



NEWSLETTER

Volume 19 | Issue 7

July 2024 | - Dhul-Hijjah - Muharram, 1445 - 1446

“And there is certainly a lesson for you in cattle: We give you drink from what is in their bellies, between excretions and blood, pure milk, pleasant for those who drink it.” [al-Nabl, 16:66]



“Allah is pleased with His slave who says: 'Al-hamdu lillah when he takes a morsel of food and a drink of water'” [Muslim]

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URGENT APPEAL

Expansion Project - We NEED your financial Support

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THE LAST DAYS - PART 2

The far-right evangelist movement, particularly within some segments of American Evangelical Christianity, has a distinctive eschatological (end-times) belief system that centers on the concepts of Armageddon and the Second Coming of Jesus Christ.

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First Friday sermon starts at 12:10 PM and the second sermon starts at 1:20 PM



IONA Food Catering Service

IONA is thrilled to announce the launch of our exclusive catering service

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The Enduring Bond of Sisterhood

When a Muslim woman loves her sister 'in Islam' she loves her for the 'sake of Allah,' — as noted in the *hadith*... | More on page 5



Registration is Open NOW

We are accepting students ages 5 to 13 (limited space available.) Monday, July 1st, ends on August 22nd.

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Mustapha Elturk
Ameer

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Announcements

SUMMER SCHOOL 2024

Registration is open for IONA's Summer School

- The school begins on Monday, July 1st, and ends on Thursday, August 22nd.
- We are accepting students ages 5 to 13 (limited space available.)
- **Tuition and Fees:**
 - \$450 per child per year plus \$50 non-refundable registration fee.
 - \$675 for two siblings plus \$50 non-refundable registration fee.
 - \$950 for three siblings plus \$50 non-refundable registration fee.
- **School Hours:** 10:00 am to 2:00 pm.
- **Subjects Taught:** Qur'an, Arabic, and Islamic Studies (Hadith, Sirah, etc.)
- **Dress Code:** Proper Islamic dress is required for both boys and girls. Girls must wear a navy Jilbab and a white scarf and boys must wear navy pants (blue jeans allowed) and white shirts or T-shirts. No shorts allowed.

Registration forms may be obtained from the IONA Center and submitted to the Principal, Sr. Souad Soubra, who is available on Sundays between 10:00 AM and 2:00 PM at the IONA Center. You may also register online at ionamasjid.org

For more information, please call: **248-872-2169** or e-mail Sr. Souad at suelturk@gmail.com

IONA's Friday Lunch

Visit the IONA Cafe every Friday from 12 PM to 2:30 PM and indulge in our freshly prepared lunch for just \$10.00. Your purchase directly supports the Masjid. Thank you for backing your Masjid!



IONA Food Catering Service

IONA is thrilled to announce the launch of our exclusive catering service for substantial orders, perfect for private gatherings and major events like weddings and graduations. Our culinary team, led by experienced commercial chefs, will expertly prepare a delightful selection of Pakistani, Bangladeshi, and Indian cuisine.

Enjoy the convenience of having our delectable dishes delivered to your doorstep, whether it's your home, mosque, banquet hall, or any other venue of your choice. Please note that we are currently accepting orders for a minimum of 50 people per order.

All proceeds generated from this catering service will directly contribute to the IONA Masjid. For inquiries or to place your order, please feel free to call us at 248-462-6244.



An Urgent Appeal from Imam Mustapha

Dear community members,

Alhamdulillah, with the grace of Allah, our Expansion Project has commenced, but we need your urgent support to bring it to completion.

Our community is facing an urgent financial challenge in completing our Expansion Project. **We are currently facing a shortfall of \$700,000 to realize our vision**, and we humbly seek your support in this crucial endeavor.

Our Expansion Project aims to add 10,000 square feet to our facilities, including a special prayer area dedicated to our sisters. This addition will not only accommodate our growing community but will also provide a safe and welcoming and inclusive space for our sisters and all members to come together, worship, learn, and grow in faith.

Every contribution you make towards this noble cause will count as a perpetual charity (Sadaqah Jariyah), ensuring ongoing blessings for you and your loved ones. Your donation, no matter the amount, will make a significant difference in reaching our fundraising goal and completing this vital project.

Let us come together as a community and share the blessings of giving to support our Expansion Project. By contributing towards this endeavor, you will leave a lasting legacy of faith, unity, and service to future generations.

