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# The AsSiddique Weekly

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**Attention**  
This bulletin contains  
**Qur'anic verses.**  
Handle with care.  
Do not trash, or misuse.

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## Verse of The Week

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
﴿قَالَ يَا بَنِيَّ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا  
مِنْ رَّوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾  
[سورة يوسف - الآية 87]

“He (Jacob, عليه السلام) said, ‘O my sons, go and find out about Joseph and his brother and do not despair of the relief from Allah. Indeed, no one despairs of the relief from Allah except the disbelieving people.’” (Qur’an 12:87).

**Meaning:** Beyond its specific context in the story, the verse carries a timeless and universal message of hope: “Indeed, no one despairs of the relief from Allah ﷻ except the disbelieving people.” An incredibly uplifting and vital reminder for anyone facing difficulties, or moments of sadness in their lives. It encourages strong faith and reliance on divine mercy.

## Hadith of The Week

عن أبي سعيد الخدري وأبي هريرة رضي الله عنهما عن النبي ﷺ قال: ﴿مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يَشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ﴾ (رواه البخاري ومسلم).

“The Prophet ﷺ said: ‘No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick of a thorn, but Allah expiates some of his sins thereby.’” (Recorded by Al-Bukhari and Muslim).

**Meaning:** This Hadith teaches that every form of hardship, no matter how minor—from, physical fatigue and illness to emotional sorrow, sad-

ness, and even the slightest pain like a thorn prick, serves a divine purpose. Through such experiences, Allah ﷻ expiates and cleanses a believer of their sins. It offers immense comfort, transforming trials from mere suffering into opportunities for purification and divine forgiveness.

## Editorial:

The exterior appearance of our Islamic Center, particularly the surrounding grass area, plays a crucial role in shaping perceptions and fostering a welcoming environment. A well-maintained lawn and tidy landscaping not only enhance the beauty of our mosque but also reflect positively on our community as a whole. It signals care, organization, and respect for our neighbors and the broader Stillwater community. A neglected grass area, conversely, can inadvertently convey an impression of indifference or disarray. Therefore, dedicating efforts to fixing and regularly maintaining the green spaces around our center is not merely an aesthetic choice, but an essential investment in our collective image, community pride, and the warmth with which we welcome every visitor and passerby. The picture below send a wrong message about our community, and most importantly about Islam.



## Weekly Article



### Removing Harms: A Simple Path to Profound Charity

Dr. Ahmed Abo Basha

July 12, 2025

(إمالة الأذى عن الطريق صدقة) - حديث صحيح

The Prophet Muhammad ﷺ imparted a profound and beautiful principle in a concise statement: "إمالة الأذى عن الطريق صدقة", which translates to, "Removing harm from the path is charity." This simple yet powerful Hadith elevates an often-overlooked aspect of goodness into a significant act of worship. It teaches us that acts of thoughtfulness and public service, even seemingly minor ones, carry immense spiritual reward in the sight of Allah ﷻ.

The term "al-adha" (الأذى) in the Hadith encompasses a broad spectrum of harm or discomfort. While it literally refers to physical obstructions like thorns, stones, or litter that might impede a passerby, its meaning extends to anything that causes inconvenience, injury, or distress. This broad scope includes ensuring public spaces are clean, fixing a broken step, clearing snow, or even, by extension, removing verbal or emotional harm in social interactions. By performing such acts with sincerity, a Muslim is not just clearing a path but is actively contributing to the safety, ease, and well-being of the community.

This Hadith beautifully broadens our understanding of charity (sadaqah), demonstrating that it is not solely confined to monetary donations. Instead, it encompasses any benevolent deed performed with the intention of benefiting others and pleasing Allah ﷻ. It encourages every individual to be mindful of their surroundings and to take proactive steps to alleviate discomfort for others. Such actions foster a sense of collective responsibility, promote a harmonious society, and, most importantly, earn immense reward from Allah ﷻ, proving that even the smallest efforts for the common good are highly valued and spiritually enriching.

## Reflection



He Said No!

