Wisdom is to say what ought to be said, at the time it ought to be said, in the manner it ought to be said.

The AsSiddique Weekly

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This bulletin contains

Qur'anic verses.

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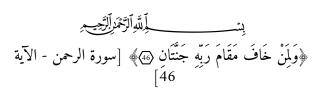
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Verse of The Week



"But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise) (40)" [Qur'an 55:46].

I will be releasing a video shortly, in sha' Allah, to explain the meaning of this verse and those that follow.



🕍 Hadith of The Week

عن أبي هريرة في أن رسول الله ﷺ قال: من قال لا إله إلا الله، والله أكبر. لا إله إلا الله وحده. لا إله إلا الله، ولا شريك له. لا إله إلا الله، له الملك، وله الحمد. لا إله إلا الله، ولا حول، ولا قوة إلا بالله. يعقدهن خمسا بأصابعه، ثم قال: من قالهن في يوم، أو في ليلة، أو في شهر، ثم مات في ذلك اليوم، أو في تلك الليلة، أو في ذلك الشهر؛ غفر له ذنبه. وأورده الشيخ الألباني في صحيح الترغيب والترهيب

On the authority of Abu Huraira , the Messenger of Allah said: "Whoever says, There is no god but Allah, and Allah is the Greatest. There is no god but Allah alone. There is no god but Allah, and He has no partner. There is no god but Allah; to Him belongs the dominion and to Him belongs all praise. There is no god but Allah, and there is no power nor might except with Allah," and he counts them as five on his fingers, then he said: "Whoever says these in a day, or a night, or a month, and then dies on that day, or in that night, or in that month, his sins will be forgiven." Shaykh Al-Albani included this narration in "Sahih Al-Tarqhib wal-Tarhib."



Jumu'ah & Prayer Hall Ethics Dr. Hatim Hegab

OSQUE's ethics during Friday prayers are rooted in upholding a profound reverence and fostering a spirit of community respect. It is disappointing, then, to witness a contrast between this ideal and the reality in some prayer halls, where the atmosphere is disturbed by worldly conversations, loud greetings, and social chatter. This behavior entirely disregards the teachings of the Prophet (3), as the mosque is not a space for idle talk, and the act of disturbing others is considered a grave matter. Islam's instructions for approaching the mosque are clear and dignified: believers are to arrive calmly and with poise, preparing themselves through acts of cleanliness like bathing, wearing clean clothes, and using perfume. They are encouraged to enter quietly and offer two short units of prayer, provided it does not disrupt the sermon.

The profound importance of these mosque ethics is firmly established in both the Qur'an and the Sunnah. In a clear command, Allah J urges believers to "come to the remembrance of Allah and leave off business" when the call for Friday prayer is made (Quran 62:9), underscoring that worship takes precedence over all worldly affairs. This divine instruction is further supported by the Prophet's sayings, which not only encourage personal preparedness but also highlight the importance of social consideration. The virtues of taking a bath and refraining from pushing between people in the congregation are celebrated, demonstrating that these seemingly small acts of courtesy are essential to preserving the sanctity and tranquility of the prayer for all, ensuring the prayer is a unified and blessed experience and confirming the sacredness of the prayer hall.

The Weekly Article

Islam & Good Morals Dr. Hatim Hegab

HE Prophet ﷺ said, "The closest of you to me on the Day of Judgment will be the best of you in character." This profound hadith establishes a crucial metric for spiritual merit: it is not measured solely by the quantity of worship one performs, but by the quality of one's inner and outer conduct. While prayer, fasting, and charity are among the pillars of Islam, this prophetic saying teaches us that true piety is manifested in how we interact with others. It highlights that the most complete and beloved form of faith is one that translates into kindness, honesty, patience, and compassion in our daily lives. This emphasis on character demonstrates that a believer's standing before Allah is directly linked to their relationships with fellow human beings and how well they reflect the noble attributes of the Prophet himself.