Please donate generously and help us reach our target. Together, we can make our vision a reality and create a thriving space for worship, education, and community building.

Every penny you contribute brings us closer to our goal. Give for the sake of Allah (SWT).

To donate or learn more about our project, please visit <https://ionamasjid.org/donate> or contact Br. Naveed Ashraf at director@ionaonline.org or (248) 210-4156.


May Allah reward you abundantly for your generosity and bless you and your families with blessings in this world and the Hereafter.

With sincere gratitude,

Imam Mustapha Elturk



Support IONA Masjid



SCAN ME

By giving your generous contribution to IONA masjid, you can empower the heart of our community, fostering spiritual growth, educational opportunities, and a place of solace for all. Together, let's build a stronger foundation of faith and service. Donate to the masjid today and make a lasting impact on the lives of countless individuals. _____

The Last Days - Part 2

The Christian Perspective

Christian eschatology is primarily derived from the New Testament, particularly the Book of Revelation, the Gospels, and the Epistles. Central to Christian belief is the second coming of Jesus Christ and the final judgment.

The far-right evangelist movement, particularly within some segments of American Evangelical Christianity, has a distinctive eschatological (end-times) belief system that centers on the concepts of Armageddon and the Second Coming of Jesus Christ.

Armageddon refers to the prophesied final battle between the forces of good and evil, often associated with the end of the world in Christian eschatology.

The term "Armageddon" comes from the Book of Revelation (16:16), which describes a great battle at the end of times. "And he gathered them together into a place called in the Hebrew tongue Armageddon." Book of Revelation (16:16)

The Hebrew words "har Megid'do," in Arabic "harmejjidon," transliterate to Armageddon, which means "the hill / mount of Megiddo." It is often interpreted as the site of a decisive conflict between the forces of Christ and the Antichrist.

Evangelicals who subscribe to a premillennial dispensationalist theology believe that this battle will precede the millennium (a thousand-year reign of Christ on Earth).

Premillennial dispensationalist theology offers a distinctive and influential perspective on the end times, characterized by its literal interpretation of the Bible, belief in the Rapture, and a future Millennial Kingdom. The Premillennial dispensationalist theology has shaped the beliefs and practices of many evangelicals.

They view current global events as fulfilling biblical prophecies leading to Armageddon.

The Second Coming of Jesus Christ is the anticipated return of Christ to earth, as prophesied in the New Testament. Passages such as Matthew 24:30-31 and Revelation 19:11-16 describe Jesus (AS) returning in glory to judge the living and the dead and to establish His kingdom.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of

heaven with power and great glory." (Matthew, 24:30)

Many evangelicals believe that before the Second Coming, there will be a period of tribulation, the rise of the Antichrist, and the battle of Armageddon. After these events, Christ will return to defeat evil and establish His reign.

Some far-right evangelical groups actively interpret contemporary geopolitical events through the lens of these eschatological beliefs, which can have significant political implications.

Support for Israel: A key component of this belief system is the notion that the re-establishment of Israel and Jewish control over Jerusalem are prerequisites for the Second Coming of Christ. As a result, these evangelicals are often strong supporters of the state of Israel and its territorial claims, including controversial settlements.

Influence on Policy: This theological perspective has influenced American foreign policy, especially under administrations that align with or seek support from evangelical voters. Policies favoring Israel, such as the recognition of Jerusalem as its capital, are sometimes justified by these eschatological beliefs.

Armageddon and Conflict: The belief in an imminent Armageddon can also lead to a fatalistic acceptance of conflict in the Middle East, seeing it as a necessary precursor to the fulfillment of prophecy.

These beliefs and their political ramifications have been subject to significant criticism and controversy.

Some Christians, including many mainstream theologians, critique the premillennial dispensationalist interpretation as a misreading of biblical texts, emphasizing instead a more symbolic or historical understanding of prophecy.

Critics argue that aligning foreign policy with apocalyptic theology can undermine efforts for peace and justice, potentially worsening conflicts and human suffering in the Middle East.

In conclusion, the far-right evangelical focus on Armageddon and the Second Coming of Jesus Christ profoundly influences both religious and political spheres, particularly concerning support for Israel and interpretations of Middle Eastern conflicts.

