



NEWSLETTER

Volume 19 | Issue 11

November 2025 | Jumada al-Awwal - Jumada al-Thani 1447

"This is the creation of Allah. So show Me what those other than Him have created." [Luqman, 31:]

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NEWS RELEASE

AHRC's "Spirit of Humanity" Human Rights

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2026 UMRAH WITH IMAM ELTURK

5 Star Program - 8 Night Package

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SUNDAY SCHOOL

Open Enrollment

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



Umm Salamah (RAA)

Umm Salamah (RAA) was among the most intelligent, eloquent, and steadfast of the Prophet's wives. ...

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Be in This World as a Stranger

Living as strangers in a world consumed by temporary pleasures is one of the most profound spiritual challenges

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News Release – Human Rights

The struggle for human rights — from Gaza to Sudan, from Yemen to Ukraine, and here in our own communities — is far ...

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Mustapha Elturk
Ameer

IONA Masjid
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Announcements

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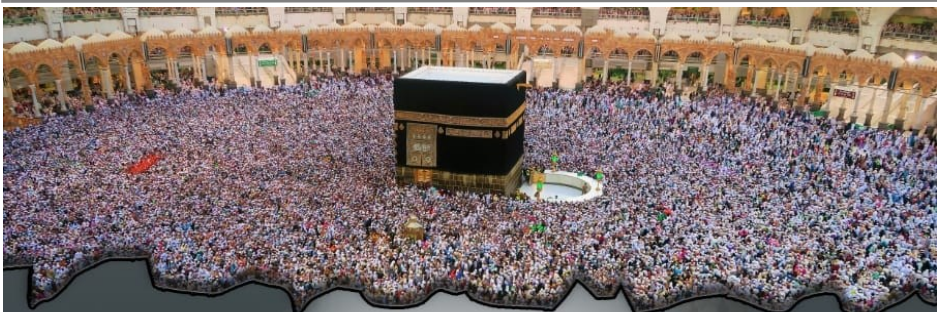
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Synopsis of Ameer Mustapha's Khutbah

Be in the World as a Stranger

Living as strangers in a world consumed by temporary pleasures is one of the most profound spiritual challenges of our time. In a society preoccupied with wealth, fame, and fleeting entertainment, the Qur'an and Sunnah remind us of our true orientation and purpose. The Prophet (ﷺ) advised Ibn 'Umar (RAA), "Be in this world as if you were a stranger or a traveler" (al-Bukhārī). This concise yet powerful ḥadīth defines the believer's attitude toward the dunyā: we are travelers, not settlers. Just as a traveler does not cling to rest stops along the road, the believer must not become attached to the passing comforts and distractions of this life. Ibn 'Umar (RAA) beautifully expanded on this teaching, urging believers to live with urgency and mindfulness – grateful for each moment and conscious that health, life, and time are limited provisions for the journey ahead.

In another ḥadīth, the Prophet (ﷺ) described this world as "sweet and green," a place of beauty and allure, yet also a test. Allah (ﷻ) appoints human beings as His vicegerents to see how they act amidst these temptations (Muslim). Thus, while the world is not to be rejected, it must be approached with vigilance and purpose. We are called to engage with creation responsibly, using our blessings to serve Allah (ﷻ) and prepare for the eternal life that awaits. These teachings cultivate balance: we walk through this world appreciating its goodness but never forgetting its transience. To "be in the world as a stranger" means to live with detachment and devotion – to act, serve, and build, yet always with eyes fixed on the ultimate destination: the meeting with our Lord.

The Qur'an offers a profound insight into the nature of the dunyā in Sūrat al-Ḥadīd: "Know that the life of this world is but play, amusement, adornment, boasting among yourselves, and competition in wealth and children..." [al-Ḥadīd, 57:20]. This āyah reveals the transient and deceptive nature of worldly life by likening it to vegetation that flourishes after rainfall, delights the farmers, then withers, turns yellow, and becomes dust. It describes the stages of human attachment to the world – from the playfulness of youth to the vanity and rivalry of adulthood – each representing a trap for the heedless heart. But the believer who lives as a stranger sees through this illusion, recognizing the fleeting pleasures of this life as a test rather than a home. Such a person understands the contrast within the verse: the world leads to decay and deception, while the Hereafter offers either punishment or forgiveness and divine pleasure. Thus, the stranger chooses truth over illusion, striving for Allah's forgiveness and eternal contentment instead of the vanishing comforts of the present world.

