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Inspirational Figures



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Mufti Taqi Usmani حفظه الله

Shaykh al-Islam Mufti Muhammad Taqi Usmani, may Allah protect him, is a renowned personality of our time. He is the son of the late Mufti Muhammad Shafi, may Allah have mercy upon him. He was born in Deoband, India, although he does not identify himself as a 'Deobandi' to avoid any sectarian association the word might carry with it. His family moved to Pakistan after its formation and he currently serves as the Vice President and the Shaykh al-Hadith of Jamia Darul Uloom Karachi. He is a leading scholar of Islamic Finance globally. His life is full of inspirational stories particularly for students of knowledge. Anyone who wants to read them in detail can find them in his autobiography. It is available in Urdu - the original language in which he wrote it - and in English. I would personally encourage you to read it in Urdu because many things get lost in translation. I will mention a few of these stories below with some of my reflections.

I will start with a story that unfolded only days before the writing of this article. Mufti Taqi came under a gun attack by at least six armed assailants riding on three motorbikes. He was on his way to Gulshan-e-Iqbal along with his wife and two grandchildren. He was to lead Jumuah prayer in Baitul Mukkaram Masjid as is his weekly routine. By the grace of Allah, he and his family members were unharmed in the shootings. However, in this incident two of his security guards died. May Allah grant them Jannat al-Firdaws. Two of his drivers were also injured. May Allah give them a quick recovery. It is nice to hear that Hira Foundation, which is run by his son Dr. Imran Ashraf Usmani, has taken responsibility for the education of both security guards' children.

This story reminds me of another life-threatening incident that occurred on the day he was born.

Mufti Taqi says:

‘The very same day I was born, a snake fell from the roof onto the bed on which I was placed. If this snake had not been removed and killed, perhaps this world would have been saved from my evil deeds.’

The readers of his autobiography will realise that his quality of humility, which Allah has bestowed him with, shines like the sun. After the recent incident he said, ‘I praise Allah for saving me and I ask everyone to pray for the injured drivers and the deceased body guards.’ He also said that his being alive is no less than a miracle and attributes it to the supplication of Anas رضي الله عنه which he had read earlier that day. Many of us saw on social media after the attack that he was very very calm. The turning to Allah and the calmness that he showed cannot be explained except by his closeness to Allah and his high level of reliance on Him. We are in great need of these two qualities because of the fears and anxieties we face and feel on a personal and social level today. What we should remember is that we need to learn these qualities with the guidance and supervision of the mashā’ikh, not simply by relying on our own readings of these topics.

The following story taken from his autobiography allows the readers to see how their father did their tarbiyah.

“As I have mentioned, she (one of Mufti Taqi’s elder sisters) often faced difficult financial situations after marriage. Once, in such a situation, she asked our respected father to make dua (supplication) for her that Allah ﷻ bestows on her the opportunity to go for Hajj.

Our respected father said, “Do you desire to go for Hajj?”

When she replied in the affirmative, he said, “No, you don’t have any desire”.

She said in bewilderment, “I’m telling the truth I have a great desire to go for Hajj”.

At this our respected father asked, “Have you saved any money for this?”

When she replied in the negative, he said, “This means that your desire is just on the tongue.

If your desire was real, you would have saved for it.”

She presented her excuse, “If only any money remained (from the household income) then I could save.”

Our respected father said to her, “Can’t you save even one aana (one-sixteenth of a rupee)?”

She replied, “This much I can save, but how can Hajj be performed with this?”

Our respected father replied, “When a slave takes a step towards a good deed according to his capability then firstly there is help from Allah ﷻ, and even if one is not able to carry out this good deed then its reward will definitely be received, in shā Allah. But nothing can be accomplished just by having the desire for it, without taking any practical steps.”

This event was soon forgotten. After a very long time, in 1956 when she passed away and her inheritors examined her things, a small bag made of cloth was found on which was written ‘Money for Hajj’.

