

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



IONA
REPENTANCE
REVITALIZATION OF FAITH
RENEWAL OF COVENANT

IONA MASJID

COMMUNITY NEWSLETTER

October 2021 | Safar - Rabi ul Awal 1443

Volume 15, No 10

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

"We have sent you (O Muhammad), only as a mercy to the worlds."

[Al-Anbya, 21:107]

From the Tradition of Prophet Muhammad (SAW)

"I have been sent to perfect good character."

[al-Muwatta']

SUNDAY SCHOOL

**DUE TO COVID/DELTA CASES,
SUNDAY SCHOOL IS
POSTPONED UNTIL
SUNDAY, OCTOBER 17, 2021**

SEE PAGE 2

IONA Center

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



15TH ANNUAL SIRAH CONFERENCE

The Hijrah and the Return to Mecca



Saturday, Oct 9th
In Person 2:30 PM



Imam Abdul Latif Azom



Imam Abdul Malik Mujahid



Ameer Mustapha Elturk

Saturday, October 9th, 2021
Streaming live on YouTube @
IONA Multimedia

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





Mustapha Elturk
Ameer

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Sunday School

IONA is pleased to resume the Sunday School for 2021/2022 school year.

2021 - 2022 SUNDAY SCHOOL

Due to the rise in COVID/Delta cases, Sunday school is postponed until Sunday, **October 17, 2021** and ends on **June 5, 2022**. We are accepting students ages 5 to 13 (limited space available).

Tuition and Fees:

\$400 per child per year plus \$50 non-refundable registration fee.

\$650 for two siblings plus \$50 non-refundable registration fee.

\$900 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**.

15th Annual Sirah Conference

The Hijrah and the Return to Mecca

Saturday, October 9th, 2021

Speakers:

Imam Abdul Malik Mujahid | Imam Abdul Latif Azom | Ameer Mustapha Elturk

The Hijrah (622 CE) marks a significant event in our rich history. After more than a decade of persecution in Mecca, the Prophet Muhammad (SAW), along with his companions were set to migrate to Medina (Yathrib) upon invitation from Yathrib's leaders. Three important events ensued upon arrival to Medina: 1) The construction of the first masjid; 2) Establishment of brotherhood between the emigrants (Muhajirun), and the helpers (Ansar); and 3) The Constitution of Medinah and the establishment of the Muslim Community (ummah) as a sociopolitical entity for the first time. In 630 AD, after years of fierce battles with the idolaters of Mecca, the Prophet (SAW) captured Mecca peacefully, raising the banner of Islam, La ilaha illa Allah, over the Ka'bah, the heart of Islam. You are invited to join our esteemed speakers as they share the glorious moments that defined Islam and what it stood for.

October 2021						
Safar - Rabi ul Awwal 1443						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1	2
					24	25
3	4	5	6	7	8	9
26	27	28	29	1st	2	3
10	11	12	13	14	15	16
4	5	6	7	8	9	10
17	18	19	20	21	22	23
11	12	13	14	15	16	17
24	25	26	27	28	29	30
18	19	20	21	22	23	24
31						
25						

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In the Footsteps of the Prophet (SAW)



The Prophet Muhammad (SAW), according to most scholars, was born on the 12th day of Rabi al-Awwal in the year 570 CE. When he reached the age of forty, Allah (SWT) raised him as His *final* Prophet and Messenger in order to save humanity from all types of darkness it was engulfed in. Muhammad (SAW) not only showed the divinely lit path to success and salvation, but also fulfilled his mission by establishing a system and polity wherein the *rule* of Allah (SWT) reigned supreme. He also left behind a legacy that true believers hold dear and live with—to lead their lives in the footsteps of the Prophet. Among the many honorific titles attributed to Prophet Muhammad (SAW), there are five of them that are mentioned in Surat al-Ahzab. “O Prophet! We have sent you as a witness, a bearer of good news, a warner, a caller to Allah by His permission, and a lamp spreading light.” (*al-Ahzab*, 33:45-46)

While earlier Prophets and Messengers were sent by Allah (SWT) to guide and serve their own people, Muhammad (SAW) was sent as the final Messenger for all people for all times to come. “And We have sent you to all people as a bearer of good news, as well as a warner; but most people do not know” (*Saba*, 34:28). This makes it very clear that after the Prophet’s demise, the responsibility of continuing his prophetic mission transfers to the Muslim *ummah*. According to a hadith, the Prophet (SAW) said, “I am the last in the line of Prophets and you are the last community of believers.” This Prophetic statement is confirmed by the *ayah* of the Qur’an in which Allah (SWT) praises the *ummah* of Muhammad (SAW). “You (believers) are the best community raised for (the benefit of) mankind. You enjoin what is right, forbid what is wrong, and believe in Allah.” (*Aal ‘Imran*, 3:110)

