

In the name of Allah, the most Compassionate, the ever Merciful



**IONA**  
REPENTANCE  
REVITALIZATION OF FAITH  
RENEWAL OF COVENANT

# IONA MASJID

## COMMUNITY NEWSLETTER

April 2021 | Shaban - Ramadan 1442

Volume 15, No 4

Image: Prophet Muhammad's (SAW) first revelation was in the cave of Hira' on the Mount of Light (Jabal an-Nur)

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### From His Glorious Book

*“When the Inevitable event takes place, then no one can deny it has come.”*

*[Al-Waqi'ah, 56:1-2]*

### From the Tradition of Prophet Muhammad (SAW)

*“When Ramadan enters, the gates of paradise are opened, the gates of Hellfire are closed and the devils are chained.”*

*[Al-Bukhari & Muslim]*

### Coming up

14<sup>th</sup> Annual Qur'an Virtual Conference

“Ramadan, the Month of Al-Qur'an”

**Saturday, April 3<sup>rd</sup>**

**3:00 PM**

**LIVE on YouTube @ IONA Multimedia**

### IONA Center

encourages you to continue supporting the Center during the pandemic by donating to the Masjid Budget



### Stay in touch with IONA on Social Media:

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Be sure to allow notifications to be informed about live events, and new content. Connect via Facebook: IONA And visit us on the web:

[ionaonline.org](http://ionaonline.org) | [ionamasjid.org](http://ionamasjid.org)

### Ramadan Special Addition Coming Soon

Join us **Live** for both Virtual Friday Sermons 12:10 & 1:30 PM





Mustapha Elturk  
Ameer

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# Ramadan Mubarak

The first day of Ramadan is on Tuesday, April 13th, 2021 (in sha-Allah)  
according to the Fiqh council of North America

IONA follows the Fiqh Council of North America for determining Ramadan and Eid dates

ISLAMIC ORGANIZATION OF NORTH AMERICA PRESENTS ITS  
14<sup>TH</sup> ANNUAL QUR'AN VIRTUAL CONFERENCE

Ramadan,  
the Month  
of  
Al-Qur'an  
Saturday,  
April 3rd  
3:00 PM

Speakers:



Dr. Mustafa Khattab



Dr. Muhammad Hakim



Amir Abdel  
Malik Ali



Imam Mustapha Elturk

"Indeed, We sent this Qur'an on the Night of Power." The Qur'an was revealed in the month of Ramadan and specifically on Lailatul Qadr, the Night of Power. We are blessed to have received the final Book of Guidance. What actions and practical steps are we going to take to reap maximum benefits from the Qur'an? How do we make the Qur'an more meaningful in our lives and how it can prepare us to carry out our duties towards the Qur'an? And finally, can the Qur'an help the ummah overcome its condition? connect with our esteemed speakers and,

Do not miss this important event, join us on Saturday, April 3rd at 3:00 PM

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## COVID-19 Pandemic Please Comply with Masjid Guidelines:

- Perform **Wudu** at home
- Wear a **Mask**
- Bring your own **prayer rug**
- Bring a **bag** for your **shoes**.

IONA Center encourages you to continue supporting the Masjid by donating to the

**Masjid Budget  
and  
Center Expansion**  
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### April 2021

Shaban 1442 - Ramadan 1442

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
				19	20	21
4	5	6	7	8	9	10
22	23	24	25	26	27	28
11	12	13	14	15	16	17
29	30	1st	2	3	4	5
18	19	20	21	22	23	24
6	7	8	9	10	11	12
25	26	27	28	29	30	
13	14	15	16	17	18	

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Sunday - 2 pm to 6 pm

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# The Duty of Dawah



The last two ayat from surat al-Hajj spell out our religious obligations as follows, "O you who believe, bow and prostrate and worship (make 'ibadah to) your Lord, and do good, so you may be successful. And strive hard for (the cause of) Allah as is His due..." (al-Hajj, 22:77-78). Believing in Allah (SWT) is the very foundation of our faith followed by the modes of worship *salah*, *zakah*, *sawm*, and *hajj* depicted by the terms, *bow and prostrate*. These are essential duties of our faith.

After the modes of worship comes the command, "and worship (make 'ibadah to) your Lord." At this level, one should become mindful of Allah (SWT) and accept Him as the sole supreme God, Ruler and Master of the universe. One must freely surrender completely to His will in order to become His true slave ('abd). This attitude of servitude is articulated by the following statement, "Say, 'Verily my salah, sacrifice, life and death are for the Lord of the Worlds'" (al-'Ana'm, 6:162). This vow is a pledge of commitment to worshipping Allah (SWT) and serving His cause.

