

NEWSLETTER



Volume 16 | Issue 8
August 2022 | Muharram - Safar 1444

“He is Allah there is no god worthy of worship except him: Knower of the seen and unseen. He is the Most Compassionate, Most Merciful” {Al-Hashr, 59:22}

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“None of you will have faith until he wishes for his brother what he likes for himself.” {Bukhari}

Soup Kitchen Grand Opening

IONA's Soup Kitchen grand opening will be held on **Tuesday, August 9, 2022 from 10:00 AM to 2:00 PM.**

**Islamic Organization of North America
28740 Ryan Rd, Warren, MI 48092**

For more information call at (586) 558-6900 or email: director@ionaonline.org | detroitoutreach@ionaonline.org



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MOTHERHOOD A Gift, A Trust and A Privilege

As pro-choice Americans storm the U.S. Supreme Court in anguish over the potential repealing of the longstanding...



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Sunday School Starting September 11, 2022

Now accepting students ages 5-17 for the 2022/2023 Sunday school year. For more info contact Sr. Souad at (248) 872-2169



More on page 2

Register Early for the 2022 - 2023 Preschool Program

The preschool program is a weekly program, Tuesday through Thursday, and will begin on **Tuesday, September 13, 2022**, in sha Allah.

ANNOUNCEMENTS

IONA's Soup Kitchen Grand Opening



Islamic Organization of North America
28740 Ryan Rd, Warren, MI 48092

Grand Opening on **Tuesday, August 9**
Every Tuesday

Contact
(586) 558-6900

11:00 am - 2:00 pm

Naveed Ashraf: director@ionaonline.org William: detroitoutreach@ionaonline.org

Reserve a spot for your child(ren). Register Early. 2022 - 2023 SUNDAY SCHOOL

Sunday school begins on **September 11, 2022** in sha Allah and ends on June 11, 2023. We are accepting students ages 5 to 17 (limited space available).

Tuition and Fees: \$450 per child per year plus \$50 non-refundable registration fee. \$675 for two siblings plus \$50 non-refundable registration fee. \$950 for three siblings plus \$50 non-refundable registration fee.

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

Subjects Taught: Qur'an, Arabic, and Islamic Studies (Hadith, Sirah, etc.)

Dress code: Proper Islamic dress is required for both boys and girls. Girls must wear a navy Jilbab and a white scarf and boys must wear navy pants (blue jeans allowed) and white shirts or T-shirts. No shorts allowed.

To apply, please visit ionamasjid.org and click on Education tab and follow the link to Sunday School.

For more information, please contact the principal, **Sr. Souad**, at **248-872-2169**.

REGISTER ONLINE at IONAMASJID.ORG

2022 - 2023 PRESCHOOL PROGRAM

The preschool program is a weekly program, Tuesday through Thursday, and will begin on **Tuesday, September 13, 2022**, in sha Allah.

The tuition per child is \$225 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**, Tuesday through Thursday, and the tuition per child is \$225 with a discount for siblings. For more information, please contact **Sr. Souad** at **248-872-2169**.

The school will, in sha Allah, start on **Tuesday, September 13, 2022** and end on **Thursday, May 31, 2023**. IONA is committed to helping the community with their educational needs. Let us help you develop your child right from the start.



Mustapha Elturk
Ameer

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SYNOPSIS OF AMEER MUSTAPHA'S FRIDAY KHUTBAH

Civic Engagement is Our Duty

Muslims obtain their guidance from two primary sources; the Qur'an and the Sunnah (sayings and actions) of the Prophet Muhammad (SAW). Both sources assert that civic engagement is an obligation. In praising the last and final ummah, Allah (SWT) declares, "You are the best community (ummah) brought forth for (the good) of mankind." (Aal 'Imran, 3:110)

It is clear that we have been chosen to be of benefit to humanity i.e. to serve the community at large; Muslims and non-Muslims alike. The Prophet (SAW) did inform, "The best of people are those who are most beneficial to people."

Imagine if the Prophet (SAW) rejected the support of his uncle Abu Talib because he was a polytheist. Abu Talib was responsible for not only protecting the Prophet (SAW) from physical harm but also for allowing him to freely preach Islam without the threat of intimidation coming from the leaders of Quraish led by Abu Jahl who vehemently opposed his message.

