



# NEWSLETTER

Volume 19 | Issue 9

September 2024 | Safar - Rabi' al-Awwal 1446



*"From their bellies comes a drink (honey) of different colors in which there is healing for people." [The Bee, 16:69]*

*"Make use of the two remedies: honey and the Qur'an." [al-Baihaqi]*

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## PRESCHOOL PROGRAM

Tuesday, September 10, in sha Allah.

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## SUNDAY SCHOOL

Sunday, September 15, in sha Allah.

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## ROAD TO SALVATION

Sunday, September 15. Youth of Ummah and IONA is excited to bring the Road to Salvation program this Fall. Youth 14 and up.

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



### The Sheikh's Pet Parrot

The Sheikh loved keeping pets, so he was given a parrot by one of the students as a gift.

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### Aisha Bin Abu Bakr - Part 1

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### The Arrogance of Power - Part 1

Becoming consumed with arrogance and pride is a dangerous mindset, as it often results in tyranny, oppression, and injustice, which

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# Announcements

**Reserve a spot for your child(ren). Register Early.**

## 2024 - 2025 PRESCHOOL PROGRAM

The preschool program is a weekly program, Tuesday through Thursday, and will begin on **Tuesday, September 10, 2024**, in sha Allah.

**The tuition per child is \$250 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 **\$250** with a discount for siblings. For more information, please contact **Sr. Souad** at **248-872-2169** or **suelturk@gmail.com**. Register at <https://ionamasjid.org/preschool/>

The school will, in sha Allah, start on **Tuesday, September 10, 2024** and end on **Thursday, May 29, 2025**. IONA is committed to helping the community with their educational needs. Let us help you develop your child right from the start.

## 2024 - 2025 SUNDAY SCHOOL

Sunday school begins on **September 15, 2025** in sha Allah and ends on June 8, 2025. 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.

For more information, please contact the principal, **Sr. Souad**, at **248-872-2169** or **suelturk@gmail.com**

**REGISTER ONLINE at [IONAMASJID.ORG/Sunday-school/](https://IONAMASJID.ORG/Sunday-school/)**

IONA & Youth of Ummah Present



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2ND PERIOD	DUA: Word for Word Reflection Tahsin Chowdhury
3RD PERIOD	THE HAJJ: Rules, Rituals & Reflections Imam Mustapha Elturk

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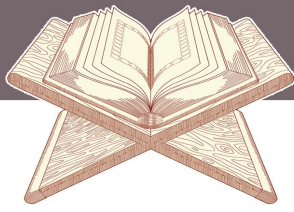
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SUNDAYS 10 AM - 1 PM

[tinyurl.com/RTS-IONA](http://tinyurl.com/RTS-IONA)

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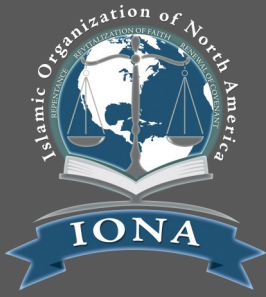
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## The Power of Arrogance - Part 1

The Holy Qur'an offers timeless guidance that transcends geographical and temporal boundaries. Among its teachings are the ayat of surah Al-'Alaq (96), particularly ayat 6-8. *"Nay! Verily, man will transgress the limits. Because he sees himself self-sufficient. Indeed, to your Lord is the return."*

These ayat provide a profound reflection on the nature of human arrogance and its consequences. They emphasize the dangers of becoming heedless of the Creator when one acquires power, wealth, or influence.

In this sermon, we will explore the meaning of these ayat and relate them to historical and political events including the Zionist political ideology that illustrate the destructive potential of unchecked arrogance.

The ayat under discussion highlight a central theme in Islamic teachings: the tendency of human beings to become arrogant when they perceive themselves as self-sufficient, forgetting their dependence on Allah. The Qur'an warns against this arrogance and reminds us that ultimately, all will return to Allah for judgment.

Becoming consumed with arrogance and pride is a dangerous mindset, as it often results in tyranny, oppression, and injustice, which are condemned in Islam.

The Arabic word "taghā" used in these ayat is often translated as "transgresses" or "exceeds bounds." It signifies crossing the limits set by Allah (SWT), which is usually associated with the acquisition of power, wealth, and influence. When people believe that they are beyond reproach, they often engage in unjust behaviors, believing that they will not be held accountable for their actions. The Qur'an reminds us that despite these delusions, every person will ultimately return to Allah (SWT) and face the consequences of their actions.