The Qur'an portrays the journey of life as passing through successive stages – each reflecting an aspect of worldly attachment and deception. In childhood, life is *play* (*la'ib*) – a time of games and distractions that, if carried into adulthood, leaves one heedless of purpose. Youth brings *amusement* (*lahw*), where desires awaken, and many lose themselves in entertainment and indulgence. Early adulthood becomes an age of *adornment* (*zīnah*), marked by obsession with appearance, fashion, and status. Midlife turns into *boasting* (*tafākḥur*), defined by competition over achievements, careers, and possessions. Finally, in later life comes *rivalry* in

wealth and children (*takāthur*), where people measure success by accumulation and legacy. Yet the believer – the stranger – moves through these stages with awareness and detachment, knowing that life's pleasures are fleeting. Allah (ﷻ) likens this worldly journey to rain that makes the earth flourish, then withers and becomes stubble, reminding us that everything perishes except His Face. The true measure of success lies not in worldly gain but in earning Allah's forgiveness and pleasure. As the Prophet (ﷺ) taught, "Be in this world as if you were a stranger or a traveler" – one who does not settle, who carries lightly, and who never loses sight of the destination. To live as a stranger is to see beyond illusion, to resist the pull of a heedless world, and to walk steadfastly toward the eternal home of the Hereafter.

To live as a stranger is to see through the illusions of the world – to know that wealth, power, and beauty are fleeting, while Allah's pleasure alone endures. It means remaining focused on one's divine mission: to worship Allah (ﷻ), call others to His path, and uphold justice on earth. The stranger chooses righteous companions who share the same yearning for Allah (ﷻ), knowing that one's company shapes one's destiny. Above all, the stranger carries within the heart a constant longing for the true home – the Hereafter – where rest, safety, and nearness to Allah await. Thus, the Prophet's (ﷺ) advice, "Be in this world as a stranger or a traveler," serves as a compass: a traveler does not build homes on the road but moves with purpose toward his destination. To be a stranger is to live in this world without belonging to it – to prioritize the eternal over the temporary, and to walk this fleeting life with eyes fixed on the everlasting abode.

To illustrate the idea of living as a stranger, consider the classic American science fiction film *E.T. the Extra-Terrestrial* (1982), directed by Steven Spielberg. The story centers on a young boy, Elliott, who befriends an alien stranded on Earth. E.T., the alien, is intelligent and kind yet completely out of place in human society. Though he interacts with people, he lives in constant longing for his true home. He survives on Earth, but his heart remains elsewhere. In many ways, this story serves as a metaphor for the believer's relationship with the world. Just as E.T. knew this was not his home, the believer knows the Dunyā is not his final abode. We live here temporarily, fulfilling our mission of worshiping Allah, calling others to Him, and preparing for the return to our true home – Jannah. Like E.T. trying to "phone home," the believer maintains connection with his Creator through prayer and remembrance, always yearning for reunion with his Lord in the eternal world to come.

The analogy of E.T. vividly illustrates the strangeness of the believer in this world. Just as E.T. looked unusual, spoke differently, and behaved in ways that seemed odd to those around him, the believer, guided by the Qur'an and Sunnah, may appear strange in a society consumed by materialism and competition. E.T. had to resist the temptation to settle permanently on Earth, knowing his true home lay elsewhere; similarly, the believer resists attachment to the Dunyā, remaining focused on the eternal. Ultimately, E.T. returns to his true home, and likewise, the believer

| Continued on page 6

Sisters Corner

Hind bint Abi Umayya (Umm Salamah—RAA): Mother of the Believers

Hind bint Abi Umayya (580 or 596 – 680 or 683), better known by her honorific name *Umm Salamah* (may Allah be pleased with her, RAA), was the sixth wife of the Prophet Muhammad (ﷺ). She was among the most intelligent, eloquent, and steadfast of the Prophet's (ﷺ) wives. Renowned for her wisdom, faith, and patience, she occupies a distinguished place among the *Ummahāt al-Mu'minīn* (Mothers of the Believers). Her life story is a vivid testament to endurance, courage, and spiritual strength during the most trying times of early Islam.