The third duty is, "and do good" unto others. Muslims should not be restricted to helping the poor and needy only; they must engage in calling humanity at large to the message of Islam and try to save people from the eternal doom in the hereafter. This is the duty of dawah or propagation, i.e. propagating the message of Islam. It involves calling people to the worship and obedience of the One God rather than other deities, be they one's lusts, wealth, or the numerous man-made 'isms' such as secularism, socialism, communism, materialism, to mention a few. The final duty has to do with striving in the path of Allah (SWT), "And strive hard for (the cause of) Allah as is His due."

## The Duty of Dawah

Muslims who claim to be the followers of the last Prophet and Messenger Muhammad (SAW) have been honored with the responsibility of looking after humanity at large for all time to come. Now that the institution of prophethood has come to an end, we have become the final link between Allah (SWT) and humanity. "You are now the best community (ummah) that has ever been brought forth for (the guidance and reform of) mankind. You enjoin what is right and forbid what is wrong and believe in Allah" (Aal 'Imran, 3:110).

As Muslims, we were *selected* to convey the universal message of *tawheed*, promoting the divine principles of an ideal system, while striving

hard to establish God's kingdom on earth, "...and do good, so you may be successful. And strive hard for (the cause of) Allah as is His due, **He selected you** and has not imposed any hardship on you" (al-Hajj, 22:77-78).

Now that dawah is an established duty, one may ask, is it an individual (*fard 'ain*) or a collective duty (*fard kifayah*)? *Fard kifayah* refers to religious mandates that only require a group of individuals to execute. For example, the study of religious sciences, funeral prayers (*salat al-janazah*), etc., are required to be carried out by a few members of the Muslim community. Whereas an individual duty, *fard 'ain*, involves religious mandates that require all mature and sound of mind Muslims to fulfill them such as *salah*, fasting, etc.

The obligation of dawah may be argued to be a collective duty, "And let there be a group among you that calls toward goodness, enjoins what is right and forbids what is wrong. And these are the successful ones" (Aal 'Imran, 3:104). There is, however, compelling evidence from the Qur'an and sunnah that argues otherwise.

One example is, "Who could be better in speech than one who calls (people) unto Allah, acts righteously, and says, 'Verily, I am of the Muslims (those who have surrendered themselves to Allah)?'" (Fussilat, 41:33). This ayah clearly invites and encourages everyone to give dawah. Such people are considered to be among the best in Allah's sight.

Stronger evidence is the ayah from surat al-Nahl, "Call unto the path of your Lord with the Wisdom, good preaching, and argue with them in the most courteous way" (al-Nahl, 16:125). Although, the Prophet (SAW) is being addressed directly, the role of dawah, propagating to all members of society, (elite and intellectuals, general masses, and missionaries as the *ayah* suggests), extends to every member of the Muslim ummah as is evident in the following argument.

The third and most compelling argument is the ayah from surat Yusuf, "Say (O Prophet), 'This is my path; I and those who follow me call unto Allah insightfully'" (Yusuf, 12:108). The *ayah*, in unambiguous terms, clearly identifies all followers of Muhammad (SAW) to assume the duty of dawah. It does not target a specific group of Muslims to assume such a role.

The Messenger of Allah (SAW) during his farewell pilgrimage (*hajjat al-Wada'*) predicted that he may no longer be with his followers the

**Continued on page 6**

"O you who believe, bow and prostrate and worship (make 'ibadah to) your Lord, and do good, so you may be successful. And strive hard for (the cause of) Allah as is His due.."

(Al-Hajj, 22 : 77-78)





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# Unshakeable Faith

Women – the abilities of our bodies, our struggles and our identities – are a testament to an unimaginable emotional physical, and mental strength that is continually underestimated and undervalued by society. Umm Hakim bint Harith (ra), a sahabbiya during the time of the Prophet Muhammad (saw), was the embodiment of this strength.

Umm Hakim (ra) accepted Islam on the day of the conquest of Makkah after having been present at the battle of Uhud opposite of the Muslims. She had been a part of a group of women beating drums to lead the soldiers of Quraysh into battle. Yet, she was able to recognize her ignorance, unlearn her previous biases, and changed her beliefs with grace when she accepted Islam and guided her husband to Islam as well. Not long after, her husband, brother and father were all martyred in the battle of Yarmouk.

