

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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First published 1992 to 1995 – Reestablished 2025

Attention

This bulletin contains
Qur'anic verses.

Handle with care. Do not
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Oct 25 – Oct 31 (2025)

Vol: 2 | Edition: 23, 2nd Print | 4 pages

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Verse of The Week

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿اللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي
أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ
يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾
[سورة البقرة - الآية 284]

“To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is Able to do all things. ﴿284﴾ [Qur'an 2:284].”



Hadith of The Week

عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِنَّ الْحَلَالَ بَيْنَ، وَإِنَّ الْحَرَامَ بَيْنَ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مُحَارَمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ".

Abdullah, the son of Annoman ibn Bashir رَضِيَ اللَّهُ عَنْهُ said: I heard the Messenger of Allah ﷺ say, “That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters

about which many people do not know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honor, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart.” [Bukhari & Muslim]



Editorial

The Shooting at OSU

Dr. Hatim Hegab

Special article for the third print

THE Oklahoma State University community was shaken early Sunday, Oct. 19, morning when a shooting outside the Carreker East residential hall left three individuals injured, one of whom was an OSU student. Authorities confirmed the incident followed an off-campus party that continued into an after-party near the dorm, where a dispute escalated into gunfire. Police responded swiftly and confirmed there is no ongoing threat to campus safety. Still, the event serves as a sobering reminder of the importance of vigilance, communication, and preparedness on university grounds. In moments like this, campus unity and collective responsibility are vital. OSU's leadership, law enforcement, and counseling teams have urged students to remain calm, stay informed through official alerts, and use campus safety tools like the Rave Guardian app to report anything suspicious or seek immediate help.

University safety begins with awareness and proactive care. Students should avoid large, unregulated gatherings, especially those off campus,

and should always move in groups at night, keeping emergency contacts accessible. Familiarity with campus security systems—such as panic stations, security escort services, and digital safety apps—can make a significant difference. Locking dormitory and vehicle doors, sharing locations with trusted friends when traveling at night, and immediately reporting concerning behavior are key habits. Tragedies like this remind the student body that safety is a shared responsibility built upon alertness, compassion, and cooperation. It is through vigilance and care for one another that the Cowboy community can heal and grow stronger together.



Reflection



Every Innovation is a Bid'ah

Dr. Hatim Hegab

AISHA Aisha ﷺ said: the Messenger of Allah ﷺ said: "Whoever introduces into this matter of ours that which is not of it, it is rejected." (Related by Al-Bukhari) And in a narration by Muslim: "Whoever performs a deed which is not in accordance with our matter, it is rejected.

This Prophetic tradition serves as the ultimate criterion for the acceptance of all religious deeds, establishing the fundamental principle that the religion is complete and not subject to human innovation. The first narration acts as a legal firewall, stating that any addition or novelty (bid'ah) introduced into the established practices of Islam—be it a new rite, festival, or form of worship—is automatically "rejected", meaning it is null and void, bringing no reward and potentially incurring sin. This is not a matter of simply discouraging change; it is a profound preservation mechanism ensuring that Muslims worship God exactly as He prescribed through His Messenger, maintaining the religion's purity and authenticity and preventing its corruption over time by well-meaning but misguided efforts. The second narration broadens this protective principle by focusing on the practical application: not only is the act of inventing something new rejected, but any deed performed must have a direct basis or precedent

in the Prophet's teaching (Sunnah). This means that mere sincerity or good intention is insufficient for a deed to be accepted by God; it must be coupled with adherence (Mutaba'ah) to the divinely sanctioned methodology.

This clarity eliminates ambiguity for the believer, directing their efforts toward emulation rather than creation. By adhering to this rule, the Muslim community is urged to unite upon the Prophet's clear guidance, making the Sunnah the singular, non-negotiable standard for righteous action, thus securing both the spiritual validity and the communal harmony of the Ummah.



Weekly Article



Oklahoma MSA Mashup November 8, 10:00a – 8:00p

Dr. Hatim Hegab

MMUSLIM students across Oklahoma are preparing for a season of connection and creativity through several inter-campus gatherings. Among the most anticipated is the MSA Mashup, a statewide collaborative event that unites the Muslim Student Associations (MSAs) of the Oklahoma State University (OSU), the University of Oklahoma (OU), University of Central Oklahoma (UCO), and University of Tulsa (TU). Each of these MSAs has been active throughout the semester, hosting social and spiritual events such as the OU MSA Tailgate outside the Norman Masjid and general body meetings on campus. Collectively, these gatherings foster belonging, spiritual growth, and a stronger sense of unity among Muslim students across the state.

The upcoming MSA Mashup, scheduled for Saturday, November 8, 2025, from 10:00 AM to 8:00 PM, will take place at 1704 Asp Ave, Norman, OK. Organized by Oklahoma's MSAs, this event will feature a full day of activities — including sports tournaments, art showcases, Qur'an recitation, and nasheed performances. Registration is open for \$5, ensuring accessibility for students while supporting event logistics. The Mashup aims to build bridges between students from different campuses, celebrating both faith and community spirit through wholesome engagement.

Beyond the Mashup, individual universities continue to host their own MSA programs, such as halaqah nights, discussion sessions, and service initiatives. At UCO, for instance, a Halaqah Night is on the schedule as the next major campus event, continuing the rhythm of faith-based learning in a relaxed social setting. With each of these gath-

erings, Oklahoma's Muslim student organizations are nurturing spaces of dialogue, creativity, and solidarity that uplift both the participants and the broader community. The November 8 MSA Mashup stands as a powerful reflection of this effort — a day where friendship, faith, and fun meet in harmony under Oklahoma's welcoming sky.

