

The parable of one who learns sacred knowledge and then does not share it is like the one who stores up treasure and does not spend it.

# The AsSiddique Weekly

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First published 1992 to 1995 – Reestablished 2025

## Attention

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Vol: 2 | Edition: 19, 1<sup>st</sup> Print | 4 pages

Sept 27 – Oct 03 (2025)

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## Verse of The Week

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿فَلَا أَقْتَحِمُ الْعَقَبَةَ ﴾<sup>11</sup> وَمَا أَدْرَنَكَ مَا الْعَقَبَةُ ﴾<sup>12</sup> فَكُّ رَقَّةٍ  
أَوْ إِطْعَمْ فِي يَوْمٍ ذِي مَسْعَةٍ<sup>13</sup> يَتَّمِّا ذَا مَقْرَبَةٍ<sup>14</sup> أَوْ مُسْكِنًا  
ذَا مَتْرِبَةٍ<sup>15</sup> كَمْ كَانَ مِنَ الَّذِينَ ءَامَنُوا تَوَاصَوْا بِالصَّبَرِ وَتَوَاصَوْا  
بِالْمَرْحَمَةِ<sup>16</sup> أُولَئِكَ أَصْحَابُ الْمِيَمَةِ<sup>17</sup> ﴾<sup>18</sup> ﴿سُورَةُ الْبَلْدَ - الْآيَاتُ  
[18-11]

"But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success) ﴿11﴾ And what will make you know the path that is steep? ﴿12﴾ (It is) freeing a neck (slave) ﴿13﴾ Or giving food in a day of hunger (famine) ﴿14﴾ To an orphan near of kin ﴿15﴾ Or to a Miskîn (poor) cleaving to dust (out of misery) ﴿16﴾ Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion ﴿17﴾ They are those on the Right Hand (i.e. the dwellers of Paradise)" [Qur'an 90:11-18].



## Hadith of The Week

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: مَثُلُّ  
عِلْمٍ لَا يُعْمَلُ بِهِ كَمْلٌ كَمْ لَا يُنْفَقُ مِنْهُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ). أَخْرَجَهُ  
مُسْلِمٌ . خَلَصَةُ حَكْمِ الْمَحْدُثِ: إِسْنَادُهُ مُوقَفٌ لَا بَأْسَ بِهِ

Abu Hurairah ﷺ narrated that the Messenger of Allah ﷺ said: "The parable of one who learns sacred knowledge and then does not share it is like the one who stores up treasure and does not spend it" Related by Muslim.



## Editorial

### Excelling in One's Study!

Dr. Hatim Hegab

**E**XCELLING in one's studies requires a harmonious balance of intention, dedication, and effective time management. The Quran underscores the profound importance of knowledge and learning, stating: "Say, 'Are those who know equal to those who do not know?' Only those endowed with understanding remember." [Quran 39:9] The pursuit of knowledge is not merely a worldly endeavor but a noble act of worship. The Prophet Muhammad (peace be upon him) emphasized this when he said: "Seeking knowledge is an obligation upon every Muslim." (Sunan Ibn Majah) With this sacred encouragement, students should approach their studies with both seriousness and sincerity.

Among the foremost keys to academic success is managing one's time wisely and studying promptly. The Quran reminds us of the preciousness of time: "By the time, indeed, mankind is in loss, except for those who have believed and done righteous deeds." [Quran 103:1-3] Procrastination is a thief of knowledge and opportunity. Assigning regular, dedicated periods for study ensures progress and deep learning. By aligning study routines with discipline and prayer, one follows in the footsteps of the Prophet (peace be upon him), who valued moderation and consistency. As he counselled: "The strong believer is better and more beloved to Allah than the weak believer..." (Sahih Muslim) This strength includes mental resilience and effective habits.

Finally, the spiritual dimension of studying enhances its benefit and rewards. True excellence arises from patience, humility, and the intention to use knowledge for good. The Prophet (peace

be upon him) promised: “Whoever travels a path in search of knowledge, Allah will make easy for him a path to Paradise.” (Sahih Muslim) Students are encouraged not only to strive diligently but to humble themselves before Allah and seek His help, praying “Rabbi zidni ilma” — “My Lord, increase me in knowledge” [Quran 20:114]. By combining effort, time management, and faith, students can achieve success that elevates both their worldly life and eternal standing.

