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The AsSiddique Weekly

Editor-in-Chief: Dr. Hatim Hegab

Supervisor: Dr. Ahmed Abo Basha

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Attention

This bulletin contains
Qur'anic verses.

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AsSiddique@gmx.us

Tel: (405) 614-9450



Verse of The Week

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ
﴿11﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿12﴾﴾ [سورة
البقرة - الآيات 11-12]

“And when it is said to them, ‘Do not work corruption on earth,’ they say, ‘We are only working righteousness.’ (11) Verily, (in fact,) it is ‘they’ who are the workers of corruption, but they are unaware. [Qur’an 2:11-12].

Meaning: The verse was revealed to expose the hypocrites who existed in Madinah immediately following the Hijrah of the Messenger ﷺ. However, the meaning extends far beyond their immediate context; it encompasses all who embody the traits of hypocrisy, from that time until the Day of Judgment. Allah ﷻ, the Almighty, intended to warn His beloved Prophet ﷺ about a third category of people, those whom the Prophet ﷺ had not previously encountered. It is evident from these verses, and those that follow, that one of the defining characteristics of hypocrites is their constant claim to be working for the benefit (and good for) of Muslims. They will utter words intended to sow discord, spread hatred, and create division among people, all the while insisting that their actions are in the interest of the common good.

Scholars agree that Surah Al-Baqarah mentions three principal groups: the believers, the disbelievers, and the hypocrites. However, I believe in the existence of a fourth distinct category: the followers of Moses (Musa, عليه السلام), who are addressed separately within this chapter.



Hadith of The Week

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "مَنْ كَانَ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا، أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارُهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ." [متفق عليه]

Allah's ﷻ Messenger ﷺ said: “Whoever believes in Allah and the Last Day should talk what is good or keep quiet, and whoever believes in Allah and the Last Day should not hurt (by words or by actions) his neighbor; and whoever believes in Allah and the Last Day, should entertain his guest generously.”



Editorial:

WHETHER you are a returning student or new to the school, the beginning of a new academic year holds a special meaning for everyone. I still remember the plans I used to make—ambitious goals that I rarely managed to follow—and the preparations aimed at having a successful school year. For children, the new school year can bring two different experiences: first, those in elementary school who approach it with happiness and enthusiasm, eager for new adventures with their friends and teachers; and second, those who see it as a time of increased work and challenges.

The best approach is to keep yourself organized, and what better way to organize your time than by maintaining your prayers. Staying connected with Allah ﷻ the Almighty means remaining close to the ultimate authority who has power over all things that affect your life and your future. Keeping up with your prayers will provide you with guidance, strength, and peace of mind

throughout your days, helping you stay focused, disciplined, and resilient.

Another important step is to make an effort to come to the mosque to pray in Jama'ah (congregation) whenever possible. Praying together not only fulfills a Sunnah of the Prophet ﷺ, but it also strengthens the bonds and increases the rewards. The mosque provides a calming and supportive environment that helps maintain concentration and devotion, reminding us that we are part of a greater family united in faith.

By organizing your time around prayer and embracing the communal aspect of worship, you instill a rhythm of mindfulness and discipline that can positively impact all areas of your life.

Weekly Article

ليس الجمال بمنزور
Dr. Hatim Hegab

هذه قصيدة لعمر بن معد يكرب، وهو واحد من فرسان العرب الكبار. أدرك الإسلام، وأمن برسول الله صلى الله عليه وسلم. وتعتبر هذه القصيدة من أجمل ما قال الفارس الشجاع. ولعل أجمل أبياتها هو البيت الذي وصف فيه توسيده لأصحاب عمره وأصدقائه القبور. وما من مرة قرأت هذه القصيدة إلا ويكثت تأثراً، ولهذا حديث آخر إن شاء الله في أحد فيديوهاتنا الثقافية. إليكم القصيدة:

ليس الجمال بمنزور ** فاعلم وإن رديت بردا
إن الجمال معادن ** ومناقب أورث مجدا
أعددت للحدثان سا ** بغة وعداء علندي
نهذا وذا شطب يقدر ** البيض والأبدان قد
وعلمت أنني يوم ذا ** ك منازل كعباً ونهدا
قوم إذا لبسوا الحدي ** د تنمروا حلقا وقد
كل أمري يجري إلى ** يوم الهياج بما استعدا
لما رأيت نساءنا ** يفحصن بالمعزاء شدا
وبدت ليس كأنها ** بدر السماء إذا تبدى
وبدت محاسنها التي ** تخفى وكان الأمر جددا
نازلت كبشهم ولم ** أر من نزال الكباش بدا

