

Some people are waiting to see you fail. Some are waiting to see you quit; let them wait forever.

The AsSiddique Weekly

Editor-in-Chief: Dr. Hatim Hegab

Supervisor: Dr. Ahmed Abo Basha

First published 1992 to 1995 – Reestablished 2025

Attention

This bulletin contains
Qur'anic verses.

Handle with care. Do not
trash. Please recycle.

Nov 07 – Nov 13 (2025)

Vol: 2 | Edition: 25, 2nd Print | 4 pages

Tel: (405) 614-9450

AsSiddique@gmx.us



Verse of The Week

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٥ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ [سورة البقرة - الآيات 6 و7]

“As for those who disbelieve—it is the same for them, whether you have warned them, or have not warned them—they do not believe. ٥ Allah has sealed their hearts and their hearing, and over their vision is a veil. They will have a severe punishment. ٥” [Qur'an 2:6-7].

Meaning: In Suratul Baqarah (The Cow) the Almighty taught his prophet and Muslims that people can be categorized into three different categories. The believers, the non-believers and the hypocrites.



Hadith of The Week

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَاتُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ” [رواه البخاري ومسلم].

On the authority of Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that he said: “I heard the Messenger of Allah ﷺ say, “What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you.”” [Bukhari & Muslim]



Editorial

Celebrating the 25TH Edition

Dr. Hatim Hegab

YOU are reading now the the 25th edition of the *AsSiddique Weekly*. This edition marks a milestone of dedication, dialogue, and progress for our community. For the past twenty-five weeks, the bulletin has delivered thoughtful articles covering faith, the Quran, hadith, science, and ethics—providing readers of all backgrounds with a window into Islamic values and insights on topics of universal importance. On many occasions, the Weekly has not shied away from addressing pressing issues facing the Islamic Center, such as the persistent need for taking care of the so-called, the green parking are. By highlighting these areas of concern and proposing solutions like concrete and cobblestone, the Weekly has helped spark important conversations and action within our community.

Beyond educational articles, AsSiddique Weekly has become a hub for announcements, advertisements, and updates—including details about upcoming visitor groups, MSA activities, and news relevant to all residents and students. It has faithfully recorded collective journey, celebrated achievements, and provided a platform for voices seeking positive change—even when pointing out shortcomings that required our attention. The bulletin’s commitment to transparency and continuous improvement demonstrates its serious role in shaping the present and future of the Center. AsSiddique weekly has also undergone many improvements, among them is the masthead, which I believe every sincere member feels proud of it.

One of our most significant accomplishments has been reviving the weekly publication after it

had been discontinued since 1994. This experience teaches that progress depends on building upon each other's successes.



Reflection



The Six Pillars of Faith (Pillars of Iman)

Dr. Hatim Hegab

THE six pillars of faith (Iman) in Islam form the essential foundation upon which a Muslim's belief is built. These pillars include belief in Allah ﷻ, the one and only God—the Creator and Sustainer of all; belief in the angels created by Allah ﷻ who perform His commands; belief in the divine books revealed to His messengers, including the Quran; belief in the prophets, with Muhammad ﷺ as the final messenger; belief in the Day of Judgment when all will be held accountable; and belief in divine decree, acknowledging that everything that happens, good or bad, is by Allah's ﷻ will. As the Prophet Muhammad ﷺ said in a well-known hadith, "Faith is to believe in Allah, His angels, His Books, His Messengers, the Last Day, and the Divine Decree, both good and bad" (Sahih Muslim). These six beliefs give a Muslim a comprehensive understanding of the unseen and build trust and submission to Allah's wisdom.

The Quran beautifully emphasizes these pillars, for example in Surah Al-Baqarah (2:285), where Allah's ﷻ Messenger is described as believing in what was revealed to him from his Lord, the same as the believers: "They believe in Allah and His angels and His books and His messengers; 'We make no distinction between any of His messengers.'" This verse captures the unity and continuity of divine guidance. Belief in the Last Day and divine decree reminds believers that life is intertwined with accountability and purpose: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice..." (Quran 4:58), highlighting that life's events unfold under divine justice and order.

