

Al Binnory

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

Ideal 'Holiday Spots'

A man was on his way to a neighboring village when an angel suddenly appeared before him and enquired: 'What takes you to this village?' 'To visit a brother whom I love for the sake of Allah,' was the sincere reply. The angel questioned further, 'Do you have any other motive?' The man replied 'No', upon which the angel exclaimed, 'I am the messenger of Allah and I assure you that Allah loves you as you love your brother.' (Sahih Muslim, Hadith: 6495)

At the same time, another angel is deputed to proclaim the following message to him: *"You have done well, your foot steps have been profitable, and you have prepared an abode for yourself in Jannah."* (Sunan Tirmidhi, Hadith: 2008)

Allah Ta'ala Himself announces: *"My love is incumbent for the one who loves, visits, or spends on others purely for My sake."* (Musnad Ahmad, vol. 5 pg. 233)

Value and Demand. The reason for such abundant rewards could be understood in light of the business principle: Commodities are valued according to demand and availability. The scarcer a product, the higher the demand and therefore the greater the returns. The same concept is found in certain aspects of Shari'ah. Those deeds that are seemingly insignificant and seldom practiced generally yield a higher reward. People meet daily in the world for various motives, but the practice of loving/meeting someone purely for the sake of Allah is rare.

Of the many disastrous ill effects of the present day society is the con-

cept of self-centeredness, where each person cares for himself whilst remaining totally oblivious of the presence and needs of those around him. Presently, there are many such un-noticed Muslim brothers and sisters that are secluded in old aged homes, hospitals, rehabilitation centres and orphanages etc, who await some kind-hearted soul to lift their spirits by paying them a visit. Occasional visits to such places would do us more benefits than harm.

One who maintains family ties is promised the privilege of Almighty Allah joining ties with him, i.e. by means of showing His special mercy, etc. On the contrary, Allah Ta'ala severs ties with those who break family ties. (Sahih Bukhari, Hadith: 7502)

The Wrong Alternative. Nowadays, people choose to spend their spare time frequenting places that are totally immoral and filled with vice and sin, like: the cinemas, casinos, shows, entertainment halls, parties etc. The mere presence of a Muslim at such places in the company of immodest people is extremely detrimental to his Iman.

On the contrary, ask yourself the question: *When last did you visit your relatives, your local 'Alim, an elder of the community, or any fellow Muslim brother purely for the pleasure of Allah?*

Such visits were a salient feature in the life of Rasulullah ﷺ. He would even visit non-Mus-

lims, like the Jewish lad who was ill. (Sahih Bukhari)

This had assisted in bonding the Ummah as well as its growth. Today too, especially during the present holiday season, we can achieve all that and more by implementing this important and neglected Sunnah of our beloved Master ﷺ. **Instead of emulating the rest of the world who celebrate the year-end with as much sin as possible, thereby drawing the wrath of our Creator upon mankind.**

'Allamah Binnory; a Muhaddith and Mufti

Moulana Muhammad Yusuf Binnory رَحِمَهُ اللهُ was a great Muhaddith of his time. He was a master in the field of Hadith, a research scholar and a critic. Together with the knowledge of Hadith, he also acquired a vast knowledge and deep understanding in fiqh. His proficiency in fiqh was deep-rooted and profound. Shaykh Binnory رَحِمَهُ اللهُ achieved such an honour and distinction that he was from the most illustrious students of Moulana Anwar Shah Kashmiri رَحِمَهُ اللهُ. He was entrusted with the task of answering fatawa under the supervision of Moulana Anwar Shah Kashmiri رَحِمَهُ اللهُ for a long period of time. He says, 'Whatever I answered, Moulana would approve of it by writing

الجواب صحيح (The answer is correct).

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Hadith Questions and Answers

Q. I heard an incident in a lecture regarding Sayyiduna Mu'adh ibn Jabal رضي الله عنه pulling someone close to him and telling him the virtue of loving for the sake of Allah.

Please quote the full incident and provide the reference

A. You probably heard the following incident:

Abu Idris Al Khawlani رضي الله عنه says:

'I once entered the Masjid in Damascus. I happened to catch sight of a young man who had shining teeth [he was always seen smiling]. A number of people had gathered around him. When they differed over anything they would refer it to him [and act upon his advice]. When I enquired as to who he was, I was told that he was Mu'adh ibn Jabal رضي الله عنه.'

The next day I went early to the Masjid, but found that he had arrived before me and was already performing Salah. I waited until he completed, and then went to him from the front, greeted him and said to him, "By Allah I love you for the sake of Allah." He [Sayyiduna Mu'adh] asked, "For the sake of Allah?" I replied, "Yes, for the sake of Allah". He again asked me, "Is it for Allah's sake?" I replied, "Yes, it is for Allah's sake."

