



IONA
REPENTANCE
REVITALIZATION OF FAITH
RENEWAL OF COVENANT

IONA MASJID

COMMUNITY NEWSLETTER

January 2021 | Jumada Al-Awwal 1442 - Jumada Al-Akhirah 1442

Volume 15, No 1

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

“Whoever has taqwa of Allah, He will erase his bad actions from him and greatly increase his reward”

[al-Talaq, 65:5]

From the Tradition of Prophet Muhammad (SAW)

“Sha’ban is a month between Rajab and Ramadan which is neglected by many people. It is a month in which actions are raised to the Lord of the Worlds and I love for my actions to be raised while I am fasting.”

[Ahmad; Al-Nasai]

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[IONA Multimedia](#)

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ionaonline.org
ionamasjid.org

Masjid Temporary Shutdown

Save the Date!

Saturday, January 9, 2021

“Effectively Dealing with Mental Health Issues Resulting from the Pandemic”

Please see page 2 for more information

IONA Center

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



Join us **Live** for Virtual Friday Sermons 1:00 PM



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Ameer

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Announcements

Masjid Temporary Shutdown

In light of the challenges of the Corona virus and the second wave overwhelming rise in the COVID-19 cases and for the safety and well-being of our community, while in consultation with the Imams Council of Michigan and medical experts, IONA masjid Board has decided to suspend all prayers including Jumu'ah congregational prayer effective Friday, November 20, 2020. We will, in sha Allah, be broadcasting the weekly Jumu'ah (Friday sermon) live at 1:00 PM through IONA's YouTube channel (IONA Multimedia).

Al-hamdilillah, to date, no COVID-19 cases have been reported at IONA and the board's proactive approach is to keep everyone safe and to be part of the solution to help bring down the number of cases.

Information around this outbreak is changing rapidly. We will keep you updated, in sha Allah. We call upon our communities to respond with care and concern for the well-being of all. We thank you in advance for your understanding and helping us stay safe.

May Allah (SWT) protect us from this deadly and other diseases, ameen.

You may want to visit Michigan.gov/Coronavirus and CDC.gov/Coronavirus for the latest update on COVID-19,

The best prevention for viruses, such as influenza, the common cold or COVID-19 is to:

- Wear a mask when in public and social gatherings.
- Practice social distancing.
- Wash your hands often with soap and warm water for 20 seconds. If not available, use hand sanitizer.
- Avoid touching your eyes, nose, or mouth with unwashed hands.
- Cover your mouth and nose with a tissue or upper sleeve when coughing or sneezing.
- Avoid contact with people who are sick.
- If you are sick, stay home, and avoid contact with others.

Tune in on our YouTube channel

“Effectively Dealing with Mental Health Issues Resulting from the Pandemic”

Dr. Mohammed Sadiq
Clinical Psychologist

Saturday, January 9th, 2021

7:00 PM (EST)

YouTube | IONA Multimedia

January 2021						
Jumada Al-Awwal 1442 - Jumada Al-Akhirah 1442						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1	2
					18	19
3	4	5	6	7	8	9
20	21	22	23	24	25	26
10	11	12	13	14	15	16
27	28	29	1st	2	3	4
17	18	19	20	21	22	23
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24	25	26	27	28	29	30
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Dawah to Goodness

Calling to Goodness or *khair* among other things is what we have been summoned to do. “And let there be a group from among you who calls to all that is good (*khair*), enjoin what is right and forbid what is wrong: and it is they, who will attain real success” (Aal ‘Imran, 3:104).

Dawah is generally defined as: to call, inform, appeal or invite. Another word used in conjunction with dawah is *tabligh* which means to convey or deliver a message. The Prophet (SAW) was advised, “O Messenger convey (*tabligh*) what has been sent to you from your Lord, and if you do not, then you have not delivered His message” (al-Ma’idah, 5:67).

The duty of dawah involves calling all people, Muslims and non-Muslims alike. One of the objectives of dawah is to help all people rescue themselves from eternal doom. Allah (SWT) clearly commanded the believers, “O you who believe, save yourselves and your families from the fire” (al-Tahrim, 66:6).

