

There is no affection
for the one full of
hate and prejudice.
— Ali ibn Abi Talib.

The AsSiddique Weekly

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Attention

This bulletin contains
Qur'anic verses.
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Verse of The Week

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ
كَفُورٍ﴾ [سورة الحج - الآية 38]

“Truly, Allah defends those who believe. Verily! Allah likes not any treacherous ingrate. [Qur'an 22:38].

Meaning: An amazing Ayah! The question that arises is: why does Allah ﷻ link His defense of the true believers with treachery and ingratitude? What is the connection? Allah ﷻ wouldn't have stated that He defends the believers against treacherous and ingraters unless twat hey face is something harder than what they can handle. Allah ﷻ does not say that His defense is against the disbelievers, but specifically against those who act with treason and show hypocrisy (Nifaq). Hypocrisy means displaying what is different than what one conceals. Or showing the opposite of what one hides in the heart. The verse serves as a warning that must be read carefully and thoughtfully. Allah ﷻ knows best the intention behind the deeds, and He guides to the right path.



Hadith of The Week

عن عبد الله بن عمرو وعبد الله بن عمرو بن العاص وابن عباس
رضي الله عنهم قال رسول الله ﷺ: «أربع إذا كنَّ فيك فلا عليك ما
فاتك من الدنيا حفظ أمانة وصدق حديث وحسن خلق وعفة
في طعمة». [رواه ابن حنبل في مسنده].

Ibn Omar, Ibn Amro bin el-A's and Abbas رضي الله عنهم reported: that the Messenger of Allah ﷺ said, “Four

'qualities' if you have them, then there shall be no blame upon you for what you missed 'earning' in the world: fulfilling the trust; truthful speech; good character; and restraint with food.”



Editorial:

DURING a casual conversation with a friend, he asked me about interest and usury, and how one might avoid them. He then remarked, “We should live by the system's rules!” While this logic is flawed, our discussion made me realize just how much confusion there is about the true meanings of interest and usury. These concepts are often used interchangeably, not only within Islamic ethics, but also in broader financial and legal discussions.

Historically, “usury” referred specifically to lending money at excessively high or exploitative rates, resulting in injustice and hardship, especially for the poor. Over time, however, general usage—particularly in Western legal and economic systems—began to treat “interest” as any charge for the use of money, reserving “usury” for only the most exorbitant rates. This evolution has helped blur the line between legitimate financial gain and exploitation. In many societies today, interest is normalized within everyday banking and borrowing, while usury is often dismissed as an outdated worry. In contrast, Islamic teachings make no distinction between the two: both are categorized as *riba*, strictly forbidden due to their exploitative nature. Islam calls for financial transactions rooted in fairness, transparency, and shared risk. Recognizing that, according to Islamic principles, there is no difference between interest and usury is essential for anyone seeking to conduct their financial affairs ethically, rather than simply conforming to prevailing sys-

tems without reflection. The duty remains to seek clarity and strive to live by principles of justice and compassion for all.



Weekly Article

What is Love?

Dr. Hatim Hegab

LOVE is the most exquisite symphony, tenderly played by the heart's delicate strings upon the canvas of life. It is the gentle dew that adorns the dawn of our souls, a soft, radiant glow that softly caresses the shadows cast by passing days. When love quietly seeps into the depths of the spirit, it softens hearts, kindles the brightness of the eyes, and transforms every detail of the world into a vivid masterpiece awash with warm, tender hues.

Love is no fleeting whisper nor a transient spark; it is an eternal flame residing deep within the ribs, steadfast, silently growing, blossoming anew with every glance and smile. It is the soothing hand that gently tends to wounds without question, the unwavering hope that hearts plant amid the bleakest despair. Within love's sacred presence, silence finds its voice, and time itself dances; the beloved's very essence becomes the sum of all earthly wishes and dreams.

True passion is boundless giving without expectation, forgiveness offered without measure, and a yearning that intensifies with absence yet never dims when near. It is finding in another's embrace a sanctuary of peace and feeling one's heart finally rest in its warm, everlasting home. Through love, the simplest words transcend into poetry, the humblest meetings blossom into celebrations, and every moment beside the beloved becomes an eternal chapter of pure, unblemished joy.

How wondrous it is to dwell with a fountain of pure affection flowing within one's breast, to revive the dryness of days and breathe vibrant life into all that surrounds us. Love is our highest calling; a sacred message urging us to give our hearts without fear and believe that in the tenderness of feeling lies the mightiest power and the most radiant essence of our shared humanity.



Reflection

Hearts & Minds

Dr. Hatim Hegab

FEELINGS do not err. The heart always senses what is sincere, what is real, and what is true. Even if someone claims that the mind can ignore the heart or try to rationalize its feelings, we respond by saying that the mind's seat is in the heart! Did not our Lord, exalted is He, say: "We have destined for Hell multitudes of jinn and humans. They have hearts they do not understand with. And they have eyes they do not see with. And they have ears they do not hear with. These are like cattle. In fact, they are further astray. These are the oblivious." (Qur'an 7:170) and "Do they not travel through the land so that [their hearts may reason with them], or their ears may hear? For indeed, it is not the eyes that become blind, but it is the hearts within the chests that become blind." (Qur'an 22:38).

