

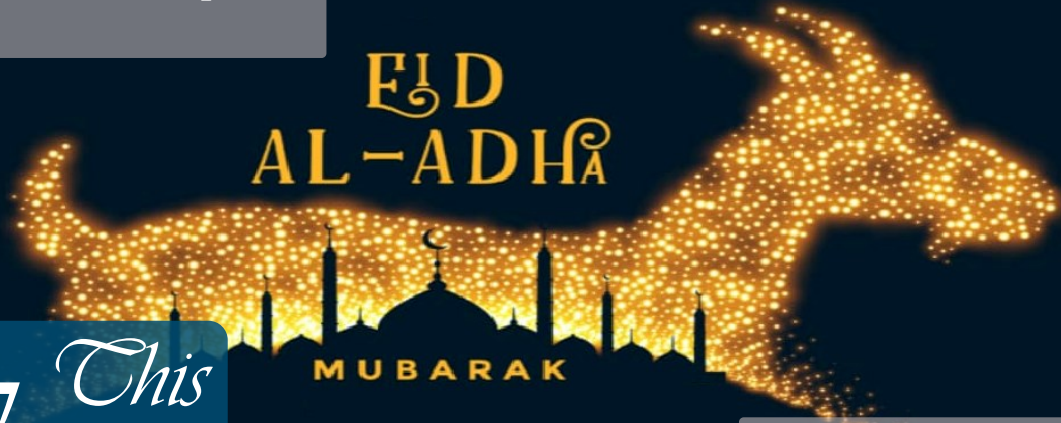


NEWSLETTER

Volume 19 | Issue 6

June 2024 | Dhul Qa'dah - Dhul Hijjah 1445

"Eat from it, and feed the miserable poor."
[al-Hajj, 22:30]



EID AL-ADHA

MUBARAK

"O People! Allah has prescribed Hajj for you, so perform it." [Muslim]

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EID MUBARAK

Expected date for Eidul-Adha based on Saudi Ummul-Qura Calendar is Sunday, June 16, 2024

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ISLAM CONFERENCE

Sunday, June 9. Join us for an enlightening and inspiring event at the "Unity and Diversity - Lessons from the Prophet's Farewell Sermon" conference.

| More on page 2

First Friday sermon starts at 12:10 PM and the second sermon starts at 1:20 PM



The Hajj and the Legacy of Ibrahim (AS)

Every season of Hajj reminds us of the legacy of Ibrahim (AS), who, ...

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How to be Positive in Hard Times - Part 2

Remind yourself as well as others of the benefits of Positivity...

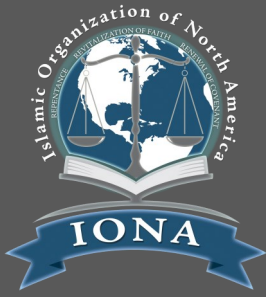
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Registration is Open NOW

We are accepting students ages 5 to 13 (limited space available.) Monday, July 1st, ends on August 22nd.

| More on page 2



Mustapha Elturk
Ameer

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Announcements

IONA Wishes Everyone Eid al-Adha Mubarak

Expected date for Eid al-Adha based on Saudi Ummul-Qura Calendar is Sunday, June 16, 2024. We will make an announcement of the exact date when the authorities in Saudi Kingdom decide the first day of Zul-Hijjah.

May the blessings of Eid al-Adha fill your life with happiness, peace, and prosperity. On this joyous occasion, let's remember the legacy of Prophet Ibrahim (AS) and embrace the spirit of sacrifice, unity, and devotion to Allah (SWT). Wishing you and your loved ones a blessed and joyous Eid!

16th Annual Islam Conference

Unity and Diversity - Lessons from the Prophet's Farewell Sermon

Sunday, June 9, 2024 | 4-7 PM

Featured Speakers

Sh. Mohamad Almasmari | Imam Mustapha Elturk

Jasmin Ullah | Sayed Khan

Refreshments will be served

SUMMER SCHOOL 2024

Registration is open for IONA's Summer School

- The school begins on Monday, July 1st, and ends on Thursday, August 22nd.
- 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:** 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.

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 www.ionamasjid.org.