When the Prophet's worldly protection Abu Talib passed away, his life was threatened and preaching the new faith came to a standstill. He fled to al-Ta'if to seek a new base for propagation (dawah). To his utter disappointment, he was rejected and driven out of the town. His only refuge was his home, Makkah, but he could only return under the protection of a notable from Quraish through ijarah. Ijarah is a tribal custom where the person offering ijarah, ensures one's safety and protection from any harm. Although, he was not allowed to preach Islam, Mut'im bin 'Adi agreed to protect the Prophet (SAW) and he accepted. Mut'im Bin 'Adi was a polytheist.

The Prophet (SAW) sought the good will of people who didn't accept his faith. He set the standard for seeking support from non-Muslims when necessary.

The League or Pact of the Virtuous, hilf al-Fudul, as it is called, is a great example of cooperating with non-Muslims on matters of justice. The Prophet (SAW), in his youth, was present in the house of Abdullah Ibn Jud'an where tribe leaders met and agreed basically on two main clauses. One; respect the principle of Justice and two; collectively intervene in conflicts to establish Justice. The pact was written and placed in the Ka'bah believing that God will protect the pact. Years later, the Prophet (SAW) in his admiration of the pact recalls, (on the authority of Aisha), "I witnessed in the house of Jud'an the pact of al-Fudul and if I were to be invited today (after the establishment of Islam) I would respond."

The Qur'an and the Sunnah makes it clear that civic engagement with non-Muslims upholding universal values that include freedom, equality and justice and cooperating with them on matters of goodness is a religious obligation. Allah (SWT) commands, "And cooperate with each other in (matters of) goodness and righteousness, and do not cooperate with one another in sin and hostility. And Fear Allah, indeed Allah is severe in punishment." (al-Ma'idah, 5:2)

And we too must respond to any form of alliance with

non-Muslims as long as the objectives and the means to achieving the goals do not contravene the basic teachings of Islam.

With the ongoing ambush on Muslims and Islam in the West and America in particular, Muslims must rise to defend themselves and the faith they claim. We, as Muslims from across the globe residing in America, must come together for the sake of our religion and the future of our children. Challenges are inevitable. However, they can be overcome if we have the desire to civically engage. The Prophet (SAW) sought the support of non-Muslims. We have no choice but to work with and build alliances with individuals and organizations who are sympathetic to our cause and are willing to stand by our side. We must have a clear agenda that addresses the challenges we face today.

The civic engagement must be fundamentally based on justice. This must be the foundation of the framework. Allah (SWT) commands, "**O you who believe! Stand out firmly for Justice as witnesses to Allah, even if it is against yourselves, your parents and close relatives...**" (al-Nisa', 4:135)

By the same token Allah (SWT) ordains, "O you who believe! Stand up for Allah as witnesses to Justice. And do not let the enmity and hatred of others make you swerve from doing Justice. Be just, that is closer to piety and fear Allah, for verily, Allah is well acquainted with what you do." (al-Ma'idah, 5:8)

We have been granted an opportunity to stand up for justice/Allah as witnesses to Allah/justice. Being the source of justice, Allah (SWT), the Just (al-'Adl), wants us to exercise our duty of ordaining good and forbidding evil. Should we fail to fight for and uphold justice, we will fail to be witnesses to Allah. Similarly, should we fail to stand up for Allah and the values/principles He (SWT), God almighty (SWT) imparted and doing His will, we will fail to be witnesses to justice.

We must personally be firm on justice while striving to see that others too are upholding justice.

Although there is much good in our societies, we can't ignore the injustice of systematic and institutionalized racism, Islamophobia, racial profiling, police brutality, not to speak of environmental issues, killing and maiming of civilians with drones, occupation and usurpation of land. If we consider ourselves as part and parcel of the society, we then need to act. We simply cannot continue to remain silent. We must get out of our comfort zones and engage in the struggle for justice.

The Prophet (SAW) instructs, "Whoever among you sees an evil, let him change it with his hand; and if he is not able, then with his tongue; and if he is not able, then with his heart, and that is the weakest of faith" (Muslim). Incidentally, in an appeal to the Muslim community in the US, President Biden ran his campaign on this slogan.

The word hand in this context denotes authority. Any injustice taking place in America may be challenged in the courts. Fortu-

Continues on page 6

SISTERS CORNER

Motherhood A Gift, A Trust and A Privilege

As pro-choice Americans storm the U.S. Supreme Court in anguish over the potential repealing of the longstanding abortion legislation Roe vs. Wade, the substance of the debate is lost in the political melee.

