



NEWSLETTER

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Press Release

Metro Detroit Faith Leaders Stand Together Against Religious Prejudice and Defend Religious Freedom

Christian, Jewish, and Muslim leaders unite to reject religious discrimination and affirm the constitutional rights and dignity of every American.

[DETROIT, MI — October 23, 2026] Approximately 30 Christian, Jewish, and Muslim clergy and faith leaders gathered Thursday, October 22, at Central United Methodist Church in Detroit to speak out against religious prejudice, Islamophobia, and the use of religious identity to question an American's loyalty or fitness for public office.

Amid concerns over religiously charged rhetoric surrounding Michigan's U.S. Senate race, the leaders emphasized that their gathering was nonpartisan and did not endorse or oppose any candidate or political party. Their message was clear: Political disagreement is legitimate. Religious discrimination is not.

Among the speakers were Rev. Paul Perves, Pastor of Central United Methodist Church; Rabbi Alana Alpert of Congregation T'chayah in Detroit; Rev. Louis Forsythe II, Senior Pastor of Pleasant Grove Missionary Baptist Church; and Imam Mustapha Elturk, Ameer of the Islamic Organization of North America (IONA).

Religious Freedom Belongs to Everyone

Rev. Paul Perves emphasized the importance of solidarity across religious differences.

"We pray differently. We read different scriptures. We do not agree on every question of faith, or of politics. But we stand here together because we agree on this: no American should ever be told that their faith makes them less American."

He reassured Muslim Americans: "You belong. Your faith does not make you less American. And when your freedom is threatened, we will stand beside you."

Rabbi Alana Alpert, reflecting on the history of antisemitism and accusations of dual loyalty directed against Jewish communities, warned:

"We know how quickly 'Are they loyal?' becomes 'Do they belong?' And we know how quickly that becomes something far worse."

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Announcements

2026 - 2027 PRESCHOOL PROGRAM

The preschool program is a weekly program, Monday through Thursday.

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

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Justice as an Act of Worship: The Qur'anic Vision of Moral Witness

In an age where justice is debated in parliaments, dissected in philosophy departments, and demanded in streets across the world, the Qur'an offers a radically different starting point. It does not begin with society, government, legislation, or even human rights. It begins with Allah (SWT). This is the defining characteristic of the Qur'anic worldview, and it is what distinguishes the Islamic conception of justice from every other understanding known to human civilization.

The Qur'an and Hadith present justice not merely as a social or legal obligation, but as a profound act of worship and a central component of a believer's moral witness to Allah. To "bear witness" in this context means to live in a way that reflects God's attributes of justice and fairness in every aspect of life. Human civilizations throughout history have pursued justice. Philosophers have debated its meaning, law-makers have sought to institutionalize it, and reformers have dedicated their lives to its advancement. Yet the Qur'an approaches justice from a perspective unlike any other.

This distinction is essential. Islam is submission to Allah, and justice is one of the clearest manifestations of that submission. The Muslim does not worship justice; he worships Allah, and because he worships Allah he is obligated to uphold justice under every circumstance. Justice is therefore rooted in theology before it is expressed in ethics. The believer establishes justice not because justice itself is the ultimate objective, but because Allah commands it. Justice is one of the highest manifestations of servitude to Allah.

Allah says in Surah An-Nahl: "Indeed, Allah commands justice, grace, as well as courtesy to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful." (16:90)

Two Ayat, One Complete Philosophy

The Qur'an develops this principle through two remarkable passages that complement one another with extraordinary precision. Although they appear in different suras, together they present a complete philosophy of moral justice.

The first is from Surah An-Nisa: "O you who believe! Stand persistently for justice as witnesses for Allah, even if it be against yourselves, your parents, or your close relatives. Whether one is rich or poor, Allah has the greater claim upon both. Therefore, do not follow your desires lest you fail to uphold justice. And if you distort your testimony or decline to give it, then surely Allah is fully aware of all that you do." (4:135)

The second is from Surah al-Ma'idah: "O you who believe! Stand firmly for Allah as witnesses in justice, and do not let the hatred of a people cause you to depart from justice. Be just; that is nearer to taqwa. And fear Allah. Surely Allah

is fully aware of all that you do." (5:8)

Read in reverse order, they reveal a deliberate progression that removes the two greatest obstacles standing between human beings and true justice: love and hatred. The first ayah protects justice from love; the second protects justice from hatred.

Justice Beyond Love: The Internal Battlefield

The first obstacle is love — particularly love of oneself, one's parents, and one's relatives. Here the Qur'an enters territory beyond the reach of legislation. Human laws may regulate outward behavior, but only revelation addresses the hidden inclinations of the heart.

