



NEWSLETTER

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SIRAH CONFERENCE

Sunday, September 20

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PRESCHOOL

Open Enrollment

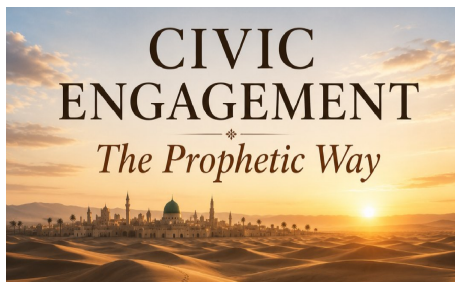
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SUNDAY SCHOOL

Open Enrollment

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



Sirah Conference

The footsteps began in Madinah. The journey continues, today, tomorrow and to every place ...

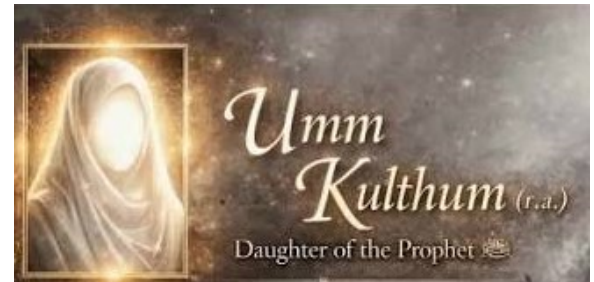
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Civic Engagement - A Duty

"You are the best community brought forth for the good of humanity: you enjoin what is right, forbid what is wrong ..."

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Umm Kulthum (RAA)

Umm Kulthum's life was characterized not by public prominence, but by quiet faith, patience, and steadfastness ...

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Mustapha Elturk
Ameer

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Announcements

Reserve a spot for your child(ren). Register Early.

2026 - 2027 PRESCHOOL PROGRAM

The preschool program is a weekly program, Monday through Thursday, and will begin on **Monday, September 14, 2026**, in sha Allah.

The tuition per child is \$300 per month.

Sr. Souad Soubra, the Sunday and Summer School Principal, has designed a wonderful program for preschoolers. The curriculum includes Personal Development, Literacy Skills, Numbers and Math, and Art in addition to learning Islamic manners, dua's, Memorizing Qur'an, and Arabic. The preschool is the first step to schooling and our goal is to build confidence in the students, get them acquainted with the educational environment, teach them good manners, and help them develop the concepts of sharing and charity. Students will receive a certificate at the end of the year marking their first memorable school year.

Children **ages 3 to 5** from all cultures are welcome. The preschool program is from **9:30 AM to 12:30 PM**, Monday through Thursday, and the tuition per child is **\$300** with a discount for siblings. For more information, please contact **Sr. Souad** at **248-872-2169** or **suelturk@gmail.com**. **Register at <https://ionamasjid.org/preschool/>** The school will, in sha Allah, start on **Monday, September 14, 2026** and end on **Thursday, May 27, 2027**.

IONA is committed to helping the children with their educational needs. Let us help you develop your child right from the start.

2026 - 2027 SUNDAY SCHOOL

Sunday school begins on **September 13, 2026** in sha Allah and ends on June 13, 2027. We are accepting students ages 5 to 17 (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.