Then he took hold of my cloak, drew me close to himself and said, "Rejoice, for I heard Rasulullah ﷺ saying, 'Allah Ta'ala, said: 'My love is incumbent for those who love one another for My sake, sit with one another for My sake, visit one another for My sake and spend on one another for My sake.' (Muwatta Imam Malik, Hadith: 1718)

Imam Nawawi رحمته الله has declared the chain of narrators reliable. (Refer: Riyadus Salihin, Hadith: 390)

Q. Can I quote the following narration?

Nabi ﷺ said: 'The best of actions is to love for the sake of Allah and to hate for the sake of Allah.'

A. Imam Abu Dawud رحمته الله has recorded this Hadith on the authority of Sayyiduna Abu Dharr رضي الله عنه.

(Sunan Abi Dawud, Hadith: 4589, Musnad Ahmad, vol. 5

pg. 146)

The Hadith is corroborated and suitable to quote.

(See: Musnad Ahmad, vol. 4 pg. 286, Fathul Bari, beginning of Kitabul Iman, vol. 1 pg. 47 and Al Matalibul 'Aliyah, Hadith: 2880)

Q. What is the authenticity of this Hadith:

'Whoever visits a Believer, seventy thousand (70 000) Angels pray for his forgiveness.'

A. Imam Tirmidhi رحمته الله has recorded this Hadith on the authority of Sayyiduna 'Ali رضي الله عنه. The full narration is as follows:

"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)

Q. What is the reference for the following?

Rasulullah ﷺ visited a sick villager, and whenever he would visit the sick he would recite the following du'a:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

La ba-sa tahurun insha Allah

A. Imam Bukhari رحمته الله has recorded this narration on the authority of Sayyiduna 'Abdullah ibn Abbas رضي الله عنه.

(Sahih Bukhari, Hadith: 3616)

Translation

Do not grieve, insha Allah through this sickness you will obtain purity [from your sins].

Allah Ta'ala Knows best

'Allamah Binnory; a Muhaddith and Mufti *cont. from page 1* There was not a single time that Moulana Anwar Shah Kashmiri رحمته الله objected to my fatwa.' After the demise of Moulana Anwar Shah Kashmiri رحمته الله together with teaching, he was entrusted with the duty of answering fatwa in Dabhel. (Jamale Yusuf, pg.182)

Get the reply and du'as of the Angels

In Islam, we are constantly taught to focus on our duty, irrespective of whether others do their part or not.

We are answerable for our own deeds, not that of others. Likewise, we are rewarded for doing our duty, even if others fail. In keeping with this teaching, we find that if one says Salam to his fellow Muslim and does not receive a reply, Allah Ta'ala instructs the Angels to actually reply to him. Similarly, when one sneezes and says Alhamdulillah. If nobody replies to him, here too the Angels and other creations reply to him.

A Beautiful Hadith on Salam

Sayyiduna 'Abdullah Ibn Mas'ud رضي الله عنه reports that Nabi ﷺ said: **'As-Salam is one of the names of Allah Ta'ala** that has been placed on Earth. So, spread it amongst yourselves! For indeed when a Muslim passes by a group of people and greets them [first] with Salam and they reply to him, he will supersede their rank by virtue of merely reminding them of the Salam. If they do not reply to him, then **those [Angels] who are better and more purer will have replied!** (Musnad Bazzar and Tabarani, with a reliable chain. See: Targhib, Majma'uz Zawaid, vol. 8 pg. 29, Fadlul Mun'im, vol. 2 pg. 459 and Faydul Qadir, Hadith: 4846 for authentication)

Let's take advantage of this beautiful benefit of saying Salam first, and also be assured that in the event of the person not replying, its the Angels of Allah who will reply to our greeting insha Allah.

The Angel's reply to our sneeze. The following is recorded from Sayyiduna 'Abdullah Ibn 'Abbas رضي الله عنه with a reliable chain:

'When one sneezes, [even if he is alone] he should still say: **Alhamdulillah Rabbil 'Alamin**. When he does so, the **Angels** reply to him saying: **Yarhamukallah.**' (May Allah have mercy on you)

The renowned Tabi'i, Ibrahim Nakha'i رحمته الله said: 'Therefore, after saying Alhamdulillah... one who is alone [or one who does not receive a reply from those present] should say: **Yarhamunallahu wa iyyakum.**' (May Allah Ta'ala have mercy on you and I) [He should say this] *As a reply to the Angels and other creation.*

Refer: Al-Adabul Mufrad of Imam Bukhari, Hadith: 946, Musannaf Ibn Abi Shaybah, Hadith: 26517 and Fathul Bari, Hadith: 6221

May Allah Ta'ala grant us the tawfiq (ability) to practice on the above.

When in difficulty with no help in sight

Sayyiduna 'Utbah ibn Gazwan رضي الله عنه has reported from Nabi ﷺ that when one is lost in a lonely place or finds himself in any difficulty without any assistance at hand, then he should call out the following three times

يَا عِبَادَ اللَّهِ أَعِينُونِي

Ya 'ibadallahi a'inuni

O the servants of Allah! Help me.