The devastating loss of three of the closest people in her life did not shake her faith and hope. She was committed to her Islam and her Lord. Eventually, she agreed to remarry to Umayyad commander Khalid ibn Said.

On the day of their wedding as they celebrated with their guests, they were attacked by Byzantine soldiers. Glasses shattered to the floor, forks were abandoned mid-bite and all mirth was forgotten as the guests began to fend off the attackers. As fighting ensued, Umm Hakim (ra) watched her second husband be martyred by the Byzantines in front of her very eyes. She clutched her wedding dress in her arms, dislodged the pole of the wedding tent and joined the fighting. With just the pole, despair and sheer strength, she slayed seven Byzantine men.

Umm Hakim (ra) would go on to later marry Umar ibn al Khattab. Although not many of us (certainly not myself) have had to take up arms against those who have murdered our husband on the day of our wedding after having mourned our father, brother, and a prior husband, many of us have had to exert great physical strength despite emotional distress and many of us have sought to

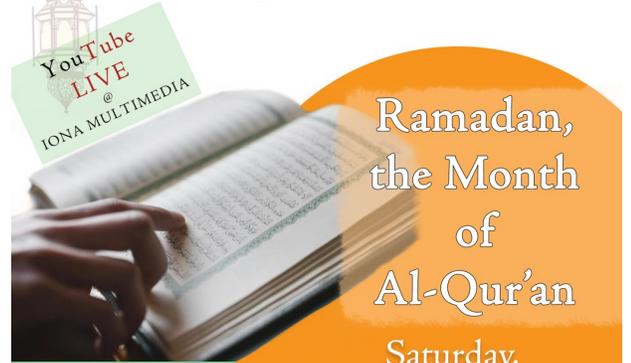
educate ourselves in order to unlearn previous ignorant beliefs.

Women must be unconditionally present for their children without having the time to process their own emotional trauma. Women must fight every single day to be perceived as anything more than pretty vessels. Women must exist in societies in which we work harder and make less. Women must experience those who expect us to minimize our strength into meekness to fit cultural norms. Women must constantly educate ourselves on the intersections between our struggle as women and the other identities of ourselves and those around us.

The people I most admire and am most impressed with are always women, and the trait of theirs I aspire to espouse is their sheer emotional and physical strength in the face of discrimination, inequality, violation, injustice – or even of a Byzantine army.

By: Rowayda Kawji  
(Taken from blog.hautehijab.com)

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# The Other Doors

Our 4 year old son has some fairly serious health problems, so we are "frequent fliers" at the local children's hospital. Two weeks ago, our son was there for several days having surgery.

As stressful as that was for us, my visits to that hospital almost always leave me feeling grateful. Why? Because of "the other doors."

As I walk the corridors of that hospital, I pass doors leading to many different departments. I pass the department where surgeons reconstruct children's faces. I pass the department where specialists treat children who have been tragically burned. I pass the department where children with cancer spend their childhoods battling a disease that terrifies most adults. Every day, people walk through those doors. I keep walking.

Occasionally, I walk through a ward, past the room of a dying child. I look in at the child, unconscious amid a mass of tubes and machines. I see the family, staring blankly into space, grieving for what is to come. I keep walking.

On the fourth floor, I pass the "catacombs" where parents with children in ICU watch their days and nights stretch into weeks and months, hoping against hope for good news. I keep walking.

It's late one evening, and I walk to

the waiting room. Only one family remains, and their doctor arrives from surgery. He begins to tell them about the patient's injuries....a shotgun blast, self-inflicted ....massive facial damage.... a dozen more operations to come....a lifetime of disfigurement...a lifetime of asking "why?" I sit, half-listening, considering the doors, this family will face in the years ahead.

I stood up. I walk back to the preschool ward, to the one door I seek. Behind this door, our son is slowly recovering from surgery. And in a strange way, I am grateful for the "situation" that we live with.

Because there are a hundred other doors in this place that are far worse. And we could just as easily be in one of those rooms.

As you pray for strength to open the doors you face, be sure to thank Allah Ta'ala for the doors he has spared you.



Courtesy of: <https://islamcan.com/islamic-stories/the-other-doors.shtml>

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## The Duty of Dawah (Continued)

next year. He (SAW) addressed a very large congregation with more than 100,000 Muslims present. They listened attentively as was instructed by the Prophet (SAW). He would remind the believers that there will be no prophet to come after him and no new nation will emerge after his ummah.

