

# NEWSLETTER

Volume 16 | Issue 6

June 2022 | Dhul Qadah - Dhul Hijjah 1433



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IONA's 14<sup>TH</sup> ANNUAL ISLAM CONFERENCE  
**SATURDAY JUNE 18<sup>TH</sup>**  
**7:30 PM**

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## SUMMER SCHOOL 2022 REGISTER NOW!

**June 27<sup>th</sup> - August 18<sup>th</sup>**  
**For students ages 5 - 13**

Promoting a strong sense of Islamic identity.

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### Is Your Hijab Hurting You Spiritually?

Wearing the hijab is no easy task and is not something to belittle, even on the days when it feels automated and...

**SISTERS' EVENTS 2022**



### Stay informed with the latest sisters' events

See page 2 for sisters events and activities

**COMING SOON**



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IONA center is always in need of funds in order to keep the Masjid running and maintained at all times. Your continued support is always appreciated.

# Announcements

## SUMMER SCHOOL 2022

Registration is open for IONA's summer school. The school began on Monday, June 27th and will end on Thursday, August 25th, in sha' Allah. Children ages 5 to 13 may enroll. School hours are Monday through Thursday from 10:00 AM to 2:00 PM. Qur'an, Hadith, Arabic, and Sirah will be taught. The tuition per child per summer is \$400. The tuition for two siblings is \$650 and \$900 for three siblings (brothers and sisters only). There is a \$50 non-refundable registration fee. Please note that 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 (or blue jeans) and white shirts or t-shirts. Shorts are not allowed. Register now, limited seats are available. Registration forms may be obtained from the IONA Center and submitted to the Principal, Sr. Souad Soubra, who is available on Sundays between 10:00 AM and 2:00 PM at the IONA Center. You may also register online at [ionamasjid.org](http://ionamasjid.org)

For more information, please call: **248-872-2169** or e-mail Sr. Souad Soubra at [suelturk@gmail.com](mailto:suelturk@gmail.com)

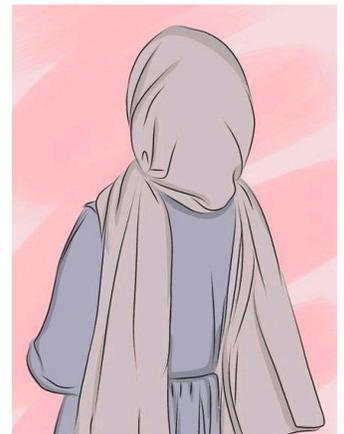
## SISTERS' EVENTS 2022

IONA Women's book club: Join us every second and fourth Tuesday at the IONA Youth lounge as we get together for some quiet time of reading and reflection along with some good company.

IONA Sisters Community Halaqa: Monthly community Halaqa with diverse speakers aiming to educate and enrich our sisters lives. Please watch for flyers for updates.

IONA Mommy and Me: Monthly Playtime for mothers and children 5 and under at IONA Youth Lounge. Come join us and meet other moms in the community!

For more information contact [ionasistersdetroit@gmail.com](mailto:ionasistersdetroit@gmail.com)



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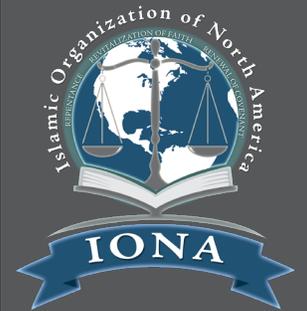
Dr. Ahmed Afzaal

IONA's 14<sup>TH</sup> ANNUAL ISLAM CONFERENCE

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## BE AMONG THE BEST

On the authority of Uthman Ibn Affan (RAA), the Prophet Muhammad (SAW) informed, "The best among you is one who learns and teaches the Qur'an."

Why the Qur'an, one wonders? Simply because the Qur'an is the last and final uncorrupted scripture that contains the final guidance that directs people to true happiness and salvation. It contains the answers to our everyday struggles. It is the speech of our Creator, Allah Almighty. According to the Prophet (SAW), "The superiority of the speech of Allah compared to all other speech is like the superiority of Allah over His creation."

Why then learn and teach the Qur'an? Because, "The most accurate and truthful speech is the Book of Allah." A reminder the Prophet (SAW) would articulate at the pulpit while addressing a Friday congregation.

Reflecting on the word "Best" from the hadith, the best of humans are the prophets and messengers of Allah (SWT). He chooses the best because they are the link between Him and the people He created. With Muhammad (SAW) being the last and final prophet and messenger of God, who would play the vital role linking the rest of humanity to their Creator God Almighty after him? Only the followers of Muhammad can fill the gap and occupy that position. Therefore, the ummah (the messenger of the last Messenger of Allah) is the final link between God and humanity. In praising the ummah, Allah (SWT) declares, "You (Muslims) are the best of peoples raised for all mankind" (Aal Imran, 3:110), It is in this light we may understand that the best of Muslims are those who learn and teach the Qur'an.