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

Dr. Hatim Hegab

July 12, 2025

This powerful verse from Surah Ash-Shu'ara (Chapter 26, Verse 62) captures a pivotal moment in the story of Prophet Moses (Musa عليه السلام) and the Children of Israel as they are pursued by Pharaoh and his mighty army. With the Sea before them and their relentless enemies behind, the Children of Israel cried out in fear, believing they were utterly trapped and doomed. It is in this seemingly hopeless situation that Prophet Moses responds with profound certainty and unwavering faith, a response that has resonated through generations as a beacon of trust in divine power.

His immediate reply, "قَالَ كَلَّا" (Qāla kallā), translates to an emphatic "No!" This is not merely a denial of their immediate fear but a forceful rejection of the very idea of despair. It signifies Moses's absolute conviction that their perilous situation would not lead to their destruction. This powerful negation sets the tone for the declaration of trust that follows: "Inna ma'īya Rabbī," meaning "Indeed, with me is my Lord." The particle "Inna" adds an undeniable emphasis, asserting a deep and personal connection with Allah ﷻ. "with me" conveys not just physical proximity but an intimate companionship, divine support, and unshakeable protection, highlighting Moses's complete reliance on Allah ﷻ as his Sustainer and Guide. The verse concludes with "sayahdīn", meaning "He will certainly guide me." The prefix "sa-" denotes future certainty, emphasizing that Allah's ﷻ guidance is not just a possibility but a definite outcome.

This verse therefore stands as a profound testament to unwavering faith in the face of insurmountable odds. It teaches believers that true reliance on Allah ﷻ means never despairing of His relief, for His plan always prevails, and He can create a path where none seems to exist.

## Announcements

- Jumuah prayers are set to start at 1:35 PM.
- Daily Khatira are after Isha prayers
- You can contribute to the AsSiddique Weekly. Contact me for details.
- For questions about the AC maintenance, please contact Dr. K. Mansy.

## Contact Information

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## Prayer Times for Stillwater, Oklahoma (July 12 – July 17, 2025)

For corrections: Please allow for  $\pm 1$  minute. ISNA calculations method used.

| Day | Date    | Fajr    | Sunrise | Dhuhr   | Asr     | Maghrib | Isha     |
|-----|---------|---------|---------|---------|---------|---------|----------|
| Sat | July 12 | 4:53 AM | 6:20 AM | 1:34 PM | 5:23 PM | 8:46 PM | 10:10 PM |
| Sun | July 13 | 4:54 AM | 6:21 AM | 1:34 PM | 5:23 PM | 8:45 PM | 10:09 PM |
| Mon | July 14 | 4:55 AM | 6:22 AM | 1:34 PM | 5:23 PM | 8:44 PM | 10:08 PM |
| Tue | July 15 | 4:56 AM | 6:23 AM | 1:34 PM | 5:23 PM | 8:43 PM | 10:07 PM |
| Wed | July 16 | 4:57 AM | 6:24 AM | 1:34 PM | 5:23 PM | 8:42 PM | 10:06 PM |
| Thu | July 17 | 4:58 AM | 6:25 AM | 1:34 PM | 5:23 PM | 8:41 PM | 10:05 PM |

### DUA' OF THE WEEK

O Allah, instill love in our souls, smiles on our faces, and happiness in our homes. And make Your remembrance never leave us.

O Allah, make us among those who wake up with hearts You have reformed, affairs You have eased, faults You have concealed, and sins You have forgiven.

O Allah, O Knower of the secret and the private counsel, O Remover of harm and affliction, we ask You to open for us the doors of goodness and ease, and to close for us the doors of evil.

O Allah, heal our sick and the sick of the Muslims, and have mercy on our deceased and the deceased of the Muslims.

O Allah, we have no say in any matter except what You have decreed, and no good comes to us except what You have granted. So, grant us in every moment a share of Your worship and a portion of our gratitude to You.

O Allah, indeed You see what we do not see, and You know what we do not know. So, protect us from the evil of the unseen, and safeguard us with Your preservation. Ease our affairs, and provide for us, for You are the best of providers.

O Allah, send peace, blessings, and grace upon our beloved and our intercessor, our master Muhammad ﷺ, and upon his family and all his companions.

