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The AsSiddique Weekly

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Attention

This bulletin contains
Qur'anic verses.
Handle with care.
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Verse of The Week

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
ج
﴿وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ
وَكَفَىٰ بِاللَّهِ وَكِيلًا﴾ [سورة الأحزاب - الآية 48]

“And obey not the disbelievers and the hypocrites, and harm them not (till you are ordered), and put your trust in Allah, and Sufficient is Allah as a Trustee (or Disposer of affairs). [Qur'an 33:48].

Meaning: A clear order from Allah ﷻ to his Messenger ﷺ not to obey the disbelievers and the hypocrites (those who show behaviors other than what they mean, and say things other than what they conceal within themselves. The worst type of humans ever). And while not obeying them you (Muhammad ﷺ) put all your trust in Allah ﷻ for Allah ﷻ is enough as a trustee.



Hadith of The Week

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ﴿احْفَظِ اللَّهَ
يَحْفَظْكَ﴾ [رواه الترمذي].

Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا reported: The Messenger of Allah ﷺ said: “Be mindful of Allah, and He will protect you.” [Recorded by Al-Tirmidhi]

Meaning: This hadith beautifully reinforces the idea that Allah ﷻ is always watching over those who are mindful of Him, protecting them and steering them away from wrongdoing. Rather than worrying about life matters, a believer's primary concern should be whether their actions align with the guidelines set by Allah ﷻ. As the Qur'an affirms, “Surely, Allah is Ever-Watchful over you” (Qur'an 4:1). This awareness, known as

muraqabah, inspires a sense of accountability and dignity, motivating one to refrain from sin and to pursue what is pleasing to Allah ﷻ.



Editorial:

I have frequently observed the issue of raised voices within the Islamic Center. This concern is not limited to the entrance hall, the Wudu (ablution) area, or the gymnasium. I believe that several of our brothers have addressed this matter in their Jum'ah Khutbahs, others in their Khatirahs, and it has also been discussed in various articles published in *The Weekly*. It is essential for every Muslim who come to pray to uphold the sanctity of the mosque, particularly the prayer hall, by maintaining a tranquil and calm (read: quiet) atmosphere. The Qur'an addresses this matter explicitly in Surah al-Hujurat: “O you who have believed, do not raise your voices above the voice of the Prophet, nor speak loudly to him... (the verse).” (Qur'an 49:2). This verse was not only a guide to the Companions, but also serves as a timeless reminder for all Muslims, especially in places where the Messenger's ﷺ name is mentioned and honored, such as mosques. Loud voices disrupt the Humility, serenity, calmness, being mindful of God, and reflecting on the Hereafter, it also violates the order in this Qur'anic instruction.

Furthermore, the Prophet ﷺ advised against discussing worldly matters in the mosque. In one authentic hadith when someone entered the mosque to ask if someone had seen his camel, the Prophet replied: *May Allah never return it back to you!* How come the Prophet is so harsh in his response? Well, the answer came from Aisha رَضِيَ اللَّهُ عَنْهَا when she said the Prophet only gets angry when Allah's ﷻ rules are violated. Allah knows best the intention behind one's deeds, and He guides to the right path.



Weekly Article

Shahbaz!

Dr. Hatim Hegab

Shahbaz—a name I hope I am spelling correctly—was a graduate student from Pakistan whose presence left an unexpectedly profound impression on me. Nearly five years ago, our paths crossed only briefly—less than seven minutes—yet the lesson I learned from him was unforgettable. I met Shahbaz in the wudu area before Dhuhr prayer, where his meticulousness with water immediately caught my attention. With graceful care, he would turn the faucet using his left hand, fill his right palm as a ladle, and softly wash his face three times. Each limb was washed with only the barest trickle of water, and he would always turn off the faucet in between steps—even as he wiped his head and washed each foot with precise, measured movements. Although I considered myself careful with water during wudu, I was awestruck by Shahbaz’s discipline and restraint. Afterward, I told him I had learned a new level of care from his example and asked his permission to share this story in a brief reminder after Dhuhr. He graciously agreed.

