



NEWSLETTER

Volume 20 | Issue 4

April 2026 | Shawwal - Dhul Qi'dah 1447

"This is the creation of Allah, so show Me what others besides Him have created. Rather, the wrongdoers are in clear and manifest misguidance." [Luqman, 31:11]



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SUMMER SCHOOL

Open Enrollment

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LIVING THE SPIRIT OF RAMADAN

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



Registration is Open Now

We are accepting students ages 5 to 13 (limited space available).
Monday, June 22 – August 20 ...

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The Prophet's Wife (RAA)?

She was from the Jewish tribe of Banū Qurayzah in Madinah and came into the Prophet Muhammad's (SAW) ...

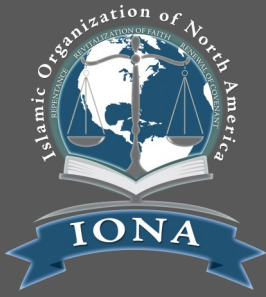
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News Release

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Mustapha Elturk
Ameer

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Announcements

SUMMER SCHOOL 2026

Registration is open for IONA's Summer School

- The school begins on Monday, June 22nd, and ends on Thursday, August 20th.
- 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 your support.



IONA Food Catering Service

IONA's exclusive catering service is perfect for 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.



Synopsis of Ameer Mustapha's EID Khutbah

Living the Spirit of Ramadan

We stand today at a crossroads. Behind us lies Ramaḍān—a month of mercy, forgiveness, and emancipation from the Fire. Ahead of us lies the rest of our lives, waiting to be shaped by what we have gained. The Messenger of Allāh (ﷺ) taught that whoever fasts Ramaḍān with faith and seeking reward will have their past sins forgiven. Yet the most important question is not simply whether we fasted, but whether Ramaḍān has changed us.

Ramaḍān was never meant to be a fleeting spiritual experience. It was meant to be a school—a training ground for the soul. Over the past month, we disciplined our tongues to avoid falsehood, our eyes to lower their gaze, and our hearts to soften. We reconnected with Allāh and tasted the sweetness of obedience. But if Ramaḍān has ended and we return unchanged to our old habits, then we must ask ourselves whether we truly benefited from it.

Allāh makes clear in Surah al-Baqarah that fasting was prescribed so that we may cultivate taqwā. Taqwā is not confined to a single month; it is a constant awareness that Allāh sees us at all times. It means remembering Him in private as we do in public, restraining ourselves even when no one is watching, and choosing obedience over desire. The real measure of Ramaḍān is whether it has increased our consciousness of Allāh—whether we now hesitate before sin in ways we did not before.

During Ramaḍān, the Qur'ān occupied a central place in our lives. We listened to it, recited it, and many completed its recitation. But the Qur'ān was not revealed for one month alone. Its guidance is meant to shape our entire lives. The question we must now ask is: what is our relationship with the Qur'ān after Ramaḍān? Will we continue to recite it, even if only a little each day? Will we reflect upon its meanings and allow it to guide our decisions? A Qur'ān that is only opened in Ramaḍān has not yet been given its due honor.

Likewise, ṣalāh must remain our lifeline. In Ramaḍān, the masājid were filled and the nights were alive with prayer. But now that the month has passed, we must ask what has become of our prayers. Ṣalāh is not meant to be delayed, rushed, or neglected. It is our direct connection to Allāh. The one who stood in long nights during Ramaḍān should not find Fajr burdensome after it. Rather, Ramaḍān should have strengthened our commitment to prayer, not weakened it.

The true measure of Ramaḍān, however, is found in our character. The Prophet (ﷺ) warned that whoever does not abandon false speech and acting upon it, Allāh has no need for them to leave their food and drink. Ramaḍān came to refine us—to make us more patient, more forgiving, and more mindful of our conduct. The sign of acceptance is not merely what we did during Ramaḍān, but who we have become after it.

We must also not forget the wider Ummah. This Ramaḍān, many of our brothers and sisters around the world observed the fast under conditions of hardship, fear, and loss. In places like Gaza and Lebanon, fasting was accompanied by immense struggle. Ramaḍān reminds us that we are one Ummah, bound together by faith. Our concern for one another should not end with Eid. We must continue to make du'ā, give in charity, and remain aware of their suffering. A heart that felt compassion in Ramaḍān must not become numb after it.

