



NEWSLETTER

Volume 20 | Issue 5

May 2025 | Dhul Qa'dah - Dhul Hijjah 1446

"And when the heaven is split open and becomes rose-colored like oil" [al-Rahman, 55:37]

In This Issue

Announcements _____ 2

Synopsis:

Ihsan Through Taqwa—Part 2 ____ 3

Sisters:

The Importance of Timely Prayer
Part 2 _____ 4

Kids:

The Gift of Respect _____ 5

Prayer Times _____ 8

"The last hour will come only when people are wicked." [Muslim]

SUMMER SCHOOL

Starts June 23rd. (Open Enrollment) | More on page 2

IMAM'S NEW BOOK

Paths of Righteousness

Through deep reflection and insightful analysis, this book illuminates the many paths to righteousness. | More on page 6

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



Registration is Open Now

We are accepting students ages 5 to 13 (limited space available).
Monday, June 23 – August 21...

| More on page 2



The Importance of Prayer Pt II

Life can be unpredictable, and there may be times when we miss one or more prayers due to various reasons...

| More on page 4



Ihsan Through Taqwa—Part II

One of the most profound Qur'anic narratives illustrating the intensity of human desire is the story of Prophet Yusuf ...

| More on page 3



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Announcements

SUMMER SCHOOL 2025

Registration is open for IONA's Summer School

- The school begins on Monday, June 23rd, and ends on Thursday, August 21st.
- We are accepting students ages 5 to 13 (limited space available.)
- **Tuition and Fees:**
 - \$450 per child per year plus \$50 non-refundable registration fee.
 - \$675 for two siblings plus \$50 non-refundable registration fee.
 - \$950 for three siblings plus \$50 non-refundable registration fee.
- **School Hours:** 10:00 am to 2:00 pm.
- **Subjects Taught:** Qur'an, Arabic, and Islamic Studies (Hadith, Sirah, etc.)
- **Dress Code:** Proper Islamic dress is required for both boys and girls. Girls must wear a navy Jilbab and a white scarf and boys must wear navy pants (blue jeans allowed) and white shirts or T-shirts. No shorts allowed.

Registration forms may be obtained from the IONA Center and submitted to the Principal, Sr. Souad Soubra, who is available on Sundays between 10:00 AM and 2:00 PM at the IONA Center. You may also register online at ionamasjid.org. For more information, please call: **248-872-2169** or e-mail Sr. Souad at suelturk@gmail.com

IONA's Friday Lunch to Resume on Friday, May 2nd, in sha Allah.

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 your support.



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Synopsis of Ameer Mustapha's Khutbah

Ihsan Through Taqwa - Part 2

The Story of Yusuf and Zulaikha: A Test of Desire

One of the most profound Qur'anic narratives illustrating the intensity of human desire is the story of Prophet Yusuf (عليه السلام) and Zulaikha, the wife of Al-Aziz. Yusuf was renowned for his extraordinary beauty, and Zulaikha, overcome by her passion, attempted to seduce him. The Qur'an recounts this episode, *"And she, in whose house he was, sought to seduce him. She closed the doors and said, 'Come to me!'"* [Yusuf, 12:23]

Zulaikha did not attempt this seduction in an open setting. She meticulously orchestrated the scene, leading Yusuf into the depths of the palace, passing through seven locked doors. She adorned herself and made herself irresistibly attractive, fully intent on fulfilling her desires.

At that moment, Yusuf, being human, was not immune to temptation. His soul – like any other – was inclined toward the act. However, the Qur'an states, *"And he would have inclined to her had he not seen the proof of his Lord."* [Yusuf, 12:24]

What saved him from falling into *haram*? It was his *taqwa*, his deep connection with Allah (SWT). Yusuf (AS) recognized the dangers of his own soul and turned to Allah in supplication, *"My Lord, prison is more to my liking than that to which they invite me. And if You do not avert their plan from me, I might incline toward them and be of the ignorant."* [Yusuf, 12:33]

This profound acknowledgment highlights a fundamental truth, without divine intervention, without a strong foundation of *iman* (faith) and *taqwa*, even the most righteous can succumb to temptation.

The story of Yusuf reminds us that while human desires are powerful, they can be controlled through awareness of Allah. One must constantly seek His guidance and protection, for only through divine assistance can we restrain our souls from their base inclinations.

