

What is Knowledge:
Knowledge is to know
what, when, and who
you should ignore.

The AsSiddique Weekly

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Attention

This bulletin contains

Qur'anic verses.

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Verse of The Week

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ
خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ
[سورة آل عمران - الآية 118]

“O you who believe! Do not confide (trust) who are not from amongst you (or lower than you) who spare no effort to ruin you. They love to see you suffer. Hatred is apparent in what they say, but what their chests (hearts) conceal is worse. We made the signs clearer for you—if you reason (understand).” [Qur'an 2:118].

Meaning: A direct call for those who have believed (in Allah ﷻ and His Messenger ﷺ), do not take as allies (close friends or confidants) those who are not from amongst you (your closed circles whom you know their deep faith) revealing to them your secrets (affairs). They do not cease trying to corrupt your affairs and are pleased when hardship befalls you. Their intense hatred and deep grudges have become evident on their mouths, yet what their chests (hearts) conceal (of enmity) toward you is even greater and more serious. We have made clear to you the proofs and signs, so that you may take heed and be cautious, if you truly comprehend.



Hadith of The Week

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "أَتَيْتُ لَيْلَةَ أُسْرِي
بِي عَلَى قَوْمٍ بَطُونُهُمْ كَالْبُيُوتِ فِيهَا الْحَيَاتُ تَرَى مِنْ خَارِجِ
بَطُونِهِمْ فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جَبْرِيلُ؟ قَالَ: هَؤُلَاءِ أَكَلَةُ الرَّبَا"

[رَوَاهُ أَحْمَدُ وَابْنُ مَاجَه]

Abu Huraira رضي الله عنه reported Allah's ﷻ Messenger ﷺ as saying, “On the night when I was taken up to heaven (Miraj) I came upon people whose bellies were like houses and contained snakes which could be seen from outside their bellies. I asked Gabriel ﷺ who they were and he told me that they were people who had practised usury (Riba, or interests).” [Narrated by Ahmad and ibn Majah].

Meaning: This hadith was the subject of Dr. H. Hegab's August the 15th, Khutbah. I advise every one to read more about usury and interests.



Editorial:



Maintaining the Center

Dr. Hatim Hegab

THE Islamic Center gymnasium's kitchen needs attention. Some tiles are missing, others are loose, and several drawers show signs of wear. The ceiling tiles are worn out and need to be replaced, along with identifying the source of the water leakage during rainfall. These issues are expected with heavy use and no inspection. The kitchen door is always open, and the refrigerator contains many expired items that should be discarded. All items stored in the refrigerator should be clearly labeled with the product name, date, and the owners' names. The freezer also frequently contains personal items that take up significant space, and cost money to refrigerate. and many of these items are not labeled either.

Compounding the indoor concerns, the state of our landscaping—especially the grass parking area—remains problematic. The green parking

area is known to be in very poor condition, showing neglect, and erosion that not only detracts from the overall appearance but also raises fears of potential injuries. This is a community concern, yes, but collecting money (\$300.00 – \$500.00) every few months or not taking care of the issue is not the solution. This should be the concern of the respective group of volunteers.

وَاللَّهُ مِنْ وَرَاءِ الْقُصْدِ وَهُوَ يَهْدِي السَّبِيلَ.

The Weekly

Weekly Article



Human Psyche (Self)

Dr. Hatim Hegab

HUMAN beings are astonishingly complex creatures—perhaps the most intricate of all creation. I can state this with absolute confidence and conviction. It is precisely this profound complexity that prevents us from being left to our own devices when it comes to crafting the laws that govern our existence. Recognizing this, the Creator—glorified be He—who fashioned humanity in all its intricacy, set forth the principles and laws by which we might live, so that our own complexities would not become our undoing.

When we examine the human being as part of the animal kingdom—a biological classification, after all—we find that, at the level of physical skills, humans are among its weakest members. In the animal world, years of careful observation reveal that animals behave in predictable patterns; they neither evolve as predators nor truly learn as prey. So from where does complexity arise?

