

NEWSLETTER

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Marking One Year of Pathway to Ilm!

Alḥamdulillāh, Pathway to Ilm has completed one full year of publishing monthly newsletters and articles! Our very first edition was released in Muḥarram 1446, and we are now entering our second year.

As we begin this new Islamic year, we've made a slight change in how the newsletters are compiled. Rather than repeating the section on the importance of the current Islamic month, we will refer readers to what was previously written in last year's corresponding edition. Any new or significant updates will still be included.

Our Sīrah section will continue as before, and we are excited to introduce a new addition: the "Did You Know?" section, where we'll share brief and interesting facts to increase our awareness and connection with Islamic knowledge.

You can access all previous editions, including the Muḥarram 1446 newsletter, on our website at www.pathwaytoilm.info.

Clarifying the Significance of 'Āshūrā'

The day of 'Āshūrā' (10th Muḥarram) is often associated with the tragic martyrdom of Sayyidunā Ḥusayn (RA), the beloved grandson of Rasūlullāh ﷺ. While this event remains one of the most sorrowful chapters in Islamic history, it is important to understand that the sanctity of 'Āshūrā' does not stem from this martyrdom.

In reality, the significance of 'Āshūrā' was established long before the birth of Sayyidunā Ḥusayn (RA)—during the time of the Prophet ﷺ himself. It is a day recognised for historical events such as the victory of Mūsā (AS) and the Banū Isrā'īl over Fir'aawn. The martyrdom of Sayyidunā Ḥusayn (RA) coinciding with this sacred day is itself a mark of his elevated status and one of the merits bestowed upon him by Allāh ﷻ.

It is essential that we preserve the dignity of our faith and honour our martyrs - especially Sayyidunā Ḥusayn (RA) - by adhering to the Sunnah, living by the principles he stood for, and avoiding rituals that misrepresent the noble message of Islām. All four major schools of thought are unanimous in rejecting such practices, and it is not permissible to participate in or even observe such processions.

Let us remember 'Āshūrā' for what it truly is - a day of gratitude, fasting, reflection, and legacy.

Reference: Mufti Muhammad Taqi Usmani, Islamic Months (Pages 16-17)

100 ways to enter Jannah (61-65)

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Spending in the path of Allāh ﷻ during times of happiness and sorrow

62

One who suppresses his anger

63

One who forgives

64

One who repents from sins

65

Trust in Allāh ﷻ (Tawakkul)

Reference: 100 Ways to Enter Jannah, Dr. Shabbir Ahmed

Islām of Abū Bakr al-Ṣiddīq (RA)

After members of his household accepted Islām, Rasūlullāh ﷺ began inviting his closest companions to this noble path. The first person he approached was his childhood friend and loyal confidant, Abū Bakr al-Ṣiddīq (RA). Without hesitation or doubt, Abū Bakr (RA) immediately embraced Islām. Rasūlullāh ﷺ later said: "Every person I invited to Islām showed some hesitation—except Abū Bakr".

True to his nature, Abū Bakr (RA) wasted no time in spreading the message. He reached out to his close associates, and through his sincere efforts, several prominent individuals accepted Islām, including 'Uthmān ibn 'Affān, Zubayr ibn al-'Awwām, 'Abd al-Raḥmān ibn 'Awf, Ṭalḥah ibn 'Ubaydillāh, and Sa'd ibn Abī Waqqāṣ (RA). He brought them all to Rasūlullāh ﷺ, where they embraced Islām and began performing ṣalāh with him.

Following this, many more entered the fold of Islām through the growing efforts. These included Abū 'Ubaydah 'Āmir ibn al-Jarrāḥ, Arqam ibn Abī al-Arqam, the three sons of Maz'un – namely 'Uthmān, Qudāmah, and 'Abdullāh – as well as 'Ubaydah ibn al-Ḥārith, Sa'id ibn Zayd and his wife Fāṭimah bint al-Khaṭṭāb (the sister of 'Umar ibn al-Khaṭṭāb RA), Asmā' bint Abī Bakr, Khabbāb ibn al-Aratt, 'Umayr ibn Abī Waqqāṣ, 'Abdullāh ibn Mas'ūd, Mas'ūd ibn Qarī, Salīt ibn 'Amr, 'Ayyāsh ibn Abī Rabī'ah and his wife Asmā' bint Salamah, Khunays ibn Ḥudhāfah, 'Āmir ibn Rabī'ah, 'Abdullāh ibn Jaḥsh and his brother Abū Aḥmad, Ja'far ibn Abī Ṭālib and his wife Asmā' bint 'Umays, Ḥatīb ibn al-Ḥārith, his wife Fāṭimah bint Mujallal, and his brother Khaṭṭāb with his wife Fakīhah bint Yasār.

Also among the early believers were Ma'mar ibn al-Ḥārith, Sā'ib ibn 'Uthmān ibn Maz'un, Muṭṭalib ibn Azhar and his wife Ramlah bint Abī 'Awf, Na'im ibn 'Abdullāh al-Naḥḥām, 'Āmir ibn Fuhayrah (the freed slave of Abū Bakr), Khālīd ibn Sa'id ibn al-'Āṣ and his wife Umaniyyah bint Khalaf, Ḥatīb ibn 'Amr, Ḥudhayfah ibn 'Utbah, Wāqid ibn 'Abdullāh, the four sons of Bukayr ibn 'Abd Yālīl – Khālīd, 'Āmir, 'Aqīl, and Iyās – as well as 'Ammār ibn Yāsir and Suhayb ibn Sinān, the freed slave of 'Abdullāh ibn Jad'an – may Allāh be pleased with them all.

In those early days, Rasūlullāh ﷺ and his companions would perform their Ṣalāh in secrecy. On one occasion, while he and 'Alī (RA) were praying in a quiet mountain pass, Abū Ṭālib happened to see them. Curious, he asked: "Nephew, what is this new religion"? Rasūlullāh ﷺ explained that it was the true Dīn of Allāh, the way of Ibrāhīm (AS), and that he had been sent as a messenger to all of mankind. He lovingly invited his uncle to accept Islām.

Although Abū Ṭālib did not accept the invitation, he assured Rasūlullāh ﷺ of his protection. Turning to 'Alī (RA), he asked: "Son, what is this religion you have accepted"? 'Alī (RA) confidently responded: "I believe in Allāh and His Messenger ﷺ and I follow him in prayer". Abū Ṭālib said: "Indeed, he has invited you to goodness - never leave his side".

Reference: Muḥammad Idrīs Kāndhlawi, Seeratul Muṣṭafā (Pages 47-48)

DID YOU KNOW?



In Sūrah al-Najm, Allāh ﷻ says:

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ (9) مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ (11) لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ (19)

"He was two bows' length away or nearer" (9) "The heart did not belie what it saw" (11) "He has indeed seen the greatest of the signs of his Lord" (19)

'Abdullāh ibn Mas'ūd (RA) explained that all these verses refer to the Prophet ﷺ seeing Jibrīl (AS) in his true form - with six hundred wings, covering the space between the heavens and the earth. In another narration found in Tirmidhī, he adds that Jibrīl (AS) was seen wearing a garment of fine brocade (رُفْرَف), filling the entire horizon. Bukhārī also narrates that the "great sign" refers to a green brocade that blocked out the view of the sky. This narration adds insight into the majestic appearance and elevated status of the angel whom Allāh ﷻ entrusted with revelation.

(Mishkāṭ al-Maṣābiḥ, ḥadīth no. 5662)