

# NEWSLETTER

Volume 20 | Issue 1

January 2025 | Jumādā al-Thani - Rajab 1446

*"The masjid of Allah shall be maintained by those who believe in Allah and the Last Day, establish regular prayers, and pay zakab and fear none except Allah. It is they who are on true guidance . [al-Tawbah, 9:18]*

## In This Issue

Announcements \_\_\_\_\_ 2

Press Release: \_\_\_\_\_ 2

Synopsis:  
Seekers of Knowledge—Part 2 \_\_\_\_ 3

Sisters:  
Khadijah (RAA), The Prophet's Beloved \_\_\_\_\_ 5

Kids:  
Abdur Rahman ibn Awf \_\_\_\_\_ 6

Prayer Times \_\_\_\_\_ 8

## PRESS RELEASE

**IONA Joins the Muslim Community in the "Day of Ihsan"**

| More on page 2

## ROAD TO SALVATION

**Winter Semester - Open Enrollment**

| More on page 2

## SEEKERS OF KNOWLEDGE

**Part 2**

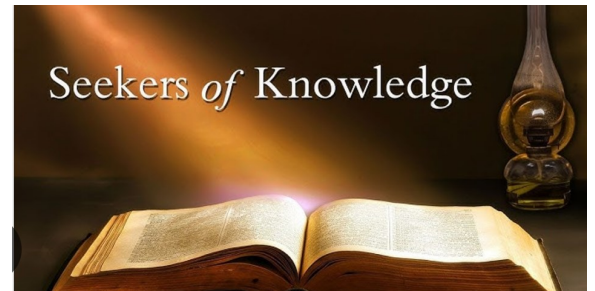
| More on page 3

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

| More on page 3



© R. Hussain Haden, Dr. Muzammil Ahmed, In'am Mustapha Elturk, Officer Rose, Jimmy Tuman (Founder of Hamzavi) (ISPU)



### Jimmy's Kids - Day of Ihsan

IONA proudly joins the Muslim community in observing the "Day of Ihsan, a day dedicated to ...

| More on page 2

### Khadijah, the Prophet's Beloved

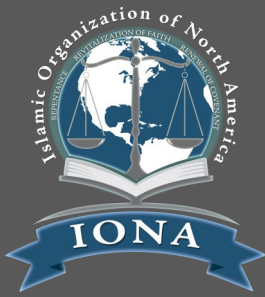
Khadijah bint Khuwaylid (RAA) holds an unparalleled position in Islamic history as the first wife of the Prophet ...

| More on page 4

### Seekers of Knowledge - Part 2

The nomad says, "Camel droppings indicate a caravan, and footprints on the sand indicate a traveler. The sky with its constellations..."

| More on page 3



Mustapha Elturk  
Ameer

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## Press Release

For Immediate Release

Wednesday, December 25, 2024

### IONA Joins the Muslim Community in the “Day of Ihsan”

[Warren, MI] – Today, the Islamic Organization of North America (IONA) proudly joins the Muslim community in observing the “Day of Ihsan” – a day dedicated to spreading kindness and goodwill to our neighbors in need.

This annual tradition aligns with the spirit of “Ihsan,” meaning “excellence in character” and “acts of goodness.” As part of the observance, many Muslims from diverse communities collaborated with other faith groups and people of conscience to participate in the annual Jimmy’s Kids program, which began 35 years ago under the leadership of youth advocate Jim Tuman of Royal Oak, Michigan. Starting with just 22 children in its first year, Jimmy’s Kids now serves thousands of children.

Jimmy’s Kids is funded through generous private donations of toys and monetary contributions from over 200 businesses, families, churches, hospitals, organizations, and charities. It is a 501(c)(3) non-profit dedicated to bringing smiles to children’s faces during the holiday season.



From L to R: Hussain Haderi, Dr. Muzammil Ahmed, Imam Mustapha Elturk, Officer Rose, Jimmy Tuman (Founder), & Dr. Iltefat Hamzavi (ISPU)

Continued on page 6

## Announcements

“Youth of Ummah and IONA is excited to announce the Road to Salvation program this Winter. Register now. The program is for all ages.”

