



NEWSLETTER

Volume 19 | Issue 20

December 2025 | Jumada al-Thani - Rajab 1447

"Do you not see that Allah is glorified by all those in the heavens and the earth, even the birds lined up in ranks. Each knows its prayer and glorification: Allah has full knowledge of what they do. [al-Nur, 24:41]"

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NEWS RELEASE

Attempted Qur'an Burning in Dearborn

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BLESSED ARE THE STRANGERS

Synopsis of Friday Sermon

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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



Juwayriyah Bint Al-Harith

Juwayriyah stands as a remarkable example of dignity, faith, and the transformative power of character.

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Blessed are the Strangers

Islam began as something strange, and it will return to being strange as it began; so blessed are the strangers....

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News Release – Qur'an Burning

Lang and a small group of activists assembled on Michigan Avenue carrying a large banner reading "Americans Against Islamification..."

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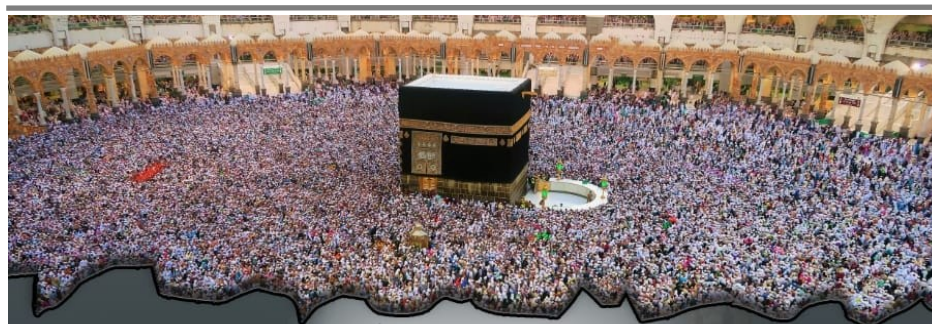
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Synopsis of Ameer Mustapha's Khutbah

Blessed are the Strangers

The Prophet Muḥammad (ﷺ) declared in a profound and oft-quoted ḥadīth narrated by Abū Hurayrah (RA): "Islam began as something strange, and it will return to being strange as it began; so blessed are the strangers." These words form the foundation of a powerful spiritual and civilizational diagnosis of the Muslim condition – past, present, and future. In them, the Prophet (ﷺ) not only described the early experience of the believers, who were few and marginalized, but also foretold that a time would come when Islam would again appear strange to the world, even to many who claim adherence to it. In every age, there will be a small group of sincere believers entrusted with reviving what others have abandoned.

The early Muslims were strangers because they carried a message that disrupted the norms of their society. They believed in the Oneness of God, accountability in the Hereafter, moral responsibility, and spiritual purity in a world steeped in idolatry, tribalism, corruption, and injustice. Their strangeness was not a defect; it was evidence of their distinction, for they represented divine truth in an environment that rejected it. The Prophet (ﷺ) reassured them – and all who would follow their path – by proclaiming, "So blessed are the strangers."

Who, then, are these "strangers"? In another narration the Prophet (ﷺ) explained: "They are those who will set right what people have corrupted of my Sunnah after me." They are those who remain steadfast when others waver, who adhere to the original purity of Islam when others dilute or distort it, and who revive the forgotten practices and ethics of the Prophet (ﷺ). Their strangeness comes from living by truth in an age of falsehood, from embodying piety when irreverence prevails, and from calling to justice when injustice is normalized. They live with dignity and conviction even when misunderstood or isolated, and for this reason, Allah Himself honors them.

The early Makkan period illustrates this beautifully. After thirteen years of da'wah under the harshest opposition, only around 125 believers stood with the Prophet (ﷺ) – a small band of strangers in a vast sea of disbelief (kufr) and polytheism (shirk). Yet these few illuminated the world through their steadfastness. Today, we witness a similar reality, though on a global scale. Despite more than two billion Muslims worldwide, the clarity, confidence, and civilizational leadership once associated with the Ummah are scarcely visible. We find ourselves voiceless in shaping global moral discourse – whether in justice, economics, the environment, or international affairs. Our numbers have increased, yet our influence has diminished.