These pillars are not abstract doctrines but are meant to nurture the believer's heart and ac-

tions. They create a balanced worldview shaping one's relationship with God and others, grounded in faith, hope, and responsibility. Reflecting on these pillars invites us to deepen our trust in Allah's ﷻ wisdom, maintain patience in difficulties, and uphold justice and compassion in our communities. The Prophet's ﷺ teachings and the Quran repeatedly encourage Muslims to strengthen their faith by understanding and embodying these pillars in daily life, promoting both spiritual growth and social harmony.



Weekly Article



The ICS Role in Educating The Society

Dr. Hatim Hegab

LAST week, we discussed the vital role of the Islamic Center of Stillwater (ICS) in community activities, especially during challenging times like the recent government shut-down. The ICS has been called upon by residents eager to learn more about Islam and to ask questions about the faith. This growing interest signifies the importance of the Center's welcoming environment and its role in fostering understanding and dialogue.

Visitors to the ICS come with diverse intentions. Some may seek to share their own beliefs, such as Christianity, and engage in respectful dialogue. This openness is rooted in the example set by the Prophet Muhammad ﷺ, who welcomed Christian visitors from Yemen into his mosque and allowed them to stay. It is important for hosts to listen politely and thoughtfully, learning how to respond to questions and ideas with kindness and knowledge. This may require some knowledge of the bible and remember some of its passages.

Other visitors come simply to understand Islam better. Usually they come prepared and after a good research. For these guests, a warm and patient welcome is essential. Answer questions sincerely and avoid confrontation or dominating the conversation, that is talk too much. If you don't know the answer to a question, it's perfectly okay to say so. Many guests also appreciate a guided tour of the mosque, including explanations about

the prayer area arrangement, such as the segregation of men and women for modesty—not segregation in dignity—and the wisdom behind this. These efforts to educate and engage will help provide visitors with a clear and positive view of the

ICS and Islam. **Several visitor groups are expected in the coming months**, and the ICS hopes that more community members will join in warmly receiving them and sharing the true spirit of the Islamic Center.

From The Lives of The Companions

Bilal ibn Rabah ﷺ PART (2)



Dr. Hatim Hegab

BILAL ibn Rabaah was an Abyssinian of the black race, a man whose destiny had cast him into slavery under the powerful Bani Jumah tribe in Mecca; his mother was one of their own enslaved women. His life was the monotonous, bleak existence of a slave, a life without rights over his present or hope for his future.

The seismic news of Muhammad's (PBUH) call began to reach his ears as discussions swelled throughout Mecca. Bilal often listened to the frantic talks between his master, Umayyah ibn Khalaf—a chief of the Bani Jumah—and his influential guests. He frequently heard their words, which overflowed with anxiety, rage, and malice directed at the new Messenger. Yet, amidst the insane fury, Bilal was able to glean the core attributes of the new religion, realizing they offered qualities alien to his oppressive environment.

The Truth Revealed: During their threatening, thunderous talks, he also overheard their grudging acknowledgement of Muhammad's nobility, truthfulness, and loyalty. Indeed, he heard them express amazement at the message, even as they planned its defeat. They admitted to one another, "Muhammad was never a liar, magician, or mad, but we have to describe him this way until we turn away those who rush to his religion." He learned the true reasons behind their antagonism: loyalty to their fathers' religion, fear for the glory of the Quraysh—which stemmed from their religious status as custodians of the idols—and fierce envy that a prophet should emerge from the rival Bani Hashim clan. One day, Bilal recognized the light of Allah and heard its resonance in the

depths of his pure soul. He went to the Messenger of Allah (PBUH) and converted to Islam.

The Shock of a Slave's Faith: The news of his embracing Islam spread quickly, delivering a profound shock to the proud and conceited chiefs of the Bani Jumah. For Umayyah ibn Khalaf, the acceptance of Islam by his slave was a blow that overwhelmed him with shame and disgrace. He dismissed the event, saying, "The sun this day shall not set but with the Islam of this stray slave." However, the sun never set on Bilal's Islam; instead, it would one day set upon all the idols of the Quraysh.