### 2024 - 2025 PRESCHOOL

The preschool program is a weekly program, Tuesday through Thursday. **The tuition per child is \$250 per month.**

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.

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IONA & Youth of Ummah Present



**ROAD TO SALVATION**  
FOR 14+ ADULTS

### COURSES

|                        |  |
|------------------------|--|
| 1 <sup>ST</sup> PERIOD | Tajweed Essentials<br>Wafa Siddique                        |
| 2 <sup>ND</sup> PERIOD | Dua: Word for Word Reflection<br>Tahsin Chowdhury          |
| 3 <sup>RD</sup> PERIOD | Zakah: The Third Pillar of Charity<br>Imam Mustapha Elturk |

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# Synopsis of Ameer Mustapha's Khutbah

## Seekers of Knowledge - Part 2

A Bedouin Arab, often cited in Islamic literature, illustrates how reflection on the natural world leads to an awareness of Allah's existence. The nomad says, "Camel droppings indicate a caravan, and footprints on the sand indicate a traveler. The sky with its constellations, the earth with its wide paths, and the seas with their waves, do they not all indicate the existence of the Most Kind, the All-Aware?"

This analogy is a profound example of using rational observation and natural signs to deduce the existence of a Creator. The Bedouin, through simple observation of his surroundings, recognizes the logical conclusion that every creation has a creator, and every order has a designer.

*"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it (the Qur'an) is indeed the truth."* [Fussilat, 41:53]

The nomad's words emphasize that, just as camel droppings indicate the presence of camels and footprints reveal travelers, the entire universe with its intricate systems, harmonious patterns, and immense beauty indeed points to the existence of a wise and powerful Creator. His reasoning reflects the Qur'anic message that signs of Allah (SWT) are evident throughout the natural world and within ourselves, guiding us to the truth of His existence.

Regardless of one's background, a sincere contemplation of the universe can lead one to recognize Allah (SWT). It reminds us that faith can be strengthened through observing the signs around us just as the nomad did find evidence of Allah's existence in the simplicity and beauty of creation.

*"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it (the Qur'an) is indeed the truth."* [Fussilat, 41:53] This ayah reminds us that both the external world (*the horizons*) and our own existence (*within themselves*) are filled with signs of Allah's greatness. These signs, found in nature, in the cosmos, and even in the intricacies of the human mind and body, invite us to study, reflect, and realize the truth of Allah's existence, wisdom, and power.

The ayah is an encouragement to *seek knowledge*. It is an invitation from Allah (SWT) to study both the world around us and within us. The vastness of the universe, the beauty of nature, the precision of natural laws, and even the complexity of our own bodies, all of these contain *signs* of Allah (SWT). As we delve deeper into these areas, whether through science or introspection, we uncover insights that point us back to Allah (SWT).

Three observations can be made:

**1. Purpose of Knowledge:** When we pursue knowledge, our purpose as Muslims is not just intellectual satisfaction but to discover and affirm the signs that point to Allah (SWT). By exploring the "horizons," the world around us, and "within ourselves," we fulfill a divine purpose. This helps us to not only appreciate the natural world but also to grow in faith and understanding of the truth of Allah's message. Thus, the

knowledge we acquire, whether it be scientific, spiritual, or personal, serves as a means to draw us closer to Allah, making knowledge a form of worship.

**2. Affirmation of the Truth:** As Allah (SWT) promises in this ayah, by studying these signs with an open heart, it will eventually "*become clear that it (the Quran) is indeed the Truth.*" Which indicates that He (SWT) is the *Truth*. Knowledge brings us to the realization that the universe is not random but deliberately crafted. This revelation strengthens our iman (faith), for we see that both acquired and revealed knowledge testify to the same truth: Allah is the ultimate reality.

**3. Role of Knowledge in Building Humility and Gratitude:** The ayah also reminds us of the role of humility in our pursuit of knowledge. As we study the signs on the horizons and within ourselves, we realize our own limitations and are humbled by the immensity of Allah's creation. This humility fosters gratitude towards Allah, who has given us the tools (our intellect and senses) to explore and understand His signs.

