



NEWSLETTER

Volume 19 | Issue 11

November 2024 | Rabi' al-Thani - Jumādā al-Awwal 1446

Thank you for voting.

“And You are the best community (Ummah) ever raised for humanity - you enjoin the good, forbid evil, and believe in Allah.” [Aal Imran, 3:110]



“Whoever among you sees an evil, let him change it with his hand. If he cannot, then with his tongue. If he cannot, then with his heart and that is the weakest of faith.” (Sahih Muslim)

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PRESCHOOL PROGRAM

Tuesday Thru Thursday | 9:30 AM - 12:30 PM

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SUNDAY SCHOOL

Open Enrollement

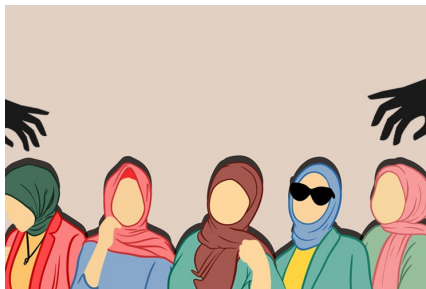
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ROAD TO SALVATION

Youth of Ummah and IONA are 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 Role of Sisters

Acting on Islam’s teachings on strengthening blood relations not only strengthens ...

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Recommendations for Voting

Allah (SWT) has granted us a great blessing in the form of political freedom here in North America ...

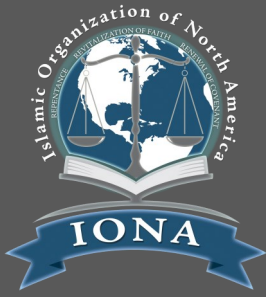
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Political Engagement and Voting

The importance of Political Participation and Voting has become increasingly relevant for Muslims living in North America

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Ameer

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Ashraf Jaigirdar

Iqbal Surti

Announcements

Reserve a spot for your child(ren). Register NOW.

2024 - 2025 PRESCHOOL PROGRAM

The preschool program is a weekly program, Tuesday through Thursday.

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 ends 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

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 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**

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Synopsis of Ameer Mustapha's Khutbah

Political Engagement and Voting

"You are the best nation produced for mankind. You enjoy what is right and forbid what is wrong and believe in Allah." [Aal Imran, 3:110]

The importance of Political Participation and Voting has become increasingly relevant for Muslims living in North America and other minority settings – Particularly in light of the ongoing genocidal actions we are witnessing in Gaza, Lebanon, and other parts of the Muslim world. The question arises: What is our responsibility as Muslim minorities in non-Muslim lands? What role should we play in the political process?

The Responsibility of Enjoining Good and Forbidding Evil: Islam encourages all Muslims to engage in their communities and promote justice, truth, and compassion. Allah (SWT) says in the Qur'an, "You are the best nation (ummah) produced for mankind. You enjoy what is right and forbid what is wrong and believe in Allah." [Aal-Imran, 3:110]

This ayah sets the foundation for our role as Muslims wherever we may reside. Our purpose is to be witnesses to humanity by advocating for what is right and opposing what is wrong. This is articulated in surah al-Hajj. "...so that the Messenger be a witness over you and be witnesses over mankind." [al-Hajj, 22:78] Similarly, in surah al-Baqarah, "Thus We have made you a middle (balanced and just) nation (ummah) so that you be witnesses over mankind and the Messenger be a witness over you." [al-Baqarah, 2:143]

Political engagement is a form of enjoining good and forbidding evil, especially when we can contribute to stopping injustices and promoting the welfare of society.

Political Engagement is A Duty, NOT a Choice: Political participation is not only a right for Muslims living in democratic countries, but it can also become an obligation, especially when lives are at stake, as we see today in places like Gaza and Lebanon. Prophet Muhammad (SAW) said, "Whoever among you sees an evil, let him change it with his hand. If he cannot, then with his tongue. If he cannot, then with his heart and that is the weakest of faith." (Sahih Muslim)

For Muslims in North America, where we have the freedom to vote and engage politically, staying silent is not an option. We have the ability to raise our voices through the political process, whether by voting, lobbying, or speaking out against injustice.