Early Life and First Marriage:

Umm Salamah was born into a noble Quraysh family in Mecca. Her father, Abū Umayya ibn al-Mughīrah, was known as “Zād al-Rākib” (the Provider for Travelers) because of his generosity. She was married to ‘Abdullāh ibn ‘Abd al-Asad, known as Abū Salamah, one of the earliest converts to Islam. Together, they faced persecution in Mecca and were among the first to migrate to Abyssinia in search of religious freedom. Their marriage was a model of love, faith, and mutual respect.

Migration and Trials:

When the Muslims later migrated to Madinah, Umm Salamah and her husband endured severe hardship. During their attempt to leave Mecca, her family and her husband's family forcibly separated them – her husband was detained, and she was held back, while their infant son was taken from her arms. For nearly a year, she went daily to the outskirts of Mecca, weeping in grief and longing. Her patience and perseverance in the face of this cruel separation became a symbol of faith in divine decree. Eventually, her family relented, and she was reunited with her husband and child, making the dangerous journey to Madinah alone – a journey that came to represent her spiritual and physical steadfastness.

Marriage to the Prophet Muhammad (ﷺ):

After the death of her beloved husband, Abū Salamah, who was martyred from wounds sustained in the Battle of Uhud, Umm Salamah grieved deeply. The Prophet (ﷺ), aware of her piety and hardship, proposed marriage to comfort and honor her. At first, she hesitated, citing her jealousy, her age, and her children. The Prophet (ﷺ) gently assured her, saying, “As for your jealousy, I ask Allah to remove it; as for your age, I am older; and as for your children, they are under my care.” She accepted, becoming one of the Prophet's noble wives and continuing her service to Islam from within his household.

Wisdom and Counsel:

Umm Salamah was known for her intelligence, insight, and

wisdom, qualities that the Prophet greatly valued. One of the most famous examples of her counsel occurred after the Treaty of Hudaibiyyah. When the Companions hesitated to shave their heads and sacrifice their animals in compliance with the Prophet's command, he entered his tent disheartened. Umm Salamah advised him, “Go out, O Messenger of Allah, and do not speak to anyone until you perform your own sacrifice and shave your head.” He followed her advice, and the Companions immediately followed suit, demonstrating her pivotal role in that critical moment.

Faith and Devotion:

Umm Salamah's devotion to Allah and His Messenger (ﷺ) was unwavering. She transmitted numerous hadiths, preserving essential teachings of Islam for future generations. Her deep understanding of the Qur'an and Sunnah made her one of the most knowledgeable women of her time. Her narration of hadiths concerning patience, family life, and moral conduct continues to benefit Muslims across centuries.

Compassion and Courage:

She was known for her compassion toward the poor and her dedication to charitable causes. During times of hardship, she distributed whatever wealth she had in service to others. Her courage was equally remarkable – she stood firm during times of political turmoil after the Prophet's (ﷺ) passing, upholding justice and unity among the believers.

Legacy and Death:

Umm Salamah outlived most of the Prophet's wives and companions, passing away in Madinah around 683 CE (61 AH). Her home was a place of learning and wisdom, and her life became a model of endurance and righteousness. Her famous supplication, taught to her by the Prophet after the death of her husband, continues to inspire believers today:

“O Allah, reward me for my calamity and give me something better than it in exchange.”

When she recited this supplication upon losing Abū Salamah, Allah (ﷻ) replaced her loss with the greatest of all blessings – marriage to the Messenger of Allah (ﷺ).

Conclusion:

Hind bint Abi Umayya's life embodies patience, intellect, and devotion. Her journey from trial to triumph illustrates the strength of a believing woman who relied wholly on Allah (ﷻ). As a Mother of the Believers, her wisdom, faith, and courage continue to enlighten and inspire Muslims around the world. She stands as a timeless example of resilience and faith in the face of life's greatest challenges.