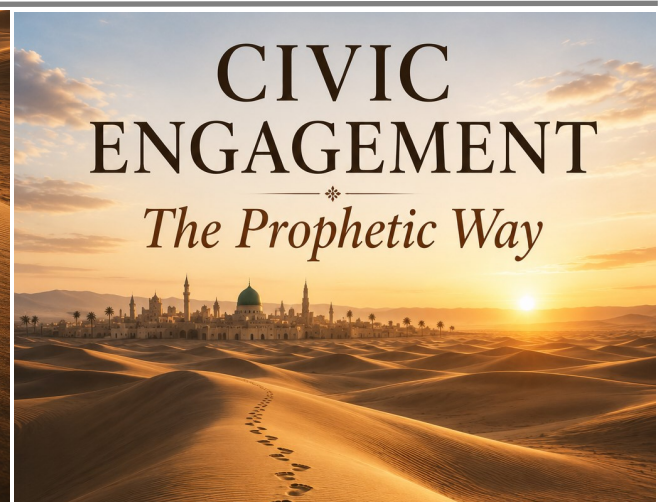
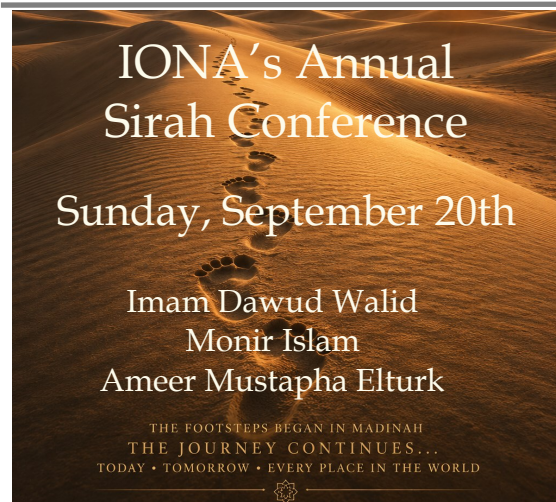
School hours are from **10:00 am to 2:00 pm**.

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.

For information, please contact the principal, **Sr. Souad**, at **248-872-2169** or **suelturk@gmail.com**

REGISTER ONLINE at IONAMASJID.ORG/Sunday-school/



Synopsis of Ameer Mustapha's Khutbah

Civic Engagement: A Religious Duty - The Divine Mandate to Serve Humanity

Muslims derive their guidance from the Qur'an and the Sunnah of the Prophet Muḥammad (ﷺ). Both make clear that serving society, promoting what is good, and standing against injustice are not peripheral concerns of Islam. They are part of our religious responsibility.

Allah (SWT) declares: *"You are the best community brought forth for the good of humanity: you enjoin what is right, forbid what is wrong, and believe in Allah."* (3:110)

The distinction of this Ummah is therefore not based upon privilege, ethnicity, or status. It is rooted in **responsibility**. We have been brought forth *for humanity* – to benefit people, serve society, promote goodness, and resist injustice.

The Prophet (ﷺ) reinforced this principle: **"The best of people are those who are most beneficial to people."**

And in another narration: **"The most beloved of people to Allah are those who are most beneficial to people."**

Our faith cannot be confined to the walls of the masjid. Ṣalāh connects us to Allah (SWT) but that connection must shape how we interact with His creation. A Muslim who sincerely worships Allah should become a source of benefit wherever he or she lives.

The Prophetic Model of Cooperation

The life of the Prophet (ﷺ) provides powerful examples of civic cooperation, including cooperation with people who did not share his faith.

During the difficult years in Makkah, his uncle Abū Ṭālib protected him from the hostility of Quraysh, even though Abū Ṭālib had not embraced Islam. After his death, the Prophet's vulnerability increased dramatically. Following his painful rejection at al-Ṭā'if, the Prophet (ﷺ) needed protection simply to reenter Makkah.

That protection came through Muṭ'im ibn 'Adī, a polytheist who granted him *ijārah* according to the Arab custom of protection. The Prophet (ﷺ) accepted his protection.

This demonstrates an important principle: Muslims may cooperate with non-Muslims for legitimate purposes and the common good. Religious difference does not prevent cooperation in justice, protection, humanitarian service, or other righteous causes.

Perhaps an even more striking example is **Ḥilf al-Fuḍūl – the Pact of the Virtuous**.

Before receiving revelation, the young Muḥammad (ﷺ) witnessed an agreement among several Makkan clans to collectively defend anyone who had been wronged, regardless of tribal affiliation. Years later, after becoming the Messenger of Allah, he remembered the pact approvingly and declared that if he were invited to such an agreement in Islam, he would respond.

