

In the name of Allah, the most Compassionate, the ever Merciful



IONA
REPENTANCE
REVITALIZATION OF FAITH
RENEWAL OF COVENANT

IONA MASJID COMMUNITY NEWSLETTER

February 2021 | Jumada Al-Akhirah - Rajab 1442

Volume 15, No 2

Image: Prophet Muhammad's (SAW) first revelation was in the cave of Hira' on the Mount of Light (Jabal an-Nur)

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From His Glorious Book

“He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne (of Authority). He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wherever you are, for God sees all that you do.”

[Al- Hadid, 57:4]

From the Tradition of Prophet Muhammad (SAW)

If you (even) ask your companion to be quiet on Friday while the Imam is delivering the sermon, you have in fact talked irrelevance.

Muslim [Abu Huraira]

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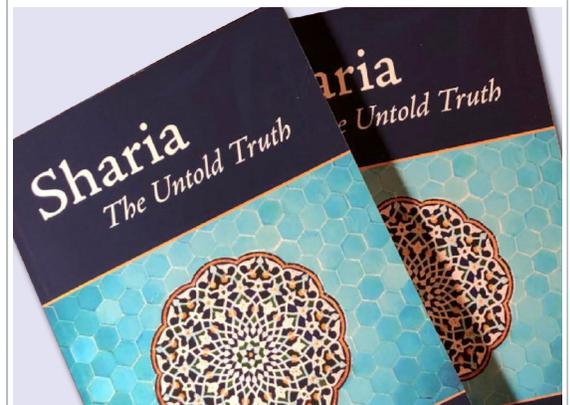
IONA Center

encourages you to continue supporting the Center during the pandemic by donating to the Masjid Budget



Masjid Re-opened

More on page 2



IONA is proud to announce the publishing of Imam Mustapha's revised and updated edition of *Sharia The Untold Truth*. This is a great book for Muslims and especially non-Muslims to learn about what Islamic sharia protects and preserves. Pick up a copy at the IONA Bookstore.

Join us **Live** for both Virtual Friday Sermons 12:10 & 1:30 PM





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COVID-19 Pandemic

Please Comply with Masjid Guidelines:

- Perform **Wudu** at home
- Wear a **Mask**
- Bring your own **prayer rug**
- Bring a **bag** for your shoes.

Guidelines For Attending The Masjid



You must Wear a Mask all the time while on IONA property



You MUST maintain a distance of 6 feet from others at all times while on IONA property (no physical contact)



All Attendees MUST bring their own Prayer Rug (Large size Recommended)



You are requested to make Wudu before coming to masjid



Sisters, Elderly above age 65 and Children under the age 13 are asked to pray at home.



Everyone MUST bring a Shoe Bag to put shoes inside and keep them with you while praying. Shoe racks will be closed

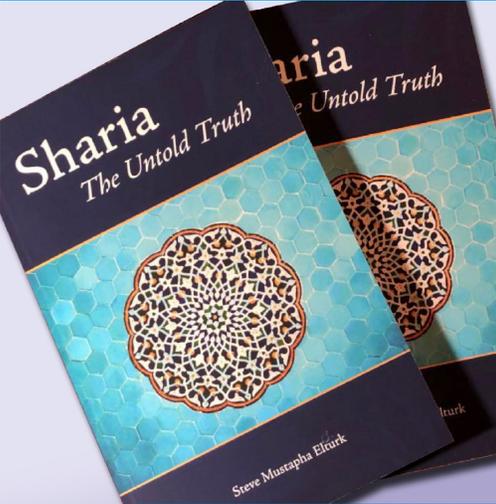


Please do NOT come if you feel sick, have fever, cough or any symptom of illness.



Masjid will open ONLY at designated prayer times

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Jumada Al-Akhirah 1442 - Rajab 1442						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
	19	20	21	22	23	24
7	8	9	10	11	12	13
25	26	27	28	29	30	1st
14	15	16	17	18	19	20
2	3	4	5	6	7	8
21	22	23	24	25	26	27
9	10	11	12	13	14	15
28	1st	2	3	4	5	6
16	17	18	19	20	21	22

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Modesty and Chastity in Islam

The Prophet (SAW) in an authentic hadith said, "Iman (faith) has more than seventy or sixty branches. The most excellent of which is the declaration, 'There is no god but Allah,' and the humblest of which is the removal of what is harmful from the road. And modesty is a branch of iman" (al-Bukhari and Muslim).

