



NEWSLETTER

Volume 20 | Issue 7
July 2026 | Muharram - Safar 1448

"To Allah belongs the dominion of the heavens and the earth; He creates what He wills. [al-Nur, 42:49]



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LIFE AND LEGACY OF THE PROPHET

Wayne County Community College

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ZAINAB BINT MUHAMMAD

The Leaders of the Women of Paradise

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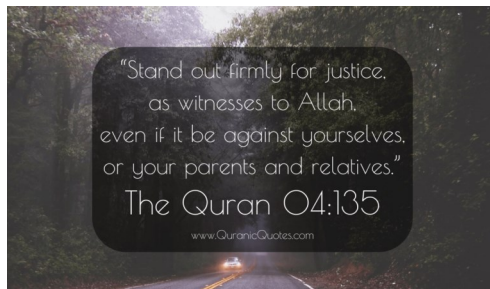
First Friday sermon starts at 12:10 PM and the second sermon starts at 1:20 PM



CAMP Al-Hilal

Camp Al-Hilal is where young Muslims come together to build lasting friendships, strengthen their faith...

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Witnesses for Allah (SWT)

Every Muslim bears witness five times a day that there is no deity worthy of worship except Allah and that ...

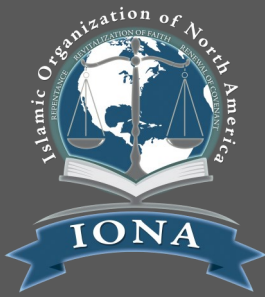
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Zainab - The Prophet's Daughter

Among the noble women of early Islam, Zaynab bint Muhammad (رضي الله عنها) occupies a distinguished place. She was the ...

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Announcements

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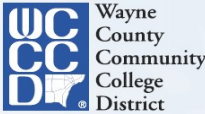
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Synopsis of Ameer Mustapha's Khutbah

Witnesses for Allah: The Mission of the Muslim Ummah

Every Muslim bears witness five times a day that there is no deity worthy of worship except Allah and that Muḥammad (ﷺ) is His Messenger. This testimony, the *shahādah*, is the foundation of our faith. Yet the Qur'an calls us to another testimony, one that extends beyond our words and encompasses our entire lives. Allah (SWT) commands:

"O you who believe! Be steadfast upholders of justice as witnesses for Allah..." (al-Nisa', 4:135)

This is not merely the testimony of a witness in a courtroom. It is the testimony of a believer whose life reflects Allah's truth through worship, integrity, justice, and compassion. It is the testimony of an Ummah selected by Allah (SWT) to bear witness before all of humanity.

The mission of justice did not begin with the Muslim Ummah. It began with every messenger whom Allah sent. Allah (SWT) declares:

"Indeed, We had been sending Our messengers with clear proofs, and We sent down with them the Book (Law) and the Balance so that mankind may uphold justice." (al-Hadid, 57:25)

Justice, therefore, is not simply a political philosophy or a social ideal; it is a prophetic mission. Every prophet confronted oppression in one form or another. Prophet Nūḥ (AS) challenged disbelief and corruption. Prophet Ibrāhīm stood against the tyranny of Nimrod. Prophet Mūsā (AS) confronted Pharaoh's oppression and liberated the Children of Israel by Allah's permission. Prophet Muḥammad (ﷺ) challenged the injustices of Quraysh and established a society founded upon justice, mercy, and human dignity. The mission remained the same throughout history: to guide humanity to Allah (SWT) through truth and justice.

This mission was then entrusted to the Ummah of Muḥammad (ﷺ). In one of the most profound ayat of the Qur'an, Allah (SWT) says:

"Strive for Allah as He deserves to be striven for. He has selected you and has placed no hardship upon you in the religion; the way of your father Abraham. He named you Muslims before and in this (Revelation), so that the Messenger may be a witness over you and that you may be witnesses over humanity." (al-Hajj, 22:78)

Allah (SWT) did not merely choose this Ummah; He **selected** it (*ijtabākum*). Selection always carries purpose. We were selected for a mission; to bear witness before humanity that Allah's guidance is true. This responsibility is echoed again in 2:143, where Allah (SWT) describes Muslims as a balanced nation so that they may be witnesses over humanity while the Messenger (ﷺ) is a witness over them.

What, then, does it mean to be a witness?