The lesson is profound. Muslims do not have to create every movement for justice themselves. When people of conscience gather around a righteous cause, Muslims can stand beside them.

Allah commands: *"Cooperate with one another in righteousness and piety, and do not cooperate in sin and aggression."* (5:2)

The Qur'anic criterion is therefore not simply, *Who is asking us to cooperate?*

The deeper questions are: What are we cooperating upon? What are we trying to achieve? And are the objectives and means consistent with our principles?

Civic Engagement Must Be Grounded in Justice

At the heart of Islamic civic engagement stands justice.

Allah (SWT) commands: *"O you who believe! Stand firmly for justice as witnesses for Allah, even if it is against yourselves, your parents, or your close relatives."* (4:135)

And He declares: *"Do not let the hatred of a people cause you to depart from justice. Be just; that is nearer to taqwā."* (5:8)

These two āyāt establish an extraordinary standard. We must uphold justice even when doing so works against our own interests, and we must uphold justice even for people we dislike.

Our civic engagement therefore cannot be tribal. We cannot demand justice only when Muslims are victims and remain silent when others suffer. If we are witnesses for Allah, justice must remain justice regardless of the identity of the oppressed or the oppressor.

The Prophet (ﷺ) said: "Whoever among you sees an evil, let him change it with his hand; if he is unable, then with his tongue; and if he is unable, then with his heart – and that is the weakest of faith."

The believer cannot become comfortable with injustice. We must respond according to our ability, knowledge, position, and legitimate means. Silence cannot become our permanent response to suffering.

What does this mean practically for Muslims living in America?

Three areas deserve particular attention.

1. Volunteerism: Serving Our Neighbors

Muslims must cultivate a culture of volunteerism.

Our communities contain people who are hungry, homeless, elderly, sick, lonely, or otherwise vulnerable. Food banks, shelters, free health clinics, blood drives, neighborhood projects, disaster relief efforts, and countless nonprofit organizations depend upon volunteers.

Muslims should be among those volunteers.

The Prophet (ﷺ) said: "The one who strives to care for the widow and the poor is like one who strives in the way of Allah, or like one who stands in prayer throughout the night and fasts throughout the day."

Imagine the spiritual value Allah places upon serving someone in need.

Our motivation, however, must remain sincere. The righteous described in the Qur'an say: *"We feed you only for the sake of Allah. We seek neither reward nor thanks from you."* (76:9)

We serve not merely to improve the public image of Muslims. We serve because Allah loves service to His creation.

Even the smallest act of compassion may carry enormous weight. The Prophet (ﷺ) told of a sinful

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Umm Kulthum bint Muhammad (RAA): The Daughter of the Prophet (ﷺ)

Umm Kulthūm bint Muḥammad (رضي الله عنها): A Life of Quiet Faith and Patience.

Among the noble daughters of the Prophet Muḥammad (ﷺ), Umm Kulthum bint Muhammad (RAA) holds a special place. Although fewer details have been preserved about her life than about some other members of the Prophet's household, what we do know reveals a woman who experienced persecution, family separation, migration, loss, and marriage to one of Islam's greatest Companions. Her life was characterized not by public prominence, but by quiet faith, patience, and steadfastness.

Umm Kulthūm (RAA) was born in Makkah before the beginning of the Prophetic mission. She was a daughter of the Prophet Muḥammad (ﷺ) and his beloved wife Khadijah bint Khuwaylid (RAA). She grew up alongside her sisters Zaynab, Ruqayyah, and Fāṭimah in a household renowned for honesty, generosity, compassion, and noble character.

When revelation came to the Prophet (ﷺ) and he began calling people to worship Allah alone, his family became the target of increasing hostility from Quraysh. Umm Kulthūm witnessed the transformation of her father from the respected al-Amin – the Trustworthy – into a man persecuted by many of the very people who had once honored him.