It emerges from the human psyche, that elusive aspect of ourselves that remains shrouded in mystery. The human self is rebellious, stubborn, and resists any form of easy discipline. In my view, the self is fundamentally different from the spirit. While the human self is shaped—and even distorted—by the experiences and challenges faced by its host, often manifesting in our actions, morals, and thoughts, the spirit is a divine gift, the essence that brings life, and it serves as the true judge of our inner selves.

This very complexity is what drives human advancement and the continuous search for new horizons—a trait entrusted to us by the Almighty. By nature, we are restless, deeply influenced by others, fiercely independent, and, paradoxically, immensely proud despite being the most fragile of all creatures. After all, are we not rendered helpless by the tiniest virus or by the mysteries that lie beyond our understanding?

Thus, if we genuinely wish to comprehend the human experience, we must first seek to understand the sources of this complexity. While this task is formidable, it is the key to unlocking the essence of human behavior. I am convinced that, despite their infinite variety, the complexities of humankind follow a recurring pattern—one that, once understood, brings us closer to the truth of who we are.

For more, please read my article: “The Self in the Noble Quran”, published in the SNP on [3/2/2024](#).



Reflection



The People of Sabbath

Dr. Hatim Hegab

THEY were a group from the Children of Israel mentioned in the Qur'an in Surah Al-A'raf (Qur'an 5:163–166) and Surah Al-Baqarah (Qur'an 2:65–66). These people tried to bypass the divine command by setting out nets and traps on Friday so that the fish would be caught on Saturday without them physically catching them on that day—thinking that this way they had not broken the law. But Allah ﷻ rebuked them for their deceit and transformed them into despised apes and pigs as a punishment for violating His command.

The story offers a profound moral lesson about obedience and adherence to God's laws, demonstrating that deceit and manipulation, even if subtle, are major sins that bring severe consequences. It also shows God's wisdom in testing His servants in ways that are clear and undeniable, and the certainty that those who defy Him will face His justice no matter how they try to conceal their wrongdoing.

ing. The Qur'an points out that this punishment served as a warning and a lesson to others—that God's commands must be fully respected in both

letter and spirit, without trying to evade them through trickery.

From The Lives of The Companions

MUS'AB BIN 'UMAYR ﷺ PART (3)



Dr. Hatim Hegab

MUS'AB ﷺ the Good stood his ground before Usayd ibn Hudayr. Usayd, spear in hand, faced Mus'ab ﷺ and As'ad ibn Zurarah ﷺ shouting defiantly: "What brought you here? Have you come to corrupt our faith? Leave, if you wish to be safe!" Then, with the composure of the sea in calm and the strength of its waves, Mus'ab began a gentle but firm reply: "Will you not sit down and listen? If you like what we say, you may accept it; if not, we will spare you what you hate."

Subhān Allāh, what an opening! Honest, fair, leaving the door wide for truth to enter hearts. Usayd was a man of sense and wisdom. Mus'ab ﷺ asked for nothing but a hearing; if convinced, Usayd could accept the message; if not, Mus'ab ﷺ would leave without harm or quarrel. Impressed, Usayd answered: "Well, that is fair." He planted his spear in the ground, sat, and began to listen.

Mus'ab ﷺ recited from the Qur'ān and explained the mission of Muḥammad ibn 'Abd Allāh ﷺ. As the words flowed, Usayd's expression softened and light began to fill his face, beauty and truth had found their mark. When Mus'ab ﷺ concluded, Usayd exclaimed: "How beautiful is this speech, and how true! How can one enter this religion?" Mus'ab ﷺ instructed him: "cleanse your body and garments, then proclaim: Ashhadu an lā ilāha illā Allāh wa anna Muḥammadan Rasūl Allāh". Usayd left briefly, poured clean water over himself, and returned to declare the testimony of faith aloud: "I bear witness that there is no god but Allah, and that Muhammad is his Messenger".