In conclusion, all knowledge, whether acquired through study or revealed through revelation, ultimately points back to Allah (SWT). Allah's signs are embedded in the very fabric of existence. Each discovery, each piece of knowledge we gain, is a step closer to the realization that "*He is the Truth.*"

In our journey as seekers of knowledge, we are invited to look beyond the surface, to see the divine wisdom in everything around us and within us. Let us approach the study of both the world and ourselves with the goal of recognizing these signs, which lead us to Allah (SWT).

Revealed knowledge serves as a beacon, shedding light on truths inaccessible through scientific inquiry. It answers life's most profound questions, connects us to our Creator, and prepares us for the eternal Hereafter. While acquired knowledge enables us to harness the world's resources and understand its mechanisms, it is through revealed knowledge that we learn how to live a purposeful life, guided by divine wisdom and geared toward ultimate success in this world and the next.

Without revealed knowledge, humanity would remain in spiritual darkness, unable to grasp the ultimate realities that give life meaning. Revelation provides clarity and direction, offering truths that science cannot. It also safeguards against the arrogance that can arise from acquired knowledge by reminding us of the Source of all knowledge, Allah (SWT).

Together, both forms of knowledge reflect Allah's mercy and wisdom, drawing us closer to Him. "*It is He who brought you forth from the wombs of your mothers while you knew nothing, and He gave you hearing, sight, and hearts so that you may give thanks.*" [al-Nahl, 16:78]

May our pursuit of knowledge strengthen our conviction that Allah (SWT) is the ultimate truth and guide us to live lives of faith, humility, and gratitude. Ameen. END

Continued on page 6

# Khadijah (RAA), the Prophet's Beloved

Khadijah bint Khuwaylid (may Allah be pleased with her, RAA) holds an unparalleled position in Islamic history as the first wife of the Prophet Muhammad (SAW) and the first believer in Islam. Her life exemplifies virtues such as faith, generosity, and resilience, making her a central figure in the early days of the Islamic mission.

**Early Life:** Khadijah was born into a respected family of the Quraysh tribe in Mecca around 555 CE. Her father, Khuwaylid ibn Asad, was a successful merchant, and her family was well-known for their wealth and nobility. Khadijah herself inherited her father's business acumen and became a prominent and successful merchant. She earned the titles "Ameerat-Quraysh" (Princess of Quraysh) and "Al-Tahira" (The Pure One) because of her integrity and virtuous character.

Khadijah earned the title "Khadijah al-Kubra" (Khadijah the Great) due to her unparalleled status and contributions in Islamic history. Her exceptional character, immense wealth used for the propagation of Islam, unwavering faith, and her role as the Prophet's foremost supporter distinguished her above all others, making her a towering figure in the early days of Islam.

**Marriage to the Prophet Muhammad:** Khadijah was a widow when she first heard of Muhammad's honesty and reliability in trade. Impressed by his reputation as "Al-Amin" (The Trustworthy), she hired him to manage a caravan on her behalf.



Muhammad's conduct and success during the venture earned her admiration. Soon after, Khadijah proposed marriage to Muhammad through a mutual acquaintance, Nafisah. Despite their 15-year age difference, they shared a deeply loving and harmonious relationship. At the time of their marriage, Muhammad was 25, and Khadijah was 40.

**Role as a Supportive Wife:** Khadijah provided unwavering emotional, moral, and financial support to Muhammad throughout their marriage. She was a source of comfort and reassurance during the early days of his prophethood, particularly when he began receiving revelations from Allah. The momentous incident in the Cave of Hira, where the Prophet re-

ceived the first revelation, marked a significant turning point in both their lives. Muhammad, shaken by the encounter, sought solace in Khadijah, who consoled him and affirmed her belief in his mission. She famously said:

"By Allah, Allah will never disgrace you. You keep good relations with your family, you help the poor and destitute, serve your guests generously, and assist those who deserve help."

Khadijah's words not only reassured the Prophet but also demonstrated her deep faith and confidence in his character and mission.

