

Al Binnory

البنوري

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

'Allamah Binnory's رَحِمَهُ اللهُ Ramadan

One of 'Allamah Binnory's students writes:

In the Mubarak month of Ramadan Moulana Muhammad Yusuf Binnory رَحِمَهُ اللهُ used to become the embodiment of worship. He would keep fast with a lot of fervor and would pass a major portion of the night in Salah and recitation of Quran. Despite pain in the knees he would listen to five juz in Tarawih Salah. When he was in the Haramayn Sharifayn, he would do 'ibadah with such eagerness and delight that onlookers would become envious. He would barely rest for two to three hours, spending the rest of the time in various ibadah. I can never forget the time when he was in i'tikaf in Masjidun Nabawi رَحِمَهُ اللهُ in the last ten days of Ramadan. Everyone knew of his difficulty due to knee-aches.

Coincidentally, there was an expert specialist of this ailment most probably from Lyallpur (Faisalabad) who had arrived in Madinah Munawwarah. Someone mentioned Moulana's ailment to him so he came to Moulana's section of i'tikaf and requested: "Shaykh, I treat it by giving a special injection to the knees. I also want to give you the injection." Moulana replied: "Very well". The specialist gave the injection with a lot of effort and requested that it is necessary for him to perform Salah sitting for one or two days. By standing and performing Salah the benefit will be lost. Moulana kept quiet but when the 'Isha Salah was commencing, Moulana also stood up. This was not only for the Fard Salah, but also for the Tarawih Salah which followed in which a few juz were recited. Then he stood in Tahajjud, where three juz were recited, from the beginning to the end. He stood and performed all his Salah whether it was fard or nafl.

We requested: "Shaykh, despite the specialist preventing you, still you performed Salah standing for the entire night. How is this?"

He replied: "The truth is that through the injection of the specialist, I was relieved of the pain. Therefore the thought crossed my heart that why spiritual benefit cannot be derived during this relief. This is the last ten of the mubarak nights of Ramadan and we won't always get this opportunity to be in Masjidun Nabawi رَحِمَهُ اللهُ. How can I be deprived of spiritual benefit and barakah despite my physical relief.

During his stay in Makkah Mukarramah, Moulana, despite his continuous knee-aches, would continuously make tawaf again and again. Despite his condition, he would make his way to the first saff. When he would sit with his friends in the Haram Sharif, he would fix a spot for himself in front of the Mizab e Rahmah. Moulana would always sit here and engage in dhikr, fikr and deliver lectures and advice.

(Khususi Number, Pg. 793)

Weeping and Crying

Moulana Muhammad Yusuf Binnory رَحِمَهُ اللهُ was the proof of the true meaning of the verse:

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ
مِمَّا عَرَفُوا مِنَ الْحَقِّ

'When they hear what has been revealed to the Rasul رَحِمَهُ اللهُ, you see their eyes flow with tears because they recognize the truth.' (Surah 5, Verse 83)

When Moulana would listen to Quran his eyes would start flowing spontaneously like fountains. He would weep like this excessively in the Tarawih also. Sometimes this feeling would remain even after the salam and he would say: 'This Quran is a great favour.' At that time, if his gaze fell on a qari or hafiz, who perhaps came to him to pay their respects, then he would definitely make them recite Quran and would not become satiated. Rather he would make the Imams recite Quran also and tears would be continuously flowing. "Crying at night in the remembrance of the beloved is our work, to become engrossed in the thought of Allah Ta'ala is our sleep."

(Jamal e Yusuf, Page 104)

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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 sends His special mercy upon those who have sehri and the Angels make special du'a for them"

A. Imam Ahmad رحمته الله has recorded this Hadith on the authority of Sayyiduna Abu Sa'id Al Khudri رضي الله عنه. 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 there a Hadith which states that the Ambiya were ordered to hasten iftar and delay sehri?