The ayah begins where every reform must begin: with the self. Before confronting the injustices of society, the believer must first confront his own soul. The first courtroom is not the courthouse; it is the human heart. Every individual possesses an instinctive tendency toward self-justification. We excuse our own mistakes, defend our interests, and rationalize our shortcomings. The Qur'an dismantles this tendency at its very foundation.

Justice begins against oneself. The fiercest battlefield of justice is not the courtroom or the public square, but the human heart. To turn the mirror of accountability inward — to admit "I was wrong, I was unjust, I transgressed" — is arguably the most difficult act of worship, precisely because it requires the discipline of the ego.

This ego has a survival mechanism: self-justification. It is wired to deflect blame, rationalize mistakes, and project fault onto others. When you try to hold yourself accountable, the ego feels threatened, because admitting guilt shatters the self-image it has built. This is why not many people readily admit their wrongdoings. It feels like a small death.

The Prophet Muhammad (ﷺ) gave a razor-sharp definition of pride that directly addresses this point: "Pride (kibr) is rejecting the truth and looking down upon people." (Sahih Muslim). When we refuse to admit our guilt, we are not just failing to be just to ourselves; we are actively rejecting the truth. We are putting our fragile ego above the reality of our actions. Justice begins when we humble ourselves enough to accept that the truth is greater than our self-perception.

The placement of "against yourselves" before "parents and relatives" in Surah al-Nisa' shows that the ultimate test of moral witness is internal. Can you testify against your own soul? Can you say, "I was the oppressor here?" The Qur'an anticipates this struggle and makes it the primary test of faith.

Purification: The Only Path

One must have purified his soul before he can hold himself

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Asma bint Abu Bakr (RAA)

Asma bint Abu Bakr: The Woman of Two Belts and Unwavering Faith

Asma bint Abu Bakr al-Siddiq, may Allah be pleased with her, stands as one of the most luminous figures of the early Islamic era. Born in Mecca approximately twenty-seven years before the Hijra, around 595 CE, she was the daughter of Abu Bakr al-Siddiq, the closest companion of the Prophet (ﷺ) and the first caliph, and the elder half-sister of Aisha, the Mother of the Believers. Her life, spanning nearly a century, was a testament to courage, generosity, and unwavering commitment to truth—a legacy that earned her the immortal title *Dhat an-Nitaqayn*, "She of the Two Belts".

Early Life and Acceptance of Islam

Asma belonged to the distinguished Banu Taym clan of the Quraysh. Her parents divorced before the advent of Islam, and she remained in her father's household. She was among the very first to embrace Islam, converted at the invitation of her father when she was still a child. She is listed as the eighteenth person to accept the faith, and fifteenth on Ibn Ishaq's list of those who became Muslim through Abu Bakr's invitation. This early conversion placed her among the *Sabiqun*—the forerunners—and forged a bond of faith with her father and the Prophet (ﷺ) that would define her life.

The Hijra: Keeper of Secrets and the Two Belts

Asma's most celebrated role came during the historic migration of the Prophet (ﷺ) and her father from Mecca to Medina. Only a handful of people knew of the plan: Abu Bakr, his daughters Asma and Aisha, and Ali ibn Abi Talib. Asma was entrusted with preparing provisions for the journey. When she could find nothing to tie the food bag and water skin, she tore her waist belt (*nitaq*) into two and used the pieces to secure them. The Prophet (ﷺ) seeing this, commended her action and gave her the name *Dhat an-Nitaqayn*—"She of the Two Belts".

Her courage was tested when the Quraysh, led by Abu Jahl, came to Abu Bakr's house searching for the fugitives. Asma faced them alone and declared she did not know where her father was. Abu Jahl, enraged, struck her so violently that her earring fell off. She also climbed the treacherous mountain to the Cave of Thawr to deliver food to the Prophet (ﷺ) and her father, all while heavily pregnant—an act of devotion that demonstrated her limitless sacrifice.

Life in Medina, Marriage, and Family

Asma married Zubayr ibn al-Awwam, one of the Prophet's closest aides and among the ten promised Paradise. She migrated to Medina while in the final stages of pregnancy

and gave birth to her son Abdullah at Quba on the outskirts of the city. Abdullah was the first child born to the *Muhajirun* in Medina, and the Muslims celebrated with cries of *Allahu Akbar*.

Life in Medina was initially harsh. Asma and Zubayr possessed nothing but a horse. She fed and watered the horse, ground date-stones for fodder, and carried heavy loads of grain on her head from a distant plot allocated to her husband. She bore Zubayr eight children, including Abdullah, Urwah—who became a major transmitter of hadith—and al-Mundhir. Though her marriage was marked by hardship and Zubayr's jealousy and harshness, she remained patient, once complaining to her father, who advised her to persevere.