The key to preserving the spirit of Ramaḍān is consistency. The Prophet (ﷺ) taught that the most beloved deeds to Allāh are those that are consistent, even if small. We are not required to maintain the exact intensity of Ramaḍān, but neither should we abandon everything we practiced. A few units of prayer at night, a portion of Qur'ān each day, regular remembrance of Allāh, and ongoing charity—these small, consistent acts are signs of sincerity and keys to spiritual growth.

Ramaḍān was not the end; it was the beginning. It came to awaken us, to cleanse us, and to transform us. The question we now face is whether we will carry its light forward or leave it behind.

Allāh reminds us in Surah al-Hijr to worship Him until certainty—death—comes to us. Our devotion does not end with Ramaḍān, nor does our journey conclude with Eid. What we gained in this blessed month must continue to live within us.

We ask Allāh to accept from us our fasting, our prayers, and our qiyām. We ask Him to forgive our sins and shortcomings, to make us among those who remain steadfast in obedience after Ramaḍān, and to never let us return to sin after He has guided us. We ask Him to grant relief to our brothers and sisters in Gaza, Lebanon, Iran and all places of hardship, to protect the oppressed, to bring justice to the wrongdoers, and to unite our hearts upon His dīn. Āmīn.



Sisters Corner

Rayhanah Bint Zayd (RAA), One of the Noble Wives of the Prophet (ﷺ)?

Introduction:

Rayḥānah bint Zayd (may Allah be pleased with her, RAA) is a figure whose story appears in the early historical sources with some differences in detail. She was from the Jewish tribe of Banū Qurayzah in Madinah and came into the Prophet Muhammad's (SAW) household following the events that befell her tribe. Scholars have differed as to whether she later married the Prophet and became one of the Mothers of the Believers or remained under his protection without formal marriage. Regardless of these differences, her life reflects a journey marked by trial, transformation, and spiritual dignity.

Background and Early Life:

Rayḥānah was born into Banū Qurayzah, a Jewish tribe residing in Madinah. Her early life would have been shaped by the religious traditions and social structure of her people. At the time, Madinah was home to diverse communities – Muslim, Jewish, and others – living in a complex political and social environment.

After the Battle of Banū Qurayzah:

Following the conflict between the Muslims and Banū Qurayzah, Rayḥānah was taken into the Prophet's household. Historical reports indicate that the Prophet offered her the choice between remaining upon her faith or embracing Islam. According to many narrations, she chose Islam, and this decision marked a turning point in her life, transitioning from a context of conflict to one of faith and protection.

Her Status with the Prophet (SAW):

There are differing scholarly opinions regarding Rayḥānah's status. Some early historians, such as Ibn Sa'd, report that the Prophet married her, thereby granting her the status of a wife. Others maintain that she remained a concubine (*surriyyah*) under his care, though honored and treated with dignity. What is agreed upon is that the

Prophet treated her with kindness, respect, and compassion, consistent with his broader teachings on mercy and justice.

Character and Spiritual Growth:

Rayḥānah is described in the sources as a woman of dignity and composure. Her acceptance of Islam, if taken as established, reflects sincerity and openness to truth despite the immense personal upheaval she experienced. Her life represents a transformation from loss and displacement to spiritual belonging within the Muslim community.

Life in Madinah:

Within the Prophet's household, Rayḥānah would have been exposed to the daily practice of Islam and the character of the Prophet himself. This environment was one of learning, worship, and moral refinement. Though fewer narrations are reported from her compared to other women of the household, her presence remains part of the broader tapestry of early Islamic history.

Death and Legacy:

Rayḥānah is reported to have passed away during the lifetime of the Prophet (SAW), and he is said to have shown care and concern at her passing. While historical details about her later life remain limited, her story continues to be remembered in the biographical works of early Muslim scholars.

Conclusion:

Rayḥānah bint Zayd's life highlights themes of resilience, dignity, and the transformative power of faith. Though the historical record preserves differing perspectives on aspects of her life, what remains clear is that she lived during a formative period of Islam and experienced profound personal change. Her story invites reflection on mercy, justice, and the human capacity to find faith and meaning even after hardship.

