

C'est parce que la vitesse de la lumière est supérieure à celle du son que certains paraissent brillants avant d'avoir l'air con. "Nicolas François"

The AsSiddique Weekly

Editor-in-Chief: Dr. Hatim Hegab

Supervisor: Dr. Ahmed Abo Basha

First published 1992 to 1995 – Reestablished 2025

Attention

This bulletin contains
Qur'anic verses.

Handle with care. Do not
trash. Please recycle.

Vol: 2 | Edition: 15, 1st Print | 4 pages

Aug 30 – Sep 05 (2025)

AsSiddique@gmx.us

Tel: (405) 614-9450



Verse of The Week

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ
لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ [سورة النساء - الآية 256]

"There is no compulsion in religion. Verily, the right way has become clearly distinct from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold which will never break. And Allah is Hearing and Knowing ﴿256﴾ [Qur'an 2:256].

Meaning: This verse means that faith cannot be forced upon anyone; the truth of guidance stands clearly distinct from error. Whoever rejects false deities (taghut) and believes sincerely in Allah has firmly grasped the strongest and most secure support that will never break. Allah is all-hearing and all-knowing, fully aware of what is in people's hearts and actions. Hence, belief is a personal choice made freely without compulsion.



Hadith of The Week

عن شداد بن أوس رضي الله عنه أن رسول الله ﷺ قال: "يَا شَدَّادُ بْنُ أَوْسٍ إِذَا رَأَيْتَ النَّاسَ يَكْتَنِزُونَ الذَّهَبَ وَالْفِضَّةَ، فَأَكْزُرْ هَؤُلَاءِ الْكَلِمَاتِ: "اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّباتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرُّشْدِ، وَأَسْأَلُكَ مَوْجِبَاتِ رَحْمَتِكَ، وَعِزَّائِمَ مَغْفِرَتِكَ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَبْلاً سَلِيماً، وَلِسَاناً صَادِقاً، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْأَلُكَ أَنْ تَغْفِرَ لِي مَا تَعْلَمُ". [رواه مسلم].

The Messenger of Allah ﷺ said: "O Shaddad ibn Aws, when you see people hoarding gold and silver, then hoard these words: O Allah, I ask You for steadfastness in the matter, and determination to follow the right path. I ask You for the causes that bring about Your mercy, and the decisions that lead to Your forgiveness. I ask You for gratitude for Your blessings, and for good worship of You. I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know, and I seek refuge in You from the evil of what You know. And I ask You to forgive me for what You know. Indeed, You are the Knower of the unseen." [narrated by Muslim]



Editorial



Money in Islam

Dr. Hatim Hegab

MUSLIMS manage their money by following the clear guidance provided in the Qur'an and the teachings of the Prophet Muhammad (peace be upon him). Islam urges believers to earn and spend wealth in ways that are lawful and ethically sound, avoiding extravagance and wastefulness. The Qur'an states, "Those who spend their wealth by night and by day, secretly and publicly—will have their reward with their Lord" (Quran 2:274). Muslims are commanded to pay Zakat, a form of obligatory charity that purifies wealth and helps the needy, fostering a balanced and just society. The Prophet Muhammad also said, "The best charity is that given when one is rich, and start giving first to your dependents" (Al-Bukhari). Zakat and voluntary charity are essential acts that remind Muslims of their responsibility to support others and share their blessings,

especially at times of hardship.

For those who are solely concerned with accumulating wealth for themselves, Islam warns against greed and hoarding. The Prophet said, “Do not withhold your money, lest Allah withholds from you. Spend what you can” (Bukhari, Muslim). Hoarding wealth without generosity leads to punishment as mentioned in the Qur’an: “And those who hoard gold and silver and do not spend it in the way of Allah—give them tidings of a painful punishment” (Quran 9:34). Muslims are encouraged to strike a balance between saving for future needs and generously helping others. True wealth in Islam is measured by contentment, charity, and good deeds, not just by the amount of money one possesses. Managing money wisely therefore means using it to please Allah, support family and community, and prepare for the hereafter.



Weekly Article



We Need Youth Programs

Dr. Hatim Hegab

YOUTH programs are vital for nurturing the next generation of Muslims and strengthening the bonds within the community. When young people come together for group activities, they build lasting relationships, learn valuable lessons from each other, and support one another in facing modern challenges. Connecting youth to the Islamic Center is essential, as it gives them a welcoming space to find guidance, learn about their faith, and feel a sense of belonging. Activities such as playing sports help increase teamwork and healthy competition, while study sessions devoted to the Qur’an and Hadith foster knowledge of Islam and strengthen spiritual values.

In our community, resources like the Assidique Online School offer youth valuable opportunities to learn about Islam, participate in discussions, and receive mentorship from knowledgeable teachers. By engaging in both fun and educational activities, young Muslims can grow

into confident, well-rounded individuals who are grounded in faith and equipped to contribute positively to society. Encouraging participation in youth programs—whether through service projects, sports, or Islamic studies—ensures that the youth remain connected not just with each other, but also with their faith and the wider Muslim community. These programs lay the foundation for a resilient, cooperative, and knowledgeable Ummah ready to serve and lead in the future.



Reflection



The Ranks of Jan’nah (Types of Paradise)

Dr. Hatim Hegab

HOW long has it been since you last recited Surah Ar-Rahman? Take a look at this reward: Allah ﷻ says: **“And for he who feared standing before his Lord, there are two gardens.”** Now, what are the features of these gardens? “Both have many branches” — meaning they have dense trees, but the sunlight still filters through, making the scene breathtaking.

“In both of them are two flowing springs” — each garden has two springs with running water, which is more refreshing and delightful than stagnant water.

“In both of them are two kinds of every fruit” — there are pairs of every type of fruit, of all varieties Allah created.