Asma's generosity was legendary. Her son Abdullah said of her: "I have not seen two women more generous than my aunt Aishah and my mother Asma. My aunt would accumulate and then distribute, while my mother would not keep anything even for the morrow". She also demonstrated remarkable presence of mind when her blind grandfather, Abu Quhafah, worried that Abu Bakr had left them destitute. She placed pebbles in a wall recess, covered them with a cloth, and led his hand to feel them, convincing him they had wealth—all to prevent him from giving them charity from his polytheist wealth.

Bravery, Faith, and Later Life

Asma's courage extended to the battlefield. She participated in the Battle of Yarmouk, where the earliest histories pay great tribute to her bravery. When her son Abdullah ibn al-Zubayr rose against the Umayyad caliph Yazid, Asma stood by him. In her final meeting with him before his death, she demonstrated the steel of her faith. When he expressed fear of being mutilated after his execution, she said: "A ram is not harmed by its skin being flayed after it is slaughtered." She urged him to remain steadfast, and when his body was displayed on a gibbet, she declared that a rider's mount is not disgraced by its saddle.

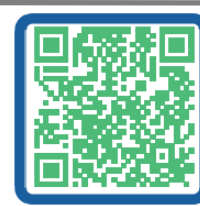
She lived to see her son killed and was herself blind and frail. She died shortly after his death, around 695 CE, at the age of nearly one hundred. She narrated numerous hadiths from the Prophet (ﷺ) and he in turn invoked blessings upon her and treated her with the affection of a father.

Asma bint Abu Bakr's life is a portrait of a woman whose faith was active, her courage fearless, and her generosity boundless. From the secret preparations of the Hijra to the final stand of her son, she remained steadfast—a witness to truth, a servant of Allah, and one of the greatest women of the *Ummah*.

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Justice as an Act of Worship ... Cont'd

accountable. The Qur'an explicitly links justice to purification: "He has succeeded who purifies it, and he has failed who corrupts it." (al-Shams, 91:9-10)

The spiritual methodology involves several practices. First, daily muhasabah, or self-accountability. Umar ibn al-Khattab, one of the most just leaders in history, famously said: "Hold yourselves accountable before you are held accountable, and weigh yourselves before you are weighed." He would literally strike his own leg and say, "O Umar! Fear Allah!" This was a trained discipline, not a natural instinct.

Second, frequent repentance. The Prophet, despite being infallible in delivering the message, sought Allah's forgiveness over seventy times a day. Why? To teach us that humility and admitting imperfection is the oxygen of the soul. Repentance is the practical exercise that weakens the ego's defense mechanisms.

Third, suppressing the ego, which the Prophet called the greater struggle. Every time you feel the urge to make an excuse and you force yourself to say, "No, this was my fault," you are engaging in the greatest act of spiritual warfare. It is not easy. There is a beautiful divine secret here: because it is so hard, the reward is immeasurable. When you admit guilt against your own interest, you are suppressing the most powerful drive of the self. In doing so, you are not just doing justice; you are earning a nearness to Allah that no amount of ritual fasting alone can achieve.

We live in a culture of deflection. But the one who does admit it is the one who has understood the essence of being a witness for Allah. To admit guilt is to say, "O Allah, You are the Truth, and I am a fallible servant." That moment of admission transforms justice from a legal transaction into a sacred, intimate dialogue with the Divine. It is terrifying, it is humiliating to the ego, but it is profoundly liberating. The Prophet (ﷺ) said: "The one who repents from sin is like the one who has no sin." (Ibn Majah)

Justice Beyond Hatred: The External Battlefield

Having liberated justice from the corruption of the soul, the Qur'an turns to the second obstacle: hatred. Few emotions distort human judgment more profoundly. Hatred magnifies the faults of others while concealing our own. It tempts individuals and societies to justify revenge, collective punishment, discrimination, and oppression in the name of justice. Throughout history, some of humanity's darkest chapters have been written by people convinced that hatred justified injustice.

The Qur'an categorically rejects such reasoning. It does not ask believers to love their enemies, nor does it deny the reality of conflict. Rather, it demands something even more difficult: do not allow your hatred to corrupt your justice. The rights of another person do not disappear because of disagreement. Human dignity is not forfeited because of hostility. Even in conflict, the believer remains bound by the moral limits established by Allah (SWT).

The ayah concludes with one of the Qur'an's most profound ethical statements: "Be just; that is nearer to taqwa." Justice here is directly linked to God-consciousness. The Qur'an does not merely state that taqwa produces justice; it also implies that justice is one of the clearest outward signs of taqwa. The nearer a servant draws to Allah, the more just he becomes. Persistent injustice, by contrast, reveals a deficiency in one's relationship with Allah (SWT).

Conclusion: Justice as Sacred Devotion

Taken together, these two ayat present one of the most comprehensive ethical frameworks found in any religious tradition. The first liberates justice from hatred; the second liberates justice from love. Having removed both prejudice against others and favoritism toward oneself, the Qur'an leaves only one legitimate object of ultimate loyalty: Allah.