Allah (SWT) had blessed the former Muslim *ummah*, Bani Israel, by honoring it with the role of leadership. However, because of its utter disregard and blatant transgression of Allah’s laws and other serious omissions and commissions in matters of the *deen*, Allah (SWT) deposed the former *ummah* and instituted the *ummah* of Muhammad (SAW) in its place. The children of Israel (Bani Israel) incurred the wrath of Allah (SWT) for their crimes and for straying from the straight path. “They are stricken with humiliation wherever they are found, except when under a covenant (of protection) from Allah and from the people. They drew the wrath of Allah and are stricken with misery; that is because they rejected the signs of Allah and killing the prophets without just cause; that is because they disobeyed and transgressed (beyond bounds).” (*Aal ‘Imran*, 3:112) Although this *ayah* tells us about the reasons why the *ummah* of Bani Israel invited

Allah’s anger upon itself, yet it also provokes us to think that the Muslim *ummah* would undergo the same fate if it follows the footsteps of Bani Israel and does not carry on the duties that were entrusted to it after the demise of the Prophet (SAW).

Abdullah Ibn Mas'ud (RA) narrated: Allah’s Messenger said to me: “Recite for me.” I said, “Shall I recite it to you although it had been revealed to you?” He said, “I like to hear (the Qur’an) from others.” So I recited Surat al-Nisa’ until I reached, “How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?” (*al-Nisa*, 4: 41) Then he said, “Stop!” Behold, his eyes were shedding tears. This Prophetic tradition highlights to us the emotional trauma the Prophet (SAW) underwent on realizing that on the Day of Judgment, he would have to be a witness over his own people including his kith and kin who had not followed him. Allah (SWT) praises the Muslim *ummah* by saying, “And thus, We have made you a justly balanced community (*ummah*) so that you be a witness over the people, and that the messenger be a witness over you.” (*al-Baqarah*, 2:143) After reflecting upon this *ayah*, one may ask: Do we find within us even a fraction of the concern the Prophet (SAW) had toward humanity? Does it dawn upon us that just as the Prophet (SAW) is going to be a witness over those of his people who did not follow him; likewise we as an *ummah* are going to be a witness for and against the people who did or did not respond to our call when we invited them to Islam. The flip side is that people may witness against us for not conveying the message.

As mentioned in *ayah* 45 of Surat al-Ahzab, along with being a witness over people, the Prophet (SAW) was also a giver of glad tidings and a warner. All prophets and messengers of Allah (SWT) were sent to give good news of paradise to those who follow the path of truth and warn those who reject the truth with the punishment of hellfire so that people may have no case against Allah (SWT) on the Day of Judgment. “Messengers bearing good news and giving warning, so that people will have no argument against Allah after the coming of the Messengers.” (*al-Nisa*, 4:165) Such good news (*tabshir*) and warning (*inzar*) will become a criterion (*hujjah*) whereby no one on the Day of Judgment will be able to offer an excuse for ‘not knowing’ about the consequences of their actions in the hereafter.

The Prophet (SAW) was also sent as a *da’ee* (caller to Allah), and he accomplished this task in its entirety because he knew that

“How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?”

(*al-Nisa*, 4:41)



Continues on page 6



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The Kindness of Prophet Muhammad (SAW)

There's one thing that has always stood out to me about the Prophet Muhammad (saw), and that is his treatment of others regardless of how they treated him. My favorite story is of the older, non-Muslim woman who would wake up every morning and throw garbage and animal intestines on his front doorstep. She continued to do this every morning until one day, she stopped.

Regardless of all the hostility she showed him, the Prophet (saw) became immediately worried about her and went to check on her. When he went to see her, he saw that she was sick, which is why she didn't harass him that morning. She was shocked at his kindness and sincerity despite all that she had done to him and eventually, the woman converted to Islam because of his kindness.

This is my favorite story because it reminds us to be kind to one another every single day – to not hold grudges against others and to not let anyone else's negative behavior affect our character.

There is so much simplicity in being kind. It can mean a smile that you share with a stranger or picking up a piece of litter so that an animal doesn't attempt to eat it and then choke, or moving a pen from the floor so that no one slips and falls because of it. We have so many opportunities to perform this powerful sunnah on a daily basis and in our own capacities.

