



NEWSLETTER

Volume 20 | Issue 10

October 2026 | Rabi' al-Thani - Jumada al-Awwal 1448

"So Blessed is Allah, the best of creators." (23:14)



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Mustapha Elturk
Ameer

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Announcements

2026 - 2027 PRESCHOOL PROGRAM - Registration is Still Open

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

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 - Registration is Still Open

Sunday school had begun and will end on June 13, 2027. 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 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/

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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 Khutbah

The Prophetic Mission of the Ummah

In modern discussions, justice is often treated as a social contract, a political ideal, or a product of human reason. The Qur'an begins elsewhere. It begins with Allah (SWT). Justice is not a human invention. It originates with Al-'Adl, the Absolutely Just, whose knowledge is perfect, whose wisdom is absolute, and whose judgments are free from prejudice, passion, and error. Because justice belongs to Allah (SWT), it can only be fully understood through His guidance. This distinguishes the Qur'anic worldview from every human philosophy. Civilizations develop concepts of justice shaped by culture, power, and self-interest. What one society calls just, another condemns. Standards shift with time and circumstance. The Qur'an anchors justice in the eternal nature of Allah. Since He created humanity, He alone knows human nature completely and alone establishes the perfect standard of justice.

Revelation Defines Justice

The Qur'an consistently links justice with revelation. Justice is not left for humanity to discover independently; it is taught, clarified, and safeguarded through divine guidance. Allah says: "Indeed, We had been sending Our messengers with clear signs, and We sent down with them the Book and the Balance so that mankind may establish justice." (57:25) Allah sent messengers with clear signs, revealed the Book containing His guidance, and sent down the Balance – the criterion by which truth and falsehood, right and wrong, justice and injustice are distinguished. Only then does He state the purpose: "so that mankind may establish justice." Humanity cannot establish lasting justice apart from divine guidance, because justice requires an objective moral standard that transcends personal desire, political expediency, and social convention. Revelation does not merely encourage justice; it defines it. The Qur'an begins with Allah and ends with Allah; justice occupies the path between them.

Tawhīd and the Root of Injustice

The prophetic mission extended far beyond correcting individual wrongdoing. Every messenger was sent to restore the proper relationship between humanity and its Creator. Once that relationship was restored, every other human relationship was transformed. Tawhīd became the foundation upon which justice was built. The first injustice in creation was not political, economic, or social – it was spiritual. Iblīs refused Allah's command to prostrate before Adam because arrogance overcame obedience. His claim "I am better than him" introduced pride, discrimination, and rebellion. Soon afterward, Qābīl murdered Hābīl out of envy. Before injustice became institutionalized in governments and societies, it was already present in the human heart. The Qur'an therefore addresses injustice at its source. It seeks first to reform the individual before reforming

society, to purify the heart before restructuring institutions, and to establish faith before establishing law. A society cannot remain just if its people are governed by greed, arrogance, hatred, and unchecked desire. Lasting justice requires moral transformation, and moral transformation begins with faith in Allah (SWT).

One Prophetic Mission, Many Contexts

As history unfolded, injustice assumed many forms, yet the prophetic mission remained consistent. Every prophet confronted the dominant corruption of his people while calling them back to the worship of Allah. Ibrāhīm stood against idolatry and political absolutism, showing that no ruler possesses ultimate authority when sovereignty belongs to Allah alone. Mūsā confronted Pharaoh, whose tyranny combined oppression, exploitation, and claims of divinity. 'Īsā challenged religious formalism and hypocrisy. Muḥammad (ﷺ) completed the mission by establishing a community founded on tawhīd, whose public life reflected justice, mercy, consultation, accountability, and human dignity. Circumstances differed, but the mission never changed. Every messenger sought to liberate human beings from every form of servitude except servitude to Allah (SWT). Idolatry, tyranny, exploitation, racism, corruption, and moral decay are manifestations of the same disease: human beings assuming powers and authorities that belong to Allah alone. This is why the Qur'an never separates tawhīd from justice. Tawhīd is not merely a theological doctrine. It is the moral foundation of a just civilization. When Allah (SWT) alone is recognized as Sovereign, every human being stands equal before Him. No race possesses inherent superiority. No ruler enjoys unquestioned authority. No nation may oppress another. Wealth confers no moral privilege, and poverty diminishes no human dignity. Every person is equally accountable before the same Lord.