The Qur'anic conception of justice is unique. Justice is not determined by public opinion. It is not shaped by political ideology. It is not subject to tribal loyalty, national interest, or personal advantage. Justice is anchored in Allah, whose knowledge is perfect, whose judgment is absolute, and whose commands transcend every human bias.

For this reason, justice becomes an act of worship. Every truthful testimony, every fulfilled trust, every honest transaction, every equitable judgment, every defended right, and every act of compassion performed in obedience to Allah becomes an expression of worship. The judge worships Allah through impartial judgment. The merchant worships Allah through honesty. The employer worships Allah through fairness. The ruler worships Allah through equity. The citizen worships Allah by refusing to support injustice even when committed by those with whom he identifies.

The Qur'an thus transforms justice from an abstract social ideal into a sacred act of devotion. Justice is no longer dependent upon changing political climates or shifting cultural values. It remains constant because Allah (SWT) is constant. The Muslim therefore establishes justice not because he worships justice, but because he worships Allah. This is the essence of the Qur'anic worldview: justice is one of the highest manifestations of submission to Allah, and it is through this unwavering commitment to justice that the Muslim Ummah fulfills its calling as witnesses for Allah before humanity. END



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Press Release... Cont'd

"Antisemitism and Islamophobia are not separate fights. When one is tolerated, the other is emboldened," she added, concluding: "Your fight is our fight. We will not stand idly by."

Rev. Forsythe II reminded the gathering that political differences must never justify silence in the face of discrimination.

"We can disagree on politics. We can vote differently. But we cannot be silent when our neighbors are made to feel like strangers in their own home. That is not who Michigan is, and it is not who we are called to be."

Faith Is Not Evidence of Disloyalty

Imam Mustapha Elturk spoke about the impact of religious prejudice on Muslim families, particularly children.

"When a person's faith is treated as evidence of disloyalty, every Muslim family hears that message. Our children hear it. They come home from school and ask: Are we really American?"

Addressing that question directly, he declared: "Yes. You are American."

He emphasized that the First Amendment protects religious freedom for all Americans, while Article VI of the Constitution prohibits religious tests for public office.

"We do not ask anyone to agree with our beliefs. We ask only for what the Constitution already promises: to be judged by our character and our record, not by our prayers."

The participating leaders stressed that rhetoric targeting religious minorities has consequences beyond politics, affecting families, schools, workplaces, and communities. They called upon public officials and citizens alike to reject prejudice and uphold the constitutional rights and dignity of every American.

A United Stand Against Religious Hatred

Standing together, the faith leaders affirmed their collective commitment to religious freedom and mutual protection.

In a joint declaration, they stated: "We will not allow hatred to define our democracy. We will not allow religion to become a weapon of political exclusion. And we will not stand

silently while our neighbors are made to feel like strangers in their own country."

The gathering underscored a fundamental principle: defending the religious freedom of one community strengthens the freedom of all.

The leaders concluded with a shared commitment: "We stand together because we refuse to wait until it is too late." End

KIDS' CORNER

Prophet Ibrahim (AS), the Friend of Allah

The Boy Who Questioned Idols: Young Ibrahim (AS) lived in a kingdom where everyone worshipped statues. He asked his father, "How can you worship what you carve with your own hands?" When no one listened, he prayed to Allah for guidance.

The Fire of Faith : Ibrahim (AS) smashed the idols in the temple! The angry king threw him into a blazing fire, but Allah commanded the flames to be cool and safe. Ibrahim (AS) walked out unharmed, saying, "Allah is enough for me!"

Building the Kaaba : Years later, Allah tested Ibrahim (AS) again: "Leave your wife Hajar and baby Ismail in the desert." When they ran out of water, Allah sent the Zamzam well! Ibrahim (AS) and Ismail (AS) later built the Kaaba, the first house of worship for Allah.

THINK & REFLECT

- Why did Ibrahim (AS) break the idols even though it was dangerous?
- How can you stand up for what's right, like Ibrahim (AS)?

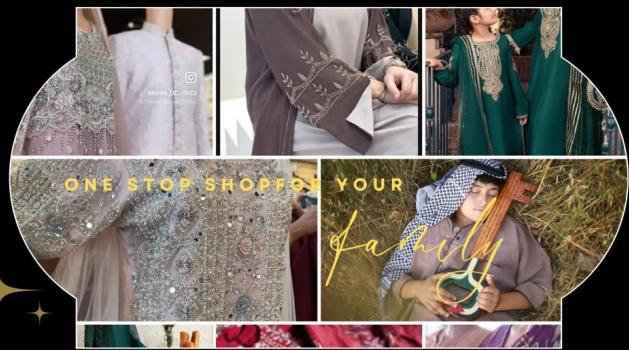


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NOVEMBER 2026

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