When it was opened, approximately sixty five rupees were found inside. When our respected father saw this bag, his eyes spontaneously filled with tears, and at that time he narrated to us the entire story. Thereafter, our respected father spent this money for the Hajj-e-Badal of our sister, and in this way he had her Hajj-e-Badal performed.

Later one time, our respected father was in the plane of Arafat during Hajj. During a short period of drowsiness, he saw in a dream that Aapa Jaan is climbing Jabal Ar-Rahmah, the mountain in Arafat. In this way Allah ﷻ fulfilled the Hajj of his bondswoman. May Allah ﷻ have mercy on her.”

In the above narration, it has not been explicitly mentioned whether the money collected by his above-mentioned sister was enough for the Hajj-e-Badal or not. However, I have heard that it was enough because they found a person who lived in Saudi to do the Hajj-e-Badal for her. May Allah keep on showering his mercy upon her forever.

From the above story we can learn the correct manner of supplication and the importance of making a sincere intention to do a good deed. These things are learned from a shaykh-e-kamil. A shaykh-e-kamil is a person who follows the sunnah himself or strives to follow the sunnah if he finds himself in an unprecedented situation, and he calls others to the right path in the right manner. Also, he himself has learned the dīn from other shuyūkh. It is important to understand that the correct way of learning the dīn is through a teacher, since you will not find any book revealed by Allah without a messenger. However, you will find many messengers without any book revealed to them. This keeps people balanced and away from both extremes; of being too liberal because the dīn becomes the name of their boundless desires or too rigid because of self-interpretations of the texts without any context.

I want to conclude after mentioning the above stories by saying that human beings like Mufti Taqi Usmani, may Allah protect him, do not emerge from thin air. They emerge through commitments of individuals to learning from others. These individuals do not forget about themselves and merely preach to the rest of the world. These individuals constantly remember Allah. These individuals are people who have a routine in life. These are the qualities because of which Allah gives them dignity and honour. If we want to be great like them in the eyes of Allah then we need to follow in their footsteps.

I will finish with a verse from the Qur'an and a hadith.

'O you who have believed, fear Allah and be with those who are true.' [9:119]

'Abdullah bin Mas'ud رضي الله عنه narrated that a man came to Allah's Messenger ﷺ and said, "O Allah's Messenger ﷺ! What do you say about a man who loves some people but cannot catch up with their good deeds?" Allah's Messenger ﷺ said, "Each person will be with those whom he loves." [Bukhari:6169]

يَا أَيُّهَا الَّذِينَ آمَنُوا
اتَّقُوا اللَّهَ

وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

*Oh you who believe,
fear Allah
and be with those who are true.*

- Sūrah Tawbah -



جدي ، أسوتي

كان هناك رجل عاش في قرية صغيرة من قرى بنجلاديش خلال عهد الإمبراطورية البريطانية . كان رجلا

بسيطا وله أخلاق رائعة . كان زوجا طيبا ، ووالدا حنوناً ، ومديرا مجتهدا ، وموظفا عادلا ، وأسهم الكثير لمجتمعه

أيضا . سمّي محمد علاء الدين خان ، وأقول بالفخر إنه كان جدي . مع الأسف ما أتاحت لي الفرصة لأقضي

وقتا كثيرا معه ، ولكنني بصيرة عن حياته المؤثرة بفضل أمي وأختي الكبرى اللتين كانتا تقصان علي من أخباره

الشيء الكثير . فتأثرت بها واستفدت من البذور التي زرعها قبل سنوات عديدة .

كان جدي يقدر التعليم تقديرا عظيما . كان مدير مدرسة ابتدائية لأكثر من عشرين سنة . بالإضافة إلى

ذلك كل مساء كان يعلم أبنائه كما كان يعلم البنات بالرغم من استهزاء الناس من مجتمعه . ولكن كان لا يلقي

لهم بالا واستمر بتعليم البنات بكل جد ونشاط . عندما كان يهدي إلي وإلى أختي الهدايا كان يفضل أن يهبنا

الكتب والسبورات والطباشير بدلا من الألعاب . وبسبب سلوكه وتشجيعه ، علمتني أمي كل ما علمها أبوها .