Lily

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News Release

Saturday, October 25, 2025

IONA Commends AHRC's "Spirit of Humanity" Gala Honoring Champions of Human Rights

(WARREN, MI) – The Islamic Organization of North America (IONA) commends the American Human Rights Council (AHRC) for hosting its annual *Spirit of Humanity* Awards and Dinner Gala yesterday at the Fairlane Banquet Center in Dearborn. The event celebrated remarkable individuals and organizations whose steadfast commitment to justice, equality, and human dignity continues to inspire and uplift communities across the nation and around the world.

The gala centered on a timely message, the urgent need to defend human rights amid growing global challenges. It drew together community leaders, public officials, and advocates in a shared commitment to justice and hope.

Among the distinguished honorees was Ms. Francesca Albanese, United Nations Special Rapporteur on the Occupied Palestinian Territories, recognized for her courageous advocacy and steadfast defense of human rights and international law.

Also honored were several outstanding community leaders: Dr. Nidhal Garmo, Vice Chair of World Medical Relief and founder of One World Medical Mission, who received the *Wings of Humanity Award*; Dr. Nidal Jboor, cofounder of Doctors Against Genocide, recipient of the *Oath in Action Award*; and Dr. Ahmed Ghanim, cofounder of the Metro Detroit Political Action Network, who received the *Voices for Change Community Impact Award*.

In his concluding remarks at the event, Imam Mustapha Elturk, President of IONA and a founding member of AHRC, emphasized the moral and spiritual imperative to remain steadfast in the struggle for justice.

"My friends, the struggle for human rights – from Gaza to Sudan, from Yemen to Ukraine, and here in our own communities – is far from over," said Imam Elturk. "When hearts come together, when faith and conscience unite, when we link our efforts across professions, faiths, and borders – we form a human chain strong enough to push back against the darkness. Human rights are alive. Hope endures. And together, we continue the fight. The struggle *must* go on!" Imam Elturk continued.

IONA extends its appreciation to AHRC for its tireless advocacy and leadership in promoting human dignity and universal human rights. The *Spirit of Humanity* Gala continues to serve as a vital platform for awareness, unity, and civic engagement – values deeply rooted in the Islamic tradition and shared across humanity. END



Kids Corner

Omar Ibn Al-Khattab (RAA) and the Messenger of Kesra

Through one of the best Islamic stories for kids; the story of Omar Ibn Al-Khatab and the Messenger of Kesra, your kid will be introduced to concepts such as responsibility.

"One day, the messenger of Kesra reached the land of the Muslims, and he was looking for their ruler and leader, Omar Ibn Al-Khatab. So, he went around asking people where he could find Omar.

People started to point out the direction to him, and as he walked around the city, he couldn't help but think about the kind of palace in which Omar lives. He thought that Omar probably lived in a glamorous palace, where all imaginable luxuries were within the palm of his hands.

He imagined him to be surrounded by nobles who try so hard to befriend him, servants and maids who run up and down serving him, and tons upon tons of guards, whose job is to make sure he is safe and sound.



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(586)

| Continued on the next page

Be in the World as a Stranger ... Cont'd

will return to his real abode in the Hereafter, in the company of the righteous. Like E.T., the believer lives temporarily in this world, may seem unusual to others because of differing priorities, and remains committed to his divine mission: to worship Allah (ﷻ), call others to Him, establish justice, and build Islam. His closest companions are fellow strangers—those mindful of Allah (ﷻ) and steadfast in truth—as emphasized in the Qur'an: "*O you who believe, be mindful of Allah, and be in the company of the truthful.*" [al-Tawbah, 9:119]

"Being a stranger" in this world is much like E.T. in the film—residing here temporarily, yet never forgetting, *I am not from here, and I am not staying here*. In essence, to be a stranger is to walk on earth while keeping heaven in one's heart. As Muslims, we must internalize this lesson: remain conscious of the fleeting nature of the Dunyā, live as travelers and strangers, and dedicate ourselves as servants of Allah (ﷻ). Let us invest in what is eternal, nurture righteous companionship, and steadfastly follow the path that leads to Allah's pleasure.