A witness does not conceal the truth. A witness does not distort the truth. A witness does not remain silent because speaking is uncomfortable or costly. Allah (SWT) commands:

"O you who believe! Be steadfast upholders of justice as witnesses for Allah, even if it is against yourselves, your parents, or your

(closest) relatives..." (al-Nisa', 4:135)

Justice begins by overcoming our own biases. We must place truth before family, tribe, ethnicity, politics, nationalism, and personal interest. Whether the person involved is rich or poor, friend or foe, our loyalty remains with Allah (SWT) and His command to uphold justice. A believer's testimony cannot be purchased, intimidated, or manipulated because it belongs to Allah (SWT).

The Qur'an also teaches that this mission requires striving. Before assigning the Ummah its global responsibility, Allah (SWT) commands believers to bow, prostrate, worship their Lord, and do good. Only then does He (SWT) command:

"Strive for Allah as He deserves to be striven for." (al-Hajj, 22:78)

Jihād, in its broad Qur'anic sense, is the lifelong struggle to uphold Allah's truth. It includes striving against the ego, resisting the whispers of shayṭān, confronting false ideas, reforming moral corruption, and standing against oppression. One of the greatest instruments of this struggle is the Qur'an itself. Allah instructed the Prophet (ﷺ):

"Do not obey the disbelievers, but strive against them with it (the Qur'an) a mighty striving." (al-Furqan, 25:52)

The Qur'an reforms hearts before it reforms societies.

History provides inspiring examples of those who fulfilled this mission. Among the brightest is Imam al-Ḥusayn ibn 'Alī, may Allah be pleased with him. The beloved grandson of the Prophet (ﷺ) refused to legitimize tyranny by giving allegiance to a leadership he believed had departed from justice and the prophetic model. His stand at Karbalā' was not a quest for political power but a moral testimony before history. He understood that silence in the face of oppression can become complicity. Though he and his small band were overwhelmed, his sacrifice became an enduring reminder that truth is not measured by military victory or political success. Truth remains truth even when its defenders are few.

Every generation produces its witnesses, and every generation is tested. Our generation is no exception. We witness immense suffering in Gaza, instability in Lebanon, uncertainty in Iran, and the hardships endured by refugees and immigrants seeking safety and dignity. We continue to confront racism, religious discrimination, and assaults on human rights in many parts of the world. These are not merely political issues; they are moral tests. They challenge this Ummah to fulfill its responsibility as witnesses for Allah.

Our response must never be driven by tribal loyalties, nationalism, political partisanship, or emotional impulses. It must be guided by the principles of the Qur'an. We mourn every innocent life. We reject the killing of civilians, collective punishment, terrorism, occupation, ethnic cleansing, genocide, revenge, and every form of oppression, regardless of who commits it or against whom it is committed. Our

| Continued on page 6

Zaynab bint Muhammad (RAA): The Eldest Daughter of the Prophet (ﷺ)

Among the noble women of early Islam, Zaynab bint Muhammad (رضي الله عنها) occupies a distinguished place. She was the eldest daughter of the Prophet Muhammad (ﷺ) and his beloved wife Khadijah bint Khuwaylid (RAA). Although her life is often overshadowed by those of other members of the Prophet's family, Zaynab's story is one of profound faith, unwavering loyalty, patience under hardship, and complete trust in Allah. She witnessed the birth of Islam from its earliest days and bore many personal sacrifices for the sake of her faith. Her life offers timeless lessons about perseverance, marital devotion, and steadfastness in the face of trials.

Zaynab was born in Makkah approximately ten years before the beginning of the Prophet's mission. She grew up in the noble household of Banū Hāshim, where honesty, generosity, and compassion characterized daily life. Before revelation descended upon her father, she knew him as al-Amīn (the Trustworthy), whose impeccable character had earned the respect of the people of Makkah. Her mother, Khadijah (RAA), was among the wealthiest and most respected women of Quraysh, renowned for her wisdom, integrity, and generosity. Together, they provided Zaynab with a home grounded in virtue long before Islam was publicly proclaimed.

Like her younger sisters, Zaynab embraced Islam at an early stage after her father received revelation. Accepting Islam, however, carried enormous consequences. The small Muslim community endured ridicule, social isolation, persecution, and economic boycott. Zaynab remained steadfast despite these hardships, placing her faith in Allah above worldly considerations.

Before the Prophet (ﷺ) received revelation, Zaynab had married Abu al-As ibn al-Rabi, a successful merchant of Makkah and the nephew of Khadijah (RAA). He was widely respected for his honesty, trustworthiness, and excellent character. Their marriage was one of affection and mutual respect, but it was soon tested by the emergence of Islam.