The Prophet (SAW) raises his finger and points at the congregation and informs, "You are responsible for me tomorrow and I am responsible for you. So what would you say?" In other words, the people will take the stand on the Day of Judgment and be asked if the Prophet (SAW) fulfilled his duty of conveying the message. Similarly, the Prophet (SAW) will have to testify before Allah (SWT) either in favor of those who believed in him or against those who rejected his message.

The Prophet (SAW) asks again, "Did I not convey (the message)?" The congregation replies in unison, "Indeed, we bear witness that you have conveyed the message, delivered the trust (*amanah*), advised the ummah and removed the veil of darkness."

The soothing testimony of the believers gave the Prophet (SAW) a sigh of relief. The gigantic burden he was carrying on his shoulders was about to be shifted unto the shoulders of the believers. With such confirmation and pleasant words the Prophet (SAW) then moved his forefinger toward the sky and then toward the people while saying, "O Allah, bear witness," three times. He (SAW) then handed over the responsibility by saying, "Let those who are present convey (the message) to those who are non-present. It may be that some of those to whom it will be conveyed will understand it better than those who have actually heard it." The Prophet (SAW) made it compulsory upon all believers to convey the message to all people for all time to come.

Not only have the believers witnessed that the Prophet (SAW) conveyed the universal message, "there is no god except Allah," they helped establish it. It was during the same event, the farewell pilgrimage, when Allah (SWT) revealed to the Prophet (SAW) what some scholars believe to be the last *ayah*, "This day, I perfected your faith, completed My favor upon you, and I approve Islam as your *deen* (way of life)" (*al-Ma'idah*, 5:3). The mission of Muhammad (SAW) was completed in the Arabian Peninsula.

Of the more than 100,000 companions who witnessed the moving sermons of the Prophet (SAW) during his last pilgrimage journey, hardly 10,000 remained in Makkah or al-Madinah. The rest left their homes in search for people to convey the message and deliver the trust. They went to every land possible for the purpose of dawah. They took his command to heart and understood that it was their responsibility to continue the mission of the last and final Prophet (SAW). They moved in all directions of the vast earth in search of humans to convey and help establish, *la ilaha illallah*, there is no god but God.

Another evidence can be found in a hadith narrated by Abdullah Ibn Amr (RAA) that states, "Convey on my behalf even if it is one *ayah* (sentence), and narrate from the Children of Israel, as there is no sin in this. And whoever lies on me (intentionally fabricates a hadith and attributes it to me), let him assume his assured seat in the Fire." The state-

ment, "Convey on my behalf even if it is one *ayah*" clearly makes dawah compulsory upon every responsible (*mukallaf*) Muslim.

It is clear we have been entrusted with the duty of dawah and we are the custodians of this *amanah*. The Prophet (SAW) was well aware of the fact that he will be questioned on the Day of Judgment. We must also be cognizant of the fact that we too will be questioned.

One does not have to be a scholar or specialize in religious studies to carry out his or her duty of dawah. There are several ways to promote Islam and its teachings that can be achieved individually and/or collectively. One thing we must understand is that, it is *my* duty.

The process of procreation has not stopped as more children are born into this world. Humanity is multiplying and they need guidance. It is we who are responsible for them and it is we who are entrusted with delivering and spreading the message of Islam to the people.

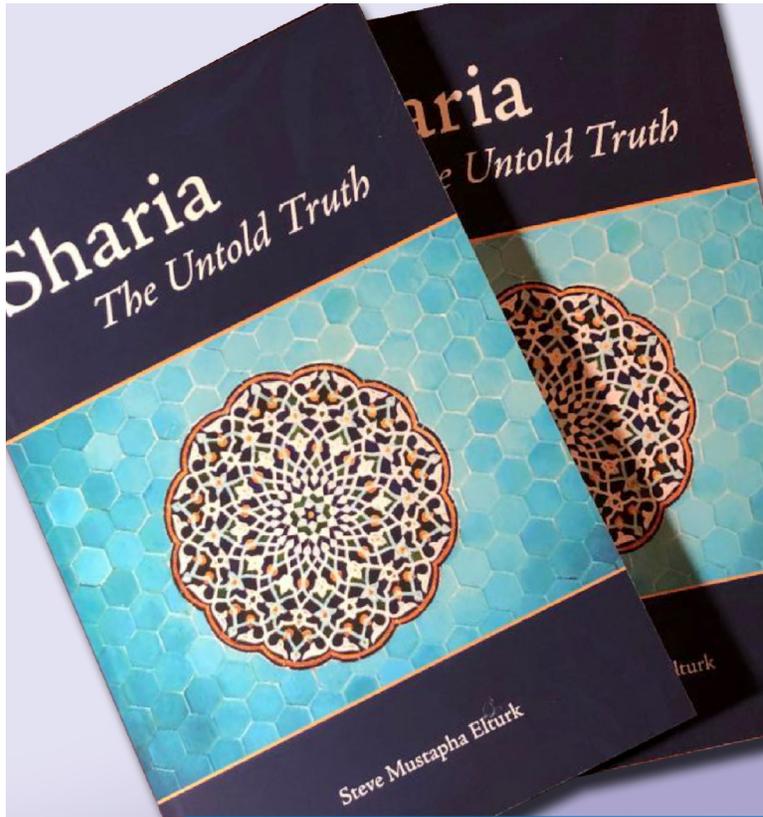
One thing must be emphasized; we are NOT in the business of converting people. "Let there be no compulsion in religion" (*al-Baqarah*, 2:256). We are to share with non-Muslims the universal message of all God's prophets and messengers, the message of *Tawheed*, monotheism and its meaning and implications. We are to explain to them our faith in the most simple and effective ways, and invite them to Islam.