The Enduring Bond of Sisterhood - Part 1

RECALL THAT THE Prophet ﷺ said,
 “Whoever possesses the following three qualities will taste the sweetness of *Îmân* (faith): One to whom Allah and His Messenger become dearer than anything else, whoever loves his brother (or sister) solely for Allah’s sake, and whoever hates to revert to disbelief just as he loathes to be thrown into the Fire.” (Bukhâri and Muslim)

Although we readily understand the sweetness of *Îmân* that one experiences from loving Allah and His Prophet ﷺ, and from hating to revert to disbelief, the concept of loving a sister in Islam is not often discussed in this manner. How could love of a sister in Islam be tied to the sweetness of *Îmân*? And what is the sweetness of *Îmân*?

In essence, love for the sake of Allah is a thing that cannot be truly grasped until it is experienced. But some explanation may be beneficial.

Love for the Sake of Allah

When a Muslim woman loves her sister ‘in Islam’ she loves her for the ‘sake of Allah,’ – as noted in the *hadîth*. This means that her love for her sister is connected to, and is part of her love for Allah. She may love her and want to befriend her and be close to her for all the good reasons people love and befriend

one another, but in addition, she loves her and treats her in the manner that Allah has ordained she be treated. Maintaining that as the basis for the relationship is what strips the love from worldly elements, and purifies it so that she and her friend know and feel their love extend way beyond this world.

In this way, a Muslim woman is certain that her love for her sister will endure, because they share a special bond that can never be broken, the bond of faith in Allah, the Creator of all humankind, the Lord through whose Love people love, respect and be kind to one another. It is a bond between hearts and minds that brings them together in a unique and special way; so much so that they are willing to sacrifice anything for each other – knowing they will gain the pleasure of Allah in the process. Nothing is ever done for worldly gain or purpose.

Status of Those Who Love for the Sake of Allah

It is important to understand that loving someone solely for Allah’s sake may not be easily found and nourished, but for those who develop this virtue, the reward goes far beyond tasting the sweetness of *Îmân* in this world. It goes to an unimaginable blessing – eternal enjoyment in Paradise. The Messenger ﷺ said,

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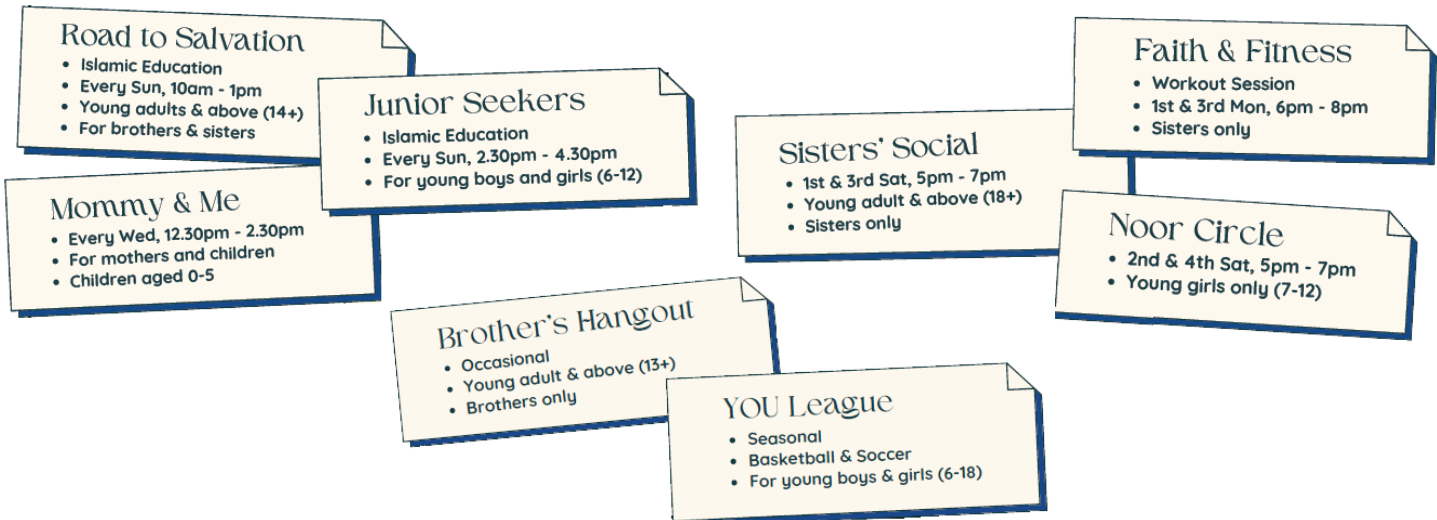
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YOUTH OF UMMAH PROGRAMS *At a glance*