Kindness is one of the best virtues we can have, and we underestimate the power of kindness all the time. With all the current hatred in the world and people jumping to cause harm to others who caused harm to them, it only makes matters worse and eliminates any opportunity for love. As cliché as it may sound, let's focus on spreading love, and not hate – not because it's the "cool" thing to do, but be-

cause it's right.

The Prophet (saw) has taught us that "Allah (S) has reserved a special reward for those who are kind and gentle."

And, Aisha reported that the Messenger of Allah, peace and blessings be upon him, said:

يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُجِبُّ الرَّفْقَ وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ

O Aisha, Allah is gentle and He loves gentleness, and He rewards for gentleness what is not granted for harshness, and He does not reward anything else like it. (Sahih Muslim)

"He does not reward anything else like it." Can you imagine? Allah (S) gives rewards in abundance, and these are the most beautiful and infinite rewards that our minds can't possibly even process. So for behaving with kindness and gentleness, you are rewarded with something apart from the rest, apart from the "regular" rewards – something even more special, SubhanAllah!

Prophet Muhammad (saw) is the perfect example of this – being a kind and gentle soul, and that's something I've always admired about him. When I'm at a loss for what to do or how to respond to someone who has harmed me, I try to think back to the best example mankind has ever seen, and I think to myself, What would Prophet Muhammad (saw) do?

Mona Mostafa

Courtesy Haute Hijab





BETTER TO GIVE

A young man, a student in one of the universities, was one day taking a walk with a Professor, who was commonly called the student's friend, from his kindness to those who waited on his instructions.

As they went along, they saw lying in the path a pair of old shoes, which they supposed to belong to a poor man who was employed in a field close by, and who had nearly finished his day's work.

The student turned to the professor, saying: "Let us play the man a trick: we will hide his shoes, and conceal ourselves behind those bushes, and wait to see his perplexity when he cannot find them."

"My young friend," answered the professor, "we should never amuse ourselves at the expense of the poor. But you are rich, and may give yourself a much greater pleasure by means of this poor man. Put a coin in each shoe, and then we will hide ourselves and watch how this affects him."

The student did so and they both placed themselves behind the bushes close by. The poor man soon finished his work, and came across the field to the path where he had left his coat and shoes.

While putting on his coat he slipped his foot into one of his shoes, but feeling something hard, he stooped down to feel what it was, and found the coin. Astonishment and wonder were seen upon his countenance. He gazed upon the coin, turned it around, and looked at it again and again.

He then looked around him on all sides, but no person was to be seen. He now put the money into his pocket, and proceeded to put on the other shoe; but his surprise was doubled on finding the other coin.

His feelings overcame him; he fell upon his knees, looked up to the heavens and uttered aloud a

fervent thanksgiving in which he spoke of his wife who was sick and helpless, and his children without bread, whom this timely bounty, from some unknown hand, would save from perishing.

The student stood there deeply affected, and his eyes filled with tears. "Now," said the professor, are you not much better pleased than if you had played your intended trick?"

The youth replied, "You have taught me a lesson which I will never forget. I feel now the truth of these words, which I never understood before: "It's more blessed to give than to receive."

Abdullah bin Abbas (radi Allahu anhu) reported that the Prophet (sallallahu alaiyhi wassallam) said that encouraging good, prohibiting evil, lifting the burden of the weak person and removing an offensive thing from a path are all acceptable prayers to Allah. [ibn Majah]

Courtesy of : <https://islamcan.com/islamic-stories/better-to-give.shtml>



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In the Footsteps of the Prophet (continued)

any negligence on his part would mean that he had not conveyed the message. *“O Messenger, deliver what was sent down to you from your Lord, and if you do not then you have not delivered His message.”* (al-Ma’idah, 5:67) The Prophet (SAW) and the noble companions called people to the way of Allah (SWT) with full insight and conviction. *“Say: ‘This is my way. I call to Allah with insight, I and all who follow me.’”* (Yusuf, 12:108)

Allah (SWT) has made it clear to us who to give *da’wah* to and how. *“Call to the path of your Lord with ‘the Wisdom’ and good preaching and argue with them in the most courteous way, for your Lord knows best who has strayed from His way and who is rightly guided.”* (al-Nahl, 16:125) Any given community or society is usually made up of two groups of people—the majority comprising the lay people and the minority constituting the elite class. It is invariably the elite—the intellectuals and those wielding political and economic power who set the direction and priorities of any given society.