هم يندرون دمي وأن ** ذر إن لقيت بأن أشدا
كم من أوج لي صالح ** بوائه بيدي لحدا
ما إن جزعته ولا هلع ** ت ولا يرد بكاي زندا
الْبسته أثوابه ** وخلقت يوم خلقت جددا
أغني غناء الذاهبي ** ن أعد للأعداء عددا
ذهب الذين أحبهم ** وبقيت مثل السيف فردا.

For meanings and translation, please click [here](#).



Reflection

The Impossible Wishes

Dr. Hatim Hegab

THEY are the wishes the Quran told us will be asked for by the nonbelievers. When nonbelievers realize that all they have been warned of is true, they will start to make these wishes that will never be fulfilled.

These impossible wishes are:

1. Woe to me! “Would that I were dust!” [Qur’an 78:40]
2. He will say: “Alas! Would that I had sent forth (good deeds) for (this) my life!” [Qur’an 89:24]
3. But as for him who will be given his Record in his left hand, will say: “I wish that I had not been given my Record!” [Qur’an 69:25]
4. Ah! Woe to me! “Would that I had never taken so-and-so as a friend!” [Qur’an 25:28]
5. On the Day when their faces will be turned over in the Fire, they will say: “Oh, would that we had obeyed Allah and obeyed the Messenger (Muhammad ﷺ).” [Qur’an 33:66]
6. She (Maryam - Mary) said: “Would that I had died before this, and had been forgotten and out of sight!” [Qur’an 19:23]
7. And (remember) the Day when the Zalim (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: “Oh! Would that I had taken a path with the Messenger (Muhammad SAW).” [Qur’an 25:27]
8. Oh! “I wish I had been with them; then I would have achieved a great success” (a good share of booty). [Qur’an 4:73]

From The Lives of The Companions

MUS'AB BIN 'UMAYR ﷺ PART (3)



Dr. Hatim Hegab

SO Mus'ab ﷺ left behind the great luxury in which he had once lived, embracing a difficult life he had never known before. He became content with hardship, wearing the coarsest of clothing, sometimes having enough to eat, and at other times enduring hunger. This remarkable transformation, rooted in unwavering faith and illuminated by the light of Allah ﷻ, turned Mus'ab into a new man. He became someone whose character and strength inspired admiration in the hearts of other noble souls. Why would such a young man do this remains an obscured secret to me. What was that taste of faith he experienced is what I keep searching for.

While he was in this state, the Prophet ﷺ entrusted Mus'ab with the greatest mission of his life—to serve as his envoy to Al-Madinah. His assignment was to guide the Ansaar who had already believed in the Prophet ﷺ and pledged their allegiance to him at "Aqabah," to invite others to Islam, and to prepare Al-Madinah for the coming of the great Hijrah. Among the Prophet's Companions ﷺ at that time were men who were older than Mus'ab, more prominent, and closer to the Prophet ﷺ through family ties. Yet the Prophet ﷺ selected Mus'ab the Good, knowing he was entrusting him with the most critical mission of that era—placing in his hands the future of Islam in Al-Madinah.

The radiant city of Al-Madinah was destined to become the home of Hijrah, the birthplace of future Islamic callers and liberators. Mus'ab ﷺ proved equal to the immense trust that Allah ﷻ had granted him, equipped with a keen mind and a noble character. He captured the hearts of the Madinites with his piety, uprightness, and sincerity, leading them to embrace the religion of Allah ﷻ in great numbers. At the time of his arrival, only twelve Muslims had pledged allegiance to the Prophet ﷺ at the Pledge of "First Aqabah." Yet,

within just a few months, so many responded to the call of Allah ﷻ and His Messenger ﷺ that, by the next pilgrimage season, the Madinite Muslims were able to send a delegation of seventy believing men and two believing women to Makkah to meet the Prophet ﷺ.

They came with their teacher and the Prophet's envoy, Mus'ab ibn 'Umayr. Mus'ab ﷺ had proved, through his intelligence and excellence, that the Prophet ﷺ chose his envoys and teachers with great wisdom.