Thus, the place of the intellect is in the heart, and the heart is the true agent of reason (the act of the heart is superior to the act of mere intellect). The heart has a perception stronger than that of the eye, so never underestimate what your heart tells you, for it is the truest reflection of your inner self and what is happening around you. Listen to your feelings—they are the compass that reveals to you what your eyes cannot see.



Announcements

- Want to write for "The Weekly"? Contact us.
- **August heat advisory:** Please follow all relevant instructions, and stay safe.
- Please report any AC or maintenance issues in the designated Dorms WhatsApp group.



ASsiddique Online School

ASsiddique online school is a **personal initiative** to offer an online service to assist those seeking to learn the fundamentals of Islam. More information can be found [HERE](#).

From The Lives of The Companions

MUS'AB BIN 'UMAYR ﷺ PART (2)



Dr. Hatim Hegab

AT Mus'ab ﷺ time, Makkah was a realm where no secret could be kept; the watchful eyes and keen ears of Quraysh were spread far and wide, vigilant in tracking every footprint upon its scorching sands. On one occasion, 'Uthmān ibn Ṭalhah beheld Mus'ab ﷺ steadfastly entering the house of Al-Arqam. Later still, he observed him engaged in the prayer—replicating the actions of the Prophet Muhammad ﷺ. No sooner had he borne witness than he hastened to convey the news unto Mus'ab's mother, whose astonishment was great.

Mus'ab ﷺ then stood resolute before his mother, before the gathering of the people and the nobles of Makkah who had assembled around him. With unwavering conviction, he proclaimed the irresistible truth and recited the sublime words of the Qur'an, with which the Prophet ﷺ had purified hearts and adorned them with honor, wisdom, justice, and piety. In a moment of maternal fury, his mother raised her hand to strike him—a blow meant to wound like an arrow—but the radiance that crowned his face with innocence and glory quelled that anger. His light demanded reverence, borne not of loud defiance but the quiet strength of steadfastness. Yet, moved by the tenderness of motherhood, she spared him the lash, though the power to exact vengeance upon the one who had forsaken her gods lay firmly in her hands. Instead, she cast him into a harsh corner of her dwelling, binding him in shackles and imprisoning him there until tidings reached him of the emigration (Hijrah) of some believers to Abyssinia. In time, Mus'ab ﷺ devised a cunning means to deceive both his mother and the guards who held him, and thus escaped unto the lands of Abyssinia.

There, amid the company of the exiles, he took refuge, and later returned to Makkah with them. He again emigrated to Abyssinia alongside the Companions whom the Prophet ﷺ had

counseled to seek safety in exile—and their obedience was swift and sure. Whether in the lands of Abyssinia or in Makkah itself, the testimony of his faith shone forth, evident in all places and at every moment.

Mus'ab ﷺ came to embody the conviction that his life was naught but a sacrifice to the Supreme Originator and the Great Creator. One day, as he approached a gathering of Muslims sitting with the Prophet ﷺ, those present lowered their heads and wept upon seeing him clad in tattered garments, a stark contrast to the finery he once wore before embracing Islam, when his robes were like blossoms from the garden, elegant and fragrant. The Prophet's ﷺ gaze, filled with wisdom, gratitude, and love, lightened with a gracious smile as he declared, "I saw Mus'ab, and verily no youth in Makkah was more cherished by his parents than he. Yet he forsook all that, forsook it for the love of Allah and His Messenger."

Mus'ab's ﷺ mother withheld from him all the luxuries to which he had been accustomed, for she could not reclaim him to her faith. She forbade anyone who had abandoned their idols from partaking of her food, even if he were her own son. The last bond she sought to hold was through another attempt to imprison him upon his return from Abyssinia. But Mus'ab ﷺ, staunch and resolute, vowed that should she attempt this, he would resist fiercely, even against those who came to aid her in binding him. Recognizing the strength of his determination, she bade him farewell with tears in her eyes.

This parting bore witness to the stark divide between a mother's clinging to disbelief and a son's unwavering devotion to faith. As she cast him out, she declared, "Go away; I am no longer your mother." Yet Mus'ab ﷺ approached her gently and said, "O mother, I counsel you with love in my heart. Bear witness that there is no god but Allah and that Muhammad is His servant and Messenger." She replied, her voice sharp with anger and disdain, "By the stars, I shall never join your religion, never stoop to degrade my status nor dull my senses!"

DUA' OF THE WEEK

O Allah, we ask You for well-being in our faith and our bodies, forgiveness for our fathers and mothers, acceptance of our deeds, blessing in our sustenance, healing for our sick, and mercy for our deceased and for all the deceased among the Muslims.

O Allah, do not leave for us any sin except that You forgive it, nor any worry except that You relieve it, nor any distress except that You remove it, nor any debt except that You pay it, nor any fault except that You conceal it, nor any sick person except that You heal them, nor any deceased except that You have mercy upon them, nor any one in need except that You grant them what they ask.

O Allah, grant it. Amen.

The Prophet's ﷺ Letter to Heraclius

“

IN the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, servant of Allah and His Messenger, to Heraclius, the greatest of the Byzantines. Peace be upon him who follows the right path. Thereafter, I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, but if you reject this invitation of Islam you will be responsible for misguiding the Arisiyin (i.e., your nation). 'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims.'” (Quran 3:64).