Like her sister Ruqayyah, Umm Kulthūm had been betrothed before Islam to one of the sons of Abu Lahab. Ruqayyah was betrothed to 'Utbah and Umm Kulthūm to 'Uṭaybah. When the Prophet (ﷺ) openly proclaimed Islam, Abū Lahab and his wife became bitter enemies of the new faith. Seeking to cause pain to the Prophet (ﷺ), they pressured their sons to end their relationships with his daughters before the marriages were consummated.

Thus, Umm Kulthūm experienced rejection not because of any wrongdoing on her part, but because she belonged to the household of the Messenger of Allah (ﷺ).

Yet what appeared to be a personal loss would eventually become a blessing.

Umm Kulthūm remained in the household of her parents during some of the most difficult years of the Makkan period. She witnessed the persecution of the Muslims and shared the suffering of her family during the boycott imposed upon Banū Hāshim and Banū al-Muṭṭalib. For approximately three years, the Prophet (ﷺ), his relatives, and supporters endured severe social and economic isolation.

Soon afterward came another painful trial: the death of her mother, Khadijah (RAA). The loss was devastating for the entire household. Khadijah had been the Prophet's closest companion, supporter, and source of comfort throughout the earliest years of revelation. For Umm Kulthūm, she was also

a beloved mother whose faith, generosity, strength, and sacrifice had shaped her childhood.

The death of Khadijah (RAA) was followed by increasing hostility toward the Prophet (ﷺ). Eventually Allah opened the way for the Muslims to migrate to Madīnah. Umm Kulthūm later joined the Muslim community there, leaving behind the city of her birth for the sake of Allah (SWT).

Life in Madīnah brought a new beginning, but it also brought another profound loss.

Her sister Ruqayyah (RAA), who was married to Uthman ibn Affan (RAA), became seriously ill around the time of the Battle of Badr. The Prophet (ﷺ) instructed 'Uthmān to remain in Madīnah to care for his wife rather than accompany the Muslim army.

Ruqayyah died from her illness in the second year after the Hijrah.

Her death left 'Uthmān deeply grieved. He had lost a beloved wife with whom he had shared persecution, migration to Abyssinia, return to Makkah, and migration to Madīnah.

The Prophet (ﷺ) subsequently married Umm Kulthūm to 'Uthmān.

This marriage gave 'Uthmān an honor unique in Islamic history: he married two daughters of the Messenger of Allah (ﷺ). Because of this extraordinary distinction, he became famously known as **Dhū al-Nūrayn – "The Possessor of the Two Lights."**

Umm Kulthūm and 'Uthmān shared approximately six years of married life. Their household united two people who had already experienced considerable hardship for the sake of Islam. 'Uthmān (RAA) was known for his modesty, generosity, gentleness, and deep devotion to Allah, while Umm Kulthūm had been raised in the very household of revelation.

Their marriage produced no children, but Umm Kulthūm's place in the Prophetic family and in the heart of her husband remained distinguished.

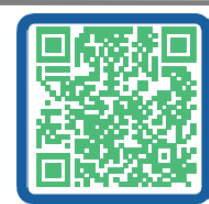
Her life reminds us that historical importance is not always measured by the number of speeches a person delivered, battles they fought, or public offices they held. Some lives leave their mark through *steadfastness itself*.

Umm Kulthūm (RAA) lived through nearly every major hardship of the early Islamic mission. She saw her father ridiculed and persecuted. She experienced the hostility of Abū Lahab's household. She endured the Makkan boycott. She lost her mother. She left her homeland. She lost her sister Ruqayyah. Through it all, she ...

Continued on the next page



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Kids Corner

Prophet Musa (AS) and the Red Sea

The Baby in the Basket

Musa's (AS) mother hid him in a basket on the Nile River to save him from Pharaoh's soldiers. Allah guided the basket to Pharaoh's palace, where Musa (AS) grew up under Allah's protection.