The Mission of the Ummah

The Prophet Muḥammad (ﷺ) did not inaugurate a new mission. He completed and perfected the mission entrusted to every prophet before him. With him, revelation reached completion, but the responsibility of bearing witness did not end. The mission continued – not through new prophets, for prophethood had concluded, but through the community that accepted the final revelation. The Qur'an answers who carries this mission after the Seal of the Prophets: "He selected you..." (22:78). Responsibility shifts from the individual prophet to the collective Ummah. What the prophets carried individually, the Ummah now carries collectively. The ayah continues: "And strive for Allah with the striving due to Him. He selected you ... so that the Messenger may be a witness over you and that you may be witnesses over humanity." The Qur'an

| Continued on page 6

Umm Sulaym bint Milhan (RAA): Companion of the Prophet (ﷺ)

Umm Sulaym bint Milhan: A Portrait of Faith, Courage, and Sacrifice

Umm Sulaym bint Milhan, whose full name was al-Rumaysa bint Milhan, stands as one of the most remarkable women in early Islamic history. A companion of the Prophet Muhammad (ﷺ) and one of the earliest women to embrace Islam in Yathrib, her life exemplifies unwavering faith, remarkable courage, and profound sacrifice. Her story, preserved in the most authentic collections of hadith, offers a timeless model of how conviction transforms character and how a single believer can shape the destiny of a community.

Early Life and Conversion to Islam

Umm Sulaym belonged to the Banu Najjar clan of the Banu Khazraj tribe in Yathrib, the city that would later become Medina. Before the arrival of Islam, she was known for her excellent character, sharp intellect, and independent mind. She was first married to Malik ibn al-Nadr, a polytheist, and bore him a son, Anas ibn Malik, who would later become one of the most celebrated companions of the Prophet (ﷺ) and his personal servant.

Her conversion to Islam was a watershed moment. Influenced by Mus'ab ibn Umair (RAA), the first ambassador of Islam to Medina, she accepted the new faith after the first pledge of Aqabah. She embraced Islam without the knowledge or consent of her husband, who was away at the time. When Malik returned and sensed a change in his household, he was furious, particularly when he learned that she was teaching their young son Anas the declaration of faith. He shouted at her, "Do not corrupt my child!" She replied firmly, "I am not corrupting him." Malik subsequently left the household and is reported to have been killed in Syria, leaving Umm Sulaym a widow dedicated to raising her son in the new faith.

Marriage to Abu Talha: A Dowry of Islam

After her husband's death, Umm Sulaym (RAA) received a marriage proposal from Abu Talha al-Ansari, a wealthy and accomplished horseman and archer from the same clan. She refused him because he was still a polytheist. Abu Talha was persistent, asking if there was anyone more worthy than him. She explained that she was a Muslim and could not marry a polytheist. She then made a remarkable proposition: she would accept him as a husband only if he embraced Islam, and his acceptance of Islam would be her

only dowry (mahr). Abu Talha accepted Islam, and they were married. She then took it upon herself to educate him in the teachings of Islam. This marriage became a partnership of faith and service. The Prophet (ﷺ) is reported to have said that he used to visit Umm Sulaym constantly, and that he did not enter the house of any woman except his wives and that of Umm Sulaym (RAA).

Courage on the Battlefield

Umm Sulaym was not merely a woman of domestic devotion; she was a woman of extraordinary courage. She accompanied the Prophet (ﷺ) in numerous battles, including Khaybar and Hunayn. Her most famous act of bravery occurred at the Battle of Hunayn. Anas ibn Malik (RAA) reported that Umm Sulaym kept a dagger with her. When Abu Talha saw this and informed the Prophet (ﷺ), the Prophet (ﷺ) asked her, "What is this dagger?" She replied, "I have taken it so that if any of the idolaters comes near me, I will rip his belly open with it." The Prophet (ﷺ) smiled at her fierce determination. She then said, "O Messenger of Allah, kill all those whom you set free, because they are the ones who deserted you." The Prophet (ﷺ) replied, "O Umm Sulaym, Allah is sufficient and He has been kind to us."