From The Lives of The Companions

Abu Dhar al-Ghiffary ﷺ PART (1)



Dr. Hatim Hegab

THE venerable Companion, Abu Dhar al-Ghifari ﷺ, described by the Prophet ﷺ as the man with the "most truthful tongue on earth," launched a fierce moral challenge against the rising materialism of the early Islamic state. Standing before Mu'awiyah, the powerful governor of Syria, Abu Dhar questioned the governor's wealth, contrasting his holdings—including a house in Mecca and numerous castles in Syria—with his more modest resources before taking power.

The Call to Account: Abu Dhar ﷺ then turned his scrutiny on the other Companions accompanying Mu'awiyah, who were now enjoying ownership of estates and fortifications. With a powerful cry, he challenged their conscience: "Is it among you that the Prophet ﷺ lived when the Qur'an was being revealed? Yes, it is you! The Qur'an was revealed among you! It is you who experienced every scene with the Prophet ﷺ!" His confrontation culminated in the recitation of a potent verse: "Can't you find this verse in the Book of Allah ﷻ? '...and those who hoard up gold and silver, and do not expend it in the cause of God, announce to them a painful chastisement - On the Day when it shall be heated in the Fire of Hell, and with it their foreheads, and their sides, and their backs shall be branded, 'This is what you treasured for yourselves, so taste the evil of what you were treasuring'' (9:34-35)." Mu'awiyah attempted to dismiss the verse as applying only to the People of the Book, but Abu Dhar ﷺ imme-

diately retorted: "No, it has been revealed for us all!" Abu Dhar ﷺ then advised Mu'awiyah and his entourage to relinquish their wealth and abstain from saving anything beyond their immediate daily needs.

From Damascus to Exile: News of this explosive debate, and Abu Dhar's ﷺ unyielding anthem—"Announce to those who hoard up gold and silver the warning of branding irons"—spread rapidly through public assemblies, terrifying Mu'awiyah. While the governor respected the revered, rebellious Companion too much to harm him, he immediately wrote to Caliph Uthman (RA), stating, "Abu Dhar spoils the people in Syria." Uthman summoned Abu Dhar to Medina. Abu Dhar's departure was marked by a massive, honorable farewell in Damascus, an unprecedented display of popular support. Upon reaching Medina, a prolonged conversation ensued with the Caliph. Abu Dhar's staunch refusal to compromise, summarized in his simple declaration to Uthman—"I don't need your world!"—confirmed the power of his convictions. The news that Abu Dhar's views were agitating and galvanizing large groups across the Muslim world confirmed the genuine danger his opinions posed to the political stability of the era.

The Logic of Righteous Opposition: Uthman ﷺ kindly proposed that Abu Dhar ﷺ stay in Medina, promising him daily blessings, but Abu Dhar ﷺ remained unmoved, repeating his rejection of worldly gain. Ultimately, he requested and was granted permission to move to Ar-Rabadhah, a desert outpost. Even in exile, his sincere opposition remained strictly within the bounds of Prophetic advice, which had cautioned him never to carry a sword. When a delegation from Kufa

approached him in Ar-Rabadhah, urging him to lead a revolution against the Caliph, he drove them back with a decisive commitment to obedience: "By Allah, if Uthman was to crucify me on the longest board... I would patiently obey, for Allah's reward would be waiting for me..."

The Man Who Walked Alone: Abu Dhar's ﷺ principled stand stemmed from an inspired insight into the corrupting influence of power and wealth, which he saw as a snare for his brethren who had fought alongside the Prophet ﷺ. He wished the Companions would remain purely spiritual guides rather than accumulating fortunes or taking governorships. He had internalized the Prophet's warning that authority was a trust that

would become a "shame and regret" on the Day of Resurrection, except for those who handled it justly. His dedication to this strict standard led to awkward encounters, such as when he shunned Abu Musa al-Ash'ari and Abu Hurayrah ﷺ, refusing to acknowledge them as brothers after they became wealthy administrators. While some viewed his position as exaggerated, it was the logical outcome of his unwavering sincerity to the Prophet's ﷺ exemplary model—a model he believed was an obligation, not just an ideal. He was dedicated to sincere, honest opposition, choosing to raise his voice, not his sword, against the abuse of power and the monopoly of property.

Free Writings



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

“C’EST pas parce que la lumière va plus vite que le son que beaucoup de gens paraissent brillant avant d’avoir l’air con.”

This witty aphorism cleverly co-opts an indisputable scientific fact to deliver a sharp critique of social superficiality. It uses the physical analogy of light (traveling nearly instantaneously) versus sound (which is relatively slow) to illustrate the gap between a person's immediate visual perception and their later verbal revelation. The "light" represents a person's external persona: their polished appearance, confident posture, silent charisma, or general "aura"—qualities that strike us instantly and create a first impression of "brilliance" or intelligence. As long as the individual remains silent, this initial, light-speed judgment holds sway. However, the "sound" represents their speech, the actual content of their mind, and their true wit. This is the second element to reach our consciousness. The quip sug-

gests that, for many, the sound (what they say) reveals a far less impressive reality than the light (how they look), effectively dimming the initial glow and exposing a lack of intellectual substance behind the carefully constructed façade.

The enduring appeal of this saying lies in its cautionary wisdom against premature judgment. In a world where personal branding and first impressions are often prioritized, the phrase reminds us that true character assessment is a temporal process, requiring patience between the perception of form and the understanding of substance. It advocates for a social intelligence that values depth (what is said) over surface (what is seen). The disappointment that often follows the moment of speaking acts as a humorous, near-universal law, underscoring that many people invest more energy in their external presentation than in the cultivation of their mind. Ultimately, this adage is a sophisticated plea for intellectual humility, urging us all to strive to be individuals whose "light" (their immediate presence) is, at the very least, matched by the richness and coherence of their "sound" (their expressed thoughts).