The Attachment to Wealth and Material Possessions

Just as human beings possess an innate desire for physical gratification, they also have a powerful attachment to wealth. Love for material possessions is deeply ingrained in human nature. Allah, our Creator, who knows us better than we know ourselves, informs us in the Qur'an, *"And you love wealth with immense love."* [al-Fajr, 89:20]

This profound attachment to wealth is also referenced in a previously cited ayah, *"Beautified for people is the love of that which they desire – of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land."* [Aal Imran, 3:14]

Here, wealth – symbolized by "heaped-up gold and silver" – is listed among the powerful temptations of human

life. This desire, if unchecked, can drive individuals to seek wealth by any means necessary, including deception, fraud, and unethical business practices. Some people, including Muslims, will go to great lengths – by *hook or crook* – to acquire wealth, blinded by the illusion of material success.

However, while they may evade justice in this world, they will not escape accountability on the Day of Judgment.

The unconscious attachment to wealth, which dominates the souls of many, including those who claim faith, leads to moral corruption and spiritual decline. When one is heedless of Allah (SWT) (*ghafil*), wealth becomes an idol, dictating decisions, shaping aspirations, and ultimately enslaving the heart.

The love of wealth, if not tempered with *taqwa*, leads people into a dangerous delusion believing that financial success equates to divine favor.

Islam does not advocate the renunciation of wealth, but rather, the purification of one's relationship with it. Wealth should be a means, not an end.

The cure for excessive attachment to wealth is *sadaqah* (charity) and *zakat* (obligatory charity). These acts not only purify one's wealth but also train the soul to detach from material possessions. A heart that gives is a heart that is free.

Elevating the Soul Beyond Materialism

For the soul to rise above *an-nafs al-ammara bis-su'*, it must overcome its attachment to wealth, just as it must control its physical desires. This requires a conscious effort to cultivate *taqwa*, remembering that true success is not in accumulation of wealth but in righteousness, *"Indeed, the most honored of you in the sight of Allah is the most righteous among you."* [al-Hujurat, 49:13]

Sex and wealth, if left unchecked, are two of the most potent and destructive desires that can corrupt the soul. They both stem from natural human instincts, one for physical pleasure and the other for material security, but when they are pursued without restraint or moral boundaries, they can lead to spiritual ruin.

Thus, the journey towards spiritual purification demands vigilance over one's desires. Whether it be the desire for pleasure, power, or wealth, the believer must always ask: *Is this leading me closer to Allah or away from Him?*

The Self-reproaching Soul - *al-nafs al-lawwama*

The *nafs al-lawwama* (the self-reproaching soul) is the type of soul that inclines a person toward Allah (SWT) rather than away from Him. In the Qur'an, Allah (SWT) swears by this soul, emphasizing its significance, *"Nay! (need) I swear by the Day of Judgment, and (need) I swear by the self-reproaching soul."* [al-Qiyamah, 75:1-2]

The Importance of Timely Prayer and Making Up Missed Prayers—Part 2

Making Up Missed Prayers

Life can be unpredictable, and there may be times when we miss one or more prayers due to various reasons. In Islam, guidelines for making up missed prayers are known as [*Salatul Qada*](#), meaning “fulfill the prayer.”

Steps to Make Up Missed Prayers:

- 1. Intention:** Sincerely intend to make up the missed prayers solely for the sake of Allah (S).
- 2. Order of priority:** Start by making up the missed prayers in the order they were missed. Begin with the most recent one.
- 3. Timing:** You can make up missed prayers at any time, as there is no specific time frame. However, it is encouraged to perform them as soon as possible.
- 4. Number of missed prayers:** If you've missed multiple prayers, it's important to calculate and track them to ensure they are all made up.
- 5. Recitation:** While making up missed prayers, recite the same *surahs* and *takbir* as in the regular prayer.

Addressing a Period of Laxity

Sometimes, individuals may go through periods of laxity in their prayer routine. It's always possible to return to regular prayer and seek forgiveness from Allah by following these steps:

- 1. Repentance:** Sincerely repent for the neglect of prayers during the period of laxity and seek Allah's forgiveness.
- 2. Start anew:** Begin performing the five daily prayers regularly, ensuring they are performed on time.
- 3. Extra acts of worship:** Engage in additional acts of worship, such as voluntary prayers (*sunnah* and *nafl*), to strengthen your connection with Allah (S).
- 4. Consistency:** Maintain consistency in your prayer routine and never underestimate the power of regular supplication.

Missing Multiple Salah

Missing multiple prayers, especially to the extent of neglecting them for years, represents a significant departure from the core principles of Islam. It reflects a period of spiritual laxity and disconnection from one's faith. Such a prolonged absence from the practice of salah can have a profound impact on a Muslim's spiritual life, leading to a sense of emptiness, guilt, and distance from Allah (S).