For more information, please call: **248-872-2169** or e-mail Sr. Souad at suelturk@gmail.com

IONA's Friday Lunch: Visit the IONA Cafe every Friday from 12 PM to 2:30 PM and indulge in our freshly prepared lunch for just \$10.00. Your purchase directly supports the Masjid. Thank you for backing your Masjid!



The Hajj and the Legacy of Ibrahim (AS)

Every season of Hajj reminds us of the legacy of Ibrahim (AS), who, along with his son Ismail (AS), raised the Ancient House (*al-Bayt al-Ateeq*) or Ka'bah from its foundations to restore the worship of the One God.

Ibrahim (AS)'s search for truth began when he was a teenager living in the household of Azar – his father, who was engaged in the making and worshipping of idols. Guided by his pure nature, sound intellect, and rational mind, Ibrahim (AS) questioned his father about idol worship, pointing out that he and his people were clearly in error. *“Mention (O Prophet, when Ibrahim said to his father, Azar, ‘Do you take idols as gods? I see that you and your people are clearly misguided.’” (al-An’am, 6:74)*

Testifying to Ibrahim (AS)'s firm belief in *tawhid*, Allah (SWT) likens him to an entire nation or community (*ummah*), affirming more than once that he was not among the polytheists (*mushrikeen*). *“Ibrahim was a community in himself, devoted to Allah and true in faith. He was not one of the polytheists” (al-Nahl, 16:120)*. Ibrahim (AS)'s unwavering stance eventually led him to distance himself from his household and his people. *“When Ibrahim said to his father and his people, ‘I am free of everything you worship, except for Him who brought me into being. He will certainly guide me.’” (al-Zukhruf, 43:26-27)*

Allah (SWT) blessed Ibrahim (AS) with a discerning mind, enabling him to clearly distinguish between the Creator and His creation. By keenly observing the heavenly bodies – particularly the stars, the moon, and the sun – and using his intellect, Ibrahim (AS) reinforced his faith in the Creator of everything, who alone should be worshipped.

Possessing an intuitive and unwavering faith in Allah (SWT), Ibrahim (AS) discovered God through his rational faculty and could not help but proclaim, *“I have set my face with single-minded devotion towards Him who has created the heavens and the earth, and I am not one of the polytheists” (al-An’am, 6:79)*. To those who argued with him, he responded, *“Are you arguing with me about Allah, while He has guided me?” (al-An’am, 6:80)*.

As evident from the Qur'an, Ibrahim (AS) faced severe trials and tribulations in his quest for truth. He succeeded in all the tests he encountered, and as a result, Allah (SWT) made him the leader of humanity (*Imam un-Naas*).

Disgusted with idols and idol worship, and eager to teach his people a lesson about the powerlessness of their false deities, Ibrahim (AS) smashed the idols. Similarly, we must examine whether we have enslaved

ourselves to modern-day idolatry – consumerism and materialism in all their forms. Our salvation lies in freeing ourselves from the grip of these contemporary idols and becoming true, humble, and obedient servants of Allah (SWT) alone.

In his youth, Ibrahim (AS) used his power of logical reasoning when confronting Nimrod, the king, in a debate about the existence of God, leaving Nimrod dumbfounded. Islam is a faith that aligns with reason, with no conflict between reason and revelation. There are occasions when we must rely more on our logical reasoning than on our intuition.

Among Ibrahim (AS)'s trials was being thrown into a blazing fire. In His infinite mercy, Allah (SWT) ordered the fire to become cool and safe for Ibrahim, miraculously leaving him unscathed.

Another severe trial for Ibrahim (AS), in compliance with Allah (SWT)'s orders, was to leave his wife Hajar and his infant son Ismail in the harsh, desolate desert land of Mecca, where there was no water, cultivation, or human presence. Once again, in His infinite mercy, Allah (SWT) saved both mother and child by making the spring of Zamzam gush forth from that desert land. The seven rounds (*al-Sai'*) between the hillocks of Safa and Marwa that Hajar took in search of water for her baby son have become one of the essential rituals (*manaasik*) that pilgrims perform during Hajj.