A. Imam Ibn Hibban رحمته الله, Imam Tabarani رحمته الله and others have recorded this Hadith. The Hadith is as follows:

Sayyiduna 'Abdullah ibn 'Abbas رضي الله عنه reports that Nabi ﷺ said, "We the Ambiya, were commanded to hasten iftar [i.e. break the fast as soon as Maghrib sets in], delay sehri [till the last possible time] and to place our right hand over our left hand in Salah"

(Sahih Ibn Hibban; Al Ihsan, Hadith: 1770, Al Mu'jamul Kabir, Hadith: 10851, Al Mu'jamul Awsat, Hadith: 4261)

Imam Ibn Hibban رحمته الله has declared the Hadith authentic and Hafiz Haythami رحمته الله has declared the narrators of Tabarani reliable.

(Majma'uz Zawaid, vol. 2 pg. 105 and vol. 3 pg. 155)

Q. Is it recorded in any Hadith that du'as are accepted at the time of iftar? Also, please specify the authenticity.

A. Yes. Hereunder are two authentic Hadiths on this topic:

1) Sayyiduna 'Abdullah ibn 'Amr ibnul 'As رضي الله عنه reports that Nabi ﷺ said: "The fasting person's du'a at the time of iftar is not rejected."

(Sunan Ibn Majah, Hadith: 1753. 'Allamah Busiri has declared the chain authentic. Zawaid Ibn Majah, Hadith: 594)

In fact, Sayyiduna 'Abdullah ibn 'Amr رضي الله عنه would gather his family and children and make du'a at iftar time.

(Musnad Abi Dawud At Tayalisi, Hadith: 2376)

2) Sayyiduna Abu Hurayrah رضي الله عنه reports that Nabi ﷺ said: "...The supplication of three people are not rejected, [the second person being] the fasting person at iftar..."

(Sunan Tirmidhi, Hadith: 2526, Sahih Ibn Hibban; Al Ihsan, Hadith: 7387)

Q. There is a Hadith where Nabi (sallallahu 'alayhi wa sallam) 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 رحمته الله has recorded this narration on the authority of Sayyiduna Jabir رضي الله عنه. 'Allamah Busiri رحمته الله has stated that the narrators are reliable.

Sayyiduna Jabir رضي الله عنه reports that Nabi ﷺ said:

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

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

Imam Ahmad رحمته الله has also recorded the first part of this Hadith on the authority of Sayyiduna Abu Umamah رضي الله عنه.

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

Allah Ta'ala Knows best

Tarawih; 20 Rak'ahs and no less!

Tarawih Salah is Sunnah Muakkadah (an emphasised Sunnah). One who discards it deliberately and repeatedly becomes sinful.

Tarawih in Ramadan was established by Rasulullah ﷺ himself.

Thereafter, it was Sayyiduna 'Umar ؓ who had unified the Ummah upon the performance of twenty Rak'ahs of Tarawih behind an Imam. His decision was met with unanimous approval of all the Sahabah ؓ and Tabi'un of that era. From that time till today, this remained the uninterrupted practice of the entire Ummah.

In one Hadith Nabi ﷺ said: **"Hold on firmly to my Sunnah and that of the rightly guided Khulafa."** (i.e, Sayyiduna Abu Bakr, Sayyiduna 'Umar, Sayyiduna 'Uthman and Sayyiduna 'Ali ؓ). (Sunan Abi Dawud)

Furthermore Sayyiduna 'Abdullah Ibn 'Abbas ؓ reported that, "Rasulullah ﷺ used to perform twenty Rak'ahs and the Witr Salah in Ramadan." (Musannaf ibn Abi Shaybah)

For more, refer to Tarhut Tathrib, Rak'at-e-Tarawih of 'Allamah Habibur Rahman A'zami and Tuhfatul Akhyar of Moulana 'Abdul Hayy Laknawi ؒ

Common sense

Ramadan is a golden opportunity that arrives once in a year. Why would one compromise his reward by being neglectful and lazy? Ramadan is the time to train ourselves to overcome these lowly tendencies and strive for the Hereafter. Further, Ramadan is a season for spiritual training. Being constant on the full 20 rak'ahs of Tarawih will have lasting good effects. If in Ramadan one cannot practice on the ideal, when will he ever...?

Note: There are two separate duties of Tarawih; One is to listen to the entire Quran. The other is to perform the Tarawih every night. Hence, after the Quran completion, the Tarawih is not waved for the remaining nights.

