



NEWSLETTER

Volume 20 | Issue 1
January 2026 | Rajab - Sha'ban 1447

'To Allah belongs the dominion of the heavens and the earth; He creates what He wills. [al-Nur, 42:49]

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MASJID EXPANSION PROJECT

Phase II of the Construction has Begun

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PURIFYING THE SOUL

Synopsis of Friday Sermon

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IONA FOOD CATERING SERVICE

Exclusive Catering for Major Events

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



IONA Needs Funds...

We are now entering Phase II, which includes: Framing, Plumbing, Mechanical, Electrical, Fire ...

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Purifying the Soul

"By the soul and the One who fashioned it, ... Indeed, successful is the one who purifies it ..." [al-Shams]

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Maymunah – The Prophet's Wife

Maymūnah bint al-Ḥārith (RAA) was the last woman the Prophet Muhammad (ﷺ) married, and her marriage marked a turning point ...

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Mustapha Elturk
Ameer

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An Urgent Appeal to Our Beloved Community

Kindly, Donate to IONA's Expansion Project

Dear IONA Community,

Alhamdulillah, with the grace of Allah (SWT) and your generous support, our Expansion Project is moving forward.

Phase I of the expansion has been completed, al-ḥamdu liLlāh. This phase focused on enclosing the new extension so that work could continue throughout the winter without interruption. The masonry work (blocks, bricks, and coping), steel structure, roofing, and windows have all been completed.

We are now entering Phase II, which includes: Framing, Plumbing, Mechanical systems (HVAC), Electrical work, Fire protection systems.

The estimated cost for Phase II is **\$600,000**.

We kindly ask for your renewed support in any of the following ways:

- **Please consider donating**, as this project is a *Sadaqah Jāriyah*—a continuous charity with ongoing reward.
- If this is your **first time donating**, we warmly invite you to be part of this noble effort.
- **Zakāt may also be used** toward this project, as it is zakātable.

The Prophet (ﷺ) said: "Whoever builds a mosque for Allah, Allah will build for him a house in Paradise." (Sahih al-Bukhari & Sahih Muslim)

Our goal, in shā' Allāh, is to complete the new **10,000 sq. ft. addition**—including the lower level and two upper floors—by **the summer of 2026**.

This expansion will provide much-needed space for our growing community, including a dedicated and comfortable area for our sisters, and will help create a safe, welcoming environment for worship and spiritual growth.

Every donation counts. Your contribution helps build a lasting legacy of faith, unity, and service for generations to come.

May Allah (swt) accept from you, bless you and your family, and grant you the highest reward in this life and the Hereafter. Āmīn.

With gratitude,

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Purifying the Soul: The Qur'anic Path to True Success

Allah (SWT) says: *"By the soul and the One who fashioned it, and inspired it with its wickedness and its righteousness. Indeed, successful is the one who purifies it, and disappointed is the one who corrupts it."* [al-Shams, 91:7-10]

In Sūrah al-Shams, Allah swears by some of His greatest creations—the sun, the moon, the day, the night, the heavens, and the earth—before concluding with a powerful truth about the human soul. These divine oaths are meant to capture our attention and emphasize what truly matters: the state of our souls.

Incidentally, as believers, we are only permitted to swear by Allah (SWT), and even then, only when necessary. Allah, however, may swear by anything He has created because everything belongs to Him. All of creation reflects His power, wisdom, and majesty. When Allah swears by the soul itself, it is a clear indication of how central the human soul is to our purpose in life.

What Is True Success?

The Qur'an defines success (*falāh*) very differently from how the world defines it. Success is not measured by wealth, status, or achievements. True success, according to Allah, lies in purifying the soul, while failure lies in corrupting it.

A person may gain the entire world and still lose their soul. Another may live simply yet attain everlasting success. The difference is not what they possessed, but how they nurtured their inner self.

Understanding the Soul

Allah tells us that He fashioned the soul and inspired it with both right and wrong [al-Shams, 91:8]. Every human being is born with an inner moral compass. We do not need revelation to know that injustice, murder, or theft are wrong—this knowledge is already placed within us.

The soul also recognizes its Creator. It knows where it came from and longs for Allah, even if that longing becomes buried under distractions and desires.