The Gaza and Lebanon Crises: A Call for Political Action

The ongoing genocides and human rights violations against our brothers and sisters in Gaza and Lebanon should serve as a wake-up call for all Muslims. These atrocities are a violation of all ethical and moral principles, and they demand a strong response from the global Muslim community.

Navigating the Political Landscape: Choosing Wisely

While the political climate may seem polarized between the left and the right, between democrats and Republicans. Muslims are not required to wholly align with one political party.

The guidance from the Qur'an and Sunnah instructs Muslims to follow the middle path in all aspects of life. As Allah (SWT) says, "Thus, We have made you a middle (balanced and just) nation (ummah)." [al-Baqarah, 2:143]

Being a "just and balanced Ummah" means that we do not lean to extremes. "Assimilation is not an option, and isolation is not an option." So what is it one may ask? "Positive integration." We are neither Democrats nor Republicans; we are Muslims who are called on to positively integrate with the community, society, city, state, and country. Our identity, values, and principles are derived from the guidance of Allah (SWT), the Qur'an, and His Messenger (SAW), the Sunnah.

Muslims in America are encouraged to engage politically, socially, and economically, but in a way that upholds Islamic values. Positive integration means actively participating in the system but ensuring that our actions and decisions are based on the Qur'an and the Sunnah. Our engagement must always reflect these goals, whether through voting, advocacy, or standing for justice.

We must be wise in choosing candidates. Our duty is to assess candidates and policies according to our values as Muslims. We should choose those who align with Islamic principles of justice, compassion, and righteousness. We may agree with some policies of Democrats, and we may agree with some of the Republicans' policies. But our loyalty is not to any political party - it is to Allah (SWT) and His guidance.

We are faced with a difficult political choice. On one side, the Biden administration continues to support actions that result in the oppression of Palestinians and the destruction of Gaza. On the other hand, we have Trump, who has promised to crack down on pro-Palestinian protests and support extreme measures by Israel. Trump said, "Israel is the one. And you should let them go and let them finish the job. And tells Israel bomb Iran's nuclear sites." As Muslims, we cannot turn a blind eye to these realities. How can we support any party that actively enables oppression?

On the domestic front, we are living in times where moral values and ethics are being challenged in ways that affect not only adults but, most disturbingly, our children. There is a growing movement promoting LGBTQ ideologies, transgenderism, and other concepts that seek to normalize behaviors that are not just against the teachings of Islam, but also against the moral values upheld by Christianity and Judaism. This way of life is being institutionalized in schools, taught to young children, and promoted in public libraries through books that contain explicit and inappropriate content. As Muslims, we must understand this threat, protect our families, and engage in the political process to influence the outcomes of elections.

In Islam, the family unit is the cornerstone of a healthy and functional society. The relationship between a man and a woman is sacred and ordained by Allah (SWT) in the institution of marriage. The foundation of human relationships as

| Continued on page 6

Islam and Women—The Role of Sisters

Familial blood ties are one of Allah’s prized bounties. In the Quran, Allah Almighty ordains for these ties to be respected and maintained, highlighting their importance. Blood relations must be honoured, and those who do so are praised by Allah Almighty Himself:

“And those who join what Allah has commanded to be joined, and fear their Lord, and dread severe accountability.” (al-Ra’d, 13:21)

Acting on Islam’s teachings on strengthening blood relations not only strengthens familial ties, but it complements societal values too. And this is because families are foundational roots of society; consolidating them consolidates society. After parental ties, the strongest and most prolonged relationship is that of a brother and sister.

Brothers and sisters live, eat, speak, and experience life together. Their bond offers support to the other. Alongside being a perfect religion, as Islam is also a religion that conforms to the natural predisposition of mankind, it details how brothers and sisters can maintain their ties and exhorts for these ties to be consistently upheld.

A hadith states, “Whoever has three daughters or sisters, or two daughters or sisters, and he treated them graciously and feared Allah regarding them, Paradise is for him.” (*Sunan al-Tirmidhi, vol. 3, p. 367, hadith 1,923*)

Just as brothers are tasked with behaving well towards their sisters, the same applies regarding sisters behaving well towards their brothers. They must act as relief for one another in times of hardship and a helping hand during difficulties. However, at times, brothers and sisters oppose one other, which leads to hurtful words being exchanged.

