

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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Attention

This bulletin contains
Qur'anic verses.

Handle with care. Do not
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Verse of The Week

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
ج رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ
فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي
مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾ [سورة يوسف - الآية 101]

“My Lord, You have given me some authority, and You taught me some interpretation of events. The Originator of the heavens and the earth. You are my Protector in this life and the Hereafter. Receive my soul in submission, and admit me into the company of the righteous. ﴿١٠١﴾” [Qur'an 12:101].

Please watch my videos in which I explain the meaning of this verse and the ones that follow.



Hadith of The Week

عن أنس بن مالك رضي الله عنه أن رسول الله ﷺ قال: “من كانت الآخرة همّة جعل الله غناه في قلبه وجمع له شمله وأتته الدنيا وهي راغمة، ومن كانت الدنيا همّة جعل الله فقره بين عينيه وفرق عليه شمله، ولم يأتها من الدنيا إلا ما قُدّر له.” وأورده الشيخ الألباني في السلسلة الصحيحة

On the authority of Anas bin Malik رضي الله عنه, the Messenger of Allah ﷺ said: “Whoever makes the Hereafter his goal, Allah makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allah puts his poverty right before his eyes, and disorganizes his affairs, and the world does not come to him, except what has been decreed for him.” Shaykh Al-Albani included this narration in “The Sahih Hadith”



Editorial

The ICS AC Systems Need Attention

Dr. Hatim Hegab

THE Islamic Center stands at the heart of our community, serving not only as a place of worship, but also as a beacon for education, service, and the spread of Dawah—the noble invitation to Islam. Its role as a house of outreach depends on preserving both its welcoming atmosphere and its functional comfort. This is especially true during the summer months, when an efficient air conditioning system is not a luxury, but a necessity. By maintaining the center and its facilities, we ensure that gatherings for prayer, learning, and community events can take place without discomfort or disruption, allowing the Center to fulfill its mission of religious guidance and communal support.

Moreover, the attitude of those who visit and care for the Center reflects the very character of the Dawah itself. A cheerful and considerate approach, alongside mindful stewardship of our facilities, draws people in and presents Islam in its true, compassionate light. Maintaining the Center—especially its AC system—shows our commitment to hospitality, comfort, and the well-being of every member and guest. Another persistent issue is the grass parking area, which is in a dire and poor condition and needs to be totally and completely revamped.

Let us remember, the strength and unity of our Dawah is demonstrated not only by our words, but also by our actions in upholding this vital space for all.



Weekly Article

Sacredness of Human Lives

Dr. Hatim Hegab

ISLAM places immense sacredness and value on human life, declaring it a unique gift from God that must be protected and honored at all times. The Quran affirms this principle explicitly in several verses, most notably: “*And do not kill the soul which Allah has forbidden, except by right*” (Quran 17:33), and “*Whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain all mankind. And whoever saves one – it is as if he had saved all of mankind*” (Quran 5:32). These verses demonstrate that the unjust taking of life is among the gravest sins, and the preservation of life is among the highest virtues. The Prophet Muhammad ﷺ further reinforced this in his Farewell Sermon, declaring, “*Your blood, your property, and your honor are sacred to one another as this day of yours is sacred in this month of yours in this land of yours.*” This statement establishes the personal inviolability and dignity of every individual.

This sanctity extends beyond the mere prohibition of killing, encompassing the duty to uphold justice, mercy, and the wellbeing of every member of society. Islam teaches that the dignity of human beings is God-given, transcending differences of race, religion, or status. Acts of aggression and oppression, whether physical or moral, are strongly condemned. Expressed in the prophetic traditions, “*A Muslim is he from whose tongue and hands other Muslims are safe,*” and more broadly, no human should be unjustly harmed or demeaned. In sum, respecting, protecting, and nurturing human life is central to the message of Islam, forming the heart of its teachings on personal conduct, social harmony, and universal justice.

This is why all acts of killing and murder are absolutely abhorrent in Islam. Regardless of motivation, such violent deeds are unequivocally condemned and are never tolerated under Islamic law

or ethics.



Reflection

Yusuf ﷺ

Dr. Hatim Hegab

SURAH Yusuf ﷺ, verse 101, stands as a profound and heartfelt prayer from Prophet Yusuf ﷺ, likely recited near the end of his remarkable life. In this verse, Yusuf ﷺ expresses deep gratitude to Allah ﷻ for the manifold blessings he has been granted throughout his trials and eventual triumph. He acknowledges, “My Lord, You have given me [something] of sovereignty and taught me some interpretation of events. Originator of the heavens and the earth, You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous.” This verse encapsulates a moment of spiritual reflection where Yusuf ﷺ recognizes that the power and knowledge he holds—including his ability to interpret dreams—are gifts from Allah ﷻ alone. It is a clear testament that he had achieved a distinguished status, as indicated by his phrase “You gave me *of* sovereignty,” which some Islamic scholars interpret as confirming his role as the King’s deputy in Egypt. This appointment was not just political authority but a divine trust, enabling Yusuf ﷺ to fulfill his mission and provide for his family and community.