The Prophet (ﷺ) taught us that the spirit (*rūh*) is breathed into the body while the child is in the womb. Before that moment, the body is living flesh; after it, the human being becomes a moral and spiritual soul accountable before Allah. This soul now requires care, nourishment, and protection.

The Soul as a Seed

Imagine planting a seed in the ground. You hope it will grow into a strong tree and eventually bear fruit. But that will only happen if you water it, protect it, and remove the weeds around it. If weeds are left unchecked, they will consume the nutrients, and the seed will wither.

This is exactly how the soul works.

The spirit is a seed placed in the heart, covered by the body. If we neglect the soul—by allowing sins, distractions, and unhealthy desires to take over—it becomes corrupted. This process of care and cultivation is what Islam calls *tazkiyah*, the purification of the soul.

The Qur'an: Nourishment for the Soul

Just as water is essential for physical life, revelation is essential for spiritual life. Allah says:

"And We made from water every living thing." [al-Anbiyā', 21:30]

Our bodies come from the earth and are nourished by what grows from it. Our souls come from Allah by His command, and their nourishment comes from the same source. The Qur'an is food for the soul. It quenches its thirst, restores its balance, and helps it grow.

When we regularly recite the Qur'an, reflect on its meanings, and live by its guidance, we are watering the soul and helping it flourish.

Why Purification Comes Before Knowledge

When Prophet Ibrāhīm (AS) completed the Ka'bah, he made a powerful supplication:

"Our Lord, send among them a messenger from themselves who will recite to them Your āyāt, teach them the Book and wisdom, and purify them." [al-Baqarah, 2:129]

Allah answered this prayer by sending Prophet Muhammad (ﷺ). But in describing the Prophet's mission, Allah changed the order:

"He recites to them His āyāt, purifies them, and teaches them the Book and wisdom." [al-Jumu'ah, 62:2]

Purification comes before teaching. Why? Because knowledge can only benefit a heart that is ready to receive it.

One of the greatest signs of divine wisdom in Islam is *how* the Qur'an was revealed, not only *what* it revealed. Revelation did not descend all at once as a book of rules and prohibitions. Instead, it unfolded gradually over twenty-three years, following a precise spiritual pedagogy designed to transform human beings from the inside out.

For the first thirteen years in Makkah, the Qur'anic message centered almost entirely on three foundational beliefs:

1. **Īmān in Allah** – establishing pure monotheism (*tawhīd*), removing idolatry from hearts, and reconnecting human beings to their Creator.
2. **Īmān in the Hereafter** – awakening a deep sense of accountability, justice, resurrection, and ultimate return to Allah.
3. **Īmān in Prophethood (Risālah)** – cultivating trust in divine guidance and submission to the Messenger (ﷺ) as a moral and spiritual authority.

During this Makkan period, detailed legal rulings—such as criminal law, financial regulations, and social codes—were largely absent. Instead, the Qur'an addressed the heart, reshaped worldview, and purified intentions. The aim was to uproot arrogance, tribalism, injustice, and moral corruption at their source before addressing outward behavior.

This approach reflects a fundamental truth: laws do not reform hearts; purified hearts willingly embrace the law.

Continued on page 6

Sisters Corner

Maymūnah bint al-Hārith (RAA), One of the Noble Wives of the Prophet (ﷺ)

Introduction:

Maymūnah bint al-Hārith (may Allah be pleased with her, RAA) was the last woman the Prophet Muhammad (ﷺ) married, and her marriage marked a turning point in relations between the Prophet and several Arab tribes. Known for her piety, humility, and deep devotion to Allah, Maymūnah's life reflects quiet strength, sincerity of faith, and unwavering commitment to the Prophet's mission. Her name itself—*Maymūnah*, meaning “blessed”—proved prophetic, as her marriage coincided with blessings for the growing Muslim community.

Early Life and Family Background:

Maymūnah was born in Mecca into the respected Hilāl ibn 'Āmir clan. She was closely connected to prominent figures in early Islam. Her half-sisters included Umm al-Fadl (the wife of al-'Abbās ibn 'Abd al-Muṭṭalib), Asmā' bint 'Umays, and Salmā bint 'Umays—women distinguished by their faith and service to Islam. Through these family ties, Maymūnah was already linked to the Prophet's household and the broader Muslim community. Before marrying the Prophet, she had been widowed twice, experiences that refined her patience, maturity, and reliance upon Allah (SWT).