## Reflection



### Times of Distress

Dr. Hatim Hegab

WHEN the world feels tight and life's troubles become overwhelming, pressing in from every side and darkening all paths, remember the story of Prophet Yunus (Jonah) ﷺ. He found himself in the midst of three layers of darkness, yet he did not respond with anger, nor did he despair, curse, or pray against his people. He never blamed them for his predicament, nor did he accuse his Lord of wronging him or imposing more than he deserved. Despite being a righteous servant, Yunus did not claim innocence or seek excuses for himself. Rather, he turned back to his Lord with sincere repentance and humility.

He affirmed the Oneness of God, glorified, praised, and exalted Him, and openly admitted his own mistakes, wrongs, and shortcomings. For days, he remained in this state, glorifying God and repeatedly making his supplication: *There is no deity except You. Glory be to You! Indeed, I have been of the wrongdoers.*” The angels, upon hearing his prayer, said: Our Lord, this is a familiar voice... from an unfamiliar place. Our Lord, we hear a faint voice from a distant land...” Regarding this, our Lord the Almighty declares: *Had he not been of those who glorify Allah, he would have surely remained in its belly until the Day they are raised again.*” (Qur'an 37:143-144). O Allah, we confess our sins, our shortcomings, and our wrongdoings, and we ask You to accept our repentance and turn to us so that we may return

to You.

Repentance (*tawbah*) is one of the most profound acts of faith in Islam. Allah ﷺ promises in the Qur'an that sincere repentance erases sins, transforms evil deeds into good ones, and brings His love closer to the servant: *As for those who repent, believe, and do good deeds, they are the ones whose evil deeds Allah will change into good deeds. For Allah is All-Forgiving, Most Merciful.*” (Qur'an 25:70). No matter the magnitude of our mistakes, Allah's mercy remains open to those who turn to Him with genuine regret and intention to change. Repentance is not only an escape from spiritual darkness, but a renewal of hope and purification, enabling believers to start fresh—with their burdens lifted and their hearts returned to the worship of their Merciful Lord.

## Weekly Article



### When and Where to Shine!

Dr. Hatim Hegab

CHARLES Bukowski once remarked, “It is wise for the intelligent person to sometimes conceal their intellect in order to maintain peace with those whose ignorance has no remedy.” This quote captures a deep truth: not every circumstance calls for the display of understanding or for entering into argument. At times, remaining silent or feigning simplicity is a mark of higher wisdom, especially when faced with closed minds. The true measure of intelligence isn’t proving one’s acumen at every turn, but rather knowing when a dispute is fruitless and when it is better, for one’s own well-being, not to engage.

Bukowski’s perspective reveals a practical realism—some battles are lost before they begin, because the opposing side simply lacks the tools for comprehension. Social psychologists describe this principle as part of “mental energy economy”: people instinctively avoid draining conflicts that are unlikely to yield any benefit, preserving their inner peace instead of exhausting themselves in endless efforts to convince those who are unwilling to be convinced.

In a world where not all discussions are worth having, wisdom lies in choosing which debates deserve energy and which should be met with dignified silence. True intelligence, as Bukowski suggests, includes restraint and discernment. By pro-

pecting our mental resources and recognizing that not every mind can or will be opened, we uphold both our dignity and our peace, focusing our efforts where they can actually make a difference.

## From The Lives of The Companions

### Salmaan al-Farsi PART (4)



Dr. Hatim Hegab

THE Prophet ﷺ was frequently impressed by the wisdom and knowledge of Salmaan ﷺ, just as he ﷺ was by his upright character and steadfast faith. On the Day of al-Khandaq (The Trench), a disagreement arose: the Ansar proclaimed, “Salmaan is one of us!”—while the Muhaajiruun, too, insisted, “Salmaan is one of us!” The Prophet ﷺ addressed them all, declaring, “Salmaan is one of us, O People of the House.” Indeed, Salmaan ﷺ fully deserved this honor.

‘Ali ibn Abi Taalib ﷺ once affectionately called him “Luqmaan the Wise,” and after Salmaan’s ﷺ passing, when asked about him, he replied: “He was a man from among the People of the House. Who among you is like Luqmaan the Wise? He was a man of knowledge, versed in all the scriptures of the People of the Book—a sea unfathomable and never exhausted!”

Among the Companions, Salmaan ﷺ occupied a rare and lofty position, honored and revered in every gathering. During the caliphate of ‘Umar, Salmaan ﷺ visited al-Madiinah. ‘Umar received him as he had never received another: assembling the Companions, he said, “Come, let us go out and welcome Salmaan!” Together they met him at the city’s border, honoring his arrival.