The Prophet (SAW) insisted that his uncle Abu Talib while on his deathbed say the *shahadah* and die as a Muslim. His efforts were to no avail. Abu Talib, despite being a polytheist, was very dear to the Prophet (SAW). Aside from being his relative; Abu Talib supported the Prophet (SAW)'s mission since day one. Allah (SWT) instructs the Prophet (SAW), "You don't guide whom you like, rather, Allah guides whom He will" (*al-Qasas*, 28:56). The warning was repeated, "It is not for you (O Prophet) to make people follow the right path, since it is Allah (alone) who guides whom He wills" (*al-Baqarah*, 2:272).

In reality, it is one's personal choice to believe or not believe. The powerful statement, "Say (O Prophet) this Truth is from your Lord, now whoever wants to believe it, he may do so, and whoever wants to reject it, he may do so also" (*al-Kahf*, 18:29), may be considered as the principal clause of the Islamic Constitution under Freedom of Religion.

People must be granted total freedom of choice to choose their own destiny. Humanity needs an agent and we are to show them the way. It is true that prophethood has ended; however, the institution of messengerhood has not. It may have ended in the person of Muhammad (SAW), however, the message lives on and will continue to live on until the end of time. It is we, Muslims, who became the link between Allah (SWT) and humanity.





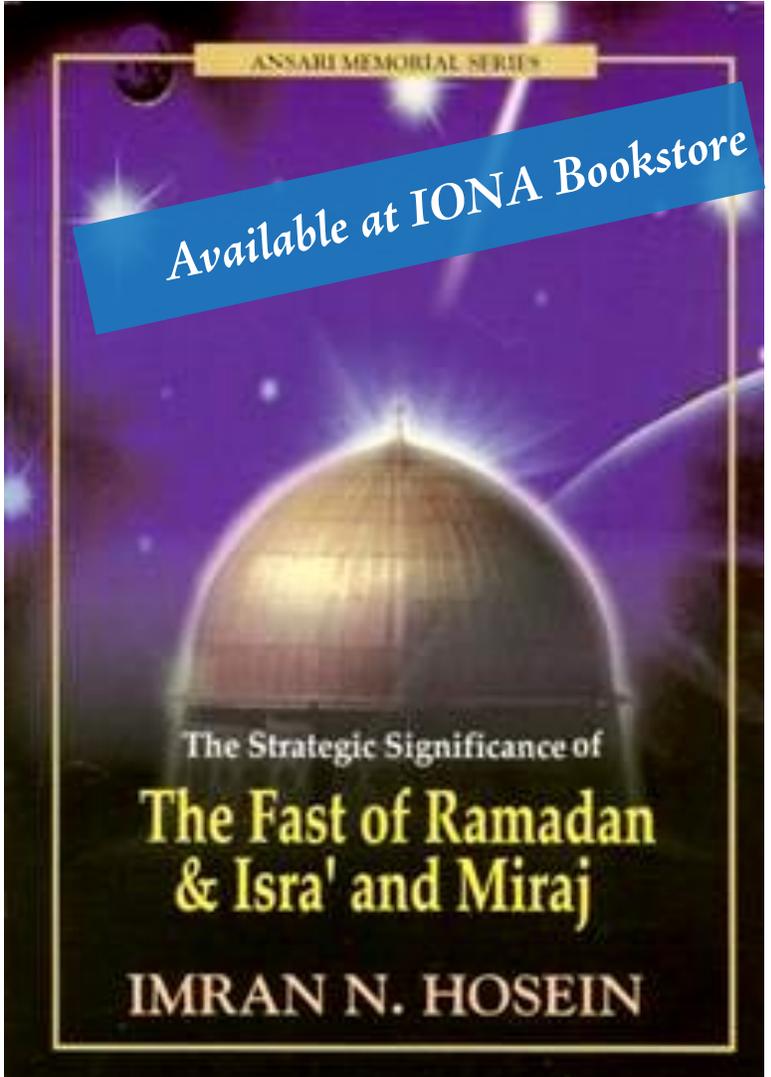
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## IONA Masjid - Salah and Iqama Timings for April 2021