Having sympathy, caring for other people around us and possessing a desire to help Muslims and non-Muslims alike is essential and mandatory in Islam. However, placing concern with oneself above others is acceptable only when it relates to the hereafter. The motivation to look after oneself before other people concerning one’s salvation may be appreciated when we examine Allah (SWT)’s command, “O People, be mindful of your Lord and fear a day when no parent can avail or benefit his son (nor be of advantage to him or be able to help him) nor can a child avail or benefit his parent (or be of profit to him,) in any way. Allah’s promise is true. So do not let the present life delude you, nor let the Deceiver deceive you about Allah” (Luqman, 31:33).

In other words, according to the al-Muntakhab tafsir, “Do not let the present life deceive you and entangle you with the fleshy passions and mundane vanity, nor should anything; power, business, wealth, knowledge, long life, status, lust, satan or those with characteristics befitting him ever alienate you from Allah.”

In conclusion, it makes sense to begin learning and applying the teachings of our deen ourselves while lending a helping hand to our families starting with the nearest in kin to the farthest. The nearest in kin includes children, parents, blood siblings, cousins and the circle expands to include our brothers and sisters in humanity since it is an acknowledged fact that all people are created from a single pair, Adam and Hawwa’.

A concerted and organized effort should be aimed at calling non-Muslims to *iman* or faith, while also calling Muslims to repentance, revitalization of faith and to renew the covenant with Allah (SWT). In other words, a call to action.

The duty of calling Muslims takes precedence over non-Muslims particularly when Muslims, who

constitute a large segment of the world, are for the most part heedless of our obligations and duties toward the faith we proclaim to belong to, Islam. Sadly, most Muslims practice the faith as a cultural norm as opposed to a spiritual experience.

The following ayah is as applicable today as it was 1400 years ago, “There are some people who worship Allah standing on the verge of faith (half faith and half disbelief). When such a person is blessed with good fortune he is content; but if he encounters a trial he tumbles on his face (falling in despair); thus losing both this world and the Hereafter, which is a clear-cut loss” (al-Hajj, 22:11).

It is the quality of Muslims that is of utmost importance, not quantity. After thirteen years of preaching and teaching, the Prophet (SAW) could hardly garner a handful of believers. They hardly exceeded 125 believers. What sets them apart from us is the fact that they were very much attached to the Qur’an unlike most Muslims today who are detached from the divine wisdom; the noble Qur’an. We are at a very far distance from the Book of Allah (SWT).

The few companions who truly honored the Qur’an were able to accomplish the unthinkable. They were able to transform lives and communities. The traces of their hard labor may be witnessed in almost every corner of the world.

In order to bring back the honor and glory of Islam, we must return to the very same pattern the former generation was on. Imam Malik (RA) in his famous aphorism said, “The affairs of the latter part (generation) of this *ummah* will not be reformed except by that which the former (generation) was reformed.”

With such a profound statement it is essential to call Muslims back to *iman*, real faith. There is a profound sense of urgency to transform the verbal attestation into an intense burning faith. This can be achieved primarily through the Qur’an; thus the, “Call to return back to the Qur’an, (*Dawat al-rujoo’ ila al-Qur'an*).” “And let there be a group from among you who calls to all that is good (*dawah ila al-khair*)” (Aal ‘Imran, 3:104).

Calling to all that is good (*dawah ila al-khair*), according to many exegetes of the Qur’an, may be interpreted as calling people to Islam. This interpretation is well established and accepted if one is involved with non-Muslims. Another interpretation, however, is calling *Muslims* back to the Book of Allah (SWT), the Qur’an, which is depicted as *khair* in the following ayah, “O mankind! There has come to you a (good) sermon from your Lord, and a cure for all (the diseases) of the hearts, and guidance and mercy unto all who believe (in Him). Say (O Prophet), ‘(all this) by the favor and grace of Allah.’ So in that let them rejoice. It (the Qur'an) is better (*khairun*) than all the riches that they may amass” (Yunus, 10:57-58).