Acceptance of Islam:

Maymūnah embraced Islam with conviction prior to her marriage to the Prophet. Her acceptance of the faith was not motivated by status or worldly gain but by sincere belief. Living in Mecca during a time of hostility toward Muslims required courage and resolve. Her Islam reflected a heart already inclined toward tawhīd, submission, and trust in Allah (SWT).

Marriage to the Prophet Muhammad (ﷺ):

The Prophet married Maymūnah in the 7th year after Hijrah, during the period following the Treaty of Hūdaybiyyah, at a place called Sarif, just outside Mecca. This marriage carried immense symbolic and political significance. It softened tensions between the Muslims and Quraysh and strengthened ties with tribes connected to Maymūnah's family. Unlike many marriages of the Prophet that were initiated for social welfare or protection, Maymūnah herself expressed a clear desire to marry the Prophet, offering herself in marriage out of devotion and love for Allah and His Messenger.

Allah (SWT) alluded to such women in the Qur'an, praising those who willingly dedicated themselves to the Prophet [Sūrah al-Aḥzāb, 33:50]. This honor elevated Maymūnah's status and affirmed her sincerity and spiritual intention.

Character and Devotion:

Maymūnah was known for her deep piety, humility, and attentiveness to worship. She devoted herself to prayer,

remembrance of Allah, and service within the Prophet's household. Despite her close connection to power and authority, she lived simply and detached herself from worldly excess. Her fear of Allah was profound, and she consistently sought closeness to Him through obedience and good character.

She was also known for her kindness and generosity, particularly toward relatives and those in need. Her home was a place of warmth and hospitality, reflecting the Prophetic model of compassion and service.

Knowledge and Transmission of Hadith:

Though not among the most prolific narrators, Maymūnah transmitted a number of hadiths that preserved details of the Prophet's worship, family life, and personal conduct. Her narrations provided insight into the private devotional life of the Prophet, especially regarding ritual purity, prayer, and daily etiquette. Through her reports, later generations gained access to the intimate dimensions of Prophetic practice.

Role After the Prophet's Passing:

After the Prophet's death, Maymūnah lived a life of quiet devotion and reflection. She remained committed to the Sunnah and maintained close ties with the Companions and members of the Prophet's family. She avoided political conflict and dedicated herself to worship and teaching what she had learned from the Messenger of Allah.

Her humility was evident in her wish to be buried where she had married the Prophet, rather than in Madinah. This desire reflected her emotional attachment to that blessed moment and her deep reverence for the marriage that Allah (SWT) had decreed for her.

Death and Legacy:

Maymūnah passed away in 51 AH (approximately 671 CE) at the age of around 80. She was buried in Sarif, the very place where her marriage to the Prophet had been solemnized. Ibn 'Abbās (may Allah be pleased with him), her nephew and one of the greatest scholars of Islam, led her funeral prayer.

Conclusion:

Maymūnah bint al-Hārith's life stands as a model of sincere faith, humility, and devotion. As the final wife of the Prophet Muhammad (SAW), her marriage symbolized reconciliation, blessing, and the widening embrace of Islam. Her quiet piety, love for worship, and dedication to the Sunnah ensure her lasting place among the noble Mothers of the Believers. Through her life, Muslims are reminded that true greatness lies not in prominence, but in sincerity, obedience, and closeness to Allah.

By Lily



Thank
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Kids Corner

The Story of the Prophet (PBUH) and Adi ibn Hatim

In a family gathering, Sumaya asked her father to share stories about the noble traits of the Prophet Muhammad (PBUH). The father responded, "The morals of Muhammad (PBUH) are all radiant, and his lofty character was praised by the Lord of the Worlds, saying: 'And indeed, you are of a great moral character' (Quran 68:4)."

One of the many aspects of the Prophet's (PBUH) character was his humility. Despite his status, he disliked being overly praised or revered in a manner that made people fear him like a king.

Adi ibn Hatim, initially reluctant to embrace Islam, was encouraged by his sister, who had witnessed the noble character of the Prophet Muhammad (PBUH) during her captivity. She urged Adi to meet the Prophet to experience his virtues firsthand.

When Adi visited the Prophet in Madinah, he was welcomed warmly. On their way to the Prophet's house, they were stopped by an elderly woman who needed assistance.

The Prophet listened to her attentively and addressed her needs, which made Adi think, "This is not a king. Kings do not show such humility and do not stand with people to listen to their complaints."