The Prophet (SAW) emphasized the importance of *tawheed*, our basic creed that begins with the expression *la ilaha illallah*, or the testimony of faith, "There is no god but Allah," which determines our relationship with our Creator Allah (SWT). He (SAW) also emphasized the importance of making the roadways safe for all by removing any injurious or harmful object(s), thus being beneficial to the created. The third important branch of *iman* the Prophet (SAW) mentioned in the hadith was modesty, a subject most relevant to everyone particularly Muslims. The following excerpt from IONA's brochure on Modesty and Hijab reads, "There was a time in America when a woman did not go out in public with unrelated men, when men lowered their gaze to women and when women and men alike dressed tastefully with dignity and humility. Today, not only is it acceptable for women to dress provocatively, it is encouraged, particularly by the men who look on with no shame. It is easy to understand how the lack of modesty has evolved in the West in general, and in America in particular as virtuous ideals and morals are now scoffed at in the name of secularism. As the Prophet (SAW) said, without faith, there is no modesty. As our society loses its faith, so goes our modesty."

As believers we should be concerned. The immigrants who chose to make America their home came from a different experience. Modesty was an essential part of private and public life. Traces of modesty can still be witnessed perhaps in some remote towns and villages where the internet and social media have not yet invaded their lives.

In today's society, modesty and chastity are fading away. Unfortunately, our children who are born and raised in America, particularly the last couple of generations, did not experience what *real* modesty is. Living in America (or anywhere in the world for that matter since the world has been transformed into a global village, thanks to the internet) and influenced by the glamorous celebrities and the entertainment industry, people have lost the sense of modesty and chastity. Lewd, rude, vulgar and obscene images and articles circulate freely through cyberspace without any accountability. The publicized immodest and immoral behavior is a new phenomenon. This trend began in the 1950's.

Another excerpt reads, "The same immoral and indecent behavior was present in Arabia during the pre-Islam era. Over a thousand years ago, Islam sought to change the surrounding society that knew the word *haya*, roughly translated as modesty, bashfulness and

shame, but did not understand its meaning. Nudity was not only common in every day life, it was even part of religious rituals. Islam changed the society in such a way that haya became one of its most cherished values. Today, we continue to celebrate this value and adhere to the teachings of modesty revealed by Allah (SWT) and exemplified by the Prophet (SAW). The Prophet (SAW) said, 'Every religion has its characteristic, and the characteristic of Islam is modesty.'"

Modesty is an intrinsic quality in humans that manifests itself in a natural human urge to cover one's private parts. According to the Qur'an, when Adam and Hawa' (Eve) ate from the forbidden tree, they became aware their private parts were exposed and began to cover themselves with the leaves of the garden, as a natural result of their modesty. "Their nakedness became exposed to them when they had eaten from the tree: they began to put together leaves from the Garden to cover themselves. Their Lord called to them, 'Did I not forbid you to approach that tree? Did I not warn you that satan was your sworn enemy?'" (al-A'raf, 7:23)

It was satan who seduced Adam and Hawa' (AS) and stripped them naked exposing their shame. It is the same devil who is stripping the clothes off of our society, the garment of righteousness, exposing its shame through the immodest, indecent and lewd behavior of people through TV shows, entertainment, art and music, all in the name of freedom of expression and modernity. A clear instruction has reached us from Allah (SWT), "O Children of Adam, We have given you garments to cover your nakedness and as adornment for you; the garment of *taqwa* (God-consciousness) is the best of all garments- this is one of God's signs, so that people may take heed" (al-A'raf, 7:27).

When *iman* goes so does *haya'* or modesty and chastity. Modesty is an integral part of *iman*. The Prophet (SAW) categorically said, "One who does not have *haya'* (modesty) does not have *iman*." In a similar fashion the Prophet (SAW) said, "Modesty and faith (*iman*) are interlinked, when one goes, the other follows." No believer is a believer while committing shameful deeds. This phenomenon can be understood from a hadith recorded in Sunan Abu Dawud, where the Prophet (SAW) once said, "When a person commits *zina* (fornication), *iman* (faith) leaves him, until it is like a cloud over his head."

