



Pathway to Ilm

Monthly Newsletter

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Introduction to Our Second Newsletter!

Assalamu Alaikum!

Welcome to the second edition of the Pathway to Ilm newsletter! We are delighted to continue this journey with you, providing authentic and reliable Islamic knowledge directly to you! Pathway to Ilm is a collaborative effort of esteemed 'Ulamā from NSW and across Australia, committed to addressing the modern challenges our community faces with clarity and integrity.

In this second edition, we will discuss common misconceptions about the month of Şafar, share a snippet from the Seerah of our beloved Prophet ﷺ, and highlight the importance of reciting the Qur'ān with Tajweed. Additionally, we will cover more enriching topics that aim to deepen your understanding and connection to our Deen.

Stay tuned for more enlightening articles and resources in the coming months. May Allah ﷻ guide us all!

Our Team*

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Şafar is the second month of the Islamic lunar calendar. During the month of Şafar, people would travel, leading to a decrease in the town's population, which is why the month is called "Şafar," meaning empty. The month of Şafar is the second month of the Islamic calendar. There are numerous superstitions and baseless beliefs associated with this month. These include the idea that the entire month is unlucky, leading people to avoid holding wedding ceremonies or celebrating any happy events during this time. Some believe it is virtuous to fast on the last Wednesday of Şafar, perform specific prayers, recite certain Surahs, or prepare special meals on that day. These customs have no authentic evidence to support them and are often based on fabricated hadiths.

The Prophet Muhammad ﷺ addressed such misconceptions in a hadith:

"لَا عَدْوَى وَلَا طَيْرَةَ وَلَا هَامَةَ وَلَا صَفَرَ"

"There is no contagious disease, no evil omen, no owl (as a sign of evil), and no Şafar (as a month of misfortune)."

(Sunan Ibn Majah: 3539)

This hadith clarifies that the month of Şafar is not unlucky nor a month of misfortune.

- Dr. Shabbir Ahmed

Knowledge: The Pathway to Jannah

مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتها رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيْسْتَغْفِرَ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْحَيَاتَانِ فِي جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ .

If anyone travels on a path in search of knowledge, Allah will cause him to travel on one of the paths of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion.

-Narrated by Abu Dawood Book 26, Hadith 1

Raising Righteous Children: Tips for an Islamic Upbringing *

1. Promote Early Bedtime: Encourage children to sleep early so they can wake up for Fajr and start the day fresh.
2. Praise Punctual Prayer: Encourage and praise children when they pray on time.
3. Teach Good Manners and Morals: Emphasise the importance of good character, including respect for elders, kindness to others, and gratitude.

* A detailed article on this issue will be written in the next few months.

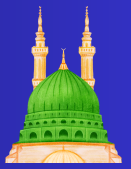
100 Ways to Enter Jannah (6-10)

- 6 Returning trusts to their rightful owners
- 9 Building a mosque for the sake of Allah
- 7 Fulfilling a promise/covenant
- 10 Performing Fajr and 'Asr Salāh with punctuality
- 8 Reciting (in the morning): رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا

-Reference: 100 ways to enter Jannah, Dr. Shabbir Ahmed



Seerah: To know Him ﷺ is to Love Him ﷺ



Seerah (سيرة) is an Arabic term meaning the 'biography' or 'life story' of an individual in general. In the Islamic context, Seerah primarily refers to the biography of Nabi Muhammad ﷺ. However, the term Seerah can also describe the life journey of other notable figures, such as the Seerah of the Sahaba (RA).

Seerah refers to the study of the life of Nabi Muhammad ﷺ. This includes events and aspects surrounding his biography, such as events preceding his birth, his blessed birth itself, his parents, his lineage, his tribe, and significant events that took place before and around his birth. Understanding the character and conduct of Nabi ﷺ allows us to emulate the perfect role model. Through this, we come to appreciate his virtues, such as compassion, honesty, tolerance, patience, and integrity. Allah swt says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"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". (33:21)

Thus, we have the perfect example in the life of our Nabi, making it essential for us to study and follow his life.

Getting to know Nabi Muhammad ﷺ is crucial for enriching both personal growth and the faith of a community. As the final messenger of Allah, his life serves as the ultimate guide for Muslims, embodying the principles and values that we need to survive on a day to day basis. This knowledge of Seerah not only fosters spiritual growth but also enhances interpersonal relationships, as his life emphasizes mercy and forgiveness.

The understanding of the Sunnah and Seerah strengthens one's appreciation of the faith and its rich heritage and legacy of Islam.

The examples of leadership of Nabi ﷺ offer valuable lessons in unity and social harmony, teaching us how to cultivate love and tolerance. In a world filled with turmoil and adversity, the seerah inspires us to remain steadfast and resilient. Thus, knowing Nabi ﷺ deeply enriches both personal and communal aspects of life, promoting a more meaningful purpose to life.