Why? Because modern humanity – including many Muslims – has exiled God from its collective conscience. Systems built in the name of progress prioritize profit over justice, technology over morality, and material achievement over spiritual purpose. Secularism, once hailed as liberation, has delivered confusion: confusion about life's meaning, about right and wrong, about the value of human existence. The Hereafter is mocked, morality is subjective, and faith is

relegated to private sentiment rather than a guiding public force.

This phenomenon is not new. Even the disbelievers of Quraysh rejected resurrection, despite acknowledging a Creator. They scoffed, "What! Shall we indeed be resurrected after we have become decayed bones?" [al-Nāzi'āt, 79:10–12] Today, similar claims are made in the name of science and rationality: that death is final, that nothing lies beyond material life. Allah refutes such notions, stating: "They have no knowledge of that; they only conjecture." [al-Jāthiyah, 45:24]

Thus, the Prophet (ﷺ) was the first stranger – a lone voice in a world that denied accountability. His household stood with him, then his companions, and together they established not only a community of believers but a comprehensive divinely guided system – a way of life governing spiritual, moral, economic, and political affairs. This system challenged entrenched structures of corruption and oppression and replaced them with justice, mercy, and God-consciousness.

Today, it is this system – not the Dīn itself – that has deteriorated. Islam remains perfect and complete, but the structures that once gave it life have been eroded. Individuals may be pious, but without institutions, governance, and collective effort grounded in Islamic ideals, society drifts toward secularism, materialism, and exploitation.

Thus, the task of reviving Islam falls upon the modern ghurabā' – those few who cling to divine guidance when others abandon it. Their responsibility is not only to live righteously as individuals, but to work toward restoring a God-centered system in public and private life. They must revive justice where oppression thrives, mercy where cruelty reigns, and truth where deception spreads.

Such revival requires courage, for the world increasingly views divine guidance as outdated. But the strangers carry the Prophet's (ﷺ) torch, walking against the current not because they are lost but because they remember the way back to Allah. Their distinction is a badge of honor.

This commitment finds its anchor in a pivotal moment: the revelation of the final divine command on the Day of 'Arafah during the Prophet's (ﷺ) only Hajj. Allah declared: "This day I have perfected for you your Dīn, completed My favor upon you, and I am well pleased with al-Islām as your Dīn." [al-Mā'idah, 5:3] Islam was perfected; no further revelation would come. But its implementation depends on the believers in every generation.

When this ayah was revealed, 'Umar (RAA) wept. The Prophet (ﷺ) asked him why. 'Umar replied that nothing remains perfect but that it must decline thereafter. The Prophet (ﷺ) affirmed his insight. Islam itself would remain uncorrupted, but its practice in society would fluctuate with the faithfulness of its followers.

Historically, this came to pass. The golden age of the Righteous Caliphs flourished briefly before the gradual decline following the death of 'Alī ibn Abī Ṭālib (RAA), with a brief revival under 'Umar ibn 'Abd al-'Azīz.

| Continued on page 6

Sisters Corner

Juwayriya bint al-Harith (RAA): From a War Captive to a Wife of the Prophet (ﷺ)

Juwayriya bint al-Harith (RAA), one of the noble wives of the Prophet Muḥammad (ﷺ), stands as a remarkable example of dignity, faith, and the transformative power of character.

Her story is intimately connected with one of the most significant tribal encounters in early Islamic history, and her marriage to the Messenger of Allah (ﷺ) became a source of immense blessing for her people, the Banū al-Muṣṭaliq.