A Special Baby is Born

Many years ago, more than 1,400 years past, a man named Abdullah and his wife, Aminah, lived in a city named Mecca in the desert of Arabia. Mecca was a very large city, but it was not very fertile, so caravans came to trade food and supplies for the people of Mecca. A tribe called the Quraish were the ones that brought the caravans to the city, so the tribe was both rich and powerful. Abdullah and Aminah were part of the Banu Hashim clan of the Quraish tribe.

Aminah found out that she was going to have a baby! An angel came to her before the baby was born and told her the special name of her baby boy. She was going to name him Muhammad. Sadly, Abdullah died before Muhammad (as) was born, but Muhammad (as) lived with his mother and grandfather, Abdul Muttalib. On the day that he was born, his grandfather took him to the Ka'bah to pray to Allah and thank him for his grandson!

After some time, the baby Muhammad (as) went to live in the desert with a family there so that he could grow up strong. A woman named Haleemah fed him and took care of him. The family received many blessings while the baby lived with them. They did not want the baby to go home because they loved him and enjoyed all of the blessings of Allah. Haleemah begged his mother to let him stay and reminded his mother that many people in the city were ill. Aminah was worried that her son may also get sick if he came back, so Muhammad (as) stayed with the desert family for a few more years.

When Muhammad (as) was five years old, the angel Gabriel came to him and helped him. This scared Haleemah, so they brought him back to live with his loving mother and grandfather in Mecca.

Courtesy: Islam4kids.org

The Enduring Bond of Sisterhood - Part 1 (cont'd)

“On the Day of Judgment, Allah will announce, ‘Where are those persons who (in the world used to) love each other for the sake of My Pleasure? This day I am going to shelter them in the shade provided by Me. Today there is no shade except My shade.’” (Muslim)

Sisters who love each other for Allah’s sake will find His shade on the day when there will be no other shade. The rewards that Allah gives for this love are beyond what we are capable of earning through other deeds. This emphasizes the importance of loving each other for the sake of Allah.

In another story, a man went to visit a brother of his in another village. Allah sent an angel to wait for him on the road. When the man came along, the angel asked him, ‘Where are you headed?’ He said, ‘I am going to visit a brother of mine who lives in this village.’ The angel asked, ‘Have you done him any favor (for which you are now seeking repayment)?’ He said, ‘No, I just love him for the sake of Allah.’ The angel told him, ‘I am a messenger to you from Allah, sent to tell you that He loves you as you love your brother for His sake.’ (Muslim)

How could we deny or ignore the significance of this, when we understand that our love for our sister in Islam brings to us the love of Allah? How could we treat our sister in any way other than that which would gain us Allah’s Pleasure and Grace? How could we harm our sister in Islam- knowing that this will lead to losing all of these rewards and blessings?

It is one of the most amazing gifts in this life. And how sweet it is! Loving your sister in Islam for the sake of Allah is one of the paths to tasting the sweetness of *Îmân*. Experiencing this sweetness requires effort, self-sacrifice, and compassion.

| Dr. Aisha Hamdan | Courtesy AlJumuah Magazine

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JULY 2024

IONA Masjid - Salah and Iqamah Timing

Date	Fajr	Iqamah	Sunrise	Zuhr	Iqamah	Asr (S)*	Asr (H)*	Iqamah	Maghrib	Iqamah	Isha	Iqamah
Mon 1	4:09	5:15	5:59	1:41	2:00	5:40	6:53	7:15	9:16	9:21	10:30	10:45
Tue 2	4:10	5:15	5:59	1:41	2:00	5:40	6:53	7:15	9:16	9:21	10:30	10:45
Wed 3	4:11	5:15	6:00	1:42	2:00	5:40	6:53	7:15	9:16	9:21	10:30	10:45
Thu 4	4:12	5:15	6:00	1:42	2:00	5:40	6:53	7:15	9:16	9:21	10:29	10:45
Fri 5	4:13	5:15	6:01	1:42	2:00	5:40	6:53	7:15	9:15	9:20	10:28	10:45
Sat 6	4:14	5:15	6:02	1:42	2:00	5:40	6:53	7:15	9:15	9:20	10:28	10:45
Sun 7	4:15	5:15	6:02	1:42	2:00	5:40	6:53	7:15	9:15	9:20	10:27	10:45
Mon 8	4:16	5:15	6:03	1:42	2:00	5:40	6:53	7:15	9:14	9:19	10:27	10:45
Tue 9	4:17	5:15	6:04	1:43	2:00	5:40	6:53	7:15	9:14	9:19	10:26	10:45
Wed 10	4:18	5:15	6:04	1:43	2:00	5:40	6:52	7:15	9:13	9:18	10:25	10:45
Thu 11	4:19	5:15	6:05	1:43	2:00	5:40	6:52	7:15	9:13	9:18	10:24	10:45
Fri 12	4:20	5:15	6:06	1:43	2:00	5:40	6:52	7:15	9:12	9:17	10:24	10:45
Sat 13	4:21	5:15	6:07	1:43	2:00	5:40	6:52	7:15	9:12	9:17	10:23	10:45
Sun 14	4:22	5:15	6:08	1:43	2:00	5:40	6:51	7:15	9:11	9:16	10:22	10:45
Mon 15	4:23	5:15	6:08	1:43	2:00	5:40	6:51	7:15	9:10	9:15	10:21	10:45
Tue 16	4:24	5:15	6:09	1:43	2:00	5:40	6:51	7:15	9:10	9:15	10:20	10:45
Wed 17	4:25	5:15	6:10	1:43	2:00	5:40	6:50	7:15	9:09	9:14	10:19	10:45
Thu 18	4:26	5:15	6:11	1:44	2:00	5:40	6:50	7:15	9:08	9:13	10:18	10:45
Fri 19	4:27	5:15	6:12	1:44	2:00	5:39	6:50	7:15	9:07	9:12	10:17	10:45
Sat 20	4:29	5:30	6:13	1:44	2:00	5:39	6:49	7:00	9:07	9:12	10:16	10:30
Sun 21	4:30	5:30	6:14	1:44	2:00	5:39	6:49	7:00	9:06	9:11	10:15	10:30
Mon 22	4:31	5:30	6:15	1:44	2:00	5:39	6:48	7:00	9:05	9:10	10:14	10:30
Tue 23	4:32	5:30	6:16	1:44	2:00	5:39	6:48	7:00	9:04	9:09	10:12	10:30
Wed 24	4:33	5:30	6:16	1:44	2:00	5:38	6:47	7:00	9:03	9:08	10:11	10:30
Thu 25	4:35	5:30	6:17	1:44	2:00	5:38	6:47	7:00	9:02	9:07	10:10	10:30
Fri 26	4:36	5:30	6:18	1:44	2:00	5:38	6:46	7:00	9:01	9:06	10:09	10:30
Sat 27	4:37	5:30	6:19	1:44	2:00	5:37	6:46	7:00	9:00	9:05	10:07	10:30
Sun 28	4:38	5:30	6:20	1:44	2:00	5:37	6:45	7:00	8:59	9:04	10:06	10:30
Mon 29	4:40	5:30	6:21	1:44	2:00	5:37	6:44	7:00	8:58	9:03	10:05	10:30
Tue 30	4:41	5:30	6:22	1:44	2:00	5:36	6:44	7:00	8:57	9:02	10:03	10:30
Wed 31	4:42	5:30	6:23	1:44	2:00	5:36	6:43	7:00	8:56	9:01	10:02	10:30
Thu 1	4:43	5:45	6:24	1:43	2:00	5:36	6:42	6:50	8:54	8:59	10:01	10:15

* S = Shafi'i, H = Hanafi | Athan is 10 minutes before Iqamah except for Maghrib

First Friday sermon starts at 12:10 PM and second sermon is at 1:20 PM



IONA aims at transforming its members and surrounding communities to righteous, God-fearing people, who collectively strive for the highest moral standard and constantly seek God's forgiveness to earn His pleasure. IONA members seek His mercy and grace in this life and in the hereafter. They rejuvenate their souls through internal struggle (jihad) and spiritual exercise in worship of the Creator, God most glorified. The strength of their belief in God almighty gives them the courage to promote good and forbid evil, and to engage in the struggle to establish social, political, and economic justice.