When Zaynab accepted Islam, Abū al-ʿĀṣ did not immediately embrace the new faith. Nevertheless, he neither abused nor prevented her from practicing her religion. At a time when many families forcibly separated Muslim relatives or subjected them to persecution, Abū al-ʿĀṣ respected his wife's convictions even while remaining committed to the religion of his forefathers.

As persecution intensified, the Prophet (ﷺ) instructed the Muslims to migrate first to Abyssinia and later to Madīnah. Zaynab, however, remained in Makkah because of her husband. This separation from her father and the growing Muslim community weighed heavily upon her, yet she remained patient, hoping that Allah (SWT) would eventually reunite her family.

The defining moment in her life came after the Battle of Badr. Abū al-ʿĀṣ fought on the side of Quraysh and was taken prisoner by the Muslims. Following the battle, the captives could secure their freedom through ransom. When Zaynab learned that her husband had been captured, she sent everything of value she possessed to ransom him. Among the items was a necklace that had been given to her years earlier by her mother Khadijah (RAA) on her wedding day.

When the Prophet (ﷺ) saw Khadijah's necklace among the ransom, he was deeply moved. It reminded him of his beloved wife, who had stood beside him during the earliest and most difficult years of his mission. With tears in his eyes, he asked the companions if they would permit him to return the necklace and release Abū al-ʿĀṣ without payment. They immediately agreed.

The Prophet (ﷺ) released Abū al-ʿĀṣ on one condition: that he honor his promise to send Zaynab safely to Madīnah, where she could reunite with her father and the Muslim community. Abū al-ʿĀṣ faithfully fulfilled his promise.

Zaynab's journey from Makkah to Madīnah, however, was marked by tragedy. As she departed, some members of Quraysh violently attempted to stop her. During the confrontation she was struck, thrown from her camel, and suffered severe injuries. She was also pregnant at the time and miscarried because of the attack. Many historians believe that these injuries continued to affect her health for the remainder of her life.

Despite this painful ordeal, Zaynab reached Madīnah and was reunited with the Prophet (ﷺ) after years of separation. Yet another trial remained. She and her husband now lived apart because Islamic law did not permit a Muslim woman to remain married indefinitely to a polytheist. Though separated physically, both continued to honor and respect one another.

Several years later, Abū al-ʿĀṣ led a Quraysh trading caravan that was intercepted by a Muslim expedition. He escaped and secretly traveled to Madīnah under the cover of night, seeking protection from Zaynab. According to Arab custom, anyone granted protection by a Muslim was to be respected. The following morning, during the Fajr prayer, Zaynab publicly announced from her quarters adjoining the mosque that she had granted protection to Abū al-ʿĀṣ.

When the Prophet (ﷺ) completed the prayer, he addressed the congregation and affirmed her declaration, saying that the protection granted by even the humblest Muslim was binding upon the community. He then encouraged the Muslims to return Abū al-ʿĀṣ's confiscated merchandise voluntarily. They willingly returned all of his property without keeping anything for themselves.

| Continued on the next page



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Kids Corner

The Army of Elephants (Surah Al-Fil)

Discover how Allah protected the Kaaba from a powerful army with tiny birds! A story of faith and divine power from Surah Al-Fil.

The Arrogant King

Abraha, the ruler of Yemen, grew jealous of the Kaaba. Pilgrims from all over Arabia visited Mecca to worship Allah, but Abraha wanted them to come to his grand temple instead. He carved statues of elephants from stone and shouted, *“My temple is greater than the Kaaba!”*

The March to Mecca

Abraha gathered a massive army, including a giant elephant named Mahmud. As they marched toward Mecca, they destroyed villages and terrified the people. The Quraish tribe prayed, *“O Allah, protect Your House!”*

The Miracle of the Birds

When Abraha reached Mecca, Allah sent flocks of Ababil birds from the sky. Each bird carried a tiny stone in its beak and claws. They dropped the stones on Abraha’s army, piercing their armor and turning them into

| Continued on the next page

Abū al-‘Āṣ returned to Makkah, distributed every trust and possession back to its rightful owners, settled all outstanding obligations, and then publicly announced his acceptance of Islam. Only after fulfilling every financial responsibility did he migrate to Madīnah as a Muslim.