In a similar fashion, the Prophet (SAW) said, "The most superior among you are those who learn the Qur'an and teach it." Bukhari

Therefore, the best and most superior of all people are those who continue the tradition of the Prophet (SAW) and his noble companions by learning and teaching the Qur'an to others.

Learning and teaching the Qur'an is a basic function of propagation (dawah). Allah (SWT) apprised, "And who could be better in speech than one who calls (people) to God, acts righteously and says, 'I am one of the Muslims (those who surrendered to God)'" (Fussilat, 41:33).

Dawah to Allah begins with the Qur'an. Indeed, it was the Qur'an; its eloquence, message, and wisdom that captured and softened the hearts of the early converts to Islam.

The statement, "Best among you are those who learn and teach the Quran" is so profound, it informs the believer of his obligations toward the Qur'an. Those who fulfill such duties are indeed among the best of people. Such responsibilities include, first and foremost, having real faith and belief in the Qur'an. Our belief in the Qur'an should not be limited to only saying we believe in it. One who truly believes in it and appreciates the speech of Allah is eager to learn about His Creator and what He has to say.

Secondly, people who have genuine faith in the Qur'an recite it profusely and more frequently. After all, why was the Qur'an sent to mankind? It was not meant to be treated as a decorative ornament in our homes, offices and cars. It was meant to be read. The word "al-Qur'an" literally means "the Recital" or the Book to be read, "Recite then of the Qur'an as much as may be easy for you" (al-Muzzamil, 73:20).

The importance of learning the Qur'an is emphasized in surat al-Qamar. In four places Allah (SWT) challenges the Muslims, "And We have indeed made the Qur'an easy to learn (and understand). Is there then anyone who wish to learn?" (al-Qamar, 54:17,22,32,40)

The third obligation toward the Qur'an is to reflect on and understand the ayat that are recited. Each ayah of the Qur'an is a sign and symbol of divine knowledge and wisdom. And each ayah deserves the proper attention and understanding. After all it was revealed for that purpose, "(This is) a blessed Book which We sent down to you (O Prophet) so that they may ponder over its ayat (signs) and that the men of understanding may take heed." (Sod, 38:29)

The method by which we gain deep insight into the Qur'an is through the use of our intellect; "Undoubtedly, we have explained the signs in detail; for those who understand." (al-An'am, 6:98)

The knowledge of the Arabic language is, however, vital for this purpose.

The fourth duty is to act upon its teachings and injunctions. The aim behind learning the Qur'an is to influence and shape the personal life of the individual and the collective life of the community. The Qur'an, also known as al-Huda, or the Guidance, contains genuine guidance that leads to true happiness and salvation, "Verily, this Qur'an guides to that which is most upright, and gives the believers who do good deeds the glad tiding that they will have a great reward." (al-Isra', 17:9)

The fifth and final obligation is to propagate the Qur'an to the masses. We can appreciate this duty when we ponder on the following ayah, "This is a clear message for mankind in order that they may be warned thereby, and that they may know that He is only One God, and that men of understanding may take heed." (Ibrahim, 14:52)

In a similar fashion, He (SWT) informed, "This (Qur'an) is a clear statement to (all) the people and a guidance and admonition for those who are mindful of (and fear) God." (Aal Imran, 3:138)

The ummah is the only link between Allah (SWT) and the entire humanity for all time to come entrusted with the prophetic mission of disseminating the final message of Allah (SWT). To be effective in this endeavor one has to embody,

## SISTERS CORNER

### If Your Hijab is Hurting You Spiritually and/or Mentally, Here's How to Make it Better

Wearing the hijab is no easy task and is not something to belittle, even on the days when it feels automated and becomes second nature. When you commit to wearing the hijab, you are choosing to become a visual ambassador of Islam every single day when you step out of your home, even if you're just going about your daily business. It's important to remember that we do not represent all Muslims; at the end of the day each individual is responsible for their actions.



Unfortunately, however, the society and political climate we live in as Muslims has made us a minority at the forefront of constant ridicule and judgment. Walking out in your hijab means you become a potential target and a representation of an entire religion to many non-Muslims, whether we like it or not.

This goes beyond the physical fabric draped around your head. On one hand, yes it's just a piece of fabric. But, the hijab can carry so much more with it – having good character and being a responsible citizen of society. For this reason, I personally find it important to take some time every now and then to revisit my intentions for wearing a hijab and renew them. (Ok, sometimes it is just a piece of cloth we wear as Muslim women, and we don't want to think any more about it. That's fine too.)