Shaykh Binnory's ؒ Tarawih during Ramadan

Generally in 'Allamah Binnory's Tarawih, he had the habit of listening to three juz every night. Despite weakness of his feet and difficulty in his knees, Shaykh Binnory stood and performed Salah. When tiredness and pain became unbearable, then according to the need 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'ahs in the Tarawih, in a very compassionate tone, Shaykh Binnory ؒ used to recite

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

La ilaha illallahu nastaghfirullahu nas alukal Jannata wa na'udhu bika minan nar

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

La ilaha illallahu

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)

Comment: Seeking abundant forgiveness this Ramadan is even more essential for the alleviation of the trial of Covid-19. May Allah Ta'ala repel the pandemic quickly.

Darul Hadith is an institute that is functioning under the leadership of Moulana Haroon Abasoomar Saheb (hafizahullah)

Sayyiduna 'Abdullah ibn 'Umar رضي الله عنه narrates that he heard Rasulullah ﷺ saying: 'Everyone of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects, the man is a guardian of his family and responsible for his charges, a woman is a guardian of her husband's house and responsible for her charges, and the servant is a guardian of his master's property and is responsible for his charge. **Everyone of you is a guardian and responsible for his charges.**' (Sahih Bukhari, Hadith: 2558)

Commentary

- During the current state of lockdown in many cities around the world, one should focus on creating/maintaining a healthy Islamic environment **inside the home**. That's our first responsibility, before we focus on anything outside.
- Use this spare time to 'reconstruct' your home and homely manners.
- Focus on what was lacking and make efforts to improve on it.
- Spend additional time in dhikr, du'a, tilawah etc in collective gatherings with one's wife and kids. **In addition to drawing Allah's mercy, this will bond the family immensely.**
- Passing time on television and the Internet could cause more devastation than the pandemic itself.
- One should dedicate time daily for Quran recital throughout Ramadan as well as during the lockdown period. The Quran is a cure for all problems. It's recital also protects one's mental state from deteriorating.

May Allah Ta'ala grant 'afiyah to the entire Ummah.

Completing the Quran Sharif in two rak'ahs of Salah

Moulana Qari Muhammad Rafiq Saheb, explaining an incident of Shaykh Binnory's رحمته الله deep love of the Quran Sharif, writes:

Shaykh Binnory رحمته الله, expressing his shukr (gratitude) to Allah Ta'ala, says:

"One day a Qari Saheb, who was my friend, came to meet me. This was in the last few days of Ramadan. He used to read Quran very beautifully. I said to him: "Instead of wasting time, let us read nafl Salah." Accordingly, Qari Saheb made niyyah of nafl Salah and I followed behind him. Then what more can I say? He started reciting and I derived enjoyment and pleasure. He continued like an express train passing through stations of Surahs and before the time of sehri, he completed the entire Quran Karim in two rak'ahs."

(Jamal e Yusuf, Pg. 103)

Sublime Sunnats

Sayyiduna 'Abdullah ibn 'Abbas رضي الله عنه narrates that: 'Rasulullah ﷺ was the most generous of all the people, and he would peak in generosity during Ramadan when Jibril عليه السلام used to meet him. Jibril عليه السلام would meet him every night in Ramadan to revise the Quran. [During those days] Rasulullah ﷺ was even more generous than the fair winds.'

(Sahih Bukhari, Hadith: 6)

This Hadith shows that Quran recital is the best 'ibadah in Ramadan.

(Fathul Bari, Hadith: 6)

Revising the Quran refers to each one reciting to the

other the entire Quran [that was revealed up to that particular Ramadan].

The above Hadith illustrates a few additional Sunnahs of Ramadan:

1. **Increased generosity.** This is in keeping with practice of our Creator Allah ﷻ as He himself also increases His mercies and generosity in this month. (Lataiful Ma'arif)
2. **To complete an entire recital of the Holy Quran** like Rasulullah ﷺ would recite to Jibril عليه السلام.
3. **To listen to an entire recital of the Holy Quran**, as Rasulullah ﷺ would listen to the entire recital from Jibril عليه السلام.

During Tarawih, we have an opportunity to listen to the entire Quran. To physically recite it is our onus.