The story of Iblis stands as a profound lesson on the dangers of arrogance and the misuse of power. Iblis, once a devout servant of Allah, fell from grace due to his refusal to obey a divine command. His story is a reminder of how pride and arrogance can lead to one's downfall, transforming a position of honor into one of disgrace and enmity towards the divine.

### *The Creation of Adam and the Command to Prostrate*

The story of Iblis is closely tied to the creation of the first human, Adam (peace be upon him). Allah, in His wisdom, created Adam and commanded the angels to prostrate before him as a sign of respect. This command was not an act of worship towards Adam, but rather an act of obedience to Allah's command, recognizing the honor Allah had bestowed upon Adam.

In surah Al-Baqarah, Allah mentions: *"And when We said to the angels, 'Prostrate before Adam'; so they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers."* (al-Baqarah, 2:34)

### *The Arrogance of Iblis*

Iblis was not an angel but a jinn, a creation of Allah made from smokeless fire. He had risen to a position of high esteem among the angels due to his piety and devotion. However, when commanded to prostrate to Adam, Iblis refused out of pride. Allah questioned Iblis, *"(Allah) said, 'What prevented you from prostrating (to Adam) when I commanded you.'"* (al-'Araf, 7:12)

He arrogantly questioned the command of Allah, saying: *"He said, 'I am better than him. You created me from fire and created him from clay.'"* (al-'Araf, 7:12)

This statement encapsulates the essence of arrogance - the belief that one is inherently superior to others based on qualities such as lineage, race, or personal achievements.

The argument "I am better than him. You created me from fire and created him from clay," is an example of flawed reasoning and arrogance that does not hold up in the divine perspective.

Iblis uses this statement as a justification for refusing to bow to Adam, as commanded by Allah. Although Iblis' argument might seem logically coherent from a material or worldly perspective, it fundamentally fails in the context of God's divine wisdom and commandments. Iblis' refusal was not a demonstration of logic but a direct act of disobedience to Allah's command.

Iblis' claim that fire is superior to clay is a flawed premise. Superiority in the sight of Allah is not based on the material substance from which a being is created. Instead, it is based on piety (*taqwa*), obedience, and righteousness. The Qur'an asserts, *"Indeed, the most noble of you in the sight of Allah is the most righteous of you"* (al-Hujurat, 49:13). By this standard, Adam's obedience and humility would make him superior, not the material of his creation.

The belief held by some among the Jews that they are inherently superior to non-Jews, particularly Arabs, due to their identity as the "Chosen People" can indeed be seen as an example of arrogance and pride similar to that of Iblis (satan). This comparison is rooted in the idea that both Iblis and those who hold such a belief are basing their sense of superiority on a misunderstanding of divine favor and a misplacement of value on attributes that do not align with the true criteria for righteousness in the sight of God.

The term "Chosen People" in the Jewish tradition does not imply inherent superiority over others but rather signifies a unique responsibility and covenant with God. The Jewish people were chosen to carry the message of monotheism and to serve as a light to the nations. However, this "chosenness" is not a guarantee of superiority but a call to higher moral and spiritual responsibility.

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# Aisha Bint Abu Bakr: A Trailblazer for Women's Rights - Part 1

Throughout history, Muslim women have played an immensely significant role, particularly during the time of Prophet Muhammad (SAW), who lived during the 7th century, and the rightly guided caliphs who followed in his footsteps. Aisha (RA) has earned the respect of millions of Muslims as the Prophet's most adored wife. While this honorable affiliation certainly stands out, her life has also been characterized by a number of compelling incidents that have since sparked heated sectarian debate among Muslims. The depiction of Aisha (RA) as an authority on legal traditions and a transmitter of Quranic passages in several medieval Sunni writings is attracting more and more scholarly attention. Therefore, many contemporary Muslims still place great value on her reputation as an intellectual figure and influential scholar.

### A Woman of Great Intellect, Strength, and Independence

She was a wife, a scholar, and a political leader who made significant contributions to the growth and development of Islam.

Aisha (RA) was born in Mecca in 614 CE. She was the daughter of Abu Bakr (RA), who would later become the first caliph of Islam, and his wife, Umm Ruman (RA). Aisha (RA) grew up in a household that was deeply committed to the Islamic faith, and her father played an essential role in the early Muslim community's formation.

Several major wars, including Badr, Uhud, and Al-Khandaq (the Ditch), took place during her marriage to the Prophet (SAW). Aisha (RA) took part in all of them, delivering water to the Muslim fighters and assisting with the care of the injured. One story that illustrates Aisha's strength and resilience is her role in the Battle of Uhud. During this battle, the Prophet was injured, and many of his companions were killed. Aisha was one of the women who tended to the wounded and helped to bury the dead.