There is no doubt that any of the people alive haggling pro-life or pro-choice wish that their mothers had terminated their life while they were in the womb. The human being and all living things cling heavily and fight to live. A dying plant struggles to absorb water and sunlight to live. A human being near death clutches dearly to inhale and exhale their last breath. This is because life and the bringing forth of life is substantial.

The generous and meaningful cycle of our physical lives and being are explained in detail for us to understand.

O humanity! If you are in doubt about the Resurrection, then know that We did create you (1) from dust, (2) then from a sperm-drop (3) then developed you into a clinging clot of blood (4) then a lump of flesh —fully formed or unformed—in order to demonstrate Our power to you. (5) Then We settle whatever embryo We will in the womb for an appointed term, (6) then bring you forth as infants, so that you may reach your prime. Some of you may die young, while others are left to reach the most feeble stage of life so that they may know nothing after having known much. And you see the earth lifeless, but as soon as We send down rain upon it, it begins to stir to life and swell, producing every type of pleasant plant.
(Quran 22:5)

Within the Quran, mothers are referred to with dignity and respect. The term “Ummahat Al Mu’mineen”, typically translated as “Mothers of the Believers” grew out of the Quranic declaration in Surah Al Ahzab, verse 6, where Allah tells us,

“The Prophet has a stronger affinity to the believers than they do themselves. And his wives are their mothers....”

From this verse we can infer that the closest thing than our own selves (souls) would be our ‘mothers’.

Thus, motherhood is substantial. It is important and it is to be honored. Those who are mothers should recognize the privilege it is to be able to bring forth another human being. Being a mother is a benefit not only to ourselves, but to our families and society.

As we look at three mothers from the Quran, we can learn the value of motherhood. Prophet Ibrahim’s wife Sarah thought herself to be past the age of bearing children, but Allah bestowed this blessing upon her. Some women believe they alone are in total control of when or if they will become pregnant. However, it is a fact that birth control methods often fail. For women on the other end of the spectrum who struggle to become pregnant, this story can serve as inspiration that truly the decision to place life in our womb comes solely from Allah. So Sarah saw her motherhood as a wonderful gift.

*Then came forward his wife with a loud voice and struck her face and she said ‘an old woman barren’
They said ‘thus said your Lord. Indeed
He is The All Wise, The All Knower’
(Quran 51: 29-30)*

The story of the mother of Prophet Musa is relevant during trying times. Her son was born when the tyrannical leaders of Egypt were slaughtering the sons of those who were not polytheist. So she was living under a state of targeted oppression, not unlike many Muslim and ethnic minorities today. Still, she brought forth the child during these trying times and put her trust in Allah. In this story, we find that Allah brings the child back to her so she can nurse him, which fulfills her maternal need and cools her worry and dread for her son’s future. His mother knew that the child in her womb was a trust given to her as his future was predetermined. As Muslims we do not kill our children for fear of poverty or hardship, because truly Allah is Ar-Razzaq – The One Who Provides.

*And We inspired to the mother of Moses, “Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.”
(Quran 28: 7)*

When we review the story of the woman from the family of Imran, we find a woman who dedicates the child she is bearing to the service of Allah. This is truly the sign of a believer who understands that all children are just a trust given to us. Often, as mothers, we forget this fact. In our desire to be good mothers and in our maternal concern, we may overstep what is truly intended for us and them. We may help bring them forth and raise children, but for a certainty – they do not belong to us and they have rights over us. We do not know the potential of the child that we carry in our womb.

The mother of Prophet Muhammad, God’s peace and blessings be upon him, did not know her baby would be the last and greatest messenger for all of mankind. Every human being on the earth now, in the past and in the future is born solely to serve Allah. The woman of Imran recognized it was a privilege to be a mother and dedicated that child in service to Allah. This is something that all mothers can remember to embrace.

*When the wife of Imran said “My Lord,
indeed I vowed to you, what is in my womb,
dedicated So accept this from me. Indeed
you are the All Hearing, The All Knowing”
(Quran 3:35)*

The woman from the family of Imran, then gives birth to a girl child who grows up to be yet another mother of merit and the only woman mentioned by name in the Holy Quran – Maryam, the mother of Prophet Jesus, peace be upon him.