The Qur'an contains everything one needs in order to live a peaceful and



“*And let there be a group from among you who calls to all that is good (dawah ila al-khair).*”

(Aal Imran 3:104)



Continued on page 6



Repentance

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Parenting with Sunnah and Science Part 1

Given these unprecedented times, one result of our current situation is that many of us are spending an increased amount of time at home with our family members. This has, inevitably, increased the load carried by parents who are now juggling work, maintaining the home, and now schooling as well. Despite obstacles and added struggles due to the pandemic, we can use this situation to our advantage. One extremely beneficial way to use this time is to reconnect and strengthen our relationships with our children. It was narrated by Abu Hurayra, (may Allah be pleased with him), that the Messenger of Allah (may Allah bless him and grant him peace) said, "When a person dies, all of his deeds are cut off for him with the exception of three things: Sadaqa which continues, knowledge which benefits, or a righteous child who makes supplication for him." It is a tremendous blessing to raise a righteous child for which the benefits can be everlasting. The following are three tried and true parenting methods based on hadith as well as current scientific research:

Nurture with respect & love

It was narrated upon the authority of 'Aishah (may Allah be pleased with her) that the Messenger of Allah (ﷺ) said: "Indeed among the believers with the most complete faith is the one who is the best in conduct, and the most kind to his family." (Tirmidhi)

Abu Huraira (may Allah be pleased with him) reported that al-Aqra' b. Habis saw Allah's Apostle ﷺ kissing Hasan. He said: I have ten children, but I have never kissed any one of them, whereupon Allah's Messenger ﷺ said: He who does not show mercy (towards his children), no mercy would be shown to him. (Muslim)

Anas (may Allah be pleased with him) narrated that "I served the Prophet for ten years. He never said 'Uff' and never blamed me by saying: 'Why did you do so' or why did you not do so?' And the Messenger Of Allah had the best character among all of the people. (Tirmidhi)

My father went then to the Prophet ﷺ to call him as a witness to my Sadaqah (i.e. gift) and he asked, "Have you done the same with all your children?" He replied, "No." He said, "Fear Allah and treat your children equally." My father then returned and took back that gift. (Muslim)

Dr. John Gottman, a renowned psychologist from University of Washington, published a book titled "Raising an Emotionally Intelligent Child." His team conducted in-depth research on 119 families tracking parents and children from the age of 4 to adolescence in emotionally charged situations. They tracked through interviews with parents, physiological responses, academics, emotional development and social relationships. Through their extensive research they found that parents fell into two groups defined by their general parenting styles – "Guidance" or "No Guidance." The "guidance" group tended to be emotional coaches. They taught their children strategies on how to deal with the ups and downs of life. The "no guidance" parents tended to be parents who fell into two extremes of either being overly bearing and critical or they were parents that set no limits allowing children to do what pleased them. Surprisingly, they found that kids, with both parents (single or divorced) parenting with a "guidance" style, were very resilient in academics, health, and in dealing with difficult situations.

However, they discovered something even more profound: when fathers were involved in nurturing the emotional well-being and problem solving situations with their children, it was exponentially more beneficial to the children when compared to the benefit of the mother's involvement. They noted, mothers did add benefit, but the father's influence resulted in greater benefit. In situations where the fathers parented their children with an emotional coaching style the children tended to perform better in school and in social relationships. On the other hand, children with harsh, critical fathers tended to perform poorly in academics, were more likely to pick fights, and more likely to have poor health outcomes.

If we examine the previous ahadith, each one emphasizes emotional coaching through guidance, kindness and respect. The above hadith describes how Anas (may Allah be please with him) served for 10 years while he was young. For those entire 10 years, he was never shamed, insulted or criticized while under the guidance of the Messenger of Allah ﷺ. He was taught in such a gentle, loving manner, that he didn't even perceive being corrected by the Prophet ﷺ.

Often times, we find it harsh to set limits and boundaries; it doesn't have to be harsh. Islam has laid certain guidelines and limits, which are beneficial in their own right, that can be implemented with love and respect. This requires being patient with children and understanding that children will make mistakes. Trusting them with tasks as simple as making dinner, followed by appreciating and guiding their efforts is dually beneficial: The children help ease the responsibilities of the parents while also thriving under the guidance and instruction of the parents. Another example, when they offer salah or taraweeh prayer, reward them. A reward can be something as small as verbal praise, a sticker, or some kind of small treat. Finding and creating opportunities for our kids to succeed and be praised is especially important in the face of peer pressure and saving our kids from falling into the wrong crowd.