**First Believer in Islam:** Khadijah was the first person to accept Islam and believe in the Prophet Muhammad (SAW) as the Messenger of Allah. Her conversion marked the beginning of a lifelong dedication to the cause of Islam. She played a pivotal role in the spread of the new faith, using her wealth and influence to support the early Muslim community. Her home became a refuge for new converts, many of whom faced persecution from the Quraysh.

### Contributions to Islam:

1. **Financial Support:** Khadijah's wealth was instrumental in the early propagation of Islam. She financed many of the Prophet's efforts, enabling him to focus on his mission without concern for financial constraints. Her resources helped sustain the early Muslim community, particularly during times of hardship, such as the boycott imposed by the Quraysh against the Prophet and his followers.

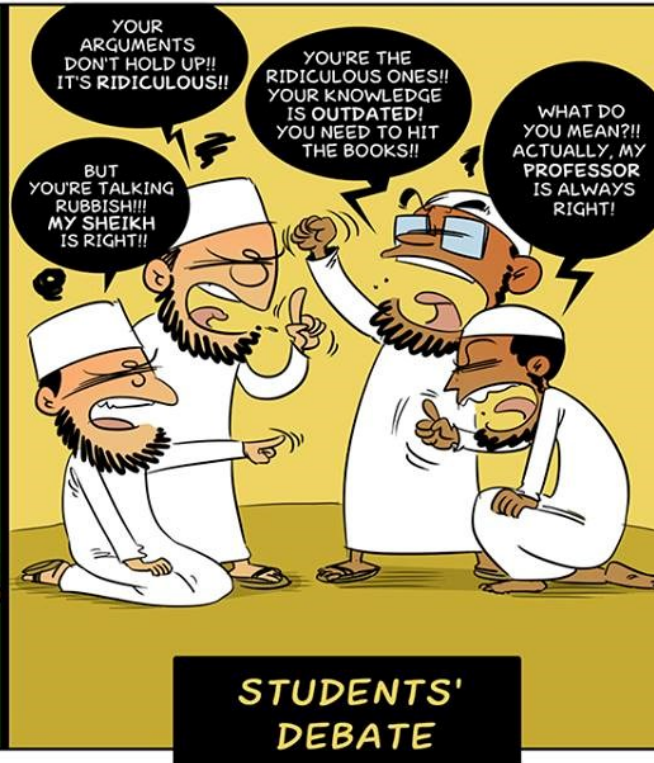
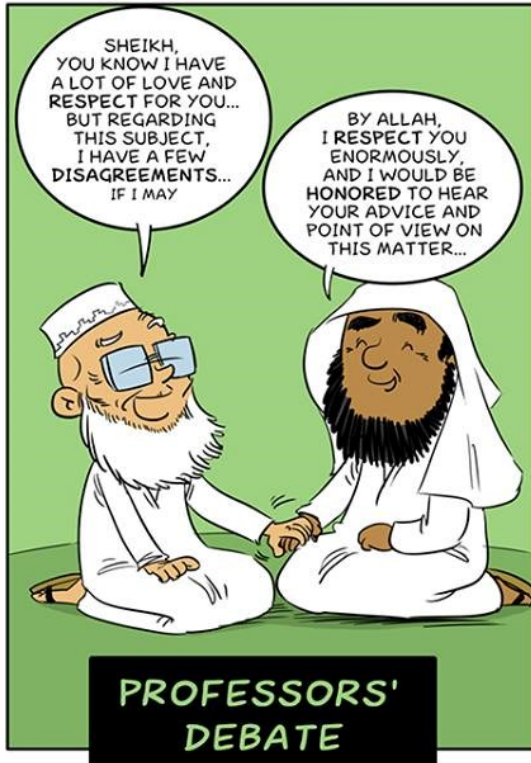
2. **Emotional and Moral Support:** Khadijah's unwavering faith and encouragement provided the Prophet with the strength to endure the trials and challenges of his mission. Her belief in his prophethood was a source of immense comfort, especially during moments of doubt and adversity.

**Advocacy for Justice:** Khadijah was known for her compassion and advocacy for justice. She often helped the poor and marginalized, a value that aligned with the core teachings of Islam. Her commitment to social justice resonated in her support for the Prophet's message, which emphasized equality and compassion.