The harsh reality of our time is that concepts such as eternal life in the Hereafter, accountability on the Day of Judgment, and the ultimate reward or punishment in Paradise or Hellfire are often regarded as strange or implausible, especially in a largely atheistic and agnostic society. Yet it is the strangers—those who perceive the true nature of this world—who understand, believe, and live by these truths. These individuals are deeply committed to their mission: to embody Islam in their personal lives, families, and communities. They recognize that this earth is not their true home but a transient station, full of trials, distractions, and hardships. Their ultimate destination is the Abode of Peace (*Dar ul-Salam*), the eternal dwelling they will inherit in the Hereafter (al-Ākhirah).

To live as a stranger is to live with purpose and vision, treating this world as a temporary stop and the Hereafter as one's true home. Every effort, every deed, and every choice is measured by its value in the sight of Allah (ﷻ). The Prophet (ﷺ) advised, "Be in the world as if you were a stranger or a traveler." A stranger lives differently from the norms of the surrounding society, unconcerned with fleeting pleasures because his heart is anchored elsewhere. Similarly, a traveler moves with intention: cautious, mindful of his surroundings, careful with his resources, and focused on completing the mission at hand before returning home. In the same way, a believer should see himself as a traveler in this world—vigilant against distractions, purposeful in action, and ever mindful of the eternal goal that awaits in the Hereafter.

This awareness beautifully encapsulates the mindset and practice of living as a stranger in this world. Ibn 'Umar's (RAA) saying "When the night comes, do not wait for the day; and when the day comes, do not wait for the night. Take advantage of your health for your sickness, and take advantage of your life for your death," reminds us of the urgency of righteous action: life and health are fleeting, and we must seize the opportunity to do good before it is too late. Guided by the Qur'anic truth that we ultimately belong to Allah and will return to Him [al-Baqarah, 2:156], believers maintain a conscious awareness of mortality, accountability, and purpose. Those who ignore this reality, indulging in worldly pleasures while neglecting their divine mission, risk being forgotten and forsaken on the Day of Judgment [al-A'raf, 7:51].

Living as a stranger means adopting the posture of a purposeful traveler. One moves through the world with vigilance, moral clarity, and devotion to Allah's pleasure, treating the Dunya as a temporary station and the Hereafter as the true home. This requires surrounding oneself with righteous companions, engaging in constructive action, and resisting worldly distractions. Every moment is an opportunity to draw closer to Allah, fulfill one's mission, and prepare for the eternal abode of peace.

We ask Allah to grant us hearts oriented toward the everlasting, companions who remind us of Him, and steadfastness in worship and mission. Ameen.

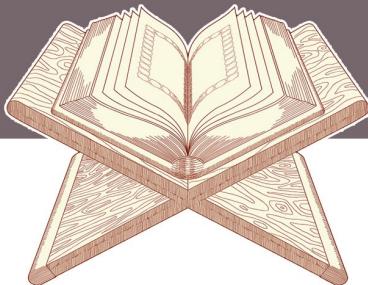
Omar Ibn Al-Khattab (RAA) and the Messenger of Kesra ... Cont'd

He imagined him dressed in the finest silks and velvet, and the richest garments ever, with jewelry as accessories decorating and completing his luxurious, and expensive appearance.

He arrived at a man who was asleep under a tree. The man was dressed in simple and humble clothing, and nothing about him gave a glimpse of power, or wealth. Kesra's messenger asked him where Omar was. The man sat up, and told him that he was Omar.

Kesra's messenger was astonished, and couldn't believe it. Only then did he understand the difference in the definition of ruling a country between the rulers of his country, who thought it was an honor, and a joyful power, and Omar, who understood how grave the responsibility was, which is why he deprived himself of all the luxuries of life."

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NOVEMBER 2025

IONA Masjid - Prayer and Iqamah Timings

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

~ Daylight Savings Time Ends (At 2:00 a.m., clocks are set back one hour to 1:00 a.m.)

* 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 is dedicated to transforming its members and surrounding communities into righteous, God-fearing individuals who collectively strive for the highest moral standards and continuously seek God's forgiveness to earn His pleasure. IONA members earnestly seek His mercy and grace in both this life and the hereafter. They rejuvenate their souls through internal struggle (jihad) and spiritual exercises in the worship of the Creator, the Most Glorified. Their deep faith in God Almighty empowers them with the courage to promote good, forbid evil, and engage in the struggle to establish social, political, and economic justice.