From the day he met the Prophet ﷺ, Salmaan ﷺ lived as a free Muslim, worshipping and striving alongside him. He witnessed the caliphates of Abu Bakr, ‘Umar, and ‘Uthmaan, meeting his Lord in the latter’s era. During these years, as Islam’s banner was raised high and its treasures poured into al-Madiinah, public responsibilities multiplied, and positions of leadership abounded.

Amidst this era of wealth and splendor, where was Salmaan?

Gaze with open eyes: there he sits, shaded and humble, weaving baskets from palm fronds. Behold his simple garment, falling no further than his knees. This was Salmaan in his venerable old age. Though granted an annual stipend of 4,000 to 6,000 dirhams, he distributed all of it to those in need, refusing to keep a single dirham for himself. He would say, “I buy palm fronds with one dirham, work them with my hands, and sell them for three. One dirham I keep as capital, one I spend on my household, and one I give away in charity—and if ‘Umar ibn Al-Khattaab were to prevent me from this, I would not cease.”

What an example, O followers of Muhammad! What an exemplar, O noblest of all men! Some among us suppose that the piety and simplicity of the early Companions is a quality unique to Arabian life—a desert asceticism. But here stands a man of Persia, a child of luxury and civilization, once among its nobility, who rejected ease and affluence to live on the earnings of his own hands, embracing poverty and refusing leadership except where necessity and jihad called him forth.

Even when burdened with leadership, Salmaan refused to accept its rights and due allowances. Hishaam ibn Hassaan relates from al-Hasan: “Salmaan’s allowance was 5,000 dirhams. Living among thirty thousand people, he would divide his simple garment in two—wearing one half, sitting on the other. Whenever his stipend arrived, he gave it away in charity and lived only from what he earned himself.”

Why this devotion and simplicity from one raised in civilization’s lap? Listen—his life itself presents the answer. While Salmaan ﷺ was on his death bed, Sa’d Ibn Abi Waqaas went to visit him, and Salmaan wept! (to be continued)



## Free Writings



### End of an Era! ﴿

Dr. Hatim Hegab

THE storied tenure of Mike Gundy as the head football coach for the Oklahoma State University (OSU) Cowboys has abruptly ended. On Tuesday, September 23, 2025, Gundy was fired by the university, bringing to a close a two-decade-long career that saw him become the program's all-time winningest coach with 170 career victories. Gundy, 58, transformed the Cowboys from a regional team into a consistent national contender, highlighted by eight 10-win seasons and a Big 12 Championship in 2011. His history with the school stretches back to his days as a record-setting quarterback in the 1980s, making his exit a seismic shift for the Stillwater program.

The dismissal was driven by a sharp and unacceptable decline in on-field performance over the last two seasons, which raised major concerns about the program's direction. The immediate trigger was a disastrous 1–2 start to the 2025 season, including an embarrassing 69–3 blowout loss to Oregon and, critically, a shocking home loss to

in-state rival Tulsa—a team Gundy had never lost to in 21 years. This poor start followed a dismal 3–9 record in 2024, which included the program's first winless conference slate in 30 years. University officials and donors determined that the long-term health of the football program, which was on an 11-game losing streak against FBS opponents, required immediate change despite Gundy's legendary status.

Beyond the on-field record, the core issue was Gundy's perceived reluctance to fully embrace the modern era of college football, particularly the Name, Image, and Likeness (NIL) landscape and the Transfer Portal. Athletic Director Chad Weiberg stated the search for a new coach is focused on someone who can "lead our program in this new era," underscoring the shift in priorities. The administration was willing to pay Gundy's \$15 million buyout to accelerate the transition, signaling their commitment to an aggressive move toward a modern, highly-resourced approach to roster management. Offensive Coordinator Doug Meacham has been named the interim head coach as the university begins its first coaching search in over 20 years.

### █ ASSIDIQUE ONLINE SCHOOL

ASSIDIQUE 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 ﷺ, to serve. More information can be found [HERE](#).

An Arabic version of the school, known as: "مدرسة الصديق الإلكتروني" is being developed.

### 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.

Oh Allah, send Your abundant blessings and peace upon our master, our Prophet, our intercessor, and our beloved Muhammad, and upon his family and companions, abundantly.

Amen.