



MASJID ABU BAKR

# As-Siddique NEWSLETTER

March 2023 | Issue #119

The Messenger of Allah SAW said:  
“He who treads the path in search of knowledge, Allah will make the path leading to Paradise easy for him.” (Muslim)



## Al Azhar University, Cairo

The Al-Azhar University has significantly impacted Islamic education around the world. The university has been referred to as Qiblatul ‘ilm (The Centre of Knowledge) because it offers a wide range of Islamic studies disciplines besides the study of the Quran and Hadith. Many Islamic universities or Islamic departments emulate Al-Azhar's curriculum. For example, the Faculty of Shariah of the University of Damascus in Syria follows the teaching methods of the Al-Azhar University. Similarly, universities in Sudan have their Islamic curriculum modelled after the Al-Azhar University. Graduates from Al-Azhar have also been invited to teach in Malaysian universities, particularly in the Islamic departments. These academics also helped kick-start these departments during their formative years (in the 1970s) in order to improve students' Arabic standards.

The formation of the Al-Azhar University dated back to more than 1,000 years ago. It was formed during the Fatimid Caliphate (909– 1171), a Shia-leaning government, in 972. In the 12th century, Salahuddin Al-Ayyubi converted Al-Azhar to a Shafi'i Sunni centre of learning. Since then it has been serving as a grand Madrasah under the Ayyubid, Mamluk, Ottoman and Post-Ottoman eras. In 1961, a wide range of secular faculties were added for the first time, such as business, economics, science, pharmacy, medicine, engineering and agriculture.

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Date			Beginning Times					Jama`ah Times			
DAY	DATE	ISLAMIC	FAJR	SUNRISE	DHUHR	ASR	ISHA	FAJR	ASR	MAGHRIB	ISHA
Wed	1	8	4:55	6:46	12:17	3:47	7:11	5:45	4:15	5:45	7:50
Thu	2	9	4:53	6:44	12:17	3:49	7:13	"	"	5:46	"
Fri	3	10	4:51	6:42	12:17	3:51	7:15	"	"	5:48	"
<b>Sat</b>	<b>4</b>	<b>11</b>	<b>4:49</b>	<b>6:40</b>	<b>12:17</b>	<b>3:52</b>	<b>7:17</b>	<b>5:30</b>	<b>4:15</b>	<b>5:50</b>	<b>7:50</b>
Sun	5	12	4:46	6:37	12:17	3:54	7:18	"	"	5:52	"
Mon	6	13	4:44	6:35	12:16	3:55	7:20	"	"	5:54	"
Tue	7	14	4:42	6:33	12:16	3:57	7:22	"	"	5:55	"
Wed	8	15	4:39	6:31	12:16	3:58	7:24	"	"	5:57	"
Thu	9	16	4:37	6:29	12:16	4:00	7:26	"	"	5:59	"
Fri	10	17	4:35	6:26	12:15	4:01	7:27	"	"	6:00	"
<b>Sat</b>	<b>11</b>	<b>18</b>	<b>4:32</b>	<b>6:24</b>	<b>12:15</b>	<b>4:02</b>	<b>7:29</b>	<b>5:15</b>	<b>4:45</b>	<b>6:02</b>	<b>8:00</b>
Sun	12	19	4:30	6:22	12:15	4:04	7:31	"	"	6:04	"
Mon	13	20	4:28	6:20	12:15	4:05	7:33	"	"	6:06	"
Tue	14	21	4:25	6:17	12:14	4:07	7:35	"	"	6:07	"
Wed	15	22	4:23	6:15	12:14	4:08	7:36	"	"	6:09	"
Thu	16	23	4:20	6:13	12:14	4:10	7:38	"	"	6:11	"
Fri	17	24	4:18	6:10	12:14	4:11	7:40	"	"	6:13	"
<b>Sat</b>	<b>18</b>	<b>25</b>	<b>4:15</b>	<b>6:08</b>	<b>12:13</b>	<b>4:12</b>	<b>7:42</b>	<b>5:00</b>	<b>5:00</b>	<b>6:14</b>	<b>8:15</b>
Sun	19	26	4:13	6:06	12:13	4:14	7:44	"	"	6:16	"
Mon	20	27	4:10	6:04	12:13	4:15	7:46	"	"	6:18	"
Tue	21	28	4:08	6:01	12:12	4:16	7:48	"	"	6:19	"
Wed	22	29	4:05	5:59	12:12	4:18	7:50	"	"	6:21	"
Thu	23	1	4:02	5:57	12:12	4:19	7:52	4:45	5:00	6:23*	8:15

PLEASE SEE RAMADAN NEWSLETTER FOR THE REMAINDER OF MARCH

Dhuhr Jama`ah	<b>1:00</b>
First Jumu`ah	<b>12:25</b>
Second Jumu`ah	<b>1:15</b>

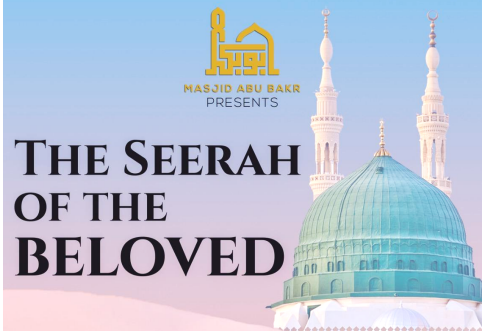
The starting of Ramadan (and all Islamic dates) are subject to moon sighting reports

Jama`ah times may be adjusted if a need arises

Asr time ends 5 minutes before the published Maghrib time

\*Maghrib Jama`ah will start 5 minutes after Adhaan during Ramadan

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MASJID ABU BAKR PRESENTS

# THE SEERAH OF THE BELOVED

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# The Fountain of Youth

By [Ml Uwais Iqbal](#) | [islam21c.com](#)

‘Take advantage of your youth before your old age’. This statement of the Messenger SAW was not lost upon the Muslims of the past. The culture of teaching and learning permeates throughout the Islamic world, a striking feature of which was that it enabled scholars to make significant and lasting contributions at young and tender ages. Even teenage Muslims contributed to the scholarly fabric that has been passed down to us from generation to generation.