One of the most important lessons we can learn from Aisha is the importance of standing up for what we believe in, even in the face of opposition and adversity. Aisha is a perfect example of how standing up for one's beliefs is crucial to making a difference in society. She was known for not being afraid to speak her mind, even when her views were unpopular. She was a strong and independent woman who was not afraid to challenge authority and fight for her beliefs.

### The Importance of Islamic Scholarship

Another lesson we can learn from Aisha (RA) is the importance of education and learning. Aisha was known for her intelligence, wit, and deep knowledge of Islamic law and tradition. She was a respected teacher and scholar who was known for her insightful and engaging lectures.

Aisha (RA) was also a scholar and teacher to many of the Prophet's (SAW) compan-

ions, and her contributions to Islamic scholarship cannot be overstated. Aisha was known for her impeccable memory and was one of the few people who had memorized the entire Qur'an. After the death of the Prophet Muhammad (SAW), there were concerns about the accuracy of the Qur'an's preservation. Aisha (RA) played a key role in ensuring that knowledge was preserved.

Aisha (RA) challenged Abdullah ibn Abbas, a famous scholar and jurist, to a debate on a particular point of Islamic law, and the two engaged in a heated discussion. Aisha (RA) ultimately emerged as the victor, and Ibn Abbas humbly acknowledged the superior soundness of Aisha's (RA) argument. This story is a powerful example of Aisha's (RA) intelligence and her willingness to challenge and engage in debate and discussion with the scholars and leaders of her time. Moreover, one of Aisha's most significant contributions to the formation of Islamic tradition was her expertise in hadith, which are the sayings and actions of the Prophet Muhammad (SAW).

There are countless stories and anecdotes about Aisha (RA) that highlight her remarkable achievements and unwavering spirit. One of my favorite stories is the time when a man came to Aisha (RA) and asked her about the Prophet's (SAW) character. Aisha (RA) responded by saying, "His character was the Quran." This statement speaks to the depth of Aisha's knowledge and understanding of Islam, as well as her devotion to the Prophet (SAW).

In addition to her contributions to hadith, Aisha was also a skilled jurist and scholar of Islamic law. She was known for her deep understanding of the Quran and her ability to interpret its teachings in light of the social and political context of her time. Aisha's knowledge of Islamic jurisprudence was well-known during her lifetime, and scholars and jurists still frequently refer to her judgments and opinions today.

### Advocacy for Justice and Equality

Perhaps Aisha's most powerful legacy is her advocacy for justice and equality. She was a fearless advocate for the oppressed and marginalized, and she spoke out against injustice and oppression wherever she saw it. One incident that exemplifies Aisha's dedication to

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## Kids Corner

### The Sheikh's Pet Parrot

There was a Sheikh who was teaching his students Aqeedah (Faith). He taught them 'La ilaha illa Allah' and explained it's meaning to them. The Sheikh loved keeping pets, so he was given a parrot by one of the students as a gift.

And as days go by, the Sheikh started to like the parrot. He used to take it to his lessons, until the parrot knew how to say "La ilaha illa Allah", and would utter it day and night.



However, one day the students found their Sheikh crying and sobbing. When they asked him the reason, he told them that a cat attacked the parrot and killed it.

They said: "Is this the reason you are crying? If you wish we will bring you another parrot better than that one."

The Sheikh said: "I am not crying because of this. But it made me cry when the cat attacked the parrot, it was shouting and screaming until it died."

"It used to say 'la ilaha illa Allah' a lot. However, when it was attacked by a cat it forgot to say it. It did nothing but scream! Because it used to say it with its tongue only, and its heart did not learn it, so it didn't feel it!"

Then the Sheikh said: "I am afraid to be like this parrot, we live our lives repeating 'la ilaha illa Allah' with our tongues, but when death comes we forget it because our hearts did not know it."

When he told his students, they started crying in fear of lack of honesty in saying "La ilaha illa Allah".

May Allah grant us "La ilaha illa Allah" in our hearts and on our tongues, before and at the time of death. Ameen.

Courtesy: storiesformuslimkids.wordpress.com



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## Aisha Bint Abu Bakr: A Trailblazer for Women's Rights - Part 1 (cont'd)

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justice and equality is her support for a group of women whose husbands were oppressing them. Aisha intervened on their behalf, and her advocacy helped bring about justice for these women.

One of the most remarkable things about Aisha (RA) was her ability to hold her own in a male-dominated society. She was confident, outspoken, and unafraid to challenge the status quo. She challenged many of the prevailing views of her time, including the belief that women were inferior to men.