فتعلمت أن أقرأ وأكتب اللغة البنغالية والفنون وغير ذلك . الأهم أنني أقدر التعليم الآن ، وأعتبره مهما جدا .

وأشكر على أن هذا التقدير غرس في .

استخدم جدي وقته بالحكمة دائما ، وما استراح إلا قليلا . كان يبدأ يومه بصلاة الفجر ثم يتجه إلى

حقله ، بعد ذلك يذهب إلى مكان عمله . كان ينصح أولاده أن يستيقظوا مبكرين لكي يحرزوا على المزيد

ويشتغلوا بأشياء مفيدة كذلك . إذا أذكر جدي أتشجع على أن أستخدم وقتي بطريق أفضل ، وأتذكر أن الوقت

ثمين جدًّا ؛ هو أحد النعم الكثيرة يسألني الله عنها يوم القيامة .

كان جدِّي رجلا شجاعا وغير أناني . كان ينقذ الناس ويساعدهم بدون أي تردد . ذات يوم بينما جدِّي

رجع من العمل رأى رجلا هجمه ثور على بعد منه . نبذه الثور في خندق مليئا بالروث وكسر ذراعه . فألقى جدِّي

ما كان يحمله وسعى ليساعد الرجل بالرغم من أنه كان من الممكن أن الثور سيهجمه . أخرج جدِّي الرجل من

الخندق ثم حزم ذراعه ، بعد ذلك أخذه إلى الطبيب . في مناسبة أخرى سقط أبو جدِّي في بحيرة وقد صعد على

شجرة النخلة ولم يحسن السباحة . مرة أخرى ، رأى جدي ما حدث فعجل أن ينقذه من الغرق . هاتان القصتان

شجعتاني على أن أكون أكثر مساعدة للناس ، وأن لا أصبح غافلة عن مصائب الناس . روي عن النبي ﷺ أنه

قال ، "الخلق عيال الله ، فأحب الخلق إلى الله من أحسن إلى عياله . " هكذا هو واجبي الديني ."

كان جدِّي حنونا جدًّا ، وزوجا رائعا . كان يخدم أولاده في الصباح لكي يتجهزوا للمدرسة ، وفي الليل

قبل أن يناموا كان يغسل ملابسهم ، ويطعمهم ، ويمشط أشعارهم . كان يساعد جدتي في جلّ أعمال المنزل

خصوصا عندما كانت حاملا . وعندما كانت جدتي تشكو كان جدِّي يسكت أو يعذرها . بعد موته كانت جدتي

تقول إن سكنها مع جدِّي كان كمثل سكنها مع والديها . وتقول أمي إنه أحبها كما أحببت أمها . سلوك جدِّي

هذا شجعتني على أن أعرض أكثر من الحب على أسرتي خصوصا على والدي عندما يبلغان الكبر . وأن أكون

صابرة أيضا ، لأننا يمكن أن نموت في أي وقت .



هذا غيض من فيض حول جدي وكيف تأثرت به ، والأخبار عنه لا تعدّ ولا تحصى . أدعو الله أن يتقبّل

أعماله ، وأن نلتقي في الجنة لكي أخبر جدّي عن تأثيره الإيجابيّ عليّ الذي جعلني الشخص الذي أصبحت ،

والحمد لله .

هانية علي



لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ
أُسْوَةٌ حَسَنَةٌ

لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

*There has certainly been for you in the
Messenger of Allah an excellent pattern for
anyone whose hope is in Allah and the Last
Day and [who] remembers Allah often.*

- Sūrah Ahzāb -



Al-Qari, al-Muqri', Shaykh Bashir Ahmad Siddiq has been serving Tajwid and Qira'at in al-Masjid al-Nabawi for approximately 55 years now. He was born in Layyah, Muzaffargarh in 1357 AH . He studied in Darul Uloom Lahore and Karachi and mastered in 'Ilm al-Qira'at . He came to Madinah Munawarah in 1385 AH.