I can understand that carrying this responsibility may be easier for me than others. As someone who was born Muslim and attended Islamic school her entire life, the hijab was a constant part of my life and a natural next step when I decided to wear it. For many others, this is not the case, and the decision to wear a hijab comes with its own sets of challenges beyond the ones mentioned above.

Personal conflict, family/community expectations and fear of rejection are just a few of our struggles. These can make hijab a true struggle and daily battle that may result in resentment to the hijab or the decision to take it off. If you feel bad or feel down for wearing the hijab, if it becomes an unbearable burden, then it is worth taking time to think about if you are doing hijab wrong. Meaning, are you wearing hijab for the right reasons? Is your mind and heart at ease with your relationship with hijab and Allah (S)? Are you getting hung up on things that you don't need to be worrying about?

Hijab is not meant to be a source of pain for you. And if it is, rethinking your relationship with hijab will be worth your time. (To be sure, it's worth it to renew our intentions towards hijab and other areas of our life even when things are going smoothly.) So, how do we do that? What does this mean? And, how can you take steps towards reevaluating your relationship with a spiritual part of your life?

1. Perfection is not required.

Perfection in Islam is not a prerequisite for wearing hijab. It is important to recognize that we are human, and Allah (S) created us to make mistakes in order to go back to Him and seek His forgiveness. There is no such thing as being perfect in your Islam, nor is it required of us. What is asked is that we continue on our spiritual journey of worship, which will inevitably come with highs and lows, in order to please Allah (S). The Prophet (peace be upon him) said: "Every son of Adam makes mistakes, and the best of those who make mistakes are those who repent." [At-Tirmidhi]

2. Reflect upon your intentions.

The beauty of our religion is that our intentions, or niyyah, play a vital role in the way our actions are received by Allah (S). This is why renewing our intentions, in everything we do, but especially for something like wearing our hijab, can play a key role in the type of relationship we foster with hijab. Insha'Allah, it can help decrease the mental pain points that sometimes come with being visibly Muslim



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through hijab.

It can continue to grow in a healthy way or go in the opposite direction where it becomes a source of pain for us. The messenger of Allah (peace be upon him) said: "Actions are according to intentions, and everyone will get what was intended." (Bukhari & Muslim)

### 3. Build a support system.

Having a solid support system, whether that's physical or virtual, can go a long way in helping you along your spiritual journey with hijab. We have all felt the global impact of the COVID-19 pandemic and what it has done to our communities. The isolation, sheltering in place, quarantine mandates, virtual learning – all of that has had negative psychological effects on so many of us in different ways. In a similar way, going through hijab alone can be a very difficult and harmful journey.

Seeking comfort through communal worship is at the core

## KIDS CORNER

### THE LOST RING

Once a young man lost his ring. He went to search for it under the bright street light. Others who saw him desperately searching for a missing ring, came to help him.

When no one was successful in finding the ring, people asked him if he was sure that he dropped the ring in this place. He said, "No, I lost it there," and pointed to his house.

Furious, the people asked: "Then why are you looking for it here?"

The young man, trying to look clever said, "Because it is dark where I lost it, and this place is bright with light!"

of our religion. In prayer, breaking our fast, reading and diving into the Quran, charity and volunteer work, we are a religion of community and teamwork. We uplift each other by working together. Hijab is not meant to be a lonely journey.

Seek out women whom you trust with whom you can talk things through. Our Haute Hijab Community page on Facebook is a great place to start. This is a safe space for you to meet our team, as well as others in the community, share your wins and struggles, and connect with so many others that are there to support and uplift each other. With all of the above in mind, sometimes all it takes to refresh your outlook on hijab is to get out of your hijab rut by exploring different styling options.

Danah Shuli  
Courtesy of HauteHijab.com

Everyone thought he was a fool and told him to go and search for the ring where he actually lost it.

What we can learn from this story is that while our success lies in preparing for the hereafter, we are too busy looking for it in this world. If we spend all our lives only looking for success in this world, we will soon leave empty handed and take nothing with us.



courtesy of : <https://islamcan.com/islamic-stories/the-lost-ring.shtml>

## BE AMONG THE BEST (cont'd)

think and act according to the Qur'an.

Prophet Muhammad (SAW) was an exemplary teacher who taught the Qur'an in an unequivocal manner. And we, as students of the Qur'an, must be role models just as the Prophet (SAW) was.

The teacher must fear Allah, be good-natured and possess an exceptional character. He/she is cheerful, patient and forbearing. He/she is tranquil, respectful and humble. He/she avoids idle talk, mockery and excessive laughing. Additionally, he/she is clean, well-groomed and smells good.