The verse also highlights Yusuf’s ﷺ humility and surrender to Allah’s ﷻ will, praying to die in submission and be among the righteous, which denotes his awareness of the ultimate accountability beyond worldly success. This prayer of gratitude and submission beautifully concludes Yusuf’s ﷺ story and affirms the Quran’s overarching message: all power and wisdom belong to Allah ﷻ, and true success lies in obedience and righteousness. Thus, verse 101 not only serves as Yusuf’s ﷺ personal spiritual testament but also as inspiration for believers to recognize divine blessings with humility and remain steadfast in faith until life’s end.

From The Lives of The Companions

Salmaan Al-Farsi ﷺ PART (3)



Dr. Hatim Hegab

LET Salmaan ﷺ himself tell us his story, he says: I come from Isfahan, from a place called Jai, and I was the most beloved son of my father, who was a figure of high esteem among his people. We used to worship fire. I devoted myself to fire worship until I became custodian of the fire which we lit and never allowed to be extinguished.

My father had an estate. One day, he sent me there. I passed by a Christian church and heard them praying. I went in and saw what they were doing. I was impressed by what I saw in their prayers. I said, "This is better than our religion." I did not leave them until sunset, nor did I go to my father's estate, nor did I return to my father until he sent people to search for me.

I asked the Christians about their affair and prayers which impressed me, and about the origin of their religion. They answered, "In Syria." I said to my father when I returned to him, "I passed by people praying in a church of theirs, and I was impressed by their prayer, and I could see that their religion is better than ours." He questioned me and I questioned him, and then he put fetters on my feet and locked me up.

Then I sent to the Christians saying I had entered their religion, and I requested that whenever a caravan came from Syria, they should tell me before its return in order for me to travel with them, and so they did.

I broke loose from the iron fetters and went away. I set out with them for Syria. While I was there, I asked about their learned man, and I was told that he was the bishop, leader of the church. I went to him and told him my story. I lived with him, serving, praying, and learning.

But this bishop was not faithful in his religion, because he used to gather money from the people to distribute it, but he would keep it for himself. Then he died.

They appointed a new leader in his place. I

have never seen a man more godly than he in his religion, nor more active in his bid for the Hereafter, nor more pious in the world, nor more punctual at worship. I loved him more than I had ever loved any other person before.

When his fate came, I asked him, "To whom would you recommend me? And to whom would you leave me?" He said, "O my son, I do not know anyone who is on the path I am and who leads the kind of life I lead, except a certain man in Mosul."

When he died, I went to that man in Mosul, and told him the story, and I stayed with him as long as Allah wished me to stay. Then death approached him. So I asked him, "To whom would you advise me to go to?" He directed me to a pious man in Nisibin." So I went to him and told him my story. I stayed with him as long as Allah wished me to stay. When death overtook him, I asked him as before. He told me to meet a person at 'Amuriah in Byzantium. So, to Byzantium I went and stayed with that man, earning my living there by rearing cattle and sheep.

Then death approached him, and I asked him, "To whom should I go?" He said, "O my son, I know no one anywhere who is on the path we have been on so that I can tell you to go to him. But you have been overtaken by an epoch in which there will appear a prophet in the pure creed of Ibraahiim (Abraham). He will migrate to the place of palm trees. If you can be sincere to him, then do so. He has signs which will be manifested: he does not eat of charity, yet he accepts gifts, and between his shoulders is the seal of prophethood. When you see him, you will know him."

A caravan passed by me on that day. I asked them where they had come from and learned that they were from the Arabian Peninsula. So I told them, "I give you these cattle and sheep of mine in return for your taking me to your land." They agreed. So they took me in their company until they brought me to Wadi Al-Quraa and there they wronged to me. They sold me to a Jew. I saw many palm trees and cherished the hope that it was the land that had been described to me and which would be the future place of the advent of

the prophet, but it was not. I stayed with this Jew who bought me until another from Bani Quraidhah came to him one day and bought me from him.

I stayed with him until we came to Al -Madiinah. By Allah, I had hardly seen it when I knew that it was the land described to me.

Free Writings



Marriage in Islam

Dr. Hatim Hegab

RAISING children from an Islamic perspective is a sacred responsibility that the Quran and Hadith emphasize deeply. Islam teaches that children are born pure and sinless, mirroring the concept of fitrah, the innate natural disposition towards faith and goodness. Parents are entrusted with nurturing this purity by instilling strong Islamic values such as Tawheed (the oneness of Allah), honesty, compassion, respect, and prayer. The Quran commands parents to protect their families from a fire fueled by people and stones, meaning to guard them from the punishment of the Hereafter by cultivating righteousness and God-consciousness (Quran 66:6). Prophet Muhammad (peace be upon him) modelled this approach by demonstrating kind-

ness, patience, and fairness in raising his children while setting an example of devotion and moral conduct.

In today's new era, education and technology play vital roles in child-rearing, providing both opportunities and challenges. Islamic teachings encourage seeking knowledge as a lifelong pursuit, and the modern age offers vast resources to enrich children's intellectual and spiritual growth. While parents must harness these tools to support education, they must also guide their children to use technology responsibly and ethically. The Hadith stresses the importance of being a positive role model, as children learn primarily through observation. Balanced guidance, emphasizing both religious fundamentals and functional skills, equips children to thrive in this modern world while adhering to Islamic principles. Hence, integrating faith, education, and technology thoughtfully ensures the holistic development of righteous, knowledgeable, and resilient individuals.

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 ﷻ, to serve. More information can be found [HERE](#). An Arabic version of the school, known as: “مدرسة الصديق الإلكترونية” is under development.