

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  
trash. Please recycle.

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## Verse of The Week

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ  
سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ  
وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾﴾  
[سورة القصص - الآيات 55-56]

“And when they hear vain talk, they turn away from it, and say, ‘We have our deeds, and you have your deeds; peace be upon you; we do not desire the ignorant.’ ﴿٥٥﴾ You cannot guide whom you love, but Allah guides whom He wills, and He knows best those who are guided ﴿٥٦﴾” [Qur'an 28:55-56].



## Hadith of The Week

عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: "اجتنبوا السبع الموبقات"  
قالوا: يا رسول الله وما هن؟ قال: "الشرك بالله، والسحر وقتل  
النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم،  
والتولي يوم الزحف، وقذف المحصنات المؤمنات الغافلات"  
(متفق عليه. "الموبقات" أي المهلكات).

The Prophet ﷺ said, "Keep away from the seven fatalities (that leads one to the hellfire)." He ﷺ was asked: "What are they, O Messenger of Allah?" He ﷺ replied, "Associating anything with Allah in worship (i.e., committing an act of Shirk), sorcery, killing of one whom Allah has declared inviolable without a just cause, devouring the property of an orphan, the eating of usury (Riba), fleeing from the battlefield and accusing chaste believing women, who never even think of anything touching their chastity." [Agreed upon, i.e. narrated by: Al-Bukhari and Muslim].



## Editorial

### AsSiddique Online School (Part 2)

Dr. Hatim Hegab

THE AsSiddique online school, accessible through [icstillwater.org](http://icstillwater.org), stands as a vital resource for Islamic education in today's digital age. It serves an essential role in teaching Islam comprehensively and accessibly, offering a platform where seekers of all ages can deepen their understanding of the faith through well-organized, reliable content.

A mong the most important sections (I call them classes) of the school is its Aqeeda class, which is thoughtfully designed in a question-and-answer format. This approach addresses common and challenging questions about Islamic beliefs in a clear, concise, and complete manner. Questions such as: Who is your Lord? What is Tawheed? And what are the types of Tawheed? are very essential in founding the basis of faith in our children or new Muslims. In fact, most of the questions I receive fall comfortably into this class.

To enhance accessibility and engagement, audio files have been added to this class, allowing learners to listen and learn on the go. Plans are underway to include similar audio resources in other sections of the school, broadening the reach and accommodating diverse learning preferences. I have mentioned many times that help is needed and technical expertise will be taught and all AI services are already paid for.

The importance of AsSiddique extends beyond content delivery; it represents a hub for ongoing Islamic knowledge, encouraging learners worldwide to strengthen their faith and understanding. Notably, it is the most visited page on the [icstillwater.org](http://icstillwater.org) website, a testament to its relevance and value to the community it serves.



## Reflection



**Ayat al-Kursi**  
Dr. Hatim Hegab

**T**HE Verse of the Chair, known as Ayat al-Kursi, is the 255th verse of the second chapter of the Qur'an, Surah Al-Baqarah. It is unanimously considered the greatest verse in the Qur'an due to its profound articulation of God's oneness (Tawhid) and supreme attributes. The verse states: **"Allah! There is no god but He, the Ever-Living, the All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge—except what He wills. His Kursi (Seat) encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest."** Its meaning is centered on establishing Allah's ﷻ absolute and eternal nature, His total ownership of the cosmos, His perfect and encompassing knowledge, and His unwearied dominion over all creation. It begins by affirming the purest monotheism, calling Him Al-Hayy (the Ever-Living) and Al-Qayyum (the All-Sustaining), and declares His freedom from all human deficiencies like slumber or sleep, making it a comprehensive summary of Islamic theology.