Mahasin D. Shamsid-Deen
Courtesy of: soundvision.com



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LESSONS ON LIFE

There was a man who had four sons. He wanted his sons to learn not to judge things too quickly. So he sent them each on a quest, in turn, to go and look at a pear tree that was a great distance away. The first son went in the winter, the second in the spring, the third in summer, and the youngest son in the fall.

When they had all gone and come back, he called them together to describe what they had seen. The first son said that the tree was ugly, bent, and twisted. The second son said no it was covered with green buds and full of promise. The third son disagreed; he said it was laden with blossoms that smelled so sweet and looked so beautiful, it was the most graceful thing he had ever seen. The last son disagreed with all of them; he said it was ripe and drooping with fruit, full of life and fulfillment.

The man then explained to his sons that they were all right, because they had each seen but only one season in the tree's life. He told them that you cannot judge a tree, or a person, by only one season, and that the essence of who they are and the pleasure, joy, and love that come from that life can only be measured at the end, when all the seasons are up.

If you give up when it's winter, you will miss the promise of your spring, the beauty of your summer, fulfillment of your fall. Don't let the pain of one season destroy the joy of all the rest. Don't judge life by one difficult season. Persevere through the difficult patches and better times are sure to come some time or later.

Courtesy of <https://islamcan.com/islamic-stories/lessons-on-life.shtml>



Salaah (Prayer) in Islam

O	O	D	U	W	A	M	S	L	H	O	W	A	M
S	A	L	A	A	M	A	H	D	R	A	F	N	U
O	R	B	I	J	A	A	W	J	L	D	H	B	F
J	T	O	L	S	T	T	A	H	A	R	A	H	T
I	L	I	O	G	N	I	W	O	B	O	I	T	A
T	L	O	O	K	U	R	F	H	H	L	M	H	R
G	H	W	F	A	H	A	N	N	U	S	A	P	I
N	D	U	H	H	A	H	S	A	T	E	M	I	S
I	G	O	D	L	S	H	A	R	T	U	S	L	H
T	U	J	O	R	E	E	B	K	A	T	H	L	A
T	L	U	E	A	A	L	S	A	H	W	I	A	N
I	L	I	H	A	D	A	A	H	A	H	S	R	U
S	A	L	L	A	H	U	A	K	B	A	R	S	J
U	A	S	U	H	B	M	W	A	T	B	A	U	U

- SITTING
- RUKOO
- LORD
- SHAHAADAH
- ALLAHU AKBAR
- SALAAM
- GOD
- SUNNAH
- TAHARAH
- MUFTARISHAN
- WAAJIB
- TAKBEER
- IMAM
- AL - SAHW
- FARD
- WUDOO'
- PILLARS
- BOWING
- TASHAHHUD
- SUTRAH

Civic Engagement is Our Duty (cont'd)

nately for us, there are civil/human rights organizations such as the Council on American Islamic Relations (CAIR), Muslim Legal Fund of America (MLFA), Arab-American Anti-Discrimination Committee (ADC), American Human Rights Council (AHRC), and American Civil Liberties Union (ACLU) among other organizations who challenge injustice and ensure that the rights of people are granted through the judicial system.

As things get better for the Muslim community in terms of action, there are three areas for improvement. They are: volunteerism, voting and simply being good Muslims.

Volunteerism: We must spare some time to serve and invest in the community. Become a volunteer. Government social services is but a small percentage of the social services rendered by non-profit organizations. Programs which include feeding the hungry, sheltering the homeless, blood drives, caring for the elderly, and free health clinics are but a few areas of much needed work. Without volunteers such endeavors would come to a standstill.

America strives on volunteerism and we must be part of that effort. The Prophet (SAW) informs, "A person who strives to take care of the needs of the widow and the poor man is like a knight, one who struggles in the way of Allah (a mujahid), or like one who stands during the night to pray and fasts during the day." (al-Bukhari)

We need to cultivate a culture of volunteerism. We must keep in mind that our primary motivation for helping others should be for the love and sake of Allah, "*We feed you only for the sake of Allah alone. We seek neither recompense nor thanks from you.*" (al-Insan, 76:9)

Volunteers must be aware that whatever good they do, their labor will not go unnoticed. "*And Say (O Prophet), 'Take action! God will see your actions- as will His Messenger and the believers- and you will be returned to the One who knows what is seen and unseen, and He will tell you what you did.'*" (al-tawbah, 9:15)

The Prophet (SAW) narrates the story of, "A prostitute (who) saw a dog lolling around a well on a hot day and hanging his tongue from thirst. She drew some water for it in her shoe, so Allah forgave her." (Muslim)

Voting: Another area of interest to us is exercising the right to vote. The narrative of whether Muslim American citizens are permitted to vote in the national or local elections has been debated and the overwhelming majority of scholars domestically and abroad have permitted the participation in the political electoral process. To be effective in this field, we must have a clear political agenda that serves the needs and rights of Muslims and the community at large.