It is unfortunate that our strict, harsh parenting styles are more apparent in situations where deen is involved. This drives our kids away from what matters most. Regardless of what our children are doing, or not doing, we should always be levelheaded in our approach and gentle when correcting. Take, for example, the hadith regarding the Bedouin urinating in the masjid. Although the Sahaba wanted to forcibly stop and remove him, the Prophet ﷺ prevented them from doing so and addressed the situation such that no harm would come from correcting the behavior. It is imperative that we make things associated with the deen a pleasant experience for our kids. Pray together as a family, eat at least one meal together daily, give your children hugs and kisses – according to research, doing so is beneficial to neurological development. Be kind and respectful in the words you use to address your children. Profanity should not be tolerated in the house. The Prophets addressed their kids with the kindest words. Finally, be equal in treatment amongst all of your children. InshaAllah with sincere intention, we can raise children to be well rounded individuals excelling both in the deen and duniya.

**To be
continued**



SHAIKH PROVES TO THE NON BELIEVER THAT THERE IS A GOD

Many years ago, there once lived a man who didn't believe in Allah. And because he didn't believe in Allah, he would mock at all the muslims about believing in One Allah . It so happened that a Sheikh was told about the man and his wicked ways. He thought long and hard about a plan and, at last, came up with a plan that Insha Allah, would work.

He challenged all those who didn't believe in God and fixed a time and date for this challenge. This challenge was to take place on an open ground, in which the Sheikh would prove to them that there was a God and only One God ﷺ Allah.

On this day, thousands of people turned up for the event. Everyone, including the muslims were curious to see how the Sheikh would prove One Allah to them. So the muslims were seated on one side, and the disbelievers on the other side. Five minutes ticked by, then ten . . . But the Sheikh was nowhere to be seen. He had not turned up.

The speaker of the disbelievers stood up and spoke to the people : " It seems that we are all wasting our time ! Even the Sheikh knows that there is no God, that's why he decided not to attend this meeting."

Just at that moment, the Sheikh arrived.

"What took you so long ? It seems that you yourself are in doubt that there is a God!" laughed the disbeliever.

But the Sheikh replied in a calm voice, " You see, on my way here, there was a river to cross. I waited for the boat, but I could not see one. All of a sudden, a nearby tree walked towards the river bank and fell down in front of

me. The bark peeled off automatically and started to chop itself into planks, all by itself. Then the bits and the planks began to fix itself and formed into a beautiful boat. I quickly got into the boat and it started to row, all by itself. This is how I got here."

The disbeliever laughed and told all the muslims, "What kind of Sheikh have you elected as your speaker ? He is insane ! How can a tree walk ? How can a tree peel itself ? How can a tree chop itself an and form into a boat ?"

Then Sheikh spoke : " This is just what I wanted to hear ! Just as a tree can't form itself into a boat, how can the sunrise all by itself in the morning at its exact time ?

How can it set each evening at its correct moment and place? Who makes us breathe in air and who makes our heart beat?"

The disbeliever bowed down his head ﷺ he was speechless and he had no answer.

"Allah, of course ! He is the Creator of the entire Universe," the Sheikh said.

Such was the effect of the Sheikh's words and his beautiful invitation to Islam, that many of the disbelievers became muslims at the hands of the Sheikh.

Courtesy of : <https://www.islamcan.com/islamic-stories/shaikh-proves-to-the-non-believer-that-there-is-a-god.shtml>



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Dawah to Goodness (Continued)

content life. It guides to paradise, the true eternal life. We have come from Allah (SWT) and unto Him is our ultimate return. That is our destination and according to the Prophet (SAW), “It is either paradise forever or the hellfire forever.”

It must be emphasized that the Qur'an is the word of Allah, the Supreme Being, and the Creator of all. We are like one family to Allah (SWT). He loves everyone without any exception and is not biased in any way. He (SWT) is impartial and has no vested interest. He is absolutely independent and not in need of anything. Therefore, one must put his or her trust solely in Allah (SWT) and believe in His words, instructions and guidance.

There are an outstanding 114 surahs and more than 6,000 ayat in the Qur'an. Each and every ayah is a sign and symbol of divine wisdom and knowledge. How can we be so oblivious and ignorant about the Qur'an? The least we can do is read it and be enlightened by it. Even basic knowledge of the Arabic language can help one understand the gems of wisdom in the Qur'an. “*We have made the Qur'an easy (to draw lessons from), will anyone take heed?*” (*al-Qamar*, 54:17). The same ayah is repeated four times for emphasis.