However, Islam is a religion that values repentance and redemption. Even after years of not offering salah, a sincere return to the path of faith is possible and highly encouraged. Seeking forgiveness, reintroducing regular prayer, and making a sincere effort to reconnect with Allah (S) can gradually mend the spiritual void created by years of negligence. It serves as a testament to the mercy of Allah (S), who welcomes His servants back with open arms, reminding them that it is never too late to rekindle their faith and devotion through prayer.

Performing prayers on time is a vital aspect of a Muslim's life, reflecting our devotion and submission to Allah (S). We can make prayers up with sincerity and dedication if we miss them. Even if we have been lax in our prayers for an extended period, returning to regular prayer is both possible and highly encouraged in Islam.

Remember, Allah (S) is most merciful and forgiving, and He awaits our return to Him through prayer and repentance.

Layla Abdullah Poulus | Courtesy: Haute Hijab

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The Gift of Respect

In a bustling village nestled between rolling hills, there lived a young boy named Ali. Ali was known for his cheerful demeanor and willingness to help others. His parents, Amira and Hassan, were respected elders in the community, known for their wisdom and kindness.

One afternoon, as Ali played by the village stream, he overheard a group of children mocking their elders. They laughed at an old man struggling with his load of firewood, making fun of his slow pace. Ali frowned and watched silently as the old man labored on, his face wrinkled with exhaustion.

Later that day, Ali returned home and found his mother preparing dinner. He noticed the tired lines on her face and remembered the old man by the stream. "Mama," Ali asked, "why do some children not respect their elders?"

Amira paused, stirring the pot thoughtfully. "Respect, my son," she began, "is like a precious gift. When we respect our elders, we honor their wisdom, experience, and sacrifices. They have walked paths we have yet to discover and have weathered storms we have yet to face. Respect acknowledges their value and shows gratitude for their guidance."

Ali nodded, understanding dawning in his eyes. From that day on, he made a conscious effort to show respect to his parents and all elders in the village. He helped his father with chores without being asked, listened attentively to his mother's stories, and greeted the elders with a warm smile whenever he crossed paths with them.

One evening, as Ali helped an elderly neighbor carry groceries home, the old man patted his shoulder gratefully. "Thank you, Ali," he said with a smile. "Your kindness reminds me of a time when respect was cherished above all else."

Ali beamed with pride, knowing he had made a difference. As he returned home, he found his parents waiting for him with proud smiles. Amira hugged him tightly and said, "Ali, you have learned a valuable lesson today."

By respecting your elders, you bring joy and honor to our community. Never forget the gift of respect, for it is a treasure that enriches both the giver and the receiver."

<https://www.sahlah.net/blog>

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This stage of the soul represents a heightened level of spiritual awareness, where an individual becomes more conscious of their actions and their accountability before Allah (SWT). Unlike the *nafs al-ammara* (the soul that commands evil), which urges a person toward sin, the *nafs al-lawwama* acts as an internal moral compass, constantly reprimanding the individual when they are tempted to commit wrongdoing.

For instance, when a person is inclined toward an impermissible act, such as engaging in *zina* (fornication), the *nafs al-lawwama* intervenes, reminding them of the prohibitions set by Allah (SWT) and urging them to refrain. Similarly, when one is tempted by dishonesty or unethical behavior in the pursuit of wealth, this soul generates a sense of guilt, cautioning the person against transgression.

The *nafs al-lawwama* and the *nafs al-ammara* are in a continuous state of struggle within the individual, creating an internal conflict between righteousness and desire. While the lower soul seeks to pull one toward indulgence in worldly temptations, the self-reproaching soul counters with moral awareness, urging self-restraint and adherence to divine guidance.

This ongoing battle is a defining characteristic of the human spiritual journey, where individuals must consciously strive to overcome their base desires in order to attain higher levels of spiritual purity and closeness to Allah (SWT). It is in this state that the soul wavers – sometimes inclining toward Allah, sometimes slipping back into heedlessness. The person with *al-nafs al-lawwama* recognizes their mistakes and strives to correct them.

The Tranquil Soul - *al-nafs al-mutma'innah*

The highest and most refined state of the soul is known as *al-nafs al-mutma'innah* – the soul that is at peace and tranquil. Allah (SWT) references this soul in *Surat al-Fajr*, “O Tranquil soul, return to your Lord well-pleased and pleasing [to Him]. Enter among My righteous servants and enter My Paradise.” [al-Fajr, 89:27-30]

This level of the soul signifies ultimate tranquility and contentment, a state where an individual has overcome the base desires of the *nafs al-ammara* (the soul that commands evil) and has moved beyond even the internal struggle of the *nafs al-lawwama* (the self-reproaching soul).