Some sisters think that their brother’s wife should serve them and carry out their duties for them. When their brother’s wife comes home, they believe she should do everything. This has no base in Islamic law. The brother’s wife is a part of the family. She is not only part of the brother’s life but holds her

own importance as a Muslim and servant of Allah Almighty, which makes her deserve respect.

If a married sister visits her parents’ home, she must not have the mindset that her brother’s wife is to serve her, look after her children for her, and cook her favourite dishes; it is not befitting to think this way. Also, she should not stay there for too long, and during her duration there, she should carry out her personal tasks herself and also help her brother’s wife.

Some sisters develop a negative mindset towards their brother’s wife. For instance, they may say, “Your wife does not clean the home”, “Whenever I come, she doesn’t give me any importance”, or “She doesn’t look after our mother.” This can lead to the brother thinking ill of his wife and having a negative attitude towards her, resulting in an unpleasant vibe pervading the home.

Some sisters even push their own sisters to think bad of their husbands or in-laws. This is abhorrent. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “Whoever pits a wife against her husband is not from us.” (*Musnad Ahmad, vol. 9, p. 16, hadith 23,041*) If what these sisters say is false, this can lead to them incurring the punishment for slandering. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced, “Whoever accuses a Muslim with the intention to disgrace him, Allah (Almighty) shall restrain him on the bridge of Hell until he is acquitted of what he said by pleasing that person or incurring punishment commensurate with his sin.” (*Sunan Abi Dawud, vol. 4, p. 354, hadith 4,883*) Islam prohibits sisters from acting in such a manner, and thus they should refrain from such conduct.

Some sisters believe they should always be given things by their brothers, be it due to the norm on occasions of happiness and festivals. At times, some demand that when their brother has a child, they should give their sisters expensive gifts, money, or gold. Many a time has this been the case. However, one should refrain from making such demands. Given the current rising cost of living, it is inappropriate to financially

Recommendations for Political Engagement

- 1) **Vote Your Conscience:** When you vote, vote for the candidate who most closely aligns with Islamic values, regardless of their party. Consider their stance on social justice, human rights, and global peace, especially concerning Palestine and Lebanon.
- 2) **Support Local Candidates:** Local elections are just as important. These are the politicians who directly affect your community, so research and support candidates who align with our values.
- 3) **Engage with Your Community:** Encourage your family, friends, and neighbors to be politically engaged. Organize voter registration drives and educational seminars in your mosque or community center.
- 4) **Advocate for Justice:** Contact your local and national representatives to express your concerns about Gaza, Lebanon, and other Muslim issues. Use your voice to stand up for the oppressed.
- 5) **Speak Out:** Do not be afraid to raise awareness on social media, at community events, or in your personal networks. The Prophet Muhammad (SAW) said, “The best form of Jihad is a word of truth in the face of a tyrant ruler.” (Sunan Abu Dawood)

Allah (SWT) has granted us a great blessing in the form of political freedom here in North America. With this freedom comes a responsibility – to ensure that justice prevails for all, including our Muslim brothers and sisters who are suffering globally.

burden one's brother without a need. If someone's brother is financially capable and gives out of his own accord, there is no issue in this, as family members normally exchange gifts with one another. Pray to Allah Almighty to grant your brothers more blessings when you see them happy.

It has been observed that in matters pertaining to distributing inheritance, despite having been brought up by the same parents under one roof, brothers and sisters are seen ardently opposing one another in pursuit of this transient worldly wealth. Islamic law stipulates the exact amount of inheritance sisters are to receive, yet some are seen wanting more than their share. This leads to lifelong grudges, breaking of familial ties, and a host of other problems. At times, this brings into disrepute the honour and respect of some families. Islam comprehensively covers the laws of inheritance. Whatever Islam specifies for someone in this regard should be accepted wholeheartedly. Doing so prevents numerous problems from arising.

To conclude, sisters should realise the many ways in which they can positively contribute to the happiness of families. We should all strive to create a happy and pleasant environment in our homes.