This hadith serves as a powerful reminder that our faith must extend beyond personal worship to become a practical and beautiful reality in society. It elevates good manners to the highest of ranks, placing them as a key to being in the Prophet's company on a Day when all other deeds will be weighed. The saving encourages a continuous journey of self-improvement, urging us to overcome our anger, forgive others, and speak with gentleness. By striving to be a source of benefit and comfort to those around us, we embody the essence of the Prophet's mission. Ultimately, the path to gaining the special honor of nearness to the Prophet on the Day of Judgment is paved not just with devotion, but with a living, breathing demonstration of excellent character.

In the end, it is great importance to remember that money is a tool, not a goal in itself. One needs to always remember that it is the hereafter that we should work for.



What Women want!

Dr. Hatim Hegab

THE narrative of Prophet Moses 💥 and the two women of Madyan, beautifully recounted in Surah Al-Qasas, offers profound lessons on chivalry, integrity, and the enduring qualities that inspire admiration. Fleeing Egypt after an unintentional act, Moses arrived in Madyan, a stranger and a refugee. At a well, he observed two women struggling to water their flock, held back by a crowd of men. This scene immediately moved Moses ## to action, demonstrating his inherent strength and compassion. Without hesitation, he stepped forward, not merely observing their plight but actively intervening to assist them in drawing water, an arduous task that they, as women, found challenging amidst the aggressive male shepherds. This act was not sought after or requested; it was a proactive display of genuine help, emanating from his inherent goodness and strength.

Moses's conduct highlights two pivotal virtues: strength and honesty. His physical strength was evident in his ability to push back the shepherds and water the flock on behalf of the two More importantly, his moral strength shone through his immediate response to injustice and his willingness to help those in need, even when he himself was in a vulnerable position as a fugitive. Following this act of kindness, he withdrew to the shade, weary and hungry, praying for Allah's provision. It was his clear, unburdened honesty and lack of ulterior motive that deeply impressed the women's father, Prophet Shu'ayb. One of the women, returning to Moses, described him as "strong and trustworthy" (or "strong and honest," depending on the translation of al-ameen). This description is a testament to the powerful combination of physical capability used for good, coupled with an unimpeachable character that naturally draws respect and admiration. The story implicitly teaches that genuine strength, when coupled with profound honesty and a willingness to serve, forms the bedrock of a truly admirable man.

From The Lives of The Companions

Salmaan Al-Farsi A PART (2) Dr. Hatim Hegab

In a final, decisive attempt to eradicate Islam, the Quraysh gathered a formidable army of 24,000 fighters, led by Abu Sufyan and 'Uyainah ibn Hisn. This coalition was not limited to the Quraysh alone, but included allied tribes, all of whom shared vested interests threatened by the rise of the new religion. It was a last-ditch effort by all the enemies of the Prophet to extinguish his message and eliminate his followers, fueled by a collective sense of tribal and personal grievance.

Facing this unprecedented force, the Muslims found themselves in a precarious position. The Prophet assembled his Companions for consultation on how to defend against such an overwhelming siege. It was then that Salmaan al-Farisi a man with long hair and a deep love for the Prophet, offered a proposal. With extensive experience in the military tactics of his native Persia, he surveyed the hills and open ground surrounding Medina and proposed an idea the Arabs had never seen before: the digging of a deep trench to act as a barrier against the advancing army.

The implementation of this plan became the central focus of the battle. The Quraysh forces, upon seeing the trench, were stunned into a state of despair. They remained encamped for an entire month, unable to breach the city's defenses. Ultimately, it was not the trench alone that saved Medina, but divine intervention; Allah sent a powerful storm one night that tore their tents asunder, extinguishing their hopes and their will to fight. Faced with this devastating blow, Abu Sufyan announced their return, and the frustrated and despondent army retreated, their siege a complete failure.