Finally, Ibrahim (AS) faced one of the most severe tests when he was commanded by Allah (SWT) to sacrifice his young son Ismail. Both father and son, displaying complete obedience and steadfastness, willingly complied with Allah

(SWT)'s command. Miraculously, Allah (SWT) replaced Ismail with a ram, which was sacrificed instead, establishing the offering of a sacrificial animal as an important ritual of Hajj.



In reality, the Hajj season traces back to the legacy of Ibrahim (AS) and his quest for truth. He established the center of *tawhid*, which remains to this day the Qibla for all Muslims around the world.

Imam Mustapha Elturk

An Urgent Appeal from Imam Mustapha

Dear community members,

Alhamdulillah, with the grace of Allah, our Expansion Project has commenced, but we need your urgent support to bring it to completion.

Our community is facing an urgent financial challenge in completing our Expansion Project. **We are currently facing a shortfall of \$700,000 to realize our vision**, and we humbly seek your support in this crucial endeavor.

Our Expansion Project aims to add 10,000 square feet to our facilities, including a special prayer area dedicated to our sisters. This addition will not only accommodate our growing community but will also provide a safe and welcoming and inclusive space for our sisters and all members to come together, worship, learn, and grow in faith.

Every contribution you make towards this noble cause will count as a perpetual charity (Sadaqah Jariyah), ensuring ongoing blessings for you and your loved ones. Your donation, no matter the amount, will make a significant difference in reaching our fundraising goal and completing this vital project.

Let us come together as a community and share the blessings of giving to support our Expansion Project. By contributing towards this endeavor, you will leave a lasting legacy of faith, unity, and service to future generations.

Please donate generously and help us reach our target. Together, we can make our vision a reality and create a thriving space for worship, education, and community building.

Every penny you contribute brings us closer to our goal. Give for the sake of Allah (SWT).

To donate or learn more about our project, please visit <https://ionamasjid.org/donate> or contact Br. Naveed Ashraf at director@ionaonline.org or (248) 210-4156.

May Allah reward you abundantly for your generosity and bless you and your families with blessings in this world and the Hereafter.

With sincere gratitude,

Imam Mustapha Elturk



Support IONA Masjid



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By giving your generous contribution to IONA masjid, you can empower the heart of our community, fostering spiritual growth, educational opportunities, and a place of solace for all. Together, let's build a stronger foundation of faith and service. Donate to the masjid today and make a lasting impact on the lives of countless individuals.

Press Release

FOR IMMEDIATE RELEASE

Tuesday, May 7, 2024

Islamic Organization of North America (IONA) Stands in Solidarity with Student Encampment for Palestinian Liberation

[WARREN, MI] – The Islamic Organization of North America (IONA) proudly announces its unwavering support for the courageous students of the University of Michigan, Ann Arbor, who have taken a stand for justice and the liberation of the Palestinian people through their inspiring encampment.



On Sunday, May 5th, approximately 20 individuals from the IONA Masjid and Learning Center, joined together in a show of solidarity with the students' encampment at the University of Michigan. Carpooling to the campus, they offered their support to the students who are protesting against the ongoing genocide in Gaza and advocating for a free Palestine.

The student-led encampment, initiated by the TAHRIR Coalition on April 22nd, has drawn inspiration from the call of the Palestinian people for action. Organized in collaboration with the National Students for Justice in Palestine (NSJP) and Jewish Voice for Peace, the encamp-

ment stands as a symbol of resistance against oppression and injustice.

According to the organizers, the demands of the encampment include:

- 1) A permanent ceasefire in Gaza.
- 2) An end to military assistance for Israel.
- 3) University divestment from companies profiting from the war.
- 4) Amnesty for students and faculty disciplined for protesting.

Imam Elturk and organizer Sr. Farah Khalil of IONA expressed their support directly to the encampment's organizers, offering assistance in the form of food, water, donations, and Imam Elturk's time for teach-ins.

“The students' encampment represents a beacon of hope and resilience for the Palestinians and all people of conscience,” said Imam Elturk. “It is a symbol of courage and determination. We are indebted to them and deserve our support.”

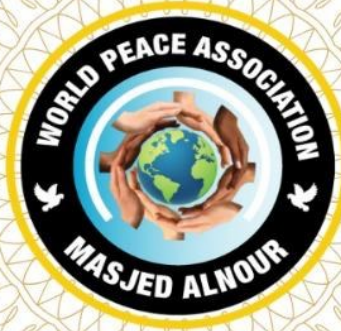
Imam Elturk emphasized the duty of believers to stand up for justice and righteousness, supporting those who strive for truth and fairness.