Umm Milad Attariyya

<https://www.dawateislami.net/magazine/en/islami-behnu-ka-mahnama-faizan-e-madina/role-of-sisters>

Kids Corner

Backbiting and the Dead Donkey

Once two people were backbiting about a person who had committed a sin. Prophet Muhammad (saw) heard their conversation and kept on walking quietly. After a while, they came across a dead carcass of a donkey with scattered legs. Rasoolallah (Sallallahu Alaihi Wasallam) said to them, "Go and eat the flesh of this dead donkey." They said, "How can the flesh of a dead donkey be eaten?" Rasoolallah (Sallallahu Alaihi Wasallam) said, "You insulted your brother, which is worse than eating the flesh of a dead donkey."

We learn from this incident that the foul effect of backbiting is even worse than eating the meat of a dead rotten animal. Backbiting is sweet to the tongue but it is similar to smoking. The smoker enjoys when he is smoking but at the same time, he is destroying his lungs. In the same manner, when a person backbites, he/she is destroying their own good deeds by giving them away to the person they are talking about.

Moreover, if someone backbites a lot, do not trust them with your secrets. That's because, if they can talk about other people without any hesitation, they can certainly talk about you with others.

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Political Engagement and Voting (cont'd)

ordained by Allah (SWT) is based on the natural union between man and woman, as exemplified by the creation of Adam and Eve. This sacred relationship between male and female is designed for procreation and building stable families, which in turn ensure the stability of society.

Prophet Muhammad (SAW) emphasized the importance of modesty and moral conduct. He said, “Modesty is part of faith.” (Sahih Muslim) Modesty and chastity are fundamental elements of our faith, and anything that seeks to undermine these principles is contrary to Islam’s teachings. Promiscuity and immoral behavior are not only harmful to individuals but have broader societal consequences. Allah (SWT) tells us in the Qur’an, “And do not approach immoralities – what is apparent of them and what is concealed.” [al-An’am, 6:151]

The LGBTQ and Transgender Agenda is being promoted in Schools: What we are seeing today, particularly in the West, is the systematic indoctrination of our children into accepting behaviors and lifestyles that are not only against Islam but also against natural human disposition (fitrah). School curricula and children’s books are being designed to teach even the youngest children about homosexuality, same-sex marriage, and transgenderism as “normal” and acceptable.

These teachings often begin in elementary schools and aim to desensitize children to things that would normally be seen as abnormal or unnatural. For example, some children’s books feature explicit illustrations and graphic content that showcase same-sex relationships or transgenderism. This material is inappropriate, confusing, and harmful to the innocent minds of young children.

As believers, we have a responsibility to protect our children from this kind of moral corruption. The Prophet Muhammad (SAW) said, “Each of you is a shepherd, and each of you will be questioned about those under his care.” (Sahih al-Bukhari and Sahih Muslim)

We are responsible for raising our children with Islamic values, ensuring they grow up in a morally sound environment. Exposing them to ideas that are repugnant to Islam not only harms their faith but also confuses their sense of right and wrong.

People are free to live as they choose in private. What they do behind closed doors is between them and Allah. However, promoting such behaviors in the public sphere, especially to children, is where the line must be drawn. Islam, Christianity, and Judaism all agree that the promotion of immoral behaviors in public is harmful to society and to the future of our children. We must protect our children from the moral corruption that is being normalized in our society.

Political Engagement is Our Responsibility: We must consider our political engagement carefully. Allah (SWT) commands us in the Qur’an to stand up for justice, “O you who believe! Stand out firmly for justice, as witnesses to Allah, even if it be against yourselves, your parents, or your kin.” [al-Nisa, 4:135]

We must support candidates who align with our values and principles as much as possible. We do have a voice. We can vote, advocate, and engage in the political process to promote candidates who support family values and the protection of our children from moral corruption.

It is crucial to remember that there are other choices beyond the two main parties. There are candidates from third parties, such as the Libertarian and Green parties among others. These alternatives may align more closely with our values.

Unlike the primaries, where you have no choice except to vote either democrat or republican, you have the option in the general elections to vote for candidates from different parties depending on their stance on specific issues.

We must be informed, research our local candidates, and vote for those who best align with our values – be they Democrats, Republicans, or from other affiliations. The best advice is, VOTE your CONSCIENCE.



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

* 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

~ Time is adjusted for **DST**.

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.