At the Battle of Uhud, she was among the women who remained steadfast when many fled. Anas ibn Malik described seeing her and Aisha carrying water containers on their shoulders and pouring water into the mouths of the wounded, their garments gathered up so that their anklets were visible. She also participated in the Battle of Khaybar and served as a nurse and water-carrier in other campaigns.

The Loss of a Son: A Testament of Faith

One of the most moving incidents in her life concerns the death of her son by Abu Talha. When her young son Abu Umair fell ill and died while Abu Talha was away, Umm Sulaym comforted her family and told them not to break the news to him immediately. After Abu Talha returned, ate, and rested, she gently prepared him for the news using a profound parable about a borrowed item. She asked him if someone lends an item to a neighbor, do they have the right to demand it back? Abu Talha replied that they absolutely have the right to take it back. She then explained that

Continued on the next page



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Kids Corner

Prophet Yusuf (AS) and His Brothers

So his own brothers threw him into a well. His own brothers. Just because they were jealous. Then they told their dad he was dead. He was sold into slavery. Everything that could go wrong went wrong.

For years. Years of being in the wrong place, separated from everyone he loved. And here's the crazy part. He never lost it. He never got bitter. He just stayed patient. Then one day, after everything changed and he became powerful, his brothers came to him needing help. He could have destroyed them. He could have made them suffer like they made him suffer. But he didn't. He forgave them and helped them. His father, Yaqub, when he heard the lie about his son, said, "Sabrun Jameel"—beautiful patience. Not complaining. Not angry. Just trusting. Surah Yusuf 12:87

Lesson: When someone hurts you, especially someone close to you, patience and forgiveness are actually more powerful than getting revenge.

<https://islamicgalaxy.com/blog/>



Umm Sulaym bint Milhan (RAA) ... cont'd

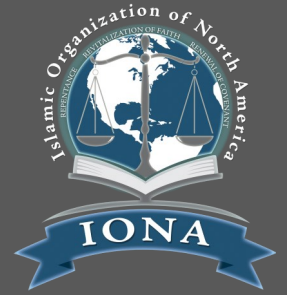
their son was a gift entrusted to them by Allah, and Allah had simply reclaimed what belonged to Him.

Abu Talha was initially angry that she had not told him earlier, but he went to the Prophet (ﷺ) and informed him. The Prophet (ﷺ) prayed for them, and shortly thereafter, Umm Sulaym gave birth to a son named Abdullah, who became a man of great knowledge and was the father of nine men, all of whom were scholars of the Qur'an.

Her Relationship with the Prophet (ﷺ) and Her Legacy

Umm Sulaym's relationship with the Prophet (ﷺ) was one of deep mutual respect and affection. He visited her home regularly, prayed in her house, and led her and her household in prayer. Anas (RAA) described how the Prophet (ﷺ) would lead them in salah on a simple mat that Umm Sulaym would wash with water. She also collected the Prophet's sweat and mixed it with her perfume, a practice she continued out of love and reverence for him. She was also known for keeping orphans in her home, caring for them as her own.

Umm Sulaym died during the caliphate of Uthman ibn Affan, around 28 AH (c. 650 CE). Her legacy is immense. She is remembered as a woman whose faith was absolute, whose courage was fearless, and whose sacrifice was total. She raised a son who became the servant of the Prophet (ﷺ) and a narrator of over two thousand hadiths. She married a man who became one of the most devoted companions of the Prophet (ﷺ). And she herself stood ready to defend the Prophet (ﷺ) with a dagger in hand, her fierce love for Allah and His Messenger overcoming every fear. Her life demonstrates that true faith is not passive but active, not merely believed but lived, and that a woman of conviction can become a pillar of an entire civilization.



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The Prophetic Mission of the Ummah ... Cont'd

uses the verb *ijtabā*: “He selected you.” Selection is never arbitrary. It implies confidence, responsibility, and accountability. Their selection was not merely an honor; it was a mission. Their distinction lay not in privilege but in responsibility. The Muslim Ummah has been selected – not because of race, lineage, geography, or historical achievement. The Qur’an never portrays it as inherently superior. Its distinction lies entirely in the trust Allah has placed upon it: to be witnesses over humanity.