Juwayriya (RAA) was the daughter of al-Harith ibn Abi Dirār, the powerful chief of the Banū al-Muṣṭaliq, a branch of the larger Khuza‘ah tribe. As the daughter of a leader, she grew up with nobility, confidence, and deep awareness of tribal politics. Around 5 AH (626 CE), tensions escalated between the Banū al-Muṣṭaliq and the Muslims due to the tribe’s plans to mobilize against Madinah. The Prophet (ﷺ) confronted the threat and, in the ensuing encounter, the Muslim forces prevailed. Many from the tribe were taken captive, including Juwayriya (RAA) herself, who was about twenty years old at the time.

Juwayriya fell into the share of Thābit ibn Qays, one of the prominent companions. Being the daughter of a tribal chief, she was not accustomed to captivity, and her position created emotional and political tension. Seeking to preserve her dignity, she approached Thābit and asked him for a *muk-ātabah* – a contract that would allow her to purchase her freedom in installments. Thābit agreed, and she set out to gather the necessary funds. With that purpose, she requested an audience with the Prophet (ﷺ).

When she stood before the Messenger of Allah (ﷺ) to ask for assistance in fulfilling her contract, he (ﷺ) saw in her a woman of composure, intelligence, and strength. He offered her something better than financial assistance: he proposed to pay off her contract and marry her. She accepted the proposal with grace, and the marriage was completed.

This marriage had profound and immediate consequences. As soon as the Companions learned that Banū al-Muṣṭaliq now had ties to the Prophet (ﷺ) through marriage, a sense of reverence and respect filled them. The Muslims said to themselves: “How can we hold captive the in-laws of the Messenger of Allah?” Out of honor for the Prophet (ﷺ), they released all the captives from her tribe – estimated at one hundred households. The narrator ‘Ā’isha (RAA) famously remarked: “I do not know a woman who brought more blessing to her people than Juwayriya.”

Her character continued to shine after her marriage.

She became known for her devotion to worship and remembrance. ‘Ā’isha (RAA) narrated that one morning she left Juwayriya sitting in her designated place of prayer repeating a dhikr taught by the Prophet (ﷺ). When ‘Ā’isha returned hours later, Juwayriya was still in the same spot, absorbed in remembrance of Allah. The Prophet (ﷺ) had taught her the concise dhikr: “*SubḥānAllāhi wa bi-ḥamdih, ‘adada khalqih, wa riḍā nafsih, wa zinata ‘arshih, wa midāda ka-limātih.*” This shows both her spiritual sincerity and the Messenger’s (ﷺ) nurturing of her devotion.

Her marriage to the Prophet (ﷺ) also played a role in the broader transformation of her tribe. Many from Banū al-Muṣṭaliq embraced Islam sincerely after their release, no longer viewing the Muslims as enemies but as kin. Her father, al-Harith, who initially came to Madinah to negotiate her freedom, witnessed the justice of the Prophet (ﷺ) firsthand. According to historical reports, he embraced Islam along with others from his tribe, demonstrating how personal encounters with the character of the Prophet (ﷺ) softened even the hearts of former opponents.

Juwayriya (RAA) lived with the Prophet (ﷺ) with dignity and mutual respect. She was known for her modesty, gentleness, and a calm presence that endeared her to those around her. After the Prophet’s passing, she continued to reside in Madinah, living a quiet life of reflection, aiding the community, and exemplifying the comportment befitting a Mother of the Believers. She passed away around 50 AH during the caliphate of Mu‘āwiyah ibn Abi Sufyān and was buried in al-Baqi’ alongside many other noble wives and Companions.

Her life offers profound lessons. It teaches that personal trials can lead to spiritual elevation, that dignity and patience open doors to unexpected blessings, and that a single individual’s moral integrity can spark reconciliation on a communal scale. Juwayriya’s story also highlights the Prophet’s (ﷺ) continuous effort to heal tribal rifts, uplift the vulnerable, and integrate former adversaries into the growing Muslim community through mercy rather than coercion.