Water is the essence of life—a blessing Allah ﷻ commands us to honor and preserve. The Qur’an reminds us, “And We made from water every living thing” (Qur’an 21:30), highlighting the sacredness of even a single drop. The Prophet ﷺ also instructed us clearly about the importance of conserving water, even when it appears abundant: “Do not waste water, even if you perform your ablution on the banks of a flowing river” (Ibn Majah). Yet, despite such guidance, wasteful habits can creep into our daily practices—especially during wudu, which is meant to purify both body and soul. Shahbaz’s example serves as a living reminder to embody the prophetic teachings not only in ritual acts but also in our mindfulness of Allah’s ﷻ favors. May we all learn to reflect his devotion, treating water not as a mere utility but as a trust from our Lord.

Sometimes all you need are seven minutes to learn something or to be sure of something. Shahbaz was a good example that one was, and still is, right.



Reflection

Eloquency of the Qur’an

Dr. Hatim Hegab

The story of Prophet Yusuf ﷺ as presented in the Qur’an stands as a powerful example of the Qur’an’s unmatched eloquence, moral clarity, and deep reverence for language. In recounting this dramatic episode between Yusuf ﷺ and the wife of al-‘Aziz, the Qur’an avoids using crude or inappropriate language, despite the sensitive nature of the event. Even when narrating a morally charged situation, the wording remains honorable and restrained. The verse, for instance, refers to her “desiring him” rather than employing more vulgar expressions, reflecting the Qur’an’s elevated tone and its respect for both its message and the listener. This careful choice of words speaks to the divine source of the Qur’an and its commitment to uplifting language.

What is equally remarkable is how the Qur’an conveys complex and emotionally intense scenes using only a few brief verses, rich in meaning, implication and thought provoking. The details of Yusuf’s ﷺ attempted escape, the accusation, the torn shirt, and the intervention of a household member are all delivered in just a few lines, yet each word carries layers of meaning. Such narration is strikingly concise without sacrificing depth or dramatic impact. The Qur’anic style engages the heart and mind simultaneously—the verses are not only poetic and rhythmic, but also logical and purposeful. This shows the Qur’an’s divine authorship; no human could compress such emotion, moral insight, and plot movement into verses so short and elegant.

Moreover, the unfolding of events reveals profound ethical principles and societal insight. Yusuf’s innocence is proven through reason and physical evidence, setting a standard of justice based on truth, not assumption. The story subtly critiques envy, lust, and deceit, while highlighting virtues like patience, chastity, and reliance on Allah ﷻ. And as gossip begins to swirl among the women of the city, the Qur’an reveals human nature and social dynamics with powerful understatement. This episode—and the way it is delivered—shows not

only the high character of Prophet Yusuf ﷺ but also the noble character of the Qur'an itself. Its message is elevated, its language pure, and its storytelling unsurpassed in clarity and wisdom.

Announcements

- Want to write for “The Weekly”? Contact us.
- Safety and security issues or concerns should be reported at once to Dr. H. Hegab.
- Please report any AC or maintenance issues in the designated Dorms WhatsApp group.

AS-SIDDIQUE ONLINE SCHOOL

THE AOS is an online resource designed to help children learn the fundamentals of Islam. This project is a personal initiative, created to share knowledge with new generations using the same style and teaching methods that shaped my own understanding since the age of five. My intention is that this work will count among my good deeds, in shaa Allah ﷻ, and serve as a way of fulfilling the Zakatul Ilm for the blessings of knowledge Allah ﷻ has granted me. You can find it [HERE](#).