The *al-nafs al-lawwama* is a necessary step toward the highest state of the soul – the *al-nafs al-mutma'innah* (the soul at peace), which is completely aligned with the will of Allah (SWT).

The goal is to strengthen the self-reproaching soul until it eventually reaches a state where it no longer struggles against sin but rather finds tranquility in obedience to Allah (SWT). This is the path of *taqwa*, a journey of constant self-purification and striving against the whispers of the lower self.

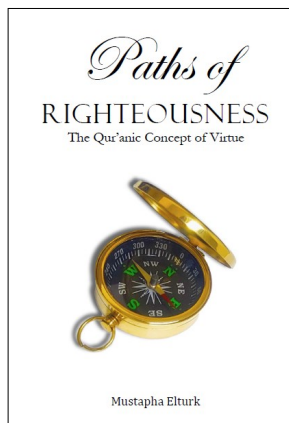
The *nafs al-mutma'innah* is completely at ease with divine decree and lives in harmony with Allah’s commands, experiencing a deep sense of serenity, gratitude, and unwavering faith.

A person who reaches this state is no longer constantly battling with temptation or remorse but has found peace in submission to Allah (SWT). Such an individual is grateful for what they have, saying *Alhamdulillah* with sincerity. They find fulfillment in what is lawful and do not feel the need to seek forbidden means to satisfy their desires.

For example, a person with a *nafs al-mutma'innah* is content with their lawful provision, whether it be a modest business or a simple lifestyle. They do not fall into dishonesty or corruption in the pursuit of wealth, nor do they seek illicit relationships to satisfy their desires. They have risen above these base inclinations and find their true satisfaction in their connection with Allah (SWT).

This soul has attained a level of trust in Allah (SWT) where it neither resents life’s challenges nor becomes overly attached to worldly gains. It is a soul that, when the time comes, will return to its Lord willingly and joyfully, knowing that it has lived a life in accordance with divine guidance. This is the soul that is invited into *Jannah*, for it has achieved the highest spiritual rank, one of peace, acceptance, and divine pleasure.

| To be continued




Paths of Righteousness By Imam Mustapha Elturk

What does it truly mean to be righteous? *Paths of Righteousness* explores the profound message of Ayah 177 of Surah Al-Baqarah, a single ayah that encapsulates the essence of virtue in Islam. Imam Mustapha Elturk delves into this powerful ayah, uncovering its comprehensive definition of righteousness – not just in ritual and belief, but in moral conduct, social responsibility, and perseverance in the face of hardship.

Through deep reflection and insightful analysis, this book illuminates the many paths to righteousness, guiding readers toward a faith that is rooted in action, integrity, and compassion. Whether you seek to strengthen your understanding of Islam or enrich your spiritual journey, *Paths of Righteousness* offers an inspiring roadmap to a life of purpose, faith, and virtue.

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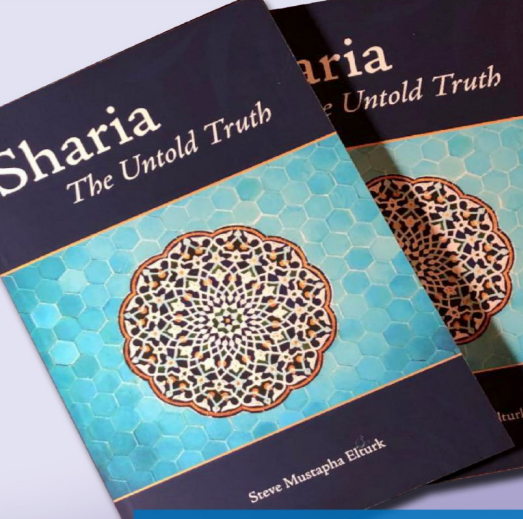
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Date	Fajr	Iqamah	Sunrise	Zuhr	Iqamah	Asr (S)*	Asr (H)*	Iqamah	Maghrib	Iqamah	Isha	Iqamah
Thu 1	4:47	5:30	6:26	1:34	2:00	5:23	6:27	6:45	8:36	8:41	9:42	10:00
Fri 2	4:45	5:30	6:25	1:34	2:00	5:24	6:28	6:45	8:37	8:42	9:43	10:00
Sat 3	4:44	5:30	6:23	1:34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

* 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



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.