## Imam Sa’ad al-Din al-Taftazani

Born in 1322, the Persian polymath al-Taftazani is perhaps one of the most celebrated scholars and intellectuals of the post-classical period. His works across the fields of linguistics, theology, logic and the principles of jurisprudence came to serve as textbooks in seminaries across the Muslim world. Even today, a number of his scholarly contributions serve as guides for advanced level students in seminaries across the Muslim world from Al-Azhar in Egypt, to Deoband in India and Konya in Turkey.

His ability and genius shone through even at a very young age. At the mere age of 16, Taftazani had authored a commentary on *Tasrif al-Izzi*, an elementary work in Arabic morphology. Producing a commentary on a staple text of study at such a young age is a feat in and of itself. However, this contribution in the form of a commentary was so elusive, comprehensive and full of insight that to this day, some 650 years later, it still serves as an indispensable handbook for anyone serious in their study of Arabic morphology.

## Imam Abd ar-Rahman ibn Muhammad ibn Khaldun

Born in Tunis to a family of bureaucrats, Ibn Khaldun’s training and schooling prepared him to lay the intellectual foundations for the modern fields of sociology, economics and historiography. Ibn Khaldun saw history, the development of civilisations and society as a result of a series of causal processes dictated by laws in the same way the natural world is dictated by laws.

Such philosophical thinking and ideation was a direct result of his studies during his early life. As part of the culmination of his studies, Ibn Khaldun’s teacher tasked him with a final assignment concerning Imam al-Razi’s *al-Muhassal*. Ibn Khaldun took on the project to abridge this colossal work of Imam al-Razi and named the work *Lubab al-Muhassal*. The El-Escorial library in San Lorenzo, Spain houses a copy of an autographed manuscript of Ibn Khaldun’s work. Ibn Khaldun mentions that he completed the work in 1351 CE which would make him 19 at the time of writing. At the age of 19, Ibn Khaldun had diligently studied, understood and masterfully summarised the canon of philosophical and theological thought in the Islamic world. This expertise and exposure to rigorous philosophical thinking at such a young age undoubtedly shaped and influenced the future intellectual and scholar Ibn Khaldun was to become.

## Imam Jalal al-Din Muhammad ibn Shihab al-Din al-Mahalli

This Egyptian scholar was one of the great scholars of Shafi’i Fiqh during the 15th century. Imam al-Mahalli set out with the intention to author a commentary (*Tafsir*) on the Qur’an. Fate had determined that he would reach his demise before he could complete this endeavour. A budding student of his, Jalal al-Din al-Suyuti rose to the occasion and took on the task of completing the work started by his teacher.

Imam al-Suyuti mentions that he began this endeavour on the 1st of Ramadan 870 AH (1466 CE) and completed the *Tafsir* of the remaining half of the Qur’an in 40 days on the 10th of Shawwal 870 AH. At the age of 21, and within the space of just 40 days, Imam al-Suyuti was able to complete the *Tafsir* work started by his teacher. The combined commentary of Imam al-Mahalli and Imam al-Suyuti became known as ‘*Tafsir al-Jalalayan*’ meaning ‘*The Commentary of the Two Jalal’s*’: the teacher, Jalal al-Din al-Mahalli and the student, Jalal al-Din al-Suyuti. Today, over 570 years later, this masterful work of *Tafsir* is still renowned as a key text due to its concise style and comprehensive nature. One cannot be considered a scholar until he has completed a study of this text. In seminaries across the globe, this work is still taught today and remains as one of the key works for students and scholars of *Tafsir* alike.

## Imam Muhammad ibn Yusuf al-Sanusi

The 15th-century Algerian scholar is well known for his pedagogical writings in theology. He writes for the student at every level, from beginner all the way through to the advanced scholar. His works are a mainstay in the study of theology.

One of his students, al-Mullalli, reports that the first work Imam al-Sanusi compiled was a commentary on *al-Farā'id al-Hawfi*, an inheritance manual in Maliki Fiqh. Al-Mullalli further adds that Imam al-Sanusi completed this work when he was approximately 18 or 19 years old. Imam al-Sanusi decided to show this work to his teacher who was so amazed and taken aback by the fertile mind and blessed pen of his student that he advised him to hide the work and delay its publication and circulation. His teacher feared that other scholars would become jealous of his ability at such a young age and Imam al-Sanusi would be afflicted with the evil eye.

## Conclusion

Youth is the spring of life. These examples from history across the Islamic world highlight a shared culture of contribution, service and a concern for the continuity of tradition that was embedded even within young minds. In all of these anecdotes, a young mind put forward a contribution with sincere effort to serve and benefit others. In doing so, these contributions have outlasted generations and centuries later their legacy is still alive. They weaved forward the fabric of scholarship and thought that enshrouds time, space and fleeting concerns. This note from history should serve as a reminder for us to think of how we can take advantage of our youth before our old age. The past can serve to motivate our present so that we can be mindful of how we continue to weave forward the future.



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## CODE BREAKER

Use the chart below to crack the code and reveal an important hadith.  
Try to remember it if you can too.

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A	B	C	D	E	F	G	H	I	J	K	L	M
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