DATE	Fajr	Iqama	Sunrise	Zuhr	Iqama	Asr (S)*	Asr (H)*	Iqama	Maghrib	Azan	Isha	Iqama
Thu 1	5:43	<b>6:15</b>	7:15	1:41	<b>2:00</b>	5:10	6:04	<b>6:15</b>	8:01	<b>8:06</b>	9:16	<b>9:30</b>
Fri 2	5:41	<b>6:15</b>	7:13	1:41	<b>2:00</b>	5:11	6:05	<b>6:15</b>	8:02	<b>8:07</b>	9:17	<b>9:30</b>
Sat 3	5:39	<b>6:15</b>	7:12	1:41	<b>2:00</b>	5:11	6:06	<b>6:15</b>	8:03	<b>8:08</b>	9:18	<b>9:30</b>
Sun 4	5:37	<b>6:15</b>	7:10	1:40	<b>2:00</b>	5:12	6:07	<b>6:15</b>	8:04	<b>8:09</b>	9:19	<b>9:30</b>
Mon 5	5:35	<b>6:15</b>	7:08	1:40	<b>2:00</b>	5:12	6:08	<b>6:15</b>	8:05	<b>8:10</b>	9:19	<b>9:30</b>
Tue 6	5:33	<b>6:15</b>	7:06	1:40	<b>2:00</b>	5:13	6:08	<b>6:15</b>	8:06	<b>8:11</b>	9:20	<b>9:30</b>
Wed 7	5:31	<b>6:15</b>	7:05	1:39	<b>2:00</b>	5:13	6:09	<b>6:15</b>	8:08	<b>8:13</b>	9:21	<b>9:30</b>
Thu 8	5:29	<b>6:15</b>	7:03	1:39	<b>2:00</b>	5:13	6:10	<b>6:15</b>	8:09	<b>8:14</b>	9:22	<b>9:30</b>
Fri 9	5:27	<b>6:15</b>	7:01	1:39	<b>2:00</b>	5:14	6:11	<b>6:15</b>	8:10	<b>8:15</b>	9:23	<b>9:30</b>
Sat 10	5:25	<b>6:00</b>	7:00	1:39	<b>2:00</b>	5:14	6:11	<b>6:30</b>	8:11	<b>8:16</b>	9:24	<b>9:45</b>
Sun 11	5:23	<b>6:00</b>	6:58	1:38	<b>2:00</b>	5:15	6:12	<b>6:30</b>	8:12	<b>8:17</b>	9:25	<b>9:45</b>
Mon 12	5:21	<b>6:00</b>	6:56	1:38	<b>2:00</b>	5:15	6:13	<b>6:30</b>	8:13	<b>8:18</b>	9:26	<b>9:45</b>
Tue 13	<b>FIRST DAY OF RAMADAN - RAMADAN MUBARAK</b>											

**PLEASE REFER TO RAMADAN PRAYER SCHEDULE  
IN THE SPECIAL RAMADAN ISSUE COMING SOON**

\* S = Shafi'i, H = Hanafi |

Join us Live on  YouTube for Friday Sermons at 12:10 PM and 1:30 PM



**IONA**  
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IONA's objective is to help the Muslims of North America understand and fulfill their divinely ordained obligations, in order to please Allah (SWT) and thereby achieve success and salvation in the Hereafter. The aim is to seek the forgiveness and mercy of Allah (SWT) in the hereafter.

On the basis of the best scholarly understandings of the *Qur'an* and the *Sunnah* IONA has recognized that our divinely ordained obligations are as follows:

- (1) the cultivation of a strong and authentic faith;
- (2) the loving and sincere obedience to the will of Allah (SWT);
- (3) calling all of humankind towards Islam in the most beautiful and convincing way; and,
- (4) engaging in the struggle to establish social, political, and economic justice.