Mus'ab ﷺ fully understood his mission. He knew he was a caller to Allah ﷻ and a preacher of His religion, which guides people to righteousness and the straight path. Like the Prophet ﷺ in whom he believed, Mus'ab ﷺ considered himself nothing more than a faithful conveyor of the message. Steadfast in his purpose, he stayed as a guest with Asa'ad ibn Zoraara ﷺ, and together, they would visit the various tribes, homes, and gatherings, reciting to the people what they had of the Book of Allah ﷻ, the Noble Qur'an, teaching them that Allah ﷻ is One, with no partner.

Throughout his mission, Mus'ab ﷺ faced situations that could easily have ended his life and those with him, were it not for his quick thinking, sharp mind, and unwavering composure. On one such day, while preaching to some people, he was suddenly confronted by *Usayd ibn ul-Hudayr* (رضي الله عنه), the leader of the *Abd al-Ash'hal* tribe, standing before him with a drawn spear. Usayd ﷺ was filled with rage and hostility toward the one who had come to corrupt the religion of his people by urging them to abandon their gods and speak of the idea of only One God, an idea, almost, unfamiliar to them and never before heard. Their gods were the center of their worship; whenever anyone needed help, they knew exactly where to find their idols and would call upon them. This was the way they thought and imagined. As for the God of Muhammad ﷺ, to whom this envoy was calling, no one knew His place, nor could anyone see Him. When the Muslims saw Usayd ibn ul-Hudair advancing in his uncontrolled anger, they were frightened.

Qiyamul Layl (Midnight Prayer)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ﴾ (17) ﴿وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾ (18)
[سورة الذاريات - الآيتان 17-18]

“They used to sleep a little at night. And at dawn, they would pray for pardon.”

[Qur'an 51:17-18]

Narrated to us by Abdullah ibn Maslama from (through hearing it from) Malik from Ibn Shihab from Abu Salama and Abu Abdullah al-Aghar from Abu Huraira رضي الله عنه, that the Messenger ﷺ of Allah ﷻ, said: “Our Lord, Blessed and Exalted He is, descends every night to the lowest heaven (of Doniya) when one-third of the night remains and says: ‘Who is calling upon Me that I may answer him? Who is asking from Me that I may give him? Who is seeking My forgiveness that I may forgive him?’” (Sahih al-Bukhari).

This hadith is of utmost importance, and it is important to clarify the following: The night (and the day in Islam) begins at sunset (the Maghrib call to prayer) and ends just before the next day’s sunset. The Companions of the Messenger of Allah, peace be upon him, used to perform the night prayer around 10 PM (wintertime), until about 11 PM. Then they would rest for an hour or two, and some of them would wake up around 1 or 2 AM to perform two light units (rak’ahs) of prayer in the depths of the night, then go back to rest until waking for the Fajr prayer.

We can summarize important points here:

1. The Islamic day begins at sunset, which is when the night starts.
2. The night ends at the break of dawn (Fajr), which is the beginning of the day.
3. The last third of the night begins after the Islamic midnight (halfway between sunset and dawn).
4. Performing night prayer (Qiyamul Layl) in the last third of the night is one of the best times for supplication and acceptance, as mentioned in the hadith.
5. The Companions of the Prophet often prayed at around 1 or 2 AM, performing two rak’ahs and then went back to sleep until the dawn prayer.

This timing makes the hadith clear in its temporal context and explains the virtue of supplication and seeking forgiveness in the depths of the night, as it corresponds to the last third of the night when Allah descends to the lowest heaven.

DUA’ OF THE WEEK

O Allah, we ask You for health coupled with faith, faith adorned with good character, success followed by prosperity, mercy and well-being, Your forgiveness, and Your pleasure.

O Allah, grant us wellness by Your power, envelop us in Your mercy, let our lives end in obedience to You, forgive us, our parents, and all Muslim men and women, those who are living and those who have passed away. And send Your abundant blessings and peace upon our master, our Prophet, our intercessor, and our beloved Muhammad, and upon his family and companions, abundantly.

O Allah, honor us with Your immense forgiveness, abundant generosity, and plentiful gifts. Beautify our lives with contentment and kindness, and adorn our days with light and forgiveness, O Lord of the worlds.

O Allah, open for us the doors of Your mercy, forgive our mothers and fathers, and open for them the doors of Your mercy and Paradise.

Ameen.