Balanced Ummah Brought Forth for Humanity

To belong to the Ummah is not merely to inherit a religious tradition. It is to accept a divine trust. Membership is inseparable from responsibility. Every privilege carries a corresponding duty. Allah grants guidance so it may be followed, knowledge so it may be taught, wealth so it may be shared, and authority so justice may be established. Likewise, He selects the Ummah so it may fulfill a mission beyond itself. The Qur’an describes the Ummah as selected, balanced, and the best brought forth for humanity. These are not three identities but three dimensions of one mission. “Thus We made you a balanced community so that you may be witnesses over humanity, and that the Messenger may be a witness over you.” (2:143) Balance, or *wasatiyyah*, is functional. It equips the Ummah to be a trustworthy witness. A witness must be truthful, impartial, knowledgeable, and morally upright. An extremist cannot bear credible witness. Neither can one who compromises truth for popularity or gain. “You are the best Ummah brought forth for humanity. You enjoin right, forbid wrong, and believe in Allah.” (3:110) The Ummah is not best merely because it possesses revelation. It is “brought forth for humanity.” It exists not for itself but for humanity’s benefit. Its excellence lies not in status but in service.

What It Means to Be a Witness

To bear witness before humanity is not merely to preach. It is to demonstrate through word and deed what life under Allah’s guidance looks like. The witness teaches truth, lives truth, and invites to truth. Its testimony is heard in honesty, compassion, pursuit of knowledge, institutions, justice, and mercy. The Prophet (ﷺ) embodied this. Before revelation, he was known as *al-Amin*, the trustworthy. His character testified before his message. When revelation came, his life became the strongest evidence of its truthfulness. Likewise, the Ummah is called to become a living testimony. It bears witness by establishing justice, protecting dignity, honoring trusts, fulfilling contracts, showing mercy, speaking truthfully, and exemplifying moral excellence. Humanity should see in the Muslim community the practical fruits of revelation. The Qur’an distinguishes being witnesses over humanity and witnesses for Allah. The first emphasizes the audience: the Ummah conveys guidance and serves as evidence that it can be lived. The second emphasizes the One for whom testimony is given. The believer does not testify for tribe, nation, race, ideology, or interest. He testifies for Allah alone. “O you who believe! Be steadfast upholders of justice as witnesses for Allah, even if it is against yourselves, your parents, or your close relatives. Whether one is rich or poor, Allah has the greater claim upon both. So do not follow personal desire lest you depart from justice.” (4:135) This begins with the self. Before opposing injustice in nations, believers must oppose injustice in their own hearts. Love of self, family attachment, tribal loyalty, economic status, and desire can corrupt judgment. Rich and poor are both mentioned: justice must not be swayed by admiration of wealth or sympathy for poverty. Allah alone knows every individual and determines true justice. Such testimony requires courage. Prophets were ridiculed, rejected, persecuted, and killed because they refused compromise. A witness who speaks only when safe misunderstands testimony. To bear witness for Allah is to live so every action points beyond oneself to the One who sent guidance. The believer becomes a sign of Allah. Honesty reflects divine truth. Justice reflects divine justice. Mercy reflects revealed mercy. Worship reflects submission. The testimony of the Ummah is greater than words. It is living proof that Allah’s guidance produces individuals and communities distinguished by justice, compassion, wisdom, integrity, and moral excellence. When the Ummah fulfills this responsibility, it becomes the clearest evidence for the truth of the message it proclaims.

END

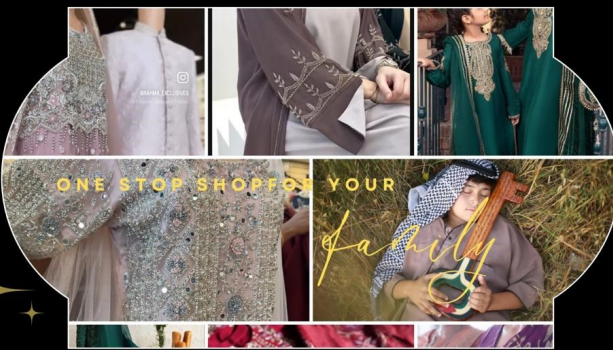
YOUTH OF UMMAH PROGRAMS *At a glance*





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OCTOBER 2026

IONA Masjid - Prayer and Iqamah Timings

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

* 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.