A word of caution: intention, intention, intention. The intention for this task (or any Islamic work for that matter) must be purely and solely for the sake of Allah (SAW). Any other motive may result in utter ruin in the hereafter. We may recall the hadith in which the Prophet (SAW) informs of the philanthropist, martyr, and scholar who are brought to the grand court of Allah for reckoning. All, supposedly, acted with the intention of pleasing Allah (SWT).

The man who acquired and imparted knowledge gained from the Qur'an will be brought before Allah (SAW). Upon recalling the favors He (SWT) bestowed upon him, i.e. giving him the ability to learn the Qur'an, He (SWT) asks him, "What did you do to express gratitude for it?" the man replies, "I acquired the knowledge of Qur'an and taught it for your sake." Allah (SWT) will say to him and He knows best, "You have lied. You have gained knowledge of the Qur'an so that people may call you a scholar and a reciter (i.e. to be praised) and they have done so." Allah (SWT) then orders the angels to drag him on his face and throw him in Hell.

Intention. Intention. Intention. It cannot be stressed more. The student who has sincerely taken this responsibility of learning and teaching the Qur'an may start off with good intentions, but unless the motive is clear, verified and confirmed regularly, we may slip and begin serving our own ego rather than the cause of Allah (SWT).

Another point worthy of mentioning is, unless this endeavor is primarily for personal guidance and development, the very Qur'an one is learning may become a means of misguidance. The Qur'an confirms this point, "Through it (the Qur'an) He makes many go astray and leads many to the right path. But it is only the rebels He makes go astray." (al-Baqarah, 2:26).

In other words, a person whose motive is to study the Qur'an for mere intellectual exercise may find him/herself completely misguided.

Learning the Qur'an without having genuine faith in it, its guidance, rules, laws, injunctions, instructions, etc. will be of no benefit other than perhaps worldly benefits.

For new students of knowledge who may decide on embarking on this task of learning and teaching the Qur'an, it is recommended to start where the Prophet (SAW) started. Often times we start where the prophet (SAW) ended. His mission started in Makkah and ended in Madinah. The revelations that were revealed in Makkah are distinctively different in nature

than those that were revealed in Madinah.

The Medinan Qur'an dealt with rulings (ahkam), do's and don'ts, lawful and unlawful etc. As Muslims we must abide by all of God's rules and commands. However, a Muslim, particularly a new Muslim, who is far from the deen will find it heavy and burdensome to comply with the Islamic law. This is because the personal development has not yet been attained to prepare the person to accept such commands and struggle against his own will to obey God.

The remedy for this is to start where the Prophet (SAW) started. For thirteen years in Makkah, where two-thirds of the Qur'an were revealed, the Prophet (SAW) taught the three main doctrinal beliefs. They are belief in God (Iman Billah), belief in the hereafter (Iman bil-Akhirah), and belief in the institution of prophethood (Iman bil-Risalah).

Extensive surahs and sections of the Qur'an talk about Allah, the Creator, His oneness, His names and attributes, role of messengers, historical accounts of past nations, resurrection, Judgment Day, punishment and reward. These subjects are repeated in different forms and styles to draw the reader to the Qur'anic power of eloquence and wisdom. Such teachings are crucial to a non-Muslim audience.

It was through such teachings that the noble companions of the Prophet (SAW) were transformed completely. This phase was known as the phase of "purification of the soul." It is necessary to sow the seeds of Iman and nurture it to grow before one may reap the benefits of Iman. The inevitable result of deep-rooted faith is good action which includes complying with all of the injunctions of God Almighty.

Finally, the Qur'an is the pinnacle of Wisdom, "Alif Lam Ra. [This is] a Scripture whose ayat are well established (and perfected), then explained (in detail), from One who is All-Wise, All-Aware." (Hud, 11:1). Undeniably, "He gives wisdom to whoever He wills. And whoever is given wisdom has truly been given much good, but only those with insight bear this in mind." (al-Baqarah, 2:269)

Indeed, the Qur'an transforms lives and shapes and reforms societies. It is the light that guides the way, and it is the straight path that leads to an everlasting, perpetual bliss of paradise.

Truly, "Best among you is one who learns and teaches the Qur'an." Time is precious and short. We can be among the best. Let us begin this journey of learning and teaching the Qur'an and be among the best in the sight of Allah (SWT). O Allah! Help us be among the best.

May Allah make the Quran our guide, light and guidance, ameen.

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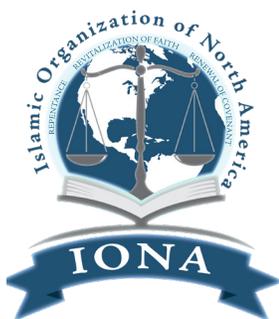
# JUNE 2022

## IONA Masjid - Salah and Iqama Timing

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

\* S = Shafi'i, H = Hanafi

First Friday sermon starts at 12:10 PM and second sermon is at 1:30 PM



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:

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