The student's encampment serves as a testament to the power of unity and collective action, as they stand shoulder to shoulder in pursuit of a better future for the Palestinian people.

For more information on IONA's support for the student encampment, please contact IONA outreach at Detroitoutreach@ionaonline.org.



Alhamdulillah, construction of the masjid (sisters' prayer hall) has begun and we NEED your SUPPORT— PLEASE DONATE



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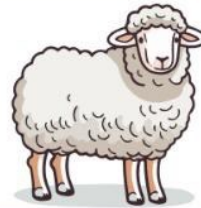
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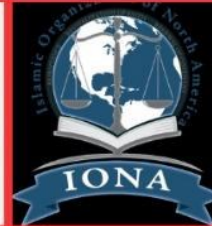
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Synopsis of Ameer Mustapha's Khutbah

The Last Days - Part 1

All Abrahamic faiths believe in the end of times or eschatology, the end of the present world and human history. Each of the Abrahamic faiths, Judaism, Christian and Islamic, has its unique narrative and beliefs about the events that will unfold at the end of the world, each has its own predictions and scholarly interpretations of their respective scriptures, the Hebrew bible (Tanakh), the Christian Bible and the Qur'an and hadith.

Nonetheless, while distinct in their narratives and details, all share common themes of divine judgment, resurrection, the triumph of good over evil, and the ultimate restoration of peace and justice and the eventual triumph of righteousness.

The Jewish Perspective

In Judaism, the end times are closely tied to the coming of the Messiah and the messianic era. The Hebrew Bible (Tanakh) and later Jewish texts outline various signs and events that will signal the end of days.

The Messianic Age: Judaism anticipates the arrival of the Mashiach (Messiah), a descendant of King David, who will usher in an era of peace, rebuild the Temple in Jerusalem, gather all Jews back to the Land of Israel, and restore the Torah's observance. This period is characterized by universal recognition of God and a time of spiritual and physical well-being.

According to the Jewish belief, various signs are believed to precede the coming of the Messiah, including wars, natural disasters, and moral decline. These are often referred to as the "birth pangs of the Messiah."

The concept of Greater Israel and the Third Temple are deeply rooted in the religious and political aspirations of some segments within the Jewish and Zionist communities.

Greater Israel is a term used to describe the aspiration for the territorial expansion of the State of Israel beyond its current internationally recognized borders. This idea is rooted in certain interpretations of biblical promises and historical claims. The concept often includes territories such as the West Bank, Gaza Strip, Golan Heights, and even parts of Jordan, Lebanon, Syria, and Egypt.

You must be familiar with the slogan, "From the river to the sea," chanted by pro-Palestinians, in protests and rallies. A similar slogan was introduced by the Likud party in their 1977 charter,

The 1977 election manifesto of the right-wing Israeli Likud party said: "Between the sea and the Jordan there will only be Israeli sovereignty." Similar wording, such as referring to the area "west of the Jordan river," has also been used more recently by other Israeli politicians, including Israeli Prime Minister Benjamin Netanyahu on 18 January 2024. Some countries have considered criminalizing Palestinian use of the phrase.

This is the idea of the establishment Greater Israel or "Isra'eel al-Kubra."

The idea has been championed by various Zionist and nationalist groups, particularly those who believe in the annexation of the West Bank and other territories occupied by Israel during the 1967 Six-Day War.

Advocates of Greater Israel refer to biblical descriptions, such as those found in Genesis 15:18-21 and Numbers 34:1-12, which outline the land promised by God to the descendants of Abraham.

The verses in Genesis describe the covenant between God and Abraham, in which God promises to give Abraham's descendants the land from the river of Egypt to the Euphrates River.

"On that day the Lord made a covenant with Abram, saying, 'To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates,'" Genesis, 15:18

The Third Temple refers to the intended rebuilding of the Jewish Temple in Jerusalem. Historically, there have been two Temples:

First Temple: Built by King Solomon around 957 BCE and destroyed by the Babylonians in 586 BCE.