In sum, Juwayriya bint al-Harith (r.a.) is remembered for her wisdom, her devotion, and the large-scale emancipation that began with her marriage. She remains a luminous figure whose life underscores the Qur’anic principle that Allah brings ease after hardship, and that true honor comes through faith and moral character.

By Lily

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News Release

November 20, 2025

Imams Council of Michigan Responds to Attempted Qur'an Burning in Dearborn – Calls for Education, Respect, and an End to Politically Driven Anti-Muslim Hate

[Royal Oak, Michigan] – The Imams Council of Michigan strongly condemns the recent attempt to burn the Qur'an in Dearborn by anti-Islam agitators led by Jake Lang, a January 6 rioter and self-proclaimed "political prisoner." This incident was yet another deliberate attempt to provoke hatred, fear, and division in one of the most diverse and harmonious cities in America.

On Tuesday, November 18, Lang and a small group of activists assembled on Michigan Avenue carrying a large banner reading "Americans Against Islamification." Lang attempted to burn a copy of the Qur'an, an act intended to inflame tensions and provoke violence. His attempt failed when a counter-protester swiftly removed the Qur'an from his hands, preventing the desecration and de-escalating a potentially volatile confrontation.

The Imams Council notes with concern that these acts are often fueled by misinformation and politically motivated fearmongering. There remains a widespread misconception – promoted by some politicians and extremist groups – that Muslims have a hidden agenda to "Islamicize America" or impose Sharia law. These baseless narratives are dangerous and have been used repeatedly to manipulate ignorant or uninformed audiences for political gain.

Correcting the Misconceptions: Sharia – Islamic sacred law – guides Muslims in their personal religious life, just as Halakhah guides Jewish Americans and Canon Law guides Catholics. It governs matters of worship, ethics, charity, family life, and morality...

The Imams Council of Michigan calls on all people – especially those unfamiliar with Islam – to seek knowledge rather than accept politically motivated narratives rooted in fear. As Imam Mohammad Ali Elahi, Co-Chair of the Imams Council, stated: "Some people with political ambitions are brainwashing the public, exploiting ignorance about Islam for their own interests. They are dangerous to the safety and security of our communities." "Dearborn once again demonstrated maturity, restraint, and wisdom by refusing to be provoked by extremists seeking to sow chaos," He added.

The Imams Council emphasizes that Islam, Muslims, and Sharia have long been victims of ignorance, bigotry, and political manipulation, yet the Muslim community continues to promote peace, justice, and coexistence. The Imams Council of Michigan reaffirms its commitment to:

- Upholding religious freedom
- Promoting interfaith understanding
- Countering misinformation about Islam
- Standing against hate, bigotry, and provocation
- Ensuring the safety and unity of all Michigan communities.

END

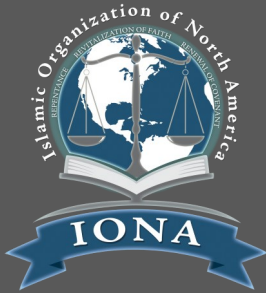
Kids Corner

Salah Ad-Din and the Frankish Boy

The story of the encounter between Salah Ad-Din and the Frankish Boy is a great story about accepting others regardless of their background, and celebrating diversity, while not allowing one to get taken advantage of.

This story was one of the documented children's moral Islamic stories in English, thanks to its produced audiobook.

"It has been narrated that the Muslim military leader encountered a Frankish boy during his war against the Crusaders. The Frankish boy was captured by a soldier at Salah Ad-Din's camp and brought to the Muslim leader.



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| Continued on the next page

Blessed are the Strangers ... Cont'd

What deteriorated was not the Dīn but the people entrusted with it. The Prophet (ﷺ) repeatedly warned of future trials, including moral decay, political turmoil, and spiritual weakness.