Another story that demonstrates Aisha's (RA) intelligence and wit is the time when she was asked how much of the Prophet's (SAW) teachings she had memorized. She responded by saying, "The chapter concerning women." This response is both humorous and insightful, as it speaks to the importance of women's rights and the role of women in Islamic society.

Aisha (RA) was also a political leader in her own right. After the death of the Prophet Muhammad (SAW), she played an active role in the leadership of the Muslim community, often advocating for the rights of women and marginalized groups. Aisha's (RA) political influence was so significant that she was even involved in a leadership dispute that resulted in a civil war between the Muslim community's factions. Despite this conflict, Aisha (RA) continued to be a respected leader and scholar, and her contributions to the development of Islamic thought and practice were instrumental in shaping the Muslim world. (To be continued)

| Famidah Dirampaten | <https://worldhijabday.com/aisha-bint-abu-bakr-a-trailblazer-for-womens-rights-part-i/>

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## The Arrogance of Power - Part 1 (cont'd)

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If the "chosen people" concept is interpreted as a basis for inherent superiority over other races or peoples, it becomes a form of arrogance. Just as Iblis falsely believed that his creation from fire made him superior to Adam, those who believe they are superior due to being "chosen" are similarly misplacing the basis of true worth in the eyes of God.

The Qur'an informs of a divine forewarning of the transgressions and arrogance of the Children of Israel, referring to times in history when they would deviate from God's commands and act with pride and oppression. *"And We have decreed to the Children of Israel in the Scripture that, 'You will surely cause corruption on the earth twice, and you will surely reach (a degree of) great arrogance.'"* (al-Isra', 17:4)

We may draw a parallel between the arrogance mentioned in this ayah and modern-day political movements, including Zionism. The ayah speaks of "great arrogance," which can be understood as excessive pride or a sense of superiority leading to unjust actions. One can see parallels between this description and the modern Zionist movement, particularly in how it has manifested in the treatment of Palestinians and the occupation of lands. They argue that the actions of the Zionist state reflect a sense of entitlement and disregard for the rights of others, which could be seen as a form of the "mighty arrogance" mentioned in the ayah. *"Nay! Verily, man will transgress the limits. Because he sees himself self-sufficient."* (al-'Alaq, 96:6.7)

This Qur'anic warning is not just a general observation about human nature but can be applied to specific historical and contemporary situations. Throughout history, numerous examples illustrate the Qur'anic warning about the dangers of arrogance and self-sufficiency.

One of the most well-known examples of arrogance and tyranny in the Qur'an is that of Pharaoh (*Fir'aun*) during the time of Prophet Musa (Moses). Despite his power and wealth, Pharaoh met a tragic end, as recounted in the Qur'an, illustrating the fate of those who transgress the limits set by Allah (SWT). His downfall serves as a reminder that no matter how powerful one may seem, all are ultimately accountable to Allah.

History is replete with the rise and fall of great empires that, at their peak, believed in their own invincibility. The Roman Empire, among other empires including the Ottoman Empire which was a beacon of Islamic civilization, known for its military power and heroism, architectural achievements, and cultural contributions. However, over time, internal corruption, power struggles, and a departure from the principles of justice and humility contributed to its downfall. The once great empire, which had once upheld Islamic values, fell victim to the arrogance and self-sufficiency that these Qur'anic ayat warn against.

The 20th century saw the rise of totalitarian regimes such as Nazi Germany under Adolf Hitler and the Soviet Union under Joseph Stalin. Both regimes were characterized by an extreme concentration of power in the hands of a few, who believed themselves to be above the law and immune to accountability.

Hitler's belief in his own superiority and his vision of a racially pure empire led to some of the most horrific atrocities in human history, including the Holocaust. Similarly, Stalin's regime was marked by widespread expulsions, forced labor camps, and the suppression of dissent. Both leaders ultimately met their demise, and their regimes collapsed, leaving behind a legacy of suffering and destruction. (To be continued)

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# SEPTEMBER 2024

## IONA Masjid - Salah and Iqamah Timing

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

\* 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

Preschool starts on September 9- Sunday School starts on September 15

IONA is dedicated to transforming its members and surrounding communities into righteous, God-fearing individuals who collectively strive for the highest moral standards and continuously seek God's forgiveness to earn His pleasure. IONA members earnestly seek His mercy and grace in both this life and the hereafter. They rejuvenate their souls through internal struggle (jihad) and spiritual exercises in the worship of the Creator, the Most Glorified. Their deep faith in God Almighty empowers them with the courage to promote good, forbid evil, and engage in the struggle to establish social, political, and economic justice.