Modesty in Speech, Actions and Dress

Modesty in speech: One should not be surprised in this day and age to learn that not only adults but even primary school students use dirty and shameful phrases in their speech. It is quite common to hear curse words casually flow from their mouths. This phenomenon is attributed to vulgar songs, movies and television shows. It is believed that such language brings them the attention they desire.

Continued on page 6



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(Al-A'raf, 7:27)





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Parenting with Sunnah and Science - Part 2

Raise Children to Always Tell the Truth

"Abide by truthfulness. For indeed truthfulness leads to righteousness. And indeed righteousness leads to Paradise. A man continues telling the truth and trying hard to tell the truth until he is recorded with Allah as a truthful person. Refrain from falsehood. For indeed falsehood leads to wickedness, and wickedness leads to the Fire. A slave (of Allah) continues lying and trying hard to lie, until he is recorded with Allah as a liar." (Tirmidhi)

Dr. Anita Kelly and Dr. Lijuan Wang from University of Notre Dame presented "Telling the truth when tempted to lie can significantly improve a person's mental and physical health" at the American Psychological Association's 120th Annual convention. They reported that Americans lie an average 11 times per week. Their team conducted a study on 110 adults for 10 weeks. The adults were split into two groups with one group required not to tell any major or minor lies and the other served as a control and were not given any special instructions. Both groups came into the lab for health assessment and were subjected to a polygraph test. By the 5th week the "truthful" group viewed themselves as more honest and reported fewer mental-health complaints, improvement in close relationships, more pleasant social interactions, decreased need for exaggerating as well as making excuses for being late/not completing tasks.

Telling the truth and teaching our children to tell the truth may seem like a basic thing, but to Allah SWT, being amongst the honest, truthful people is a very blessed rank, through which a person attains the success of this world and the hereafter. Now how is this going to happen when there's a phone call and we say, "tell them I'm not home," or we tell our children, "Give me two minutes," when in fact we need 10; how will our children learn to speak the truth?

We don't put much thought or effort into this because it's difficult for the ego. We worry about how others will judge us when being forced to admit that we overslept. This requires us to be truthful in our speech, as well as our actions, which results in a natural sincerity towards Allah SWT. When it comes to children, if they tell the truth for a wrongful action, do not be overly harsh and recognize their honesty. Otherwise, we are training our children to learn that it is safer to lie. If we grasp the external benefits of the truth as

well as the blessings that come through it, our actions will naturally align with the deen. Furthermore, relationships, health and mental well-being will improve and our akhirah will be secured.

Develop Respect for Salah

It is imperative to teach children the respect and value of salah from a young age. We willingly get our children up for school early in the morning, we don't question when our children have to stay up to study, yet we hesitate and fail to train them to pray Fajr or Isha. The same passion we show when we take our kids diligently for school and sport activities, training them for success in the duniya, we should have the same passion in training our children for salah. For children who are not in the habit, make it a pleasant experience and initially reward them with praise and small gifts.

Our children see the emphasis we place on achievement in academics and extra-curriculars, and they also see the lack of emphasis when it comes to deen. Salah, and attaining khushu in salah start with physical and spiritual cleanliness. We should teach them to perform wudu calmly by making wudhu calmly ourselves and showing them. We should emphasize the importance of cleanliness when using the bathroom, the rules of impurities on our clothes, and the rules of ghusl when they reach puberty in a loving, meaningful way. Instead of rushing through salah, we should teach them to pray with mindfulness and deliberation. In the same way that we exhaust all efforts to teach our kids and make them successful academically speaking, we should do everything we can to help our children achieve success in terms of deen and we should make a lot of du'a to Allah SWT their success in this life and the next.

When we spend time and effort in developing these habits at a young age, children learn to be mindful of being in a pure state. Their clothes will be pure. They will be punctual in their salah. These habits then also have an effect in the duniya. Discipline becomes a natural habit. Science is now finding that regular meditation has a physiological impact on brain development, focus, memory and emotional well-being. Who knows how many spiritual and physical benefits we are gifting our children by training them to have love and respect for salah.