The immense virtue of reciting Ayat al-Kursi is highly emphasized in the Prophetic traditions (Hadith). It is renowned primarily for its profound protective benefits. A famous Hadith, narrated by Abu Hurairah, describes an encounter with a Shaytan (devil) who revealed that reciting Ayat al-Kursi before going to bed would cause a guard from Allah ﷻ to protect the reciter all night, and Satan would not be able to come near him until dawn. This established its power as a form of spiritual fortification. Furthermore, its elevated status is affirmed by the Prophet Muhammad ﷺ himself; he asked a companion, Ubayy ibn Ka'b, which

verse in the Qur'an was the greatest, and upon hearing the answer, "Ayat al-Kursi," the Prophet confirmed it. Another tradition states that whoever recites it immediately after each obligatory prayer (Salah), nothing will separate them from entering Paradise except death. These teachings confirm the verse's central role as a daily spiritual refuge, a source of peace, and a means to attain the highest blessings.



## Weekly Article



**Nobel Prizes for 2025  
in Medicine, Physics  
and Chemistry**  
Dr. Hatim Hegab

**T**HE 2025 Nobel Prize in Medicine was awarded to Mary Brunkow, Fred Ramsdell, and Shimon Sakaguchi for their groundbreaking discoveries on peripheral immune tolerance. Their work revealed how regulatory T-cells act as crucial "security guards" that prevent the immune system from attacking the body itself. This insight has opened new paths for treating autoimmune diseases such as multiple sclerosis, type 1 diabetes, and rheumatoid arthritis. These discoveries deepen our understanding of immune balance and carry profound implications for developing safer therapies worldwide.

In Physics, the prize recognized John Clarke, Michel H. Devoret, and John M. Martinis for their pioneering research on macroscopic quantum mechanical tunneling and energy quantization in electrical circuits. Their experiments demonstrated quantum effects in circuits visible to the naked eye, bridging the microscopic quantum world with everyday macroscopic systems. This foundational work has important applications in quantum computing and advanced superconducting technologies, marking a significant leap toward practical quantum devices that could revolutionize digital communication and information processing.

The Chemistry Prize honored Susumu Kitagawa, Richard Robson, and Omar M. Yaghi for the development of metal-organic frameworks (MOFs), a new form of molecular architecture.

These frameworks are crystalline materials with enormous internal spaces, allowing gases and chemicals to flow through for uses such as harvesting water from desert air, capturing carbon dioxide, or breaking down harmful environmental residues. This innovation offers promising solu-

tions to global challenges like clean water scarcity and climate change, unveiling new possibilities for customized materials with transformative functions in energy, storage, and environmental protection.

## From The Lives of The Companions

### Abu Dhar al-Ghiffary ﷺ PART (1)



Dr. Hatim Hegab

WITH cheerful resolve, Abu Dhar ﷺ turned his face toward Makkah. Although the harshness of the journey and the burning desert sands caused him pain, the goal ahead filled his soul with joy and made him forget his suffering. To avoid drawing attention, he entered Makkah disguised, as one of those coming to circumambulate the great idols of the Ka'bah, a passerby who was lost, or a traveler seeking provision and shelter.

Had the people of Makkah known of his true purpose, to find and listen to Muhammad ﷺ, they would have torn him apart. Abu Dhar ﷺ did not fear death but longed to meet the Prophet ﷺ for whom he had crossed the scorching deserts and was now willing to risk everything. Secretly, he gathered fragments of information, carefully approaching anyone who spoke of Muhammad ﷺ until he finally found the place where the Prophet ﷺ sat alone one morning. Upon greeting him, he asked to hear what the Prophet ﷺ was reciting. When told it was the Holy Qur'an and not poetry to be sung, Abu Dhar ﷺ listened intently. Moved deeply, he immediately declared the testimony of faith, embracing Islam on the spot.

When the Prophet ﷺ learned Abu Dhar ﷺ came from the tribe of Ghifaar, long known for its notorious reputation for highway robbery and darkness, he was filled with astonishment. Abu Dhar ﷺ smiled, knowing the source of this surprise. Yet, the Prophet ﷺ declared, "Allah guides whom He wills." Indeed, Abu Dhar ﷺ was among those chosen by Allah ﷻ for guidance early in the

message of Islam. Even before his conversion, he worshiped Allah ﷻ alone, rejecting idol worship. His embrace of Islam came swiftly after hearing news of the Prophet's ﷺ message; a testament to his insight and early commitment. His place among the earliest converts reflects a profound and unwavering faith from the very beginning.