Second Temple: Rebuilt in 516 BCE and destroyed by the Romans in 70 CE.

Preparations for the rebuilding of the third temple is in progress.

The Temple Mount in Jerusalem is considered the holy site where the previous temples stood. Currently, this site is home to the al-Aqsa Mosque and the Dome of the Rock, which are significant Islamic landmarks.

The al-Aqsa mosque and the dome of the Rock where the prophet (SAW) ascended to the presence of his Lord are quite significant. Actually, the entire Jerusalem is quite significant to Islam and Muslims.

"Glory be to Him, who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We blessed, to show him of Our signs. He is the All-Hearing, the All-Seeing." [al-Isra', 17:1]

A two-thousand year history of the Jews and predictions of the end of the Zionists are found in the subsequent ayat.

The Significance of al-Aqsa Mosque and the Dome of the Rock in Islam

Al-Aqsa Mosque and the Dome of the Rock are two of the most important religious sites in Islam. They are in Jerusalem, a city that holds profound historical and spiritual significance for Muslims.

Al-Aqsa Mosque - Historical Significance:

Al-Aqsa Mosque is the third holiest site in Islam, after the Masjid al-Haram in Mecca and the Masjid

| Continued on page 6

How to be Positive in Hard Times - Part 2

Remind yourself as well as others of the benefits of Positivity:

- On an individual level, once we begin to think positively about ourselves and our life, we become optimistic. This positivity will then also affect our perception of others. We become more forgiving, over-looking, and patient with others when we can see the positives in any situation.
- Increased *rizk* and feelings of well-being
- Reduced likelihood of reacting in a negative way to life's events; increased patience.
- Increased likelihood of finding good opportunities in work, relationships, and life-style.

Higher energy levels and motivation to take on acts of *khayr* and benefit.

Practice self-care as a daily routine:

Our bodies have rights over us. Our souls have rights over us. Our family has rights over us. Allah (SWT) has rights over us. Often, when there is an imbalance in one area, our whole being can sense it. This creates anger and resentment towards those around us and life in general.

- Take care of your body, feed it well and in moderation and exercise in a way that makes you feel relaxed.

- Pray your prayers, read the Quran, maintain the rights Allah (SWT) and your own soul have on you.
- Take care of your tongue by avoiding back-biting and complaining.
- Take regular showers, comb your hair, brush your teeth, and wear clean clothes, even if you are at home. Take care of your mind by doing *dhikr* as much as possible and letting go consciously of ruminating on situations.

Do not over-rely on your emotions:

Our emotions are a product of our thoughts. Our thoughts can be affected by slight changes in the environment such as the weather, or even whether we have eaten or slept well.



“And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.” [Surah Al-Baqarah;216]

| Continued on page 7



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YOUTH OF UMMAH PROGRAMS At a glance



Eid al-Adha—Feast of Sacrifice

'Id al-Adha is an important festival in Islam. It is held each year to mark the end of the hajj. The hajj is a pilgrimage, or religious journey, that many Muslims make to Mecca, Saudi Arabia.

The name 'Id al-Adha means “Festival of Sacrifice” in Arabic. It refers to a story in the Qur'an, the holy book of Islam. In the story, God asks Ibrahim (also known as Abraham) to sacrifice, or kill, his son. Ibrahim prepares to do so, but then God lets him sacrifice a ram instead.

'Id al-Adha may fall in any season because the Islamic calendar is based on the moon. The festival begins on the 10th day of Dhu'l-Hijja, which is the last month of the Islamic calendar. It lasts for four days.

'Id al-Adha is a time for prayer, visiting with friends and family, and giving gifts. Some families also sacrifice an animal in remembrance of Ibrahim's sacrifice. Then they divide the meat among family members, friends, neighbors, and the poor.



Courtesy Britannica Kids

The Last Days - Part 1 (cont'd)

al-Nabawi in Madinah. Actually, it is the second house of worship ever built after masjid al-Haram in Makkah.

Abu Dharr (RAA) narrates, I asked “O Messenger of Allah, which was the first Masjid built on the surface of the earth?” He replied, ‘Al Masjidul Haram (the Sacred Mosque in Makkah).’ I then asked, ‘Which was built next?’ He said, ‘Masjidul Aqsa (the al-Aqsa mosque).’ I asked, ‘What was [the period of construction] between the two?’ He said, ‘40 years.’” (Al-Bukhari and Muslim)

Masjid al-Aqsa is located within the larger compound known as al-Haram al-Sharif (the Noble Sanctuary), also referred to as the Temple Mount.