The news spread swiftly. Sa'd ibn Mu'adh came, listened, and embraced Islam. Then Sa'd ibn 'Ubadah followed. Blessings poured into

Madīnah that day. People began saying to one another: "If Usayd ibn Hudayr, Sa'd ibn Mu'adh, and Sa'd ibn 'Ubadah have embraced Islam, what are we waiting for? Go to Mus'ab ﷺ, by Allāh, he calls to the truth and the straight path!" Thus, the Prophet's ﷺ first envoy to Madīnah triumphed beyond measure, a success for which he was chosen and to which he was fully prepared.

The Prophet ﷺ and his Companions emigrated to Al-Madinah, and the Quraysh were raging with envy and their ungodly pursuit after the pious worshippers. So the Battle of Badr took place, in which they were taught a lesson and lost their stronghold. After that they prepared themselves for revenge, and thus came the Battle of Uhud. The Muslims mobilized themselves, and the Prophet ﷺ stood in their midst to sort out among their faithful faces and to choose one to bear the flag. He then called for Mus'ab ﷺ the Good, and he advanced and carried the flag.

The Muslims arrayed for battle, and the Prophet ﷺ moved among them, choosing the one who would bear the flag. He called Mus'ab ﷺ the Good. Stepping forward, Mus'ab ﷺ took the standard.

The clash was fierce. At first, victory seemed near, but the archers disobeyed the Prophet's ﷺ orders, leaving their post to seize the spoils of war. Quraysh cavalry swept around and struck from behind. In moments, triumph turned to chaos; many Muslims fell, and the enemy pressed hard toward the Prophet ﷺ.

Seeing the danger, Mus'ab ﷺ understood. He raised the banner high and roared: "Allāhu Akbar! (Allah is greater, i.e. greater than your lives!)" Leaping left and right through the fray, he struck down foes, forcing their attention upon him. He fought not for his own safety, but to draw the enemy away from the Messenger of Allāh ﷺ, to shield him with his own life if need be. But the enemies closed in on him, their numbers increas-

ing. They sought to trample over his body in order to reach the Prophet (PBUH). Let us allow a living witness to recount for us the final moments of Mus'ab رضي الله عنه the Great. Ibn Sa'd narrates: "Mus'ab ibn 'Umair رضي الله عنه bore the standard on the

Day of Uḥud. When the Muslims were scattered, he stood his ground with steadfast courage until he encountered Ibn Qumā'ah, a mounted warrior."...

Free Writings



What Is *Love* Dr. Hatim Hegab

IS it the flutter of the heart when it sees them? Or the soul's attraction to their memories? Is it the endless thinking of them? Or perhaps the images of the loved ones that never leave the mind and heart? Maybe it is that tremor that shakes one when one imagines the loved ones approaching? Or perhaps it is the longing that overwhelms one whenever one thinks they are near and one feels it deeply. Or could it be the long conversations one has with them throughout one's day and night, or all the years that have passed without losing that feeling? Or is it the constant search for them? Or the reassurance one finds despite them being far away? Or is it that indescribable connection where one senses their presence in every matter and affair they go through in life? Could it be that one feels all of this without even knowing how to reach whom they love? Or is love

simply seeing them as the most beautiful among all creations?

My belief is that none of this alone truly defines love; rather, love is deeper and nobler than all of that. It is the meeting of soul with soul, or more precisely, the adhesion of soul to soul. It may be that love flows from one soul to another without reciprocity, yet it remains a bond of affection within the soul toward the soul it clings to.

Certainly, it is a relationship between souls, and souls must meet. These matters transcend the body and rise inevitably to higher connections and relationships, perhaps mysteries we shall never fully understand. And this, I believe, is love.

As for the pains of love, those that surface when the soul grows weary with its memories, its thoughts, with what was and no longer is, these pains have their own uniqueness, their own sweetness, and their own moan. These are the sufferings borne by the soul alone, which it tries to heal in ways that barely bring a cure.

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 بإذن الله, to serve. More information can be found [HERE](#). An Arabic version of the school, known as: “مدرسة الصديق الإلكترونية” is being developed.