hasanun sahih*).

Q. There is a Hadith where Nabi ﷺ said: Allah will free the servant from hell at the time of iftar [breaking the fast]

Please give the exact reference.

A. Imam Ibn Majah رحمہ اللہ has recorded this narration on the authority of Sayyiduna Jabir رضی اللہ عنہ. 'Allamah Busiri رحمہ اللہ has stated that the narrators are reliable.

Sayyiduna Jabir رضی اللہ عنہ reports that Nabi ﷺ said:

"At every iftar [during Ramadan], Allah Ta'ala emancipates people from Jahannam and this is every night"

(Sunan Ibn Majah, Hadith: 1643. Refer: Zawaid Ibn Majah, Hadith: 563)

Imam Ahmad رحمہ اللہ has also recorded the first part of this Hadith on the authority of Sayyiduna Abu Umamah رضی اللہ عنہ.

(Musnad Ahmad, vol. 5 pg. 256. Also see: Targhib, vol. 2 pg. 103 and Majma'uz Zawaid, vol. 3 pg. 143)

And Allah Ta'ala Knows best

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The treasure of the night

It was the advice of Nabi Sulayman's ﷺ Mother, 'O my son! Do not spend much time sleeping at night, because this causes a person to become destitute on the day of Qiyamah.' (Sunan ibn Majah, Hadith: 1332)

Continuous Sunnah

The performance of Nafl Salah (Tahajjud) during the latter part of the night or early hours of the morning was a constant practice of Rasulullah ﷺ.

Sayyidatuna 'Aishah رضي الله عنها says: 'Do not abandon the Salah of the night, for certainly Rasulullah ﷺ would never leave out Tahajjud Salah. If he ﷺ was ill or weak, he would perform Tahajjud while sitting.' (Sunan Abi Dawud, Hadith: 1301 and Sahih ibn Khuzaymah, Hadith: 1137)

Tahajjud was also an integral part of the lives of the Sahabah رضي الله عنهم who were known to be knights / warriors by day and devout worshippers by night.

In many Hadiths, Rasulullah ﷺ has encouraged the Ummah to perform Tahajjud.

The Fuqaha (Jurist) classify Tahajjud as the most significant of all Nafl Salahs. (Tahtawi pg.393)

Ten great benefits

In one Hadith, Rasulullah ﷺ said:

'Be mindful of the night Salah (Tahajjud) for certainly,
1. It was the practice of the pious before you,
2. It is a means of gaining proximity to your Rabb,
3. It atones sins, and
4. It serves as a barrier from disobedience.'
(Sunan Tirmidhi, Hadith: 3549 and Sahih ibn Khuzaymah, Hadith: 1135)

In other Hadiths, Rasulullah ﷺ has described Tahajjud as:

5. The best of Salah after the Fard Salah
6. An honour for a true believer
7. A cause of extreme pleasure to Allah
8. A means of easily acquiring Jannah
9. A protection from sicknesses and diseases.
(Refer to Targhib, vol. 1 pg. 423-435 for full referencing)

10. The 'Ulama mention that from among the many benefits of Tahajjud is that it brings Nur (Divine glow) to one's face and it protects a person from the terror of the day of Qiyamah.

The ideal time

The best time for Tahajjud Salah is after half of the night passes up to the last part of the night (before Subh Sadiq).

It is in the last third of the night that Almighty Allah accepts du'as and proclaims: 'Is there anyone seeking

substance that I may sustain him? Is there anyone seeking forgiveness that I may forgive him.' (Sahih Bukhari, Hadith: 1145)

Hafiz ibn Rajab al-Hambali رحمه الله mentioned the following while commenting on the auspiciousness of this part of the night,

'It is the **best times** for Salah, at that time the servant is **closest** to Allah, the doors of the skies are opened and the **du'as** (supplications) are **accepted** by Allah Ta'ala.' (Lataiful Ma'arif pg.56)

The second option

However, if one is unable to wake up at that part of the night, then one may perform Salat Layl (a form of Tahajjud) any time after 'Isha Salah.

Rasulullah ﷺ said, 'Whatever is performed after 'Isha Salah is counted from the night, i.e. it will be considered as Salat Layl.' (Tabrani; Targhib vol.1 pg.430. Also see Shami vol.2 pg.24)

It was the practice of certain Sahabah رضي الله عنهم to perform their Tahajjud before sleeping. (Ibn Abi Shaybah, Hadith: 6679)

One should bear in mind that it is Mustahab (preferable) to offer the Witr Salah last, i.e. after the Tahajjud Salah/Salat Layl. (Sahih Bukhari, Hadith: 998; and Shami vol.1 pg 369)

However during Ramadan, one should offer the Witr with congregation even though one intends to perform Tahajjud later on. (Mirqat vol. 3 pg. 386)

One who is uncertain of awakening at the latter part of the night should offer Witr before sleeping and if one awakens later during the night, one may offer the Tahajjud Salah. However, **without repeating** the Witr. (Shami vol. 1 pg. 238)

Inspirational words

Imam Ahmad ibn Hambal رحمه الله was so inspiring when he said:

'Surprising is the condition of he who knows that Jannah is being adorned above him and the Jahannum is being lit beneath him, and he continues to sleep between the two?' (al-Matjarur Rabih pg.130)

May Allah Ta'ala grant us the ability to inculcate this most virtuous, yet neglected practice of our Beloved ﷺ. Amin.