The Escape

Years later, Musa (AS) confronted Pharaoh, demanding he free the enslaved Israelites. When Pharaoh refused, Allah sent plagues. Musa (AS) led his people out of Egypt, but Pharaoh's army chased them to the Red Sea!

The Splitting Sea

Allah commanded Musa (AS) to strike the sea with his staff. The sea split into two walls, letting Musa (AS) and his people cross safely. When Pharaoh's army followed, the sea closed, drowning them all.

Key Teachings

"And We inspired to Moses, 'Strike with your staff the sea,' and it parted, and each portion was like a great towering mountain. And We saved Moses and those with him, all together. Then We drowned the others." (Quran 26:63-66)

<https://www.islam4kids.org/>

Umm Kulthum bint Muhammad (RAA)...cont'd

remained within the household of faith and continued upon the path of Islam.

In the ninth year after the Hijrah, Umm Kulthūm (RAA) passed away in Madīnah while the Prophet (ﷺ) was still alive. The Prophet (ﷺ) was deeply involved in her burial. Among the authentic narrations concerning her funeral is the report of Umm 'Aṭiyyah (RAA), who related that the Prophet (ﷺ) instructed the women washing his daughter to wash her three times, or five times if necessary, using water and lote-tree leaves, and to use camphor in the final washing. He later gave them his own garment to be placed with her.

The Prophet (ﷺ) stood at the grave as his daughter was laid to rest. He had now endured the unimaginable sorrow of burying yet another of his children. Of all his children, only Fāṭimah (RAA) would outlive him.

Umm Kulthūm's biography may contain fewer dramatic episodes than those of some other members of the Prophetic household, but perhaps therein lies one of its greatest lessons. *Not every righteous life is lived on the public stage.* Not every believer leaves behind volumes of recorded words or famous deeds.

Some serve Allah quietly. Some endure. Some remain faithful through one trial after another. And Allah knows them all.

Umm Kulthūm's life teaches us that steadfastness during hardship is itself a form of worship. She experienced rejection, persecution, bereavement, migration, and loss, yet remained faithful to Allah and His Messenger (ﷺ).

Her story also beautifully complements that of her sister Ruqayyah. Two sisters who suffered because they were daughters of the Messenger of Allah (ﷺ) eventually became, one after the other, the wives of one of his most beloved Companions. What Quraysh intended as humiliation became an enduring honor.

May Allah (SWT) be pleased with Umm Kulthūm bint Muḥammad, reward her for her patience and steadfastness, and reunite us with her, her noble sisters, her mother Khadijah, her husband 'Uthmān, and her beloved father, the Messenger of Allah (ﷺ), in the highest ranks of Paradise. Ameen.

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Civic Engagement: A Religious Duty... Cont'd

woman whom Allah forgave because she gave water to a desperately thirsty dog.

If mercy toward an animal can become a means of divine forgiveness, imagine the opportunities surrounding us every day to serve human beings in need.

2. Voting: Making Our Voices Count

Civic responsibility also includes participating thoughtfully in the political process.

For Muslim American citizens, voting provides an opportunity to influence decisions affecting our families, neighborhoods, schools, religious institutions, and society at large.

But voting should never be reduced to blindly supporting a political party. Muslims need to be informed, principled voters who evaluate candidates and policies through the values of justice, human dignity, religious freedom, public welfare, and moral responsibility.

Local engagement is particularly important. Decisions involving schools, zoning, public services, policing, housing, and community development are often made at the city, township, county, and state levels.

Muslims should know their elected officials. We should attend community meetings, engage school boards and city councils, build relationships with our neighbors, and when qualified, consider public service ourselves.

Political engagement is not an end in itself. It is one means through which citizens can pursue the common good and protect the rights of all.

3. Being a Good Muslim

Perhaps the most powerful form of civic engagement requires no organization, campaign, or election.