Among these warnings is the striking ḥadīth: “There will come a time when the nations will gather against you as diners gather around a feast.” The companions asked if this would be due to the small number of Muslims. The Prophet (ﷺ) replied, “No, you will be many, but you will be like the scum of the sea.” “Allah would remove fear of the Ummah from the hearts of your enemies and cast *wahn*—love of worldly life and fear of death—into your hearts.”

This perfectly describes the current state of the Ummah. Despite numerical strength, Muslims lack moral unity and civilizational leadership. Many are consumed by materialism, self-interest, and secular ideals. Worship persists, but its transformative power fades. Spiritual substance is replaced by ritual form. The Ummah becomes like the foam of the sea—numerous but weightless.

To revive the Ummah, we must first recognize the destructive effect of secularism on our worldview. We must restore God-consciousness to the heart of personal and collective life. Islam is not merely a private spirituality but a comprehensive civilizational project. As long as we treat it as a private ritual, we cannot fulfill our divine mission.

Being among the strangers entails several responsibilities.

First, we must be true Muslims in character, obedience, and devotion—submitted to Allah (SWT) in every aspect of life. Central to this is *jihad al-nafs*—struggling against our lower desires so that our wills align with divine guidance.

Second, we must understand and articulate Islam’s ideology. Islam is a complete system rooted in *Tawhīd*, not merely a set of rituals or cultural practices. Unlike man-made ideologies—capitalism, socialism, communism, or secularism—Islam links spiritual purpose with collective justice. Its guidance encompasses ethics, law, economics, governance, and family life, all grounded in divine wisdom.

Third, we must translate faith into action. Knowledge without implementation is insufficient. The strangers are those who work to establish justice, defend the oppressed, confront corruption, and reform communities. Their efforts give concrete expression to Islam as a transformative force.

Fourth, we must restore Allah (SWT) to the public square through organized collective effort. Islam cannot be revived by isolated individuals; it requires a *jamā’ah*—a dedicated, disciplined group committed to calling toward righteousness, as commanded: “Let there arise from among you a group calling toward goodness.” [Aal-‘Imrān, 3:104]

Fifth, the strangers must show steadfastness. The path of revival is difficult and invites opposition, but perseverance is the hallmark of the sincere believer.

Finally, the *ghurabā’* must be willing to sacrifice for the Dīn, striving to establish Islam as a living socio-political and economic order wherever possible. The revival of faith in society begins with the revival of faith in the heart, but it culminates in rebuilding the structures necessary to support divine justice.

In essence, the mission of the strangers is nothing less than saving themselves and, through their efforts, contributing to saving the world. Islam—submission to God—is the only true Dīn in the sight of Allah [Aal-‘Imrān, 3:19]. While many cultural versions of Islam exist today, the original *al-Islām* established by the Prophet (ﷺ) and his companions survives only in traces. Reviving it is the mandate of the modern *ghurabā’*.

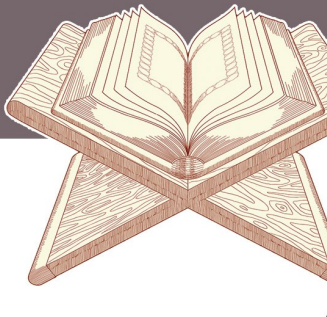
Thus, the Prophet’s (ﷺ) timeless statement echoes with renewed urgency: “Islam began as something strange, and it will return to being strange as it began; so blessed are the strangers.” Blessed, indeed, are those few who, with clarity, courage, and devotion, carry the light of Islam into an age darkened by confusion—just as the first strangers did centuries ago.

Salah Ad-Din and the Frankish Boy ... Cont'd

The boy was undoubtedly scared to death; as he belonged to the camp of their enemies, and didn't know what horrible fate awaited him after being captured.

However, Salah Ad-Din was able to surprise him greatly; as he didn't order his soldiers to kill him, or imprison him, but instead asked his captor to comfort him and become friends with him. He didn't see in him an enemy, but a human being that had so much in common with him because of this humanity.”

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DECEMBER 2025

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

* 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.