O Allah, answer our prayer.

O Allah, Ameen.

# In The News & Media

## Stillwater News Press

Weekend, July 12, 2025 Faith Stillwater News Press C7

### Prophet Joseph (pbuh), Part 4

A new chapter in the life of Joseph (Yusuf in Arabic, peace be upon him) began in the house of al-Aziz. Al-Aziz was not a personal name, but rather a distinguished title of office or honor in ancient Egypt; its precise meaning is less pertinent to the moral lessons derived from the narrative. Al-Aziz himself was a high-ranking official in Egypt and a man of significant wealth.

be sheltered and assured of good care. He thanked Allah (God) repeatedly, marveling at the profound mysteries of life. Not long before, he had been cast into a deep, dark well, seemingly with no hope of survival. Rescued from the well, then enslaved, he now found himself moving freely within a luxurious mansion, with abundant food to enjoy. Yet, his heart ached with



Guest Columnist  
HATIM HEGAB

Joseph (pbuh) remained ever-obedient and obliging. Through his pleasant manners and charming demeanor, he swiftly won

Allah said: "And when he (Joseph) reached his maturity (manhood), We gave him wisdom and knowledge (Prophethood). Thus, We reward the doers of good." (Qur'an 12:22). He was given wisdom in affairs and knowledge of life and its conditions. He

was given the art of conversation, captivating those who heard him. He was given nobility and self-restraint, which made him

accounts, she must have been a lady of exceptional beauty and intelligence. Her youth is also implied, as the chief minister, a man of his standing, would undoubtedly have chosen a wife of the highest qualities from the kingdom's most beautiful women. Despite her inability to bear him children, he never took another wife, as his love for her was passionate. This could also subtly hint

Commentators are unanimous about Zulaikha's intent to commit disobedience, yet there is scholarly disagreement regarding Joseph's (pbuh) reciprocal intention. Some argue that despite her powerful temptation, Joseph was close to yielding to her sinful advances, though he ultimately resisted. The Qur'an, however, affirms Joseph's (pbuh) full humanity and natural male

## Summary

In This week Article in I talked about verses 21, 22 in Chapter *Yusuf* (12). Verse 21, introduces a new phase in Joseph's عليه السلام life, following his rescue from the well and subsequent sale into slavery in Egypt. The verse describes how the man who bought him, al-Aziz, instructed his wife to treat Joseph عليه السلام with care, envisioning him as potentially useful or even as an adopted son. This seemingly mundane transaction is immediately framed within the grander divine scheme: Allah ﷻ states that He thus established Joseph عليه السلام in the land, not merely for servitude, but to prepare him by teaching him the interpretation of dreams and events. The verse concludes with a profound statement emphasizing Allah's ﷻ absolute predominance over His affairs, a truth often unrecognized by most people, highlighting how human plans are always subservient to divine will.

Following this establishment, verse 22 marks a significant developmental stage for Joseph عليه السلام. It narrates that "when he reached his maturity," a period signifying intellectual, physical, and spiritual development, Allah ﷻ bestowed upon him wisdom and knowledge. This divine gift was

a crucial step in Joseph's عليه السلام journey towards prophethood and his ultimate destiny, equipping him with insight into affairs and the deeper meanings of occurrences. The verse concludes by affirming that Joseph's عليه السلام righteous character, patience, and obedience were met with divine favor and elevation. Read the article [HERE](#).

## YouTube



Towards the end of the Battle of Uhud, after the Muslim archers abandoned their strategic position, the tide of the battle turned against them. The Quraysh cavalry, led by Khalid ibn al-Walid رضي الله عنه (!), exploited this vulnerability, launching a devastating flanking attack that sowed chaos and confusion among the Muslim ranks. Amidst the swirling dust and disarray, rumors spread that Prophet Muhammad ﷺ had been killed, severely demoralizing the believers. The Prophet ﷺ himself became a direct target of the enemy, enduring severe personal attacks where he was struck, breaking one of his front teeth, cutting his lip, and his helmet was pierced, causing blood to flow down his blessed face. Find the video [HERE](#).