He became a teacher in al-Masjid an-Nabawi and was incorporated into the Majlis of Shaykh al-Qurra al-Madinah. His teachers include Shaykh Abdul Aziz al-Shawqi , Shaykh Fath Mohamad Panipati, Shaykh Hasan al-Shair, Shaykh Mahmoud Khalil al-Husary and Shaykh Hussain al-Khattab Shayk al-Qurra of Shaam. He has been the teacher of many prominent imams of the Haramain including Shaykh Ali Jabir, Shaykh Hussain al-Shaykh, Shaykh Ayyub and Shaykh Abdul Muhsin al-Qasim amongst others.

He has also written books on 'Ilm al-Qira'at. MashaAllah, it is from the mercy of Allah that the Shaykh has remained active despite his age, and continues to teach in al-Masjid al-Nabawi in Madinah. Alhamdulillah, through being sponsored by Hafs Academy and others, the Shaykh has remained consistent in travelling to the UK every year to listen to students around the country.

He travels to different countries around the world to conduct training in Qur'an classes, inauguration for Qur'anic schools and to award ijāzahs to his students. Awarding an ijāzah is considered to be a blessed tradition dating back to the time of the Prophet ﷺ, where a sanad (a chain of narration in the form of an ijāzah) is passed on to a student who has completed their study.

Many students, teachers and ulama have been able to benefit from his company and expertise. Ebrahim College, a forward-thinking Darul Ulum-modelled institute, was fortunate to be one of those institutions which benefited from the Shaykh's visit with the help of Shaykh Mujahid

Ali.

There is something distinct about this Shaykh which sets him apart from many others, and this can be noted from a statement he has made in recent years:

“Today we have neglected the sisters and not taught them how to recite correctly, in the name of ‘hijab’ and ‘niqab’. I would like to leave this dunya knowing that I have also left some sisters that will carry on my work.”

And so it is no surprise that five sisters from the UK, in fact the only five from within Europe, have recited the entire Qur’an to the Shaykh and received ijāzah from him. This was only possible because Allah inspired him with this vision.

Amongst the countries that he has travelled to are Australia, Pakistan, Turkey, Bangladesh, Canada and America. Whilst being in the UK this year, he managed to tour Luton, Blackburn, Preston, Nottingham and London, all the while continuing to teach with limited rest.

And when questioned why he does not make an effort to take more time to rest, he replied:

“Insha’Allah my rest will be in the qabr (grave) and the Akhirah (hereafter)”.

SubhanAllah, what a profound statement summarising all that we live and die for. Imagine living your life thinking such sincere and pure thoughts. This is only possible in the company of the Qur’an, when truly studied, recited, and adhered to. As the Prophet ﷺ has said:

"خيركم من تعلم القرآن وعلمه"

“The best of you are those who learn the Qur’an and teach it.”

"To teach is to touch a life forever", and that is exactly the effect that al-Qari, al-Muqri’, Shaykh Bashir Ahmad Siddiq has wherever he resides. Whether he is in Madinah or travelling, he touches lives, inspiring both students, teachers and ‘ulama, be they male or female.

A simple piece of advice which the Shaykh shares from time to time in his gatherings is the

following:

“After iman, there are three things we must ensure:

1. The first thing is to eat from that which is halal

In other words, halal in nature and purchased from halal earnings. Is it even acceptable to fast whilst you are consuming haram food or to give sadaqah whilst your wealth is haram? He reminds us repeatedly at every gathering; “we expect to be safe from sin and harm whilst we continue to allow the ‘haram’ to enter our bodies and lives”, all the while knowing that Allāh ﷻ has commanded us in the Qur’an [2: 172]:

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ

“Eat of the good things which We have provided to you and be grateful to Allāh.”