The reunion of Zaynab and Abū al-‘Āṣ stands as one of the most beautiful love stories in early Islamic history, not because it was free from hardship, but because it was built upon integrity, faithfulness, patience, and moral character. Years of separation had neither diminished their love nor compromised their principles. Their marriage was restored upon the foundation of shared faith.

Sadly, their reunion was short-lived. The injuries Zaynab sustained during her migration from Makkah had left lasting effects. In the eighth year after the Hijrah, she passed away in Madīnah at approximately thirty-one years of age.

The Prophet (ﷺ) personally grieved the loss of his eldest daughter. He supervised her funeral and instructed the women preparing her body to wash her an odd number of times and to begin with the right side, demonstrating the dignity and honor accorded to her. Her passing brought another profound sorrow to the Messenger of Allah (ﷺ), who had already buried several of his children during his lifetime.

Zaynab’s legacy is one of remarkable resilience. She endured persecution, separation from her parents, separation from her husband, physical assault, miscarriage, and years of uncertainty, yet never abandoned her faith or compromised her integrity. Her patience was active rather than passive, a steadfast trust in Allah (SWT) while faithfully fulfilling every responsibility placed before her.

Her husband, Abū al-‘Āṣ, likewise exemplified honesty and trustworthiness. Even before embracing Islam, he fulfilled every promise he had made, honored every trust, and eventually accepted Islam through conviction rather than coercion. Their story illustrates that noble character can prepare hearts for faith and that patience often precedes Allah’s greatest blessings.

For Muslims today, Zaynab bint Muḥammad (RAA) remains an inspiring example of steadfast faith, marital loyalty, moral courage, and unwavering trust in Allah. Her life reminds believers that trials are not signs of Allah’s displeasure but opportunities to demonstrate sincerity, perseverance, and reliance upon Him. Though she lived only a short life, her example continues to illuminate the path of patience and righteousness for generations of believers.

May Allah (SWT) be pleased with Zaynab bint Muḥammad, reunite us with her and the family of the Prophet (ﷺ) in the highest ranks of Paradise, and grant us hearts as steadfast, faithful, and patient as hers. Āmin.

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Witnesses for Allah: The Mission of the Muslim Ummah... Cont'd

loyalty is not to governments or political parties. Our loyalty is to Allah (SWT), who commands justice. When we speak, we speak for Allah. When we defend the oppressed, we do so for Allah. When we condemn injustice, we condemn it because Allah has condemned it.

Yet our responsibility does not end with global concerns. Allah (SWT) will also ask us about the injustices within our own lives. Are we just with our spouses? Fair with our children? Honest in our businesses? Faithful to our trusts? Do we defend those whose reputations are unjustly attacked? Do we speak the truth when it is personally inconvenient? The witness for Allah is not merely an activist who condemns oppression abroad; he or she is a living testimony to justice in every aspect of life.

The credibility of the Ummah before humanity begins with the credibility of every individual Muslim before Allah (SWT). Justice begins long before it reaches the battlefield or the courtroom. It begins in the heart, in the home, in the workplace, in the masjid, in our neighborhoods, and in every interaction we have with others.

Allah did not select this Ummah merely to worship Him within the walls of the masjid. He selected us to bear witness to His truth before humanity, to establish justice on earth, and to invite mankind to the path of salvation. This is our honor. This is our responsibility. This is our enduring legacy.

The Army of Elephants (Surah Al-Fil) ... Cont'd

“crushed straw” (Quran 105:5). The elephant Mahmud refused to move, and Abraha fled in shame, his body covered in sores!

The Kaaba Stands Strong

The Kaaba remained unharmed, and the people of Mecca celebrated Allah's power. To this day, Muslims recite Surah Al-Fil to remember that no one can defeat Allah's plan.

“Have you not reflected on how your Lord dealt with the people of the elephant? Did He not make their plan a complete failure? He sent against them wave after wave of birds, pelting them with stones of hardened clay, until they were left like chewed-up stalks of grain” (Quran, 105:1-4)

[https://www.islam4kids.org/short-stories/the-army-of-elephants-\(surah-al-fil\)](https://www.islam4kids.org/short-stories/the-army-of-elephants-(surah-al-fil))

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JULY 2026

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

* S = Shafi'i, H = Hanafi | Athan is 10 minutes before Iqamah except for Maghrib
 First Friday sermon starts at 12:10 PM and second sermon is at 1:20 PM



IONA 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.