-Maulana Burhaan Mehtar

Honesty Beyond Measure

Honesty and integrity are the cornerstones of a morally upright society. They build the foundation of trust and righteousness, steering individuals and communities toward ethical and just behavior.

'Umar ibn al-Khattab (may Allah be pleased with him) often walked the streets of Madinah at night to look after the needs of his people. One night, he overheard a woman instructing her daughter to mix water with milk to increase their profits. The young girl refused, stating that the Khalifah, 'Umar (may Allah be pleased with him), had prohibited such dishonest practices.

When the mother argued that the Khalifah would not find out, the girl replied that Allah is always watching, whether the Khalifah is present or not. 'Umar (may Allah be pleased with him) was so impressed with her response that he asked his son, 'Asim, to marry the girl. 'Umar ibn Abdul Aziz (may Allah be pleased with him), who later became a just ruler of the Muslim empire, was born from this union.

References: S. Abul Hasan 'Ali Nadwi, Saviours of Islamic Spirit, Moulana Afzal Ismail, Pearls from the Path

-Maulana Ikram Ahmed

Importance of reciting the Qur'ān with correct Tajweed



The Noble Qur'ān is the Word of Allah ﷻ, the most esteemed book for Muslims. It is recited in Ṣalāh and serves as our primary source of laws and regulations from Allah ﷻ. In fact, Ṣalāh is not accepted if major mistakes are made in the recitation of the Qur'ān. Unlike other divine books, it is preserved in its spoken form exactly as the beloved Prophet ﷺ recited it. There is no Muslim who would argue against this. So why has the Ummah become complacent in our recitation and pronunciation of the Qur'ān? We have convinced ourselves that the Noble Qur'ān and its letters can be pronounced in any manner we wish. This is not only incorrect but refuted by the Qur'ān itself as Allah ﷻ says in Surah al-Baqarah:

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَن يَكْفُرْ بِهِ
فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

"Those to whom We have given the Book recite it with its true recital. They [are the ones who] believe in it. And whoever disbelieves in it – it is they who are the losers". (2:121)

Allah ﷻ further addressed the Prophet Muhammad ﷺ in the Qur'ān:

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

"Or make it a little more; and recite the Qur'ān clearly with tartil "(in a distinct and measured tone)". (73:4)

Hence, it is incumbent upon all of us to learn Tajweed. Tajweed means to read the Qur'ān with all its rules, correct pronunciation and accents.

Importance of Tajweed

Besides the very fact that the Qur'ān should be recited with Tajweed, it is also the Sunnah of the Holy Prophet Muhammad ﷺ. However, beyond following his Sunnah, there are important reasons for observing Tajweed while reciting the Qur'ān. Firstly, the Qur'ān was revealed by Allah ﷻ, and as His subjects, it is crucial to read and recite it exactly as He revealed it. Secondly, proper recitation ensures that the words do not change their meanings. Arabic, the language of the Qur'ān, is very sensitive; any variation in the pronunciation, such as shortening or elongating sounds, can change the meanings. Therefore, observing Tajweed rules prevents mistakes in recitation. May Allah ﷻ grant us all the ability to learn and recite the Qur'ān correctly.

Reference: abouttajweed.com

–Maulana Eshfaq Akbar

Tazkiyah: Purification of the soul

Achieving Tazkiyah involves numerous methods, each contributing to the soul's cleansing and growth. Among these methods is the emulation of the noble qualities exemplified by the Prophet Muhammad ﷺ and his companions. One of these qualities is Ikhlās (sincerity). Sincerity, or Ikhlās, in our actions and statements is essential for the acceptance of our deeds. The Prophet ﷺ said: "Verily, the reward of deeds depends upon the Niyyah (intentions) and every person will get the reward according to what he has intended." This means that any action not performed solely for Allah's sake is null and void in this life and the Hereafter.

Sometimes, actions are entirely for show, seeking worldly gains, as hypocrites do when they pray to be seen by others. Allah ﷻ describes them in the Qur'ān: "And when they stand up for As-Salāt (the prayer), they stand with laziness and to be seen of men". (4:142)

Acts performed for Allah ﷻ but later mixed with the intention of showing off may still hold some value if the initial intention was sincere and one strives to repel thoughts of Riyā'. Allah ﷻ values our sincerity over appearances and wealth, as indicated by various Ahādith and Qur'ānic verses. For example, a man who gives charity secretly, seeking only Allah's reward, is among the seven whom Allah ﷻ will shade on the Day of Judgment.

In conclusion, we must strive to purify our hearts, intentions, and actions from all forms of Riyā' and direct our good deeds solely towards Allah ﷻ. The ultimate reward and recognition lie with Allah alone as He states:

فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

"So whoever hopes for the reward with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord". (18:110)

–Maulana Abeerul Hasan Thanvi

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