It may be enough to invite the lay people with good preaching as long as the callers themselves are a reflection of what they teach and preach. *“Who speaks better than someone who calls people to Allah, does what is right, and says, ‘I am one of those devoted to God.’”* (Fussilat, 41:33)

To call the elite toward Islamic ideology and practice needs a totally different strategy. It is of extreme importance that a revolutionary transformation is brought about in the thinking and attitude of those who belong to this minority. One way to do this is to educate and train young Muslim individuals in modern disciplines of social sciences, philosophy, psychology, etc., while acquainting them simultaneously with the knowledge and wisdom of the noble Qur’an. Such individuals who would dedicate their lives to learning are best positioned to convey the message of Islam with wisdom to the intellectual elite who are unaware or misinformed about Islam.

We should know that it is not the physical or natural sciences like Physics, Chemistry, Biology, Botany, Medicine, Engineering, etc., that turn away people towards atheism, secularism, humanism, and other man made philosophies; rather it is the human sciences that work towards corrupting people’s minds into believing that the cosmos is void of ‘Divine’ intervention; that the world is eternal and came into being by chance, that there is no life after death, and that anything outside the realm of experiment and observation is not based on knowledge, and hence not knowable.

There is, however, a third group of people who endeavor to make others subscribe to their ideologies. We have to be conversant of their thoughts and ideologies in order to argue with them in the most effective and best possible manner, *“Argue with them in the most courteous way.”* (al-Nahl, 16:125)

The Prophet (SAW) was also given the honorific title of *al-Siraj al-Munir* (lamp emitting light). According to a tradition, once when the Prophet (SAW) was asked to tell about himself replied that he was the prayer of his father Ibrahim (AS) (2:129) and the glad tidings proclaimed by ‘Isa (AS) to his people (61:6) and the

vision of his mother who when pregnant (with the Prophet) saw a light emanating from her womb that illuminated the castles of Busra in the lands of Sham (Greater Syria). Allah (SWT) had determined to make His beloved Prophet (SAW) a lamp, the light of which would take out people from the darkness of *shirk* (polytheism) and *kufr* (disbelief) to the light of Islam, *tawheed* (monotheism).

On the occasion of his last Hajj, the Prophet (SAW) concluded his 23 years of unflinching effort of propagating and establishing the *deen* of Allah (SWT) with a farewell sermon replete with gems of wisdom that deserve to be constantly reflected upon. After praising and thanking Allah, the Prophet (SAW) said, “O People, lend me an attentive ear, for I know not whether after this year, I shall ever be among you again. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present here today.” On the basis of divine revelation, the Prophet (SAW) had realized that his mission had been accomplished in Arabia. Allah (SWT) signaled His pleasure to the Prophet (SAW) and to the community of believers by revealing what is believed to be the last revealed *ayah* of the Qur’an: *“‘Today I have perfected your faith for you, completed My favor upon you, and am well-pleased with Islam as your deen (way of life).’”* (Al-Ma’idah, 5:3) Thus, he urged his audience to listen to him attentively as he realized that he may not live long, and that the global message of Islam had to be spread far and wide beyond the boundaries of the Arabian Peninsula.

Among many other gems of advice, exhortations, and admonitions, the Prophet (SAW) is reported to have said, “O People, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O People, and understand words which I convey to you. I leave behind me two things, the Qur’an and my example, the Sunnah, and if you follow these you will never go astray. All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed your message to your people.”

It is believed that out of about 150 thousand companions of the Prophet (SAW), only about 10 thousand remained and died in the Arabian Peninsula. All others had migrated to foreign lands to disseminate the teachings of Islam and were laid to rest outside their native land. The message of Islam has to be conveyed until the end of times. This is the work of *da’wah* that has to be practiced and propagated. It is our duty as Muslims to convey this message in the footsteps of the Prophet (SAW).



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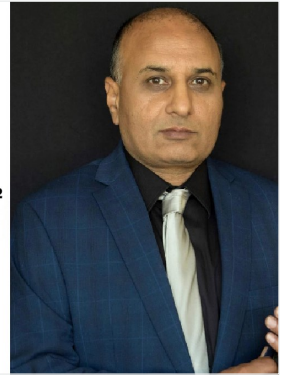
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DATE	Fajr	Iqama	Sunrise	Zuhr	Iqama	Asr (S)*	Asr (H)*	Iqama	Maghrib	Azan	Isha	Iqama
Fri 1	5:59	6:45	7:30	1:27	2:00	4:38	5:27	5:45	7:16	7:20	8:32	8:45
Sat 2	6:00	6:45	7:31	1:26	2:00	4:37	5:25	5:45	7:14	7:19	8:30	8:45
Sun 3	6:01	6:45	7:32	1:26	2:00	4:36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

* S = Shafi'i, H = Hanafi

Join us LIVE on YouTube for Friday Sermons at 12:10 PM and 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:

- (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.