The Boy Who Used to Delay His Prayers

He remembered his grandmother's warning about praying on time: "My son, you shouldn't leave prayer to this late time." His grandmother's age was 70 but whenever she heard the Adhan, she got up like an arrow and performed Salah/Namaz/prayer. He, however could never win over his ego to get up and pray. Whatever he did, his Salah was always the last to be offered and he prayed it quickly to get it in on time. Thinking of this, he got up and realized that there were only 15 minutes left before Salat-ul Isha. He quickly made Wudhu and performed Salat-ul Maghrib. While making Tasbih, he again remembered his grandmother and was embarrassed by how he had prayed. His grandmother prayed with such tranquility and peace. He began making Dua and went down to make Sajdah and stayed like that for a while.

He had been at school all day and was tired, so tired. He awoke abruptly to the sound of noise and shouting. He was sweating profusely. He looked around. It was very crowded. Every direction he looked in was filled with people. Some stood frozen looking around, some were running left and right and some were on their knees with their heads in their hands just waiting. Pure fear and apprehension filled him as he realized where he was.

His heart was about to burst. It was the Day of Judgment. When he was alive, he had heard many things about the questioning on the Day of Judgment, but that seemed so long ago. Could this be something his mind made up? No, the wait and the fear were so great that he could not have imagined this. The interrogation was still going on. He began moving frantically from people to people to ask if his name had been called. No one could answer him. All of a sudden his name was called and the crowd split into two and made a passageway for him. Two people grabbed his arms and led him forward. He walked with unknowing eyes through the crowd. The angels brought him to the center and left him there. His head was bent down and his whole life was passing in front of his eyes like a movie. He opened his eyes but saw only another world. The people were all helping others. He saw his father running from one lecture to the other, spending his wealth in the way of Islam. His mother invited guests to their house and one table was being set while the other was being cleared. He pleaded his case; "I too was always on this path. I helped others. I spread the word of Allah. I performed my Salah. I fasted in the month of Ramadan. Whatever Allah ordered us to do, I did. Whatever he ordered us not to do, I did not." He began to cry and think about how much he loved Allah. He knew that whatever he had done in life would be less than what Allah deserved and his

only protector was Allah. He was sweating like never before and was shaking all over. His eyes were fixed on the scale, waiting for the final decision. At last, the decision was made. The two angels with sheets of paper in their hands, turned to the crowd. His legs felt like they were going to collapse. He closed his eyes as they began to read the names of those people who were to enter Jahannam/Hell.

His name was read first. He fell on his knees and yelled that this couldn't be, "How could I go to Jahannam? I served others all my life, I spread the word of Allah to others." His eyes had become blurry and he was shaking with sweat. The two angels took him by the arms. As his feet dragged, they went through the crowd and advanced toward the blazing flames of Jahannam. He was yelling and wondered if there was any person who was going to help him. He was yelling of all the good deeds he had done, how he had helped his father, his fasts, prayers, the Qur'an that he read, he was asking if none of them would help him. The Jahannam angels continued to drag him. They had gotten closer to the Hellfire. He looked back and these were his last pleas. Had not Rasulallah [saw] said, "How clean would a person be who bathes in a river five times a day, so too does the Salah performed five times cleanse someone of their sins?" He began yelling, "My prayers? My prayers? My prayers?"

The two angels did not stop, and they came to the edge of the abyss of Jahannam. The flames of the fire were burning his face. He looked back one last time, but his eyes were dry of hope and he had nothing left in him. One of the angels pushed him in. He found himself in the air and falling towards the flames. He had just fallen five or six feet when a hand grabbed him by the arm and pulled him back. He lifted his head and saw an old man with a long white beard.

He wiped some dust off himself and asked him, "Who are you?" The old man replied, "I am your prayers." "Why are you so late! I was almost in the Fire! You rescued me at the last minute before I fell in." The old man smiled and shook his head. "You always performed me at the last minute, and did you forget?" At that instant, he blinked and lifted his head from Sajdah. He was in a sweat. He listened to the voices coming from outside. He heard the adhan for Salat-ul Isha. He got up quickly and went to perform Wudhu.

"Say Your Prayers Before Prayers For You Are Said."