'From the unseen, Allah will provide means [via the Angels] for the protection of the one who reads the above.' (Al-Mu'jamul Kabir, Hadith: 17/290. Also see Majma'uz Zawaid, vol. 10 pg. 132)

Collective Strength

The narration in question is declared sound (*hasan lighayrihi*) and is indeed suitable for practice.

Effective by Experience

Furthermore, several reliable 'Ulama of the past have

expressed their experience of this du'a being very effective in such cases of need, among them were: Imam Ahmad ibn Hambal رحمته الله, 'Allamah Nawawi رحمته الله and others. (Shu'abul Iman, Hadith: 7297-7298, Al-Adhkar, Hadith: 672, Al-Hisnul Hasin, pg. 96, Al-Fututhatur Rabbaniyyah, vol. 5 pg. 150-151, Al-Hirzuth Thamin, vol. 2 pg. 934-936 and footnotes of Shaykh 'Awwamah on Musannaf ibn Abi Shaybah, Hadith: 30339)

Notes:

1. One should have conviction of Allah's ability to assist in every condition.
2. One version of the above narration states that there are special Angels reserved for the task of assisting such people in need.
3. It should be strictly noted that this does not mean calling out to the deceased in their graves! As **none** of the above Scholars who have experienced this have said they were assisted by a person from the deceased.

Lets learn this and teach it to our children, for recital at times of extreme need...

Recently, Shaykh 'Awwamah (hafizahullah) has been stressing on the importance of unity of the 'Ulama [and the Ummah in general]. Shaykh has repeatedly cautioned against discord and fragmentation. In fact, on one occasion he even said:

"I warn you from disagreement with one another as strongly as I warn you from falling into Kufr!"

Possibly seeing the surprise on the faces of his audience, Shaykh added:

"You may not believe what I am saying now, and think that I am exaggerating, but one day, whether it be after a day, a year, ten years, or twenty years, you will understand that what I am telling you is from the greatest of truths."

He cautioned against people who, with evil intentions, purposely cause strife between the Muslims, and turn them against one another. Such people should be eyed with suspicion, and not be allowed to come between us.

Comment

This is a very very pertinent warning from a renowned Scholar of our era. Let us work towards maintaining unity, and not destroy the great legacy of our seniors.

Whilst being wary of the sinister plots of 'outsiders' we ourselves should also be careful as to:

'Not tear down our house with our own hands'

Do not substitute the Sunnah for the way of others!

Powerful nations pave their own path based on their history and tradition. They have their own aims and goals. They are not in need of any goals to be set by outsiders, nor would their faith allow them to follow the trend of others.

For the journey through this worldly life, Muslims have their own purpose, their own strategy and enough provisions [in the form of the Sunnah and Shari'ah]. There is no need for them to borrow the purpose of life of others, nor do they need to eat the crumbs from the tables of others [by aping their habits and fashions]. How unfortunate is it, that in [Muslims] following others, they have become unmindful of their own purpose in life and discarded all the wealth of their home [i.e. they abandon the Sunnah, and substitute it with the ways of others!]. The result of this is that these days, the Muslims have not taken the Ambiya and the Awliya as their models, but it's the Jews and Christians whom they choose to follow in every aspect of life.

Their example is like that of an unfortunate prince who, after owning everything, was misled by dissolute boys and bad company. As a result of which, he is then thrown out of his palace and is forced to earn a living himself and make his own way in life. [How unfortunate, that] he was once the owner of the fortune of the entire world but today he has to suffice with the rotten scraps and crumbs from the tables of others. How strange!

[i.e. So too is the sad state of the Ummah today; we have swapped the Sunnah of Nabi ﷺ for vice, sin, fashion, extravagance, trend and 'scraps' of others!]

(Basair wa 'Ibar, vol. 2 pg. 311)

Sublime Sunnats - How to make Peace with Fellow Humans

When Rasulullah ﷺ first arrived in Madinah after emigrating from Makkah, his opening statement was: "O People! **Spread the Salam (greeting of peace), feed the masses, and offer (Tahajjud) Salah** at night while the rest are asleep, (if you do so) you will gracefully enter Paradise." (Sunan Tirmidhi: Hadith 2485)

These were his advices to the Muslims who had just arrived in a foreign land. They were people who would be interacting with non-Muslims too.

Two of these three guidelines for safe entry into Jannah pertain to **our interaction with the locals**.

Each of these teachings may be implemented in the following effective ways;

1. **Spreading the message** of peace through our action; by being more kind and considerate in our dealings etc. and more importantly, by **spreading the religion of peace** among the indigenous people coupled with our support for local humanitarian causes.

2. **Feeding schemes among the indigenous** should be arranged by each able community. After all: **"The best way to a man's heart is his stomach."** This is a humanitarian duty on all those who can afford it.

3. Lastly it is important to note that the hearts of men are in the control of Allah Ta'ala. Therefore the best option is to resort to earnest du'a to Allah Ta'ala, especially during the last portion of the night.

This golden advice is more applicable today than it was then.