The approach of Ramadan offers an ideal opportunity to inculcate the habit of practicing this salient Sunnah of our beloved Master ﷺ as we are usually awake at this part of the morning for Sehri.

Shaykh 'Awwamah's love for the Sunnah

Shaykh's son, Dr Muhyuddeen writes: 'My respected father continuously encouraged his family in the home to adopt the various Sunnats of Nabi ﷺ. He encourages them by saying that these Sunnats create closeness and love for Rasulullah ﷺ and being lax in the Sunnah is a result of hard-heartedness, and it distances a person from Rasulullah ﷺ.

Among the Sunnats that my respected father was very particular about, are the following:

1. Keeping the pants above the ankles.
2. Covering the head.
3. Offering the Sunnah Salah before and after the Fard Salah.
4. Offering the Fard Salah in jam'ah.
5. Doing every good thing with the right.
6. Spreading the Salam.
7. Similarly in the month of Ramadan he would emphasize the offering of [20 rakats] Tarawih Salah for even the juniors.
8. He is very particular about the Sunnah of partaking of Sehri. He would personally wake up his family and children at the time of Sehri even if they have to take a few morsels, this was to fulfil the Sunnah of Rasulullah ﷺ and to attain its barakah.
9. He would also encourage us as children even, to give Sadaqah every day, even if it had to be something very minimal. He would -sometimes- give us the charity to give to a poor person or a pious person and he would tell us to go and give it with our hands and ask for du'a from that person.
10. He would also encourage us to follow the adab and etiquettes of Islam. For this, he strongly suggests the kitab of Shaykh Abul Fattah Abu Ghuddah رحمه الله entitled: **Islamic Manners**. He would tell us this kitab is what Shaykh Abul Fattah practically demonstrated in his life.' (Safahatun mudi-ah, pg. 71-73)

Ramadan is approaching. It will bring down the nur and special attention of Allah Ta'ala. It is a time of forgiveness for all the sins of the Ummah. The generosity of the Absolutely Generous (Allah) will become encompass all. Iman and good deeds will flourish. The curtailment of eating, drinking and relations will create the ability to abstain from sins. The doors of Jannah will be opened. Locks will be placed on the doors of Jahannam. Every night the announcement will be made of numerous sinners being freed from the fire of Jahannam.

The commands and practices that Allah Ta'ala sent to the world are for the reformation of the heart, through which the soul becomes illuminated, and humans become distinguished from animals. This causes those who are not practicing begin to practice and individuals that have neglected Allah Ta'ala become Allah-conscious. Humans are distinguished from the level of animals and attain angelic qualities. The poor will be taken care of. The destitute and orphans will be shown mercy. In short, humans will become adorned with the highest level of character and good qualities.

For these reasons, Allah Ta'ala made the fasting of Ramadan compulsory and standing in Salah at night, a sunnah. So that a believing slave can read or listen to the Quran in these nights [and have his soul purified]. At times, he is making sajdah in the court of Allah Ta'ala, sometimes performing ruk'u with dignity and respect, sometimes standing, warming the heart with the touching melody of the Quran. In Ramadan, one becomes the embodiment of

يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

'They remember Allah standing, sitting and reclining' (Surah Aalu 'Imran, Ayah: 191)

In addition to reciting/listening to the Quran at night, one is guided to practice on the Quran in the day.

[During this blessed month], Lower your gazes and keep your tongues silent except for good words. Abstain from fighting and quarrelling. Don't fulfil any demand of evil temptation or desires. Give sadaqah. Hurry in all works of good and do not refuse to fulfil your obligations. Stay away from all evils. In short, reform your character, appearance, action and conduct, and become an angel entirely. Such reformation of the inner and outer-self should be made that from head to toe, it becomes apparent that this is an individual of an Allah-conscious nation.

(Extracted from Basair wa ibar, vol. 2 pg. 407-408)

Sublime Sunnats

Du'a when Ramadan arrives

Sayyiduna 'Ubadah ibn Samit رحمه الله reports that Rasulullah ﷺ used to teach the Sahabah رحمه الله the following du'a when the blessed month of Ramadan would arrive:

اَللّٰهُمَّ سَلِّمْ نِيَّيْ لِرَمَضَانَ وَسَلِّمْ رَمَضَانَ لِيَّ وَسَلِّمْ لِيَّ مُتَقَبَّلًا

Allahumma sallimni li Ramadana, wa sallim Ramadana li, wa sallimhu li mutaqqabbala.

Translation: O Allah! preserve me for Ramadan, safeguard Ramadan for me and accept it from me.

(Kitabu Du'a of Imam Tabarani, Hadith: 912, also see: Hayatus Sahabah, vol. 3 pg. 182 and Kanzul 'Ummal, Vol. 8 pg. 584)

The practise of the pious

Imam Tabarani رحمه الله reports that the famous Tabi'i: Ma-khul رحمه الله would recite this du'a at the beginning of Ramadan. (Kitabu Du'a li Tabarani, Hadith: 913)

Hafiz Ibn Rajab رحمه الله has quoted the reliable Tabi'i; Yahya Ibn Abi Kathir رحمه الله to have said: "It was their habit (the Sahabah and Tabi'un) to make this du'a..." (Lataiful Ma'arif, pg.280)

May Allah Ta'ala guides us all to implement this Sunnah and teach it to others. Amin.