2. Hold on to the Qur’an, do not abandon it

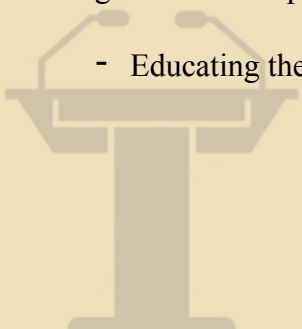
Muslims have three duties to the Qur’an: to learn to read the Qur’an, letter by letter; to understand the message of the Qur’an through learning the meaning; and to act upon the teachings of the Qur’an. The aim is not to necessarily memorise the Qur’an or achieve a beautiful voice.

3. Hold onto unity, do not be disunited as Muslims”

Do not become disunited whilst differing with each other, thereby separating into multiple groups. Rather focus on a united goal.

The solutions are simple if adhered to. The following are part of the solution but unfortunately not given much importance:

- Educating the ummah through Islamic tarbiyyah.



- Producing scholars with the understanding of contextual knowledge.
- Producing scholars who are not arrogant (mutakabbir), not narrow-minded (mutajammid) and not harsh (mutashaddid) in their outlook when solving problems and causing people unnecessary hardship.

This is such simple advice yet filled with deep implications which only years of knowledge, experience and wisdom can recognise. The Shaykh's work truly reflects what a great teacher he is, "A great teacher loves teaching others to love learning", and he most certainly inspires the love of learning in students. This is also true for all our teachers who inspire us in many different ways. May Allah ﷻ bless all our teachers with a long life, good health and perseverance so that they may serve the Qur'an and the ahl al-Qurān. Ameen.

More information about the Shaykh's life can be found in the following book:

Book name: "إمتاع الفضلاء بتراجم القراء"

Author: Sheikh Elyas Al-Barmawi (Quranic sciences teacher at Masjid Al-Nabawi)

Saleha I. Bukhari



“

عليكم بسنتي وبسنة
الخلفاء الراشدين
المهديين من بعدي

Sunan Ibn Majah

”



مدرسة الإمام أبي حنيفة التربوية

عندما يسمع الإنسان كلمة المدرسة في هذه الأيام ، يذهب ذهنه في أول وهلته كل مذهب ، من مقررات لا بد من استيعابها ، ومنهج متكامل ، واختبارات سنوية ، ومحاضرات الأساتذة التي لا تكاد تنتهي ، وهلم جرا . ولكن مدرسة أبي حنيفة كانت من نوع آخر ، إنها مدرسة تربوية ، تركز في خلق الطالب واتصافه بصفات إيجابية بحيث تكون الطالب ليكون إنساناً فعالاً ونموذجاً مثالياً للجيل القادم . وحينما يطمئن الإمام أبو حنيفة أن الطالب قد تعلم منه كل ما يحتاج إليه من علم صحيح وخلق حسن ، وفكر ثاقب وهمّ وغمّ لمنفعة الأمة جمعاء ، أجازة في العلم وأشار عليه في العمل . ودونكم قصة الإمام مع أحد تلاميذه النجباء ، توضح ما نحن بصدده .

بلغ الإمام أبا حنيفة أن تلميذه أبا يوسف اتخذ لنفسه مجلساً للتدريس ، وهذا موطن شكرٍ وفرحٍ للإمام وما من أستاذ إلا وهو يفتخر إذا بلغه أن تلميذه بدأ ينشر علومه ، لكن الإمام له شروط وضوابط للتدريس ، ولا يجيز تلاميذه للتدريس إلا إذا علم أنهم قد جاوزوا هذه المرحلة . وأبو يوسف كان واحداً من أذكى الطلبة لكنه تصدر للتدريس من غير مشورة من شيخه . فأراد الإمام أن ينصحه ولكن بطريقته الخاصة . فأرسل رجلاً يسأل أبا يوسف خمس أسئلة شرعية وأمره أن يخطئه في جوابه .