Courtesy of : <https://www.islamcan.com/islamic-stories/the-boy-who-used-to-delay-his-prayers.shtml>



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Dawah to Goodness (Continued)

There was a time when people would refrain from vain talk, let alone gossip and licentious speech.

One of the Prophet (SAW)'s gems of wisdom is, "Whoever believes in Allah and the Last Day should speak a good word or remain silent." To be quiet does not mean that one is dull or boring. One must say things that are meaningful and beneficial. He (SAW) gave good news when he informed us, "Whoever *guarantees me* (the chastity of) what is between his legs (i.e. his *private* parts), and what is between his jaws (i.e., his *tongue*), I *guarantee* him Paradise. Not only should we refrain from useless and profane speech, the Qur'an instructs us to speak in a moderate tone. "And be moderate in your pace, and lower your voice; for the harshest of sounds without doubt is the braying of the donkey" (*Luqman*, :). Unfortunately, we live in a culture where loud yelling matches are encouraged, particularly with reality and talk shows, with no regard to the lost value of this great faculty of speech.

Modesty in walking: Both men and women appear to have lost their modesty and shyness even in walking. Some walk arrogantly and in a challenging, defiant or rebellious manner while others walk in a sexually seductive manner enticing the opposite sex.

Ads and programs of lustful men and women are shaping the way we dress, walk and behave. There was a time in America where segregation of the sexes was a natural trend. Women dressed very modestly and walked bashfully lest they attract attention toward themselves, particularly the attention of men. This natural phenomenon is an inherent trait within people.

The Qur'an mentions the story of the two women who sought to fetch water for their animals. They stood aside to avoid mixing with men. Musa (AS) helped them. Soon after, "one of the two women approached him *walking bashfully*, and said, 'My father is asking for you: he wants to reward you for watering our flocks for us.'" (*Al-Qasas* 28:25). Their father was an old man who could not do the job and they had no male siblings. The natural instinct of modesty and shyness has always existed.

We must recognize the obsession of sex in our culture and safeguard ourselves and families from such inclinations. The Prophet (SAW) described women who dress immodestly and walk seductively and shamelessly to be forbidden from entering paradise. He (SAW) said, "There will be women who are dressed yet appear to be naked, swaying and walking in a seductive and sensuous manner who will not enter paradise, nor smell its scent while its fragrance can be smelled a distance travelled of 500 years."

عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : نِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ ، مَائِلَاتٌ مُمِيلَاتٌ ، لَا يَدْخُلْنَ الْجَنَّةَ ، وَلَا يَجِدْنَ رِيحَهَا ، وَرِيحُهَا يُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ سَنَةٍ ،

In another hadith, the Prophet (SAW) said, "Women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the camel inclined to one side. They will not enter Paradise and they would not smell its odor whereas its odor would be smelt from such and such distance."

Modesty in Dress: Men and women are dressing up in ways that leave little to the imagination. The purpose of provocative dress is simply to draw attention to ones' self. Islam mandates certain dress codes for men and women alike. There is a clear and decisive scholarly consensus on the mandating of *hijab* for women. In the Qur'an, Allah (SWT) states, "Say to the believing women that they should lower their gaze and guard their modesty – they shouldn't display their beauty and ornaments except what [must ordinarily] appear thereof and they should draw their headcovering over their bosoms, and not reveal their adornment" (*al-Nur*, 24:31).

Allah (SWT) commands the Prophet (SAW) to tell the believing women to take a series of steps: 1) to lower their gaze, which is mandated for both women and men alike; 2) to guard their chastity or sexuality, again applicable to both; and 3) to conceal their natural beauty, which scholars have interpreted to mean the whole body except for the face and hands.

The word, "headcovering" or "*khimar*," more familiar in our times as *hijab*, refers to the cloth that covers the head. Women at the time of revelation wore their headcovers tied back behind their necks, leaving the front of the neck and opening at the top of the dress exposed. The revelation *confirmed* the practice of covering the head, and directed women to tie the headcover in front and let it drape down to conceal the throat and dress opening at the top.