During the strenuous excavation, Salmaan and a group of Muslims, including the Prophet himself, encountered a large, unyielding rock. Despite Salmaan's formidable strength, the rock resisted every attempt to break it. Salmaan

sought out the Prophet 2 to suggest diverting the trench, but the Prophet returned with him to the site. Taking a pickaxe, he asked the Companions to step back and, with a powerful blow, struck the rock, which instantly shattered, releasing a brilliant light. The Prophet ﷺ then raised the pickaxe for a second strike, and the rock broke further. At that moment, he proclaimed loudly, "Allahu akbar! I have been given the keys to Rome; its red palaces have been lit for me, and my nation will vanguish it!" With his third and final blow, the rock shattered completely in a burst of light. The Prophet then told them he was now looking at the palaces of Syria, Sana'a, and other great cities of the world, where the banner of Islam would one day fly. In a moment of deep faith, the Muslims shouted in unison, "This is what Allah and His Prophet have promised us!"

Salmaan , the originator of the trench project, was intimately linked to the breaking of the rock—an event that revealed secrets of destiny and the unseen. He witnessed the light and heard the glad tidings, and he lived to see the prophecy fulfilled. He saw the great capitals of Persia and Rome (Byzantium) and the palaces of Syria and Iraq conquered and illuminated by the light of Islam that had first shone forth from that rock.

Seated in the shade of a tree before his home in Medina, Salmaan al-Farisi would recount his remarkable journey in the quest for truth. He would tell his guests how he abandoned the religion of his Persian people for Christianity and ultimately for Islam. He spoke of how he forsook his father's vast wealth and a life of comfort to seek spiritual freedom, a quest that led to him being sold in a slave market. His tale culminated in the moment he met the Prophet (peace be upon him), confirming his long-held beliefs. It was a grand narrative of unwavering faith and perseverance.

In our next episode, we shall talk about Salmaan's story and he kept searching for the truth, that he is known among the Sahaba (the companions) as the truth-seeker. We shall also tell how he had met the Prophet Isa and how he became a slave.

Free Writings



Marriage in Islam Dr. Hatim Hegab

N Islam, marriage is a sacred contract (agd al-nikah) built on love, mercy, and mutual re-**_** spect, designed to be a source of tranquility for both spouses. It is not merely a social agreement but a spiritual bond, as Allah J states in the Quran, "And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your hearts: verily in that are Signs for those who reflect" (Quran 30:21). The marriage institution establishes a set of rights and responsibilities that are balanced and complementary, ensuring the well-being and dignity of both the husband and the wife. The husband is responsible for the financial maintenance and protection of his wife, a duty rooted in his role as the head of the household. The Quran emphasizes this responsibility, stating, "Men are the protectors and maintainers of women, because Allah has made one of them to excel over the other and because they spend (on women) from their means" (Quran 4:34). In return, the wife is expected to maintain the household, raise children, and be a source of comfort and loyalty, thereby contributing to the stability of the family unit.

The rights of the wife are particularly protected in Islam, reflecting her esteemed status. She is entitled to a dowry (mahr) at the time of marriage, which is her exclusive property, and she has the right to be provided with food, clothing, and shelter in accordance with her husband's means. The Prophet Muhammad spowerfully affirmed this, stating, "Fear Allah concerning women! Verily you have taken them on the security of Allah, and sexual relations with them have been made lawful by words of Allah. You have rights over your women and they have rights over you" (Sahih Muslim). A wife also has the right to be treated with kindness and respect and to have her emotional and physical needs fulfilled. On the other hand, the husband has the right to his wife's obedience in matters that do not contradict Islamic teachings. However, this obedience is contextualized by the principle of mutual consultation (shura) on family matters. The relationship, therefore, is not one of subservience as it is portryed in the mainstream media, but a partnership where each spouse fulfills their distinct roles to create a harmonious and stable home. The Prophet Muhammad summarized this balance beautifully by saying, "The most perfect believer in faith is the one whose character is finest and who is kindest to his wife" (Tirmidhi).

AsSiddique Online School

AsSIDDIQUE Online School, AOS, is a **personal initiative** that was created to assist those seeking to learn the fundamentals of Islam. The school is based on a set of carefully chosen principles that are guaranteed, in shaa Allah ﴿ , to serve. More information can be found HERE. An Arabic version of the school, known as: "مدرسة الصديق الإليكترونية" is under development.