Live Islam. Be honest in business. Keep your promises. Treat employees fairly. Be a good neighbor. Respect the law. Care for the vulnerable. Speak truthfully. Show mercy. Stand against injustice.

Our public advocacy loses credibility when our private conduct contradicts the values we proclaim.

A Muslim physician, business owner, teacher, attorney, engineer, laborer, parent, or student represents Islam every day through character. People may never read the Qur'an or study the Sunnah, but they may encounter a Muslim. What will that encounter teach them about our faith?

Good citizenship and good Muslim character should reinforce one another. Civic engagement grounded in righteousness and justice allows Muslims not merely to speak about Islam, but to demonstrate its values through action.

Faith That Serves : Civic engagement is ultimately about fulfilling the trust Allah (SWT) has placed upon us.

The Prophet (ﷺ) cooperated with people of other faiths when justice and Protection required it. He honored a pact formed to defend the oppressed. The Qur'an commands cooperation in righteousness and demands unwavering justice.

Our responsibility today continues that Prophetic tradition. We volunteer because people need us. We participate because our communities are also our responsibility. We stand for justice because Allah commands it. And we strive to embody Islam because our character is itself a form of da'wah.

The best community is not known merely by the honor it receives, but by the responsibility it embraces.

Allah (SWT) has brought this Ummah forth **for humanity**. The question for each of us is therefore simple: **How is humanity benefiting because I am here?**

May Allah (SWT) make us among those who stand firmly for justice as witnesses for Him, who serve His creation sincerely, and whose faith becomes a source of benefit to everyone around them. Ameen.



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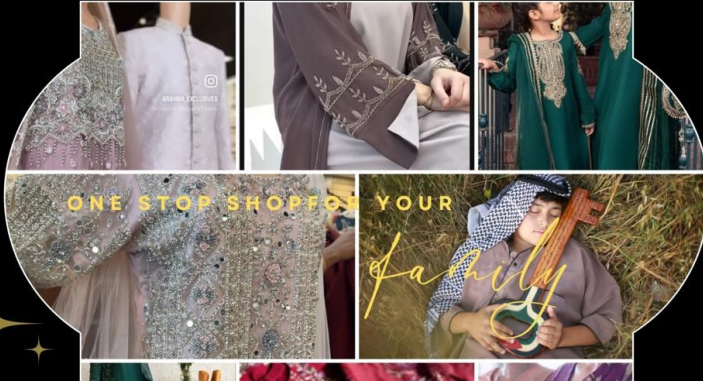


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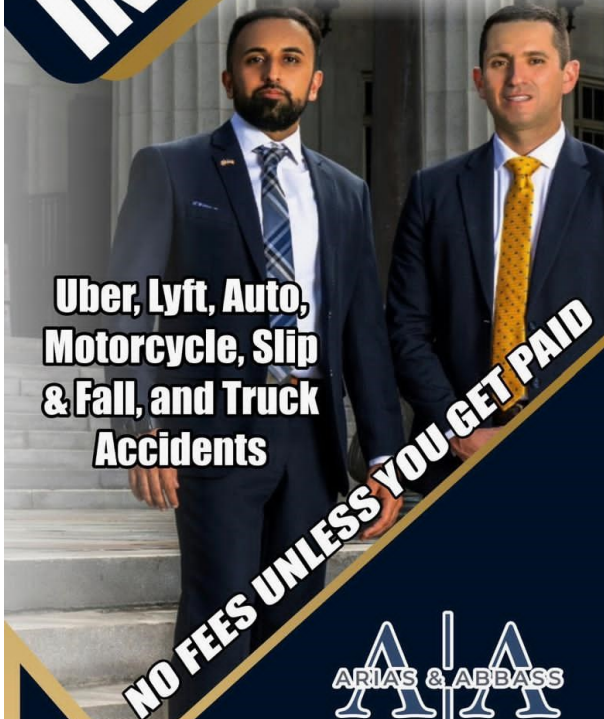
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SEPTEMBER 2026

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

* 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.