In addition to the headcovering, modest dress includes opaque, loose fitting clothing that does not reveal a woman's shape. Make-up and perfume would defeat the purpose of dressing modestly as it attracts negative attention from the opposite sex and exploits one's sexuality. According to the Prophet (SAW), "There will be women who will be dressed but they will be naked. Their heads will be like the humps of camels. They will not enter paradise and will not even smell the scent of paradise while it can be smelled from a far distance." He (SAW) also said, "If you have no modesty, do as you wish." Today, it is not uncommon for women to dress provocatively in public and complain when they are not respected or treated negatively.

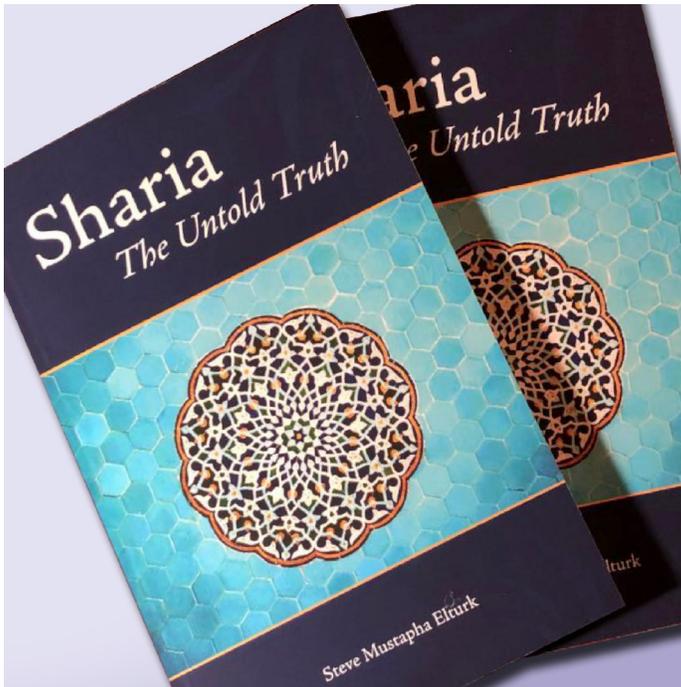
The fact of the matter is that we live in a hyper-sexualized world obsessed with appearances, and this presents severe challenges upon the Muslim spiritual psyche. The way to restore this natural quality of modesty is to gain iman and taqwa, through which one is able to refuse to unveil what requires to be hidden. We must restrict ourselves from immodest speech, dress and conduct. We must also resist the temptations that lead to such immodest conduct. It is indeed a struggle.

One may infer from the many hadiths that begin with, "Whoever believes in Allah and the last day..." the wisdom of the Prophet (SAW). Usually such a preamble is followed with specific instructions. It means that if you truly believe in Allah, then conduct yourself in a manner pleasing to Allah (SWT) and if you truly believe in the hereafter, then hold yourself accountable before Allah (SWT) holds you accountable. If we keep this in mind and do our very best to remain conscious of Allah, our sins would be reduced and our speech, dress and conduct would be in line with modesty and chastity.

Allah (SWT) praised the *ummah* of the Prophet (SAW) for being the best *ummah* on the basis of its mission. We have been entrusted with the final universal message to be shared with the entire world until the Day of Judgment. It is we, Muslims, who need to set the correct example and be models for others to emulate, rather than emulating those who do not have the guidance and wisdom of Islam.



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Salah

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IONA Masjid - Salah and Iqama Timings for February 2021

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

* S = Shafi'i, H = Hanafi

Join us Live on  YouTube for Friday Sermons at 12:10 PM and 1:30 PM



IONA

REPENTANCE
REVITALIZATION OF FAITH
RENEWAL OF COVENANT

IONA's objective is to help the Muslims of North America understand and fulfill their divinely ordained obligations, in order to please Allah (SWT) and thereby achieve success and salvation in the Hereafter. The aim is to seek the forgiveness and mercy of Allah (SWT) in the hereafter.

On the basis of the best scholarly understandings of the *Qur'an* and the *Sunnah* IONA has recognized that our divinely ordained obligations are as follows:

- (1) the cultivation of a strong and authentic faith;
- (2) the loving and sincere obedience to the will of Allah (SWT);
- (3) calling all of humankind towards Islam in the most beautiful and convincing way; and,
- (4) engaging in the struggle to establish social, political, and economic justice.