**Children:** Khadijah and the Prophet had six children: two sons, Qasim and Abdullah, and four daughters, Zaynab, Ruqayyah, Umm Kulthum, and Fatimah. Both sons passed away in infancy, a great trial for the Prophet and Khadijah. Among their daughters, Fatimah played a significant role in Islamic history and lineage, as she became the mother of Hasan and Husayn, the grandsons of the Prophet.

**Trials and Patience:** The Quraysh's hostility toward the Prophet (SAW) and his followers brought immense challenges. Khadijah stood steadfastly by the Prophet (SAW) during these times, sharing in the hardships and trials. The boycott imposed by the Quraysh was particularly grueling, resulting in severe deprivation for the Muslim community. Despite her wealth, Khadijah endured these hardships with remarkable patience and faith.

| Continued on page 6



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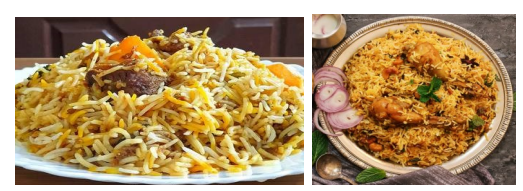
**A'oodhu bi kalimaa tillaa hittaaammaati min sharri maa khalaq**

(I seek refuge in the perfect words of Allah from the evil of that which He has created)

<https://storiesformuslimkids.wordpress.com/general-dhikr/>

**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!



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## Press Release - (continued)

“For over 15 years, this 'Day of Ihsan' has provided a heartwarming interfaith opportunity to embody excellent character, which is the essence of Ihsan. Together, we can make a difference,” said Dr. Muzammil Ahmed, former Chairman of the Michigan Muslim Community Council (MMCC) and co-founder of ISPU.

“There is no better feeling than personally performing acts of kindness. Seeing a smile on the face of a child is deeply satisfying,” remarked Imam Mustapha Elturk of IONA. “Beyond this, helping those in need is our religious duty, especially on days when many organizations are closed to celebrate with their families.”

As part of its commitment to community service, IONA launched its first Soup Kitchen in Macomb County, providing halal hot meals to the homeless and those in need.

This year’s Jimmy’s Kids program was supported by numerous organizations, including Amity Foundation, Helping Hands, Islamic House of Wisdom (IHW), Muslim Center of Western Suburbs (MCWS), ICNA-Relief, and IONA, among others.

For more information about IONA and its community initiatives, please visit [ionamasjid.org](http://ionamasjid.org).

END

## Khadijah (RAA), the Prophet’s Beloved (continued)

**Death and Legacy:** Khadijah passed away in the tenth year of prophethood (619 CE) at the age of 65. Her death was a profound loss for the Prophet (SAW), who referred to that year as the “Year of Sorrow” (*Aam al-Huzn*). Her departure left an irreplaceable void in his life, as she had been his closest confidant, staunchest supporter, and beloved companion.

The Prophet (SAW) often spoke fondly of Khadijah after her passing, highlighting her unique contributions and virtues. He once said: “She believed in me when nobody else did; she accepted Islam when people rejected me; and she helped and comforted me when there was no one else to lend me a helping hand.”

**Impact on Islamic History:** Khadijah’s legacy endures as a symbol of faith, resilience, and devotion. Her life serves as an inspiration for Muslims, particularly women, demonstrating the vital role women can play in supporting and advancing the cause of Islam. Her contributions laid the foundation for the early Muslim community, ensuring the survival and growth of the emerging faith.

**Conclusion:** Khadijah bint Khuwaylid’s life is a testament to the power of faith, love, and perseverance. As the first believer and the Prophet’s unwavering partner, she occupies a special place in Islamic history and the hearts of Muslims worldwide. Her example continues to inspire generations, embodying the values of sacrifice, dedication, and unwavering trust in Allah.

IONA & Youth of Ummah Present

# Road to Salvation

## Learn the Fundamentals of Islamic Knowledge

More  
on  
page 2



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# JANUARY 2025

## IONA Masjid - Salah and Iqamah Timing

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

\* 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 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.