There are nearly 8 million Muslims in America. African Americans make up anywhere from 23 to 30% of that number. The rest are from the Middle East, South East Asia, and East Asia among other nations. Therefore, 70% of Muslims, like all other US immigrants who left their homelands, immigrated to America for

a better life. For most of us the economic opportunities here are much better than where we came from. We made that choice and we are enjoying the prosperity and success of living a good life.

Muslims in America are among the most affluent and most educated anywhere outside Muslim countries. Yet, we have no say in the affairs of our local governments what to speak of the national government. Unless we become involved in the electoral political process our conditions as Muslims are going to worsen.

As Americans it is our duty to face up to such challenges with wisdom. Participating in elections may not yield immediate results. However, with a clear long term strategy and agenda, participating in elections may very well help Muslims overcome their anxiety and possibly defeat Islamophobia in the long run.

Participating in local politics is just as, if not more important than participating in national politics. Challenges such as zoning when building Islamic centers and schools may be eased up when Muslims are familiar and engaged with State and Local governments and politicians. Muslims must consider running for the school board, city council, and a host of other positions.

Muslim voters exercising their right to vote especially when there is a sizable concentration of Muslims will make a huge difference. For those who are not registered to vote, we ask that you register and for all who are registered we ask that you do vote wisely.

And finally, simply:

Be a Good Muslim: Being a good Muslim will certainly enhance our image that has been tarnished by Islamophobes, hatemongers and bigots. It is, however, sad and unfortunate that some Muslims are acting repugnantly and contradictory to the teachings of the Qur'an and Sunnah.W

Muslim Doctors and business owners among others are jumping on the bandwagon of greed committing fraud and cheating among other illegal activities.

Such activities are helping Islamophobes and the mainstream media justify their criticisms against Muslims and the faith they claim. Such actions are not helping our cause.

The Prophet (SAW) categorically said, "There can be no faith (iman) to one who cannot be trusted and no religion (deen) to one who does not fulfill his pledge."

Muslim immigrants have pledged to uphold the law of the land and be good citizens. We must live our faith as ordained upon us. Civic engagement that stands up for justice while upholding piety and righteousness will surely please our Lord and help us make a positive impression upon people who admire honesty and integrity.

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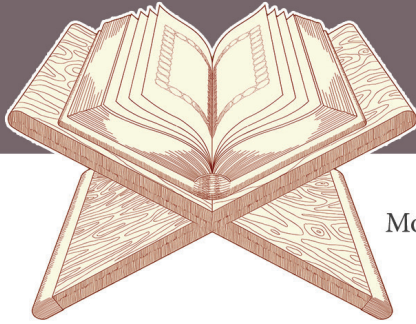
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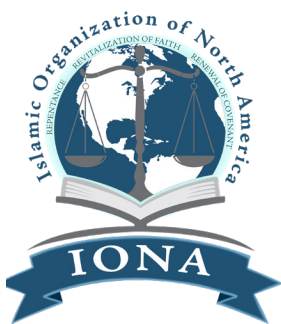
AUGUST 2022

IONA Masjid - Salah and Iqama Timing

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

* S = Shafi'i, H = Hanafi

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



IONA aims at transforming its members and surrounding communities to righteous, God-fearing people, who collectively strive for the highest moral standard and constantly seek God's forgiveness to earn His pleasure. IONA members seek His mercy and grace in this life and in the hereafter. They rejuvenate their souls through internal struggle (jihad) and spiritual exercise in worship of the Creator, God most glorified. The strength of their belief in God almighty gives them the courage to promote good and forbid evil, and to engage in the struggle to establish social, political, and economic justice.



Future Plan
Please continue supporting your center. Scan the QR code to donate

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.