Kids Corner

Story of Prophet Ayyub (Job) - A Lesson in Patience and Perseverance

Prophet Ayyub (Job) was a righteous servant of Allah, known for his unwavering faith and patience during times of great hardship. He was blessed with wealth, health, and a large family, but one day, Allah tested him by taking away his wealth, health, and children. Despite these trials, Prophet Ayyub remained steadfast in his faith, never complaining or questioning Allah's wisdom.

He endured years of suffering, enduring painful boils all over his body and being shunned by his community. Throughout this ordeal, his wife remained loyal and supportive, urging him to remain patient. Despite the immense suffering, Prophet Ayyub never lost hope or faith in Allah's mercy.

Finally, after years of patience and perseverance, Allah rewarded Prophet Ayyub's steadfastness. He was cured of his ailments, restored to health, and blessed with even greater wealth and children than before.

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News Release

Wednesday, March 25, 2026

Imam Elturk Joins Multifaith Clergy Coalition Calling for End to ICE Presence in Michigan

[Warren, MI] – Imam Steve Mustapha Elturk, President of the Islamic Organization of North America (IONA) and Co-Chair of the Imams Council of Michigan, joined a broad coalition of multifaith clergy leaders on March 24, 2026, in a press conference, on the steps of the Michigan State Capitol, calling for an end to the presence and expansion of Immigration and Customs Enforcement (ICE) operations in Michigan.

Faith leaders from Christian, Jewish, Muslim, and other traditions gathered to draw what Imam Elturk described as “a line in the sand,” urging lawmakers and government officials to protect immigrant communities and uphold human dignity.



During the press conference, Imam Elturk spoke passionately about the moral responsibility to stand with vulnerable communities, reflecting on his own journey as an immigrant and expressing deep concern about the current climate.

Imam Elturk, who immigrated to the United States in 1976, reflected on his personal experience and the current climate facing immigrants today.

“Is this the America I came to know? No, it’s not,” he said. “We were welcomed – it was a wonderful country. Today, we are witnessing a time where the dignity of human beings is being stripped away.” Imam Elturk stated.

The coalition called for concrete measures, including limiting ICE enforcement, the closure of ICE’s detention centers, protecting places of worship, schools, and hospitals as safe spaces, and ensuring that immigrant families are not subjected to fear, separation, and injustice.

Imam Elturk emphasized that defending the rights of immigrants is not only a civic duty but a religious obligation shared across faith traditions.

“Faith compels us to stand for justice, to defend the oppressed, and to uphold the dignity of every human being regardless of their status,” he said. “We will stand in solidarity with all those at risk, even at great personal cost.”

Faith leaders also underscored that their advocacy is rooted in deeply held religious principles. “Our law must reflect our values,” said one speaker, noting that faith traditions call for justice, compassion, and the protection of human dignity.

The press conference highlighted both the urgency of the issue and the growing interfaith movement across Michigan committed to defending immigrant rights. Organizers emphasized that this gathering marks the beginning of continued advocacy and encouraged community members of all backgrounds to remain engaged.

The gathering reflects a growing movement among faith leaders in Michigan who are increasingly speaking out against policies they believe undermine fundamental human rights and moral values.

IONA reaffirms its commitment to interfaith collaboration, justice, and the protection of all communities, especially the most vulnerable. END



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Story of Prophet Ayyub (Job) - A Lesson in Patience and Perseverance... Cont'd

The Lesson of the Story

This story teaches children the importance of patience, faith, and perseverance in the face of adversity, knowing that Allah rewards those who remain steadfast in their belief.

This tale of Prophet Ayyub serves as a powerful example of how enduring hardships with patience and trust in Allah can lead to eventual relief and blessings.

<https://www.sahlah.net/blog/>



News

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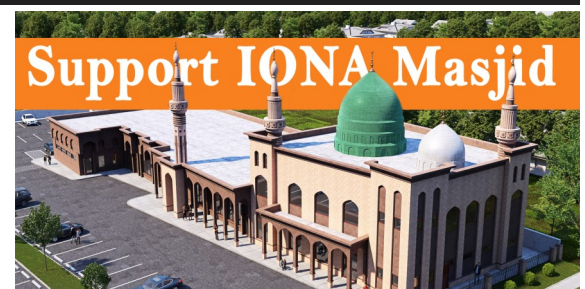
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APRIL 2026

IONA Masjid - Prayer and Iqamah Timings

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

* 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.