The mosque was initially built by Caliph Umar ibn al-Khattab in the 7th century CE.

Religious Importance:

Al-Aqsa, which means “the Farthest” in Arabic, is mentioned in the Qur'an in Surah al-Isra (17:1): “Glory be to Him, who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We blessed, to show him of Our signs. He is the All-Hearing, the All-Seeing.”

This ayah refers to the Isra' and Mi'raj, the miraculous night journey of the Prophet Muhammad (SAW) from Makkah to Jerusalem and his subsequent ascension to the heavens. During this journey, the Prophet (SAW) led other prophets in prayer at the site of al-Aqsa, cementing its importance in Islamic tradition.

Masjid al-Aqsa was the first qibla for Muslims. For 16 or 17 months in al-Madinah, the Prophet (SAW) and his companions were praying toward masjid al-Aqsa in Jerusalem.

Al-Aqsa masjid serves as a symbol of unity for Muslims worldwide. It is a place where the spiritual and historical dimensions of Islam converge. The masjid is a site that attracts Muslims from across the globe who come to worship and connect with their faith.

According to the Prophet (SAW), "Prayers at masjid al-Haram in Makkah is worth 100,000 times, a prayer in my Masjid (Madinah) is worth 1,000 times, and a prayer in al-Aqsa sanctuary is worth 500 times, more than anywhere else."

The Dome of the Rock

The Dome of the Rock was built between 685 and 691 CE by the Umayyad Caliph Abd al-Malik. It is one of the oldest and most iconic structure of Islamic architecture.

The Dome of the Rock is built over a large rock, which holds deep religious significance in Islam. According to Islamic tradition, this rock is the spot from which the Prophet Muhammad (SAW) ascended to heaven during the Mi'raj.

The Dome of the Rock is not only a religious site but also a symbol of Islamic identity and heritage. Its image is often used in various cultural and political contexts to represent the Islamic faith and its connection to Jerusalem.

The site is a focal point in the ongoing Israeli-Palestinian conflict, symbolizing the deep-rooted historical and religious ties that Muslims have to Jerusalem.

Al-Aqsa Mosque and the Dome of the Rock hold immense religious, historical, and cultural significance in Islam. They are pivotal sites that connect Muslims to their faith, history, and the shared religious heritage of Jerusalem.

Various Jewish groups, such as the Temple Institute, are dedicated to preparing for the construction of the Third Temple. They focus on researching and recreating the rituals and artifacts needed for temple worship.

In April 2024, over 500 Israeli settlers stormed al-Aqsa Mosque in East Jerusalem and performed Talmudic rituals in the mosque's courtyards.

The idea of constructing the Third Temple is particularly sensitive due to the current presence of Islamic holy sites on the Temple Mount. Any attempt to alter the existing situation could provoke widespread unrest and violence.

Both the concept of Greater Israel and the aspiration to rebuild the Third Temple are highly contentious and have significant implications for the Israeli-Palestinian conflict and broader Middle Eastern geopolitics.


In conclusion, the aspirations for Greater Israel and the Third Temple are deeply embedded in certain religious and nationalist ideologies within Israel. They pose significant challenges to peace and stability in the region.

How to be Positive in Hard Times - Part 2

(cont'd)

Ultimately, our perception can be manipulated by our thoughts, shaytan, and other factors. Allah (SWT) is not limited in His perceptions due to stress, emotions, or circumstances and moods. Therefore, we should be humble to defer our judgements to Allah's ever-lasting judgement. Far from naval gazing, the more we are aware of our internal perceptions, emotions, and motives, the more able we are to practice Islam in its full essence. Our forefathers understood this deeply and would regularly engage in self-assessment which gives you a sense of understanding and control of your own thoughts, emotions, and actions.

Amina Malik



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JUNE 2024

IONA Masjid - Salah and Iqamah Timing

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

Alhamdulillah, construction has begun and we NEED your SUPPORT— PLEASE DONATE

* 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 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.