At the Prophet's house, the Prophet offered Adi the only cushion he had and insisted Adi sit on it while he sat on the floor. This act of humility and fairness deeply moved Adi, leading him to embrace Islam, declaring, "There is no god but Allah, and Muhammad is His messenger."

On the other hand, when a man came to speak with the Prophet and was trembling with fear, the Prophet comforted him, saying, "Calm down, for I am not a king. I am the son of a woman from Quraish who ...

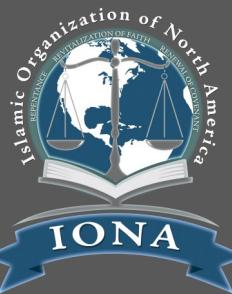
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Purifying the Soul: The Qur'anic Path to True Success ... Cont'd

Once faith was firmly rooted and the souls of the believers were strengthened, Allah began revealing detailed commands and prohibitions in Madinah. By that time, obedience was not experienced as a burden, but as a natural expression of devotion to Allah (SWT).

This divine strategy was beautifully summarized by 'Ā'ishah (RAA), who said:

"If the first thing to be revealed had been: 'Do not drink wine' or 'Do not commit zina,' people would have said: 'We will never give it up.' But when faith was established in their hearts, the commands and prohibitions were revealed."

This statement highlights a crucial principle: moral transformation precedes legal compliance. Without faith, laws feel restrictive. With faith, they feel liberating.

The early Muslims did not abandon deeply ingrained habits because they were forced to, but because their hearts had changed. Once they truly believed in Allah and the Hereafter, giving up harmful practices became a willing sacrifice rather than an imposed hardship.

Lessons for Our Time

This Qur'anic method carries an important lesson for individuals and communities today. Genuine reform – whether personal or societal – cannot begin with rules alone. It must begin with *tazkiyah*, the purification of the soul. Teaching rulings without nurturing faith often leads to resistance, burnout, or superficial religiosity.

Just as Allah prepared the first generation before burdening them with responsibility, we too must prioritize strengthening īmān, cultivating love of Allah, and reviving awareness of the Hereafter. Only then can Islamic teachings be lived with sincerity, balance, and consistency.

The Qur'an's gradual revelation reminds us that Islam is not a checklist to be enforced, but a path of transformation – one that begins in the heart and unfolds in action.

A Lifelong Journey

Purifying the soul is not something we do once a year in Ramaḍān. It is a daily effort – through prayer, fasting, charity, remembrance, Qur'an, and conscious obedience to Allah.

Ramaḍān, however, is a special opportunity to intensify this process. As Sha'bān approaches and Ramaḍān draws near, we are invited to prepare our souls, remove the weeds, and allow the seed within us to grow.

Allah has given us free will. We may choose to chase the dunya at the expense of our souls, or we may choose the path of purification and eternal success. The Qur'an makes the outcome clear:

"Indeed, successful is the one who purifies it, and disappointed is the one who corrupts it." [al-Shams, 91:9-10]

May Allah help us understand who we are, why we are here, and what it takes to return to Him with purified souls. Āmīn.

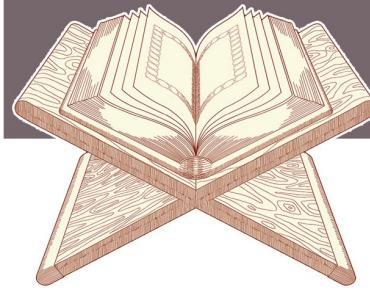
The Story of the Prophet (PBUH) and Adi ibn Hatim ... Cont'd

used to eat dried meat." This showed his humility and fairness in dealing with people.

The Lesson of the Story

The story of Adi ibn Hatim provides a powerful lesson on humility. Despite his position as a leader and prophet, Muhammad (PBUH) demonstrated that true leadership is rooted in humility and service to others. His actions showed that everyone deserves respect and kindness, regardless of their social status.

Humility involves recognizing that we are no better than others, treating everyone with respect, and valuing their needs and feelings. The Prophet's willingness to stop and listen to an elderly woman, give Adi the only cushion he had, and sit on the floor, shows that humility is not about lowering oneself but elevating others.



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JANUARY 2026

IONA Masjid - Prayer and Iqamah Timings

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

* S = Shafii'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.