الأولى : قصّار جحد الثوب وجاء به مقصورا هل يستحق الأجرة أم لا ؟ فأجاب أبو يوسف رحمه الله :

نعم ، يستحق الأجر ، فقال له الرجل : أخطأت ، فقال : لا يستحق فقال : أخطأت ، ثم قال له الرجل ، فيه

تفصيل ، إن كانت القصارة قبل الجحود استحق وإلا لا ، والحكم بالإجمال باطل .

الثانية : هل الدخول في الصلاة بالفرض أم بالسنة؟ فقال : بالفرض ، فقال السائل : أخطأت ، فقال أبو يوسف :

بالسنة ، فقال السائل : لا ، أخطأت . فتحير أبو يوسف رحمه الله فقال الرجل : بكليهما .

الثالثة : طير سقط في قدر على النار فيه لحم ومرق ، هل يُؤكلان أم لا؟ فقال : يؤكل ، فخطأه ، فقال : لا يؤكل ،

فخطأه ، ثم قال السائل : إن كان اللحم مطبوخا قبل سقوط الطير يغسل ثلاثا ويؤكل وترمي المرقة ، وإلا ، يرمى

الكل .

الرابعة : مسلم له زوجة ذمية ماتت وهي حامل منه ، تدفن في أي المقابر؟ فقال أبو يوسف رحمه الله : في

مقابر المسلمين ، فخطأه ، فقال في مقابر أهل الذمة ، فخطأه . فقال الرجل : تدفن في مقابر اليهود ولكن يُحوّل

وجهها عن القبلة حتى يكون وجه الولد إلى القبلة ، لأن الولد في البطن يكون وجهه إلى ظهر أمه .

الخامسة : أمٌ ولدٍ لرجلٍ تزوجتُ بغير إذن مولاها ، ومات المولى ، هل تجب العدة عليها؟ فقال : تجب ،

فخطأه ، ثم قال لا تجب ، فخطأه ، ثم قال الرجل : إن كان الزوج دخل بها لا تجب وإلا وجبت .

فتبسم أبو يوسف في نفسه وتحسر في الوقت نفسه ، وعلم أن شيخه هو الذي اختبره نصيحةً له وشفقةً

عليه ، واللييب من الإشارة يفهم . فقام من مجلسه تَوّاً وقصد شيخه فوراً ، وطلب منه المسامحة ومزيداً من

النصائح . والإمام لم يزد من نصيحته إلا فقرة صارت مثالا يُنقل منذ ذلك اليوم . فقال : "يا أبا يوسف ، تَزَيَّبْتَ

قبل أن تَحَصَّرَمَ" . أي صرّت زيبا قبل أن تكون تمرة ، وبعبارة أخرى : تعجلت الشيء قبل وقته ، ومن تعجل الشيء

قبل أوانه عُوقِبَ بِحَرَمَانِهِ .

قال ابن عسكِر : لله در الإمام أبي حنيفة فقد كان أستاذا مشفقاً ومربياً مخلصاً وناصحاً أميناً . وجزى الله

أبا يوسف فقد كان تلميذاً باراً ، وولداً رشيداً ، وطالباً متميزاً ، وما أن عرف تقصيره إلا أسرع إلى شيخه معترفاً بخطئه . وقد قيل : يُعَرَفُ الرَّجَالُ بِالْحَقِّ ، لا الحَقُّ بِالرَّجَالِ . تُرَى ، كيف كانت هذه القصة لو حدثت في زماننا؟ لا أدري ، لكنني أتخيل أن الطالب لربما اتهم أستاذه أنه يحسده وعساه يتعرض للعلماء وينتقد المعاهد الإسلامية ومقرراتها وأربابها ولم يراع فيهم إلا ولا ذمة . لأنه صار الآن محدثَ عصره وإمامَ مصره! وأما الأستاذ في وقتنا فلا أراه يعتني بشأن تلميذه إلى هذا الحد لأنه قد درّسه مادته ، وأجلسه في قاعة الامتحان ومن ثمَّ أبرأ ذمته تمام البراءة! فلا عليه ولا له .

ابن عسكر البريطاني