“Reclining on beds whose linings are of thick brocade, and the fruit of the two gardens is hanging low and near” — the residents will lounge on luxurious couches made of fine fabric, with the fruits always within easy reach, coming close to them whenever they wish.

“Therein are women limiting their glances, untouched before them by man or jinn” — there are pure spouses created solely for the inhabitants of these gardens. For believing women, they will be honored and served by maidens, with the highest dignity.

“As if they were rubies and coral” — a sign of their incredible beauty.

“Is the reward for good [anything] but good?” — absolutely yes, God willing. Who will receive all this? Those who have awe of their Lord.

Immediately after, Allah ﷻ describes: **“And below these two, are two other gardens.”** This means there are gardens of a slightly lesser degree for others, and upon comparison, their serenity, luxury, and pleasures are less than those reserved for those who feared their Lord ﷻ. From this, we know there are at least four gardens and eight gates in Paradise, with two gates for each garden. There is also “Al-Firdaws,” the highest Paradise, located beneath the Throne as an honor.

Now look at the qualities of these two lesser gardens and notice the contrasts:

“Deep green [in color]” — full of thick trees, but the sunlight barely penetrates, so the view is not as delicate and soft as the higher gardens.

“In both of them are two springs, gushing forth” — the water gushes up in place, but does not run freely, which is less pleasing than flowing streams.

“In both of them are fruit, date palms, and pomegranates” — there are fruits, but not every kind, and specifically dates and pomegranates.

“Therein are good and beautiful women” — described as “good” and “beautiful”, though the use of the plural is interesting since these are two gardens.

“Fair ones, reserved in pavilions” — pure companions, secluded in their tents. The exact nature of these companions is known only to Allah ﷻ.

“Whom no man or jinn has touched before them” — similar to the description above.

“Reclining on green cushions and beautiful fine carpets” — they will recline on splendid, magnificent couches.

O Allah, make us among those whose hearts are in awe of You, who know Your rights, and who remember You in all affairs so as not to fall into sin.

From The Lives of The Companions

Salmaan, The Persian ﷺ Part (1)



Dr. Hatim Hegab

THIS time, our hero emerges from Persia—a land that, over the centuries, saw many of its people embrace Islam. From among them arose figures who became extraordinary, unsurpassed in both religious faith and knowledge, excelling in both religious and worldly sciences. One of the marvels of Islam is its profound and transformative effect wherever it spreads: whenever this faith enters a society, it brings out the hidden potential and genius of its people. In its wake, Muslim philosophers, physicians, jurists, astronomers, inventors, and mathematicians transformed all fields of human endeavor.

The early centuries of Islam saw people from diverse backgrounds and nations reach astounding heights, scaling new frontiers in administration, science, and intellectual achievements. In this melting pot, their diversity did not divide

them, for their faith united them in common purpose. The Prophet Muhammad ﷺ foretold this expansive and blessed spread of his message, having been promised it by his Almighty Lord. He pointed to the places and times his message would reach, envisioning the banner of Islam raised high across the earth, even over the palaces of the world’s rulers. Among those who bore witness to this was Salmaan Al-Faarisi ﷺ (Salman, the Persian), whose story became inseparable from these grand events. During the difficult time of the Battle of the Trench (Al-Khandaq) in the 5th year after Hijrah, when Medina faced an existential threat from a confederate army and betrayal from within from Mualims’ neighbours, the situation was so dire that the Qur’an describes the believers’ hearts reaching their throats and their faith being tested severely (Qur’an 33:10-11). It was in this crucible that Persian wisdom, embodied by Salmaan, played a crucial role, shaping not only the outcome of a battle, but the course of Islamic history itself.

ASSIDDIQUE ONLINE SCHOOL

ASSIDDIQUE Online School, is an initiative dedicated to teaching our children—and anyone seeking knowledge—the fundamentals of Islam. All subjects are thoughtfully selected to support this mission. More information can be found [HERE](#).

An Arabic-language version, titled مدرسة الصديق الإلكترونية, is currently under development.

Free Writings



A Poem *from* Shafei

Dr. Hatim Hegab

THIS poem by Imam al-Shafi'i captures the frustration and inevitability of judgment no matter what one does. It reflects how people always find a reason to criticize: when the poet laughs, they say he is immodest; when he cries, they say he should smile; when he smiles, they accuse him of showing off; when he frowns, they say he reveals hidden feelings. Whether silent or speaking, patient or bold, each action is met with misunderstanding and blame.

Ultimately, the poem concludes that trying to please everyone is impossible—no matter what the poet does, some will always find fault. Imam al-Shafi'i conveys a profound lesson about self-acceptance, perseverance, and remaining true to oneself despite others' judgments. It reminds us that seeking universal approval is futile and that

one must steady their heart to act rightly without being swayed by constant criticism. Here is the poem:

I laughed—they said, “Why are you not more modest?”

I wept—they said, “Why don't you smile instead?”

I smiled—they said, “He's only pretending.”

I frowned—they said, “Now his true nature is revealed.”

I fell silent—they said, “He's tongue-tied.”

I spoke—they said, “How he talks too much!”

I was patient—they said, “This is cowardice,
Had he any power, he'd have sought revenge.”

I showed courage—they said, “How reckless he is! ** He wouldn't dare, were he truly wise.”

They say, “He's odd,” if I say no, ** And a follower, if I agree.

So I am certain—whatever path I choose,
To please the people will surely earn me blame.

Announcement

The Islamic Center in Stillwater's Islamic Sunday School is pleased to announce that the first semester of the new school year (2025-2026) will run from September 7 through December 14. Registration will take place on Sunday, August 24, from 1:00 PM to 3:00 PM.

The school accepts students from Kindergarten through university freshmen. Tuition and fees are detailed in the table below: