

In the name of Allah, the most Compassionate, the ever Merciful



**IONA**  
REPENTANCE  
REVITALIZATION OF FAITH  
RENEWAL OF COVENANT

# IONA MASJID COMMUNITY NEWSLETTER

March 2021 | Rajab - Shaban 1442

Volume 15, No 3

Image: Prophet Muhammad's (SAW) first revelation was in the cave of Hira' on the Mount of Light (Jabal an-Nur)

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### From His Glorious Book

*“Whoever receives guidance, receives it for his own benefit.  
Whoever goes astray, does so to his own loss.  
No bearer of burdens can hear the burden of another.”*

[Al- ISRA, 17:15]

### From the Tradition of Prophet Muhammad (SAW)

*By his father, he shall succeed if he were true (to what he professed),  
or: By his father, he would enter heaven if he were true (to what he professed).*

*Muslim*

### Save the Date

**14<sup>th</sup> Annual Qur'an Virtual Conference**  
**“Ramadan, the Month of Al-Qur'an”**  
**Sat, April 3<sup>rd</sup>**

### Coming up

**7<sup>th</sup> Annual Women in Islam Virtual Conference**  
**“EMPOWERED MUSLIMAH”**  
**Sat, March 13<sup>th</sup>** See Page 2

### IONA Center

encourages you to  
continue supporting  
the Center during the  
pandemic by donating  
to the Masjid Budget



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Join us **Live** for both Virtual Friday Sermons 12:10 & 1:30 PM





Mustapha Elturk  
Ameer

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IONA Masjid &  
Learning Center

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Tahsin Chowdhury

Ashraf Jaigirdar

Mohammad Sirajul-Haq

Shahir Anwar



**COVID-19** Pandemic

Please Comply with Masjid Guidelines:

- Perform **Wudu** at home
- Wear a **Mask**
- Bring your own **prayer rug**
- Bring a **bag** for your **shoes**.

7<sup>th</sup> Annual Women in  
Islam Virtual Conference

**EMPOWERED  
MUSLIMAH**

Lessons from Sahabiyat  
for Modern Times

Saturday  
March 13<sup>th</sup> | 3:00PM

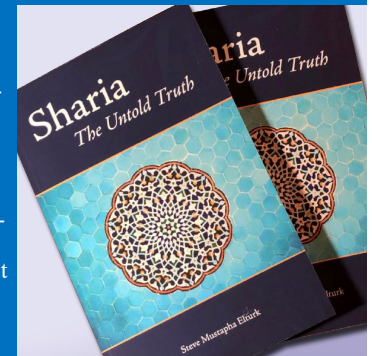
Speakers:

- Sr. Mahreen Abid
- Sr. Duha Fahmy
- Sr. Melanie Elturk
- Sr. Stephanie Turner
- Ameer Mustapha Elturk

By laying out the true objectives of sharia as they emerge from Islamic sources, the author paints a picture of a framework for life that should sound quite familiar to Americans. When properly understood, sharia is simply not the scary oppressive idea that Islamophobic stereotypes try to create in our minds.

Social welfare, freedom, human dignity, and human relationships are among the higher objectives of sharia. Sharia protects the inalienable rights of people, such as those pertaining to their individual faith, life, family, property, and intellect. Sharia addresses many contemporary problems and provides solutions to the collective affairs of society as a whole.

Classical sharia is often divided into four parts: 1) Laws relating to personal acts of worship; 2) Laws relating to commercial dealings; 3) Laws relating to marriage and divorce; and 4) Penal laws. Simply put, sharia regulates public and private affairs of human beings with regulations for personal hygiene, diet, marriage, divorce, inheritance, ethics, morality, etiquette, customs, human rights, human relationships, sexual conduct, commercial transactions, international dealings, settlement of disputes, conduct in war and peace, felonies and misdemeanors, enjoining good and eradicating evil, and all matters of worship.



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March 2021

Rajab 1442 - Shaban 1442

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
	17	18	19	20	21	22
7	8	9	10	11	12	13
23	24	25	26	27	28	29
14	15	16	17	18	19	20
1st	2	3	4	5	6	7
21	22	23	24	25	26	27
8	9	10	11	12	13	14
28	29	30	31	1st	2	3
15	16	17	18	19	20	21

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### Imam Steve Mustapha Elturk Recipient of IFLC Interfaith Leader Award

“Do [as you will], for God will see your deeds, and [so, will] His Messenger and the believers.” (9:105)

On Monday, February 22, 2021, the InterFaith Leadership Council of Metropolitan Detroit (IFLC) in their annual special virtual event honored three interfaith leaders for their commitment and contribution to the society at large. They are, Fr. Norman Thomas, Sacred Heart Catholic Church, Detroit; DION (Detroit Interfaith Outreach Network); and Imam Steve Mustapha Elturk, president of the Islamic Organization of North America (IONA).

IFLC is “pleased to honor Father Thomas and Imam Elturk as unwavering positive examples of interfaith leadership in our community,” the promotional kit advertised.

The Vice Chairman of IFLC Mr. Robert Bruttell reveals, “Steve took the responsibility very seriously when the Warren community was refusing to accept his mosque.” “Imam Elturk introduced his mosque and Islam to the community in Warren and the larger community in Macomb county.” “Using that energy (he is) set to transform the Warren city government and make it into something more positive.”

In his remarks to Mr. Bruttell, U.S. Representative for Michigan's 9th congressional district, where IONA mosque is located, Rep. Levin wrote, “Imam Elturk is a treasured leader in the 9<sup>th</sup> district whose work as an Imam and organizer and ally has impacted so many. From his work to promote understanding of Islam to his commitment to organizing across communities to his strong voice on issues like racial justice and clean affordable water, Imam Elturk stands out as a true interfaith leader.” Rep. Levin closed his remarks by saying, “In our own friendship I have always valued the opportunity to hear Imam Elturk’s sage thoughts about the state of the world and what we need to do about it.”

Imam Elturk graciously accepted the award on behalf of IONA and the interfaith community whom without the much needed change in hearts in Warren and elsewhere would not be achieved. Imam Elturk is

grateful for this recognition. He attributes his achievements to the collective tireless work of Fr. Gary Shulte of St. Sylvester Church, Rev. Roger Facione of the Mt. Calvary Lutheran Church, and Rev. Michail Curro, former Executive Director of the Interfaith Center for Racial Justice.

“My motivation to work for social justice stems from centuries old scripture, the Holy Quran,” Imam Elturk acknowledges. “It would be nice to live in a perfect world but we don’t,” he added.

According to Imam Elturk wishful thinking and prayers alone don’t work. “It is through our collective efforts that evil can be controlled and better yet transformed, it is our shared responsibility toward humanity.” He believes that only by acting, things happen. “When we act there is always hope and when there is hope, dreams do come true,” the Imam asserts.

In his final remarks, Mr. Bruttell says, “(He) follows his own Islamic values and gives an example to all of us. It’s been a real honor and pleasure to know and to call Steve Mustapha Elturk my friend.”

The InterFaith Leadership Council of Metropolitan Detroit brings people of many faiths together to work toward a harmonious community based on our highest and best values.

Imam Elturk, Ameer of the Islamic Organization of North America, left his thriving electronics consultancy business in 2007 to dedicate his life to the cause of Justice and social change. He served on IFLC board as Treasurer for eight years. Imam Elturk is an active member of the Religious Leaders Forum, organized and coordinated by IFLC. He serves on the advisory board of the Michigan Coalition of Human Rights (MCHR) and co-founding member of the American Human Rights Council (AHRC). He is active with the People’s Water Board’s Faith Outreach Committee advocating for water affordability plan, safe and clean water.

Visit : <https://youtu.be/OEm12JkcuUM>



*“Do [as you will], for God will see your deeds, and [so,will] His Messenger and the believers.”  
(At-Tawbah, 9:105)*







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## We Are All Equal

Are we not tired of our hypocrisy claiming that all people are created equal as enshrined in the Declaration of Independence? When 200 years later, after the release of the Universal Declaration of Human Rights (UDHR), blacks in America revolted against the inhumane treatment and rancid racism that knew no end in sight?

The Civil Rights movement of the 1960's may have reshaped the laws and policies in place but despite these changes, and in spite of the pleasantries one finds in the above stated documents, we witnessed one of the heaviest revolts by the African American community (and others) this past summer with the Black Lives Matter movement revived by the brutal murder of George Floyd.

Why is it that despite our efforts as a nation we fall short with each passing generation? We mandate diversity trainings, develop school curriculums and hold accountable corporations and institutions that lack diversity yet we fail to live up to this nation's ideals.

What is truly required is not only a change in behavior, but more importantly a change in attitude. A change in the heart.

As an Imam and co-founding member of the American Human Rights Council, I draw from centuries old history to seek answers to our modern-era predicament. Muhammad, the final Prophet in Islam, liberated Arabia from all traces of racism.

Black slaves became masters. He created a community based on equality and fraternity that included Jews, Christians, Ethiopians, Romans, Persians -- people from all walks of life. Men and women of all backgrounds belonged to one family

This revolution for equality and fraternity was sparked through the divine man-

date, *“O mankind! We created you (all) from a male and a female and made you into nations and tribes so that you may know one another. Surely, the most honorable among you with God is the most righteous. Verily, God is all-knowing, all-aware,” (Quran, 49:13)*

Through the incessant preaching for thirteen years of the existence of a power higher than themselves, including accountability in the hereafter, Muhammad was able to transform the hearts of Pagan Arabs who once buried their daughters alive to a nation that came together for one common cause. He instilled a love so deep for their Creator that the newly minted Muslims had no other choice but to honor God's creation due to their intense belief in Him.

Simply put, our hearts are dead and need revival. Until this time, no amount of diversity training can prevent the atrocities we witness against the African American community and others today. Spirituality, in whatever form you practice, must be revived.

As Brené Brown defines it, *“Spirituality is recognizing and celebrating that we are all inextricably connected to each other by a power greater than all of us, and that our connection to that power and to one another is grounded in love and compassion. Practicing spirituality brings a sense of perspective, meaning, and purpose to our lives.”*

In this black history month, let us add a new chapter of spirituality to the cause of equality our future generations will cherish. It's time to end the racial divide.

Ameer Mustapha Elturk





# The Carpenter

A highly skilled carpenter who had grown old was ready to retire. He told his employer-contractor of his plans to leave the house building business and live a more leisurely life with his family. He would miss the paycheck, but he needed to retire.

The employer was sorry to see his good worker go and asked if he could build just one more house as a personal favor. The carpenter agreed to this proposal but made sure that this will be his last project. Being in a mood to retire, the carpenter was not paying much attention to building this house. His heart was not in his work. He resorted to poor workmanship and used inferior materials. It was an unfortunate way to end his career.

When the job was done, the carpenter called his employer and showed him the house. The

employer handed over some papers and the front door key to the carpenter and said "This is your house, my gift to you."

The carpenter was in a shock! What a shame! If he had only known that he was building his own house, he would have made it better than any other house that he ever built!

Our situation can be compared to this carpenter. Allah Ta'la has sent us to this world to build our homes in paradise by obeying His commands. Now, we have to decide how well we wish to build the homes where we will live forever.

Courtesy of:  
<https://islamcan.com/islamic-stories/the-carpenter.shtml>



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7<sup>th</sup> Annual Women in Islam Virtual Conference

# EMPOWERED MUSLIMAH

Lessons from Sahabiyat for Modern Times

## Saturday

### March 13<sup>th</sup>, 2021 | 3:00 PM

Speakers:

Sr. Mahreen Abid | Sr. Duha Fahmy | Sr. Melanie Elturk | Sr. Stephanie Turner  
Ameer Mustapha Elturk



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## Why Do We Wear Hijab?

**C**ongratulations again on your journey with hijab! Here at Haute Hijab we are focused on making you feel confident and comfortable during this exciting time with beautiful hijabs, styling advice and tips to stay confident; but another important component in your hijab-journey is a solid foundation as to *why* we wear hijab according to the Quran and Sunnah of the Prophet (S). The general Quranic *ayah* governing the head covering is in Surah Al Ahzab, verse 59 where Allah (S) states, “*O Prophet, tell your wives and your daughters and the women of the believers to lower over themselves a portion of their jilbabs. That is more suitable that they will be known [as women of faith] and not be harmed. And ever is Allah Forgiving and Merciful.*”

The word ‘*jilbab*’ in this context should not be interpreted by the modern usage of the word. According to the Lisan al Arab (quintessential Arabic dictionary) *jilbab* in this context refers to the *khimar* or headscarf. This verse specifically states that we wear the headscarf in order to be known and recognized as believing women and to be protected. Furthermore, in Surah Noor, Ayah 31, Allah (S) states, “*And tell the believing women to reduce [some] of their vision (i.e. lower the gaze) and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their head covers [khimar] over their chests... And turn to Allah in repentance, all of you, O believers, that you might succeed.*”

In order to fully comprehend these *ayat*, the context in which the verses were revealed is important to understand. According to Abu Abdullah Qurtubi, the 13<sup>th</sup> century *mufassir* (scholar who interprets the Quran), women at the time of the revelation wore their head covers tied back behind their necks; leaving the upper chest, neck and ears bare, as was the practice of the Christians at the time. They also exposed the opening or dress slit (*singular jayb, plural juyub translated as “chests” in the above verse*) at the top of their dress. This Quranic revelation *confirmed* the practice of covering the head, understood from the use of the word *khimar* in the verse, (which means head covering, which was already in practice) but also reveals that the custom of the time was not sufficient and that women were henceforth to tie the *existing* head cover in such a way that concealed the neck and dress opening at the chest.

Additionally, it’s important to remember that hijab is a religious practice that pre-dates Islam. Christian and Jewish women before Islam wore some sort of head-covering, (the tradition was practiced by Christian women until the 20th century and many orthodox Jewish and Christian women cover their heads to this day) and this practice was continued and confirmed in Islam when Allah (S) revealed the above verses, mandating that the existing head covering was to cover more than just the hair - but the neck, upper chest and ears as well.

Allah (S) gave us clear reasoning from the *ayah* above as to why we wear hijab – in order to be known as women of faith. Anse Tamara Gray in her article, “Lean In - Our Feminist Manifesto” (which I *highly* recommend you read in full) explains this concept even further, “*Like a sports team – We recognize each other. Like an ethnic background – we feel comfortable with each other. Like a flag held high in the field of battle – we bravely go out each day – in every country of the world – and represent our Prophet (S) – our religion. We represent our men, who too often blend into the background, and we represent our hurting women who need our activism. We represent any woman of faith unsure how to outwardly express her conviction. We wear the scarf that we may be known.*”

*The second part of the verse, ‘that we may not be harmed’, is not a guarantee of a flawless life. It does not mean you will not receive hurtful words from an ignorant soul; it does not mean you won’t be mocked, or even that you won’t be oppressed. Indeed, if we look to the prophetic example we understand that neither men nor women ran from physical pain, or life-threatening situations. If we look at Mecca and then later at Medina, women easily put themselves in danger to defend their faith; they did it with the approval and support of the Prophet (S) – women at battle like Um Salamah and Nusaibah bint Ka’b, women on missions like Asma bint Abi Bakr and Rufaidah al Aslam-iyah, women who fearlessly spoke the truth and risked personal hardship like Um Sulaim, and women who risked their emotional wellbeing like Zainab bint Muhammad.*

*When the verse was revealed, {that the women should close their scarves at the dress slit} [al Nūr: 31], it is narrated by ‘Ā’ishah (R) that the women tore their embroidered fabric, fabric that was decorated with pictures of tents – in other words, fancy fabric that was more than likely of some value to the women, either in time spent embroidering or in money invested in purchasing. They tore this fabric and covered themselves with it. It is akin to the Muslims throwing their alcohol in the streets when the verse forbidding alcohol was revealed. No one ran around looking for a man to ask permission of, nor did they question their own interpretations of the verse. They understood. They followed through. They leaned in. And we follow in their footsteps when we too lean in and embrace this flag of our religion, this hijab.”*

Take solace in knowing you are completing a beautiful part of our *deen*, obeying Allah (S) and his commands and carrying on a centuries-long tradition meant to empower and protect. May Allah (S) reward you and give you strength and contentment on this beautiful new journey!

Melanie Elturk





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## IONA Masjid - Salah and Iqama Timings for March 2021

DATE	Fajr	Iqama	Sunrise	Zuhr	Iqama	Asr (S)*	Asr (H)*	Iqama	Maghrib	Azan	Isha	Iqama
Mon 1	5:36	<b>6:15</b>	7:08	12:50	<b>1:00</b>	3:50	4:36	<b>5:00</b>	6:25	<b>6:30</b>	7:46	<b>8:00</b>
Tue 2	5:35	<b>6:15</b>	7:06	12:49	<b>1:00</b>	3:51	4:37	<b>5:00</b>	6:26	<b>6:31</b>	7:47	<b>8:00</b>
Wed 3	5:33	<b>6:15</b>	7:05	12:49	<b>1:00</b>	3:52	4:38	<b>5:00</b>	6:27	<b>6:32</b>	7:48	<b>8:00</b>
Thu 4	5:32	<b>6:15</b>	7:03	12:49	<b>1:00</b>	3:52	4:39	<b>5:00</b>	6:28	<b>6:33</b>	7:49	<b>8:00</b>
Fri 5	5:30	<b>6:15</b>	7:02	12:49	<b>1:00</b>	3:53	4:40	<b>5:00</b>	6:29	<b>6:34</b>	7:50	<b>8:15</b>
Sat 6	5:29	<b>6:15</b>	7:00	12:49	<b>1:00</b>	3:54	4:41	<b>5:00</b>	6:31	<b>6:36</b>	7:51	<b>8:15</b>
Sun 7	5:27	<b>6:15</b>	6:58	12:48	<b>1:00</b>	3:55	4:42	<b>5:00</b>	6:32	<b>6:37</b>	7:52	<b>8:15</b>
Mon 8	5:25	<b>6:15</b>	6:57	12:48	<b>1:00</b>	3:55	4:43	<b>5:00</b>	6:33	<b>6:38</b>	7:53	<b>8:15</b>
Tue 9	5:24	<b>6:15</b>	6:55	12:48	<b>1:00</b>	3:56	4:44	<b>5:00</b>	6:34	<b>6:39</b>	7:54	<b>8:15</b>
Wed 10	5:22	<b>6:15</b>	6:53	12:48	<b>1:00</b>	3:57	4:45	<b>5:00</b>	6:35	<b>6:40</b>	7:55	<b>8:15</b>
Thu 11	5:21	<b>6:15</b>	6:52	12:47	<b>1:00</b>	3:58	4:46	<b>5:00</b>	6:37	<b>6:42</b>	7:56	<b>8:15</b>
Fri 12	5:19	<b>6:15</b>	6:50	12:47	<b>1:00</b>	3:58	4:47	<b>5:00</b>	6:38	<b>6:43</b>	7:57	<b>8:15</b>
Sat 13	5:17	<b>6:15</b>	6:48	12:47	<b>1:00</b>	3:59	4:48	<b>5:00</b>	6:39	<b>6:44</b>	7:58	<b>8:15</b>
Sun ~14	<b>6:16</b>	<b>6:45</b>	<b>7:46</b>	<b>1:47</b>	<b>2:00</b>	<b>5:00</b>	<b>5:49</b>	<b>6:00</b>	<b>7:40</b>	<b>7:45</b>	<b>8:59</b>	<b>9:15</b>
Mon 15	6:14	<b>6:45</b>	7:45	1:46	<b>2:00</b>	5:00	5:50	<b>6:00</b>	7:41	<b>7:46</b>	9:00	<b>9:15</b>
Tue 16	6:12	<b>6:45</b>	7:43	1:46	<b>2:00</b>	5:01	5:52	<b>6:00</b>	7:42	<b>7:47</b>	9:01	<b>9:15</b>
Wed 17	6:11	<b>6:45</b>	7:41	1:46	<b>2:00</b>	5:02	5:53	<b>6:00</b>	7:44	<b>7:49</b>	9:02	<b>9:15</b>
Thu 18	6:09	<b>6:45</b>	7:39	1:45	<b>2:00</b>	5:02	5:54	<b>6:00</b>	7:45	<b>7:50</b>	9:02	<b>9:15</b>
Fri 19	6:07	<b>6:45</b>	7:38	1:45	<b>2:00</b>	5:03	5:54	<b>6:00</b>	7:46	<b>7:51</b>	9:03	<b>9:15</b>