Bilal adopted an attitude that honored not only his new faith but all of humanity. He faced the harshest kind of torture, becoming a living testament to the fact that neither black skin nor bondage could diminish the greatness of a soul anchored to its Creator and devoted to its truth. He offered a profound lesson to every age: the freedom and supremacy of conscience could not be bought or sold, neither for gold nor for the worst punishment.

The Word That Would Not Be Spoken: The Messenger (PBUH) and Islam had transformed this weak Abyssinian slave into a teacher for all humanity in the art of respecting conscience. His tormentors would take him out into the midday heat, where the desert ground became a fatal hell. They would strip him naked, throw him onto scorching rocks, and place a massive, burning-hot stone onto his chest. This savage torture was repeated daily until even some of his executioners felt pity. Finally, they agreed to set him free on one condition: he must speak well of their gods, even with just one word, so the Quraysh could maintain their pride and avoid the humiliation of being defeated by their slave's resistance. But Bilal refused to say even this one

word, which could have purchased his life without losing his faith. Instead, he began to repeat his lasting chant: "One... One!"

His torturers shouted, imploring him: "Mention the name of Al-Laat and Al-'Uzzaa!" But he replied: "One... One!" When they demanded he repeat their words, he answered with remarkable

mockery: "Indeed my tongue is not good at that." They continued the torture until sunset, putting a rope around his neck and ordering their boys to drag him through the mountains and streets of Mecca. And still, Bilaal's tongue uttered nothing but his sacred chant: "One... One!"

Science News



Dr. James D. Watson
(1928 – 2025)

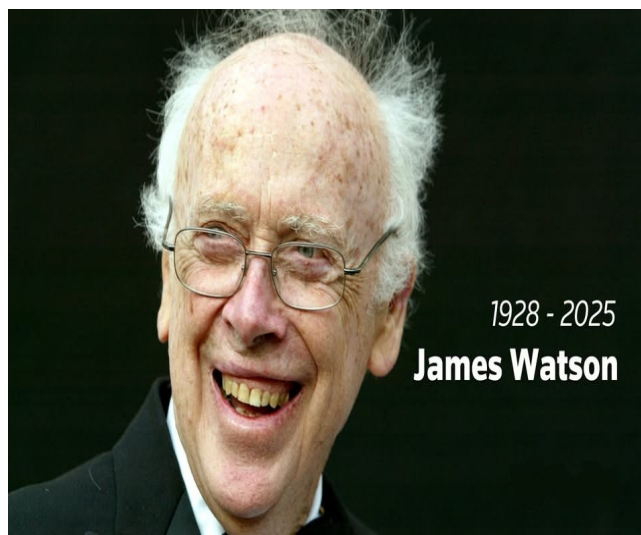
Dr. Hatim Hegab

DOCTOR James D. Watson, the renowned geneticist who helped discover the double-helix structure of DNA, has passed away at the age of 97. In 1953, alongside Francis Crick, Watson unveiled the DNA molecule's twisted ladder shape—a breakthrough that revolutionized how scientists understand heredity and the origins of diseases. Their work opened the door to major advances in areas such as cancer research, genetic disorders, and inheritance, fundamentally transforming modern medicine.

Watson's dedication to science extended well beyond this landmark discovery. In 1968, he became director of the Cold Spring Harbor Laboratory in Long Island, New York, where he was instrumental in expanding research programs and infrastructure, securing millions in funding. Notably, Watson personally donated over \$5 million to support the Laboratory's "Meetings & Courses" program, which brings scientists together and trains young researchers globally. His efforts also helped launch summer neuroscience courses,

preparing future scientists with skills vital to medical progress.

While Watson's legacy includes controversies in his later years, his impact on scientific research remains undeniable. His pioneering contributions have saved countless lives and continue to shape the direction of genetics and biotechnology worldwide, reflecting a career devoted to using knowledge to improve human health.



BIRD VIEW OF THE ISLAMIC CENTER

USING DJI Mini 3 Pro Drone, and with the blessing of Allah ﷻ we were able to record beautiful video of the Islamic Center in Stillwater, the ICS, and its surroundings. The weekly hopes that all members of the ICS will like the video and will find it interesting. You can watch the video [HERE](#). Please note: This link is only clickable on the PDF version of the Weekly.