From The Lives of The Companions

MUS'AB BIN 'UMAYR ﷺ PART (1)



Dr. Hatim Hegab

This Companion of the Prophet Muhammad ﷺ—what a wonderful figure to begin with. He was known as the flower of Quraysh, distinguished by his striking handsomeness and youthful charm. Historians and chroniclers alike have described him as “the most charming of the people of Makkah.”

Mus'ab ibn Umayr was born and raised in comfort and affluence, surrounded by every luxury his parents could provide. Perhaps no other boy in Makkah was indulged and pampered quite like him. He was the joy of Makkah's gatherings, the subject of admiration among the city's women, and the center of attention in its clubs and assemblies. Can it be that this favored and cheerful youth became a legend of faith?

By Allah ﷻ, the story of Mus'ab ibn Umayr—nicknamed Mus'ab “the Good” among the Muslims—is one of the most compelling tales among the Companions. He is an example of one whom Islam transformed, nurtured under the guidance of the Prophet Muhammad ﷺ.

But who was Mus'ab ibn Umayr? His story is a source of pride for all humanity. One day, like many in Makkah, he heard the news about

Muhammad ﷺ the Truthful, whom Allah ﷻ had sent as a bringer of glad tidings and a warner, inviting people to worship Allah ﷻ, the One God ﷻ. No sooner had this message spread than all of Makkah was abuzz day and night with talk of the new Prophet and his teachings. Among those keenest to listen was this favored son of Makkah.

Despite his youth and prestigious upbringing, Mus'ab possessed the appearance of wisdom and sound judgment—qualities that would soon distinguish him not only as the delight of gatherings, but as an exemplar among companions of the Messenger.

When Mus'ab ibn Umayr learned that the Prophet ﷺ and his early followers were gathering away from the scrutiny of Quraysh's elite—specifically at the house of Al-Arqam ibn Abi Al-Arqam, known as Daar (house) [of] Al-Arqam, near As-Safaa—he did not hesitate. Driven by yearning and eagerness for the truth, he made his way there one night. In that intimate setting, the Prophet ﷺ was reciting Qur'an and praying with his Companions. As Mus'ab listened to the Prophet's ﷺ recitation, the words penetrated his heart, and he felt as if his heart had become the very heart that had been promised guidance that night.

Overwhelmed with joy and spiritual ecstasy, Musab nearly leaped from his seat, so profound

was the pleasure and certainty that overtook him. The Prophet ﷺ, noticing his state, gently placed his blessed right hand on Musab’s chest, calming him with a peace as deep as the ocean. In that fleeting moment, the newly converted youth felt a surge of wisdom and resolve beyond his years—a determination that would, in time, make him a pivotal figure in the spread of Islam.

Musab’s mother, Khunaas bint Malik, was a woman of formidable character and commanding presence—so much so that people in Makkah regarded her with a mix of respect and apprehension. Despite Musab’s courage and steadfastness in the face of all challenges the city could

present, whether idols or influential leaders, he found the thought of defying his mother truly daunting. Recognizing the difficulty and potential consequences of confronting her directly, Mus’ab chose to keep his new faith a secret for a time, waiting for Allah’s ﷻ will in the matter.

He continued to visit Daar Al-Arqam discreetly, attending the Prophet’s ﷺ gatherings and learning about Islam while carefully concealing his beliefs from his mother. This allowed him to nurture his faith privately, finding fulfillment in his connection to Allah ﷻ while avoiding his mother’s powerful disapproval—at least until circumstances would change.

The Landscaping Problem Persists

The Islamic Center is currently experiencing significant landscaping and maintenance issues. The ICS may be cited by the city due to the overgrowth of weeds and grass. This issue requires attention. Addressing this issue must end up with removing the unwanted vegetation. Mowing is not a suitable nor a practicle option, as these areas are not intended to be grass-covered; rather, they are landscaped with pebbles designed to enhance the aesthetic appeal of the property. I used to manually remove the weed, but I cannot do it anymore, at least not alone. More “worrying” pictures are [here](#).