Sat 20	6:06	<b>6:45</b>	7:36	1:45	<b>2:00</b>	5:04	5:55	<b>6:00</b>	7:47	<b>7:52</b>	9:04	<b>9:15</b>
Sun 21	6:04	<b>6:45</b>	7:34	1:45	<b>2:00</b>	5:04	5:56	<b>6:00</b>	7:48	<b>7:53</b>	9:05	<b>9:15</b>
Mon 22	6:02	<b>6:45</b>	7:32	1:44	<b>2:00</b>	5:05	5:56	<b>6:15</b>	7:49	<b>7:54</b>	9:06	<b>9:30</b>
Tue 23	6:00	<b>6:45</b>	7:31	1:44	<b>2:00</b>	5:05	5:57	<b>6:15</b>	7:51	<b>7:56</b>	9:07	<b>9:30</b>
Wed 24	5:58	<b>6:45</b>	7:29	1:44	<b>2:00</b>	5:06	5:58	<b>6:15</b>	7:52	<b>7:57</b>	9:08	<b>9:30</b>
Thu 25	5:56	<b>6:45</b>	7:27	1:43	<b>2:00</b>	5:07	5:59	<b>6:15</b>	7:53	<b>7:58</b>	9:09	<b>9:30</b>
Fri 26	5:54	<b>6:30</b>	7:25	1:43	<b>2:00</b>	5:07	6:00	<b>6:15</b>	7:54	<b>7:59</b>	9:10	<b>9:30</b>
Sat 27	5:52	<b>6:30</b>	7:24	1:43	<b>2:00</b>	5:08	6:00	<b>6:15</b>	7:55	<b>8:00</b>	9:11	<b>9:30</b>
Sun 28	5:50	<b>6:30</b>	7:22	1:42	<b>2:00</b>	5:08	6:01	<b>6:15</b>	7:56	<b>8:01</b>	9:12	<b>9:30</b>
Mon 29	5:49	<b>6:30</b>	7:20	1:42	<b>2:00</b>	5:09	6:02	<b>6:15</b>	7:57	<b>8:02</b>	9:13	<b>9:30</b>
Tue 30	5:47	<b>6:30</b>	7:18	1:42	<b>2:00</b>	5:09	6:03	<b>6:15</b>	7:59	<b>8:04</b>	9:14	<b>9:30</b>
Wed 31	5:45	<b>6:30</b>	7:17	1:41	<b>2:00</b>	5:10	6:04	<b>6:15</b>	8:00	<b>8:05</b>	9:15	<b>9:30</b>
Thu 1	5:43	<b>6:30</b>	7:15	1:41	<b>2:00</b>	5:10	6:04	<b>6:15</b>	8:01	<b>8:06</b>	9:16	<b>9:30</b>

\* S = Shafi'i, H = Hanafi | ~ Daylight Savings Time

Join us Live on  YouTube for Friday Sermons at 12:10 PM and 1:30 PM



**IONA**  
 REPENTANCE  
 REVITALIZATION OF FAITH  
 RENEWAL OF COVENANT

IONA's objective is to help the Muslims of North America understand and fulfill their divinely ordained obligations, in order to please Allah (SWT) and thereby achieve success and salvation in the Hereafter. The aim is to seek the forgiveness and mercy of Allah (SWT) in the hereafter.

On the basis of the best scholarly understandings of the *Qur'an* and the *Sunnah* IONA has recognized that our divinely ordained obligations are as follows:

- (1) the cultivation of a strong and authentic faith;
- (2) the loving and sincere obedience to the will of Allah (SWT);
- (3) calling all of humankind towards Islam in the most beautiful and convincing way; and,
- (4) engaging in the struggle to establish social, political, and economic justice.