When Abu Dhar ﷺ embraced Islam, the Prophet ﷺ was still quietly sharing the message with himself and the small group of five believers. Abu Dhar ﷺ, however, could only keep his faith close to his heart as he secretly left Makkah and returned to his people.

Known by his real name, Jundub ibn Janaadah, Abu Dhar ﷺ had a restless and spirited temperament. He was born to challenge falsehood wherever it appeared. Now, seeing the idols, lifeless rocks piled high with people bowing and calling to them, awakened his inner rebellion against such worship. Though the Prophet ﷺ was still preaching quietly at the time, Abu Dhar ﷺ longed for a bold public declaration of Islam by its followers before he left.

Right after his conversion, he asked the Prophet ﷺ, "O Messenger of Allah, what do you command me to do?" The reply was: "Return to your people until I give you further orders." Abu Dhar ﷺ answered with unwavering determination, "By Him in Whose hands is my soul, I will not return until I loudly proclaim Islam in the mosque!" His passionate nature could not bear silence; discovering a new, wondrous message, he had to declare it openly.

Without hesitation, Abu Dhar ﷺ went to the Sacred House and proclaimed with full voice, "I bear witness that there is no god but Allah and that Muhammad is His Messenger!" This was possibly the very first public declaration of Is-

lam, directly challenging the powerful Quraish in Makkah. Abu Dhar ﷺ stood alone, without tribal protection or status, driven solely by his conviction and courage. The people arrested him and beat him severely.

When the news reached Al-‘Abbas ﷺ, the Prophet’s ﷺ uncle, he rushed to protect Abu Dhar ﷺ. Using a clever tactic, Al-‘Abbas ﷺ warned the mob that Abu Dhar ﷺ was from the fierce Ghifar tribe, known for protecting its own fiercely along caravan routes. Fearing retaliation, they released

him.

But Abu Dhar’s ﷺ resolve only grew. Soon, he confronted idol worshippers publicly. Encountering two women invoking idols named Usaaf and Naa’ilah, he boldly rebuked them and their false gods. Furious, the crowd attacked him again, beating him unconscious. Yet, as soon as he recovered, he cried out once more that there is no god but Allah and that Muhammad ﷺ is His Messenger.

## Free Writings



### Roblox and Safety of Our Children Dr. Hatim Hegab

THE dangers of the Roblox platform for children are multifaceted, primarily stemming from the risks associated with its vast, user-generated content and social interaction features. Recent research indicates a deeply disturbing exposure risk, including encountering sexual and violent content that evades moderation, such as games depicting simulated sex or graphic themes, with a 2025 report noting that child accounts as young as five were able to communicate with unverified adults. The most serious threat remains sexual predation; since 2018, at least 24 individuals in the U.S. have been arrested for grooming and abusing children they met on the platform, illustrating a systematic failure to protect minors from “bad actors.” Furthermore, the platform’s focus on virtual currency, Robux, creates a financial exploitation risk. A 2025 study from the University of Sydney warned that in-game purchases and deceptive mechanics like loot boxes function akin to “child gambling,” with young users struggling to understand complex conversions, leading to un-

intended overspending and family conflict.

Psychologically, the consequences of unchecked Roblox use and exposure can be significant, particularly due to the platform’s highly addictive nature. Experts, citing symptoms similar to substance addiction, note that excessive gameplay can trigger a dopamine rush, leading to an Internet Gaming Disorder (IGD) where children exhibit irritability, neglect basic needs, and experience emotional and behavioral challenges. Parents have reported severe gaming addiction, alongside instances of children suffering panic attacks after seeing explicit or traumatizing content. Moreover, the social environment is a breeding ground for cyberbullying and emotional distress; studies show that exposure to harassment, hate speech, and even predatory grooming can erode a child’s self-confidence and exacerbate existing mental health conditions like anxiety and depression. While Roblox has introduced stricter parental controls and age-gating for content, the ease with which bad actors circumvent these measures—often by moving conversations to off-site platforms like Discord—means parents must maintain constant, engaged monitoring to mitigate these profound and well-documented risks.

## 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](#).