The Qur'an is not difficult to understand. Bear in mind that the first recipients of Allah's last gift were those who were unlettered. Except for a very few places, the Qur'an uses simple words and complex subjects are usually presented in the form of parables to facilitate easy understanding. The Qur'an has everything one needs. It answers all the metaphysical and philosophical questions philosophers have forever pondered upon. The most fundamental questions are; who am I? Where did I come from? What is my purpose in life? Is there an afterlife? What is good and what is evil? Only Allah (SWT), the Creator, can give us accurate and correct answers.

It also contains practical guidance; how to live an upright, dignified life and how to attain righteousness and real virtue. At the social level, one finds political, economic and social guiding principles to ensure a healthy and harmonious society. It teaches us how to solve our economic problems and close the gap between the rich and the poor. It sets the rules on how to govern and manage people ensuring a balanced system that includes checks and balances. The Qur'an brings people's hearts together eliminating all types of racism and discrimination. The Qur'an came to rescue man from conditions of misery, fear and grief. It was meant to take us out of darkness and shine light upon our lives. It was meant to reform us.

Generally speaking, the Qur'an is for everyone, “Guidance for humanity.” It is, however, practically speaking, “Guidance for the righteous,” those who allegedly believe in it. The Qur'an must be dearer to our hearts than ourselves, anyone, or anything in this world. This can only be accomplished when we truly believe in it.

To believe in the Qur'an is to read it. “*Those to whom We have sent the Book study it as it should be studied. They are the ones that believe in it. And anyone who denies its truth are indeed the losers*” (*al-Baqarah*, 2:121). The word *yatlunahu* which translates to study also means to follow. The root of the word, *tala*, literally means to follow. Therefore, those who believe in the Qur'an recite it with the intention to follow and apply its teachings.

It is crucial to understand what is to be implemented. After all, the purpose of the Book is to reflect upon its ayat, signs and messages. “*This is a blessed Scripture which We sent down to you (O Prophet), for people to think about its messages, and for those with understanding to take heed*” (*Sod*, 38:29). In a mildly admonishing way Allah (SWT) said, “*Will they not, then, try to understand this Qur'an? If it had been from anyone other than Allah, they would have found many discrepancies in it*” (*al-Nisa'*,

4:82). We must reflect upon those great gems of wisdom. In a harshly admonishing tone, Allah (SWT) said, “*Will they not, then, ponder over the Qur'an? Or are there locks upon their hearts?*” (*Muhammad*, 47:24). Why not unlock our hearts and let the Qur'an descend upon our hearts the same way it descended upon the hearts of the Prophet (SAW) and his companions?

Muslims who invest a large chunk of their lives studying medicine, engineering and law among many other complex subjects that require the utmost aptitude and learning skills may invest in learning enough Arabic to do justice to the Qur'an. The beneficiary is the person who takes up such a challenge, not Allah (SWT). “*If you do good, it is for your own good*” (*al-Isra'*, 17:7). Secular knowledge is important and necessary. The knowledge of the Deen, however, is more important and urgent. The former will help us succeed in this world and the latter will save us from eternal doom. The Qur'an, according to the Prophet (SAW), may become an argument either for or against the believer on the Day of Judgment.

The money, wealth, and possessions one accumulate here will not be a source of redemption for us on the Day of Judgment. The children we raise here will not be able to help us on the Day of Judgment. Only we alone can help ourselves. Therefore, let us return back to the glory of the Qur'an and let it shine our way to Allah (SWT). It is through the Qur'an we will be reformed. Ali (RAA) heard the messenger of Allah as saying, “Soon there will be a fitnah, (a turmoil, trials).” He inquired, “What is the way out O' messenger of Allah?” The Prophet (SAW) replied, “The Book of Allah.” Yes, indeed, it is the Book of Allah that can save us from all the trials and tribulations, misery and grief, and civil wars and bloodshed.

We need to invest in the Qur'an. We need to learn to apply and impart its knowledge to others. Be among the best in the sight of Allah (SWT). The Prophet (SAW) said, “*Best among you are those who learn the Qur'an and teach it to others.*” Let us dive deep into the ocean of the Qur'an and extract the beautiful gems of wisdom and adorn ourselves with them while sharing those messages with others. It is a life time endeavor. Nevertheless, it is well worth the investment. We can do it. We just have to commit to it.

The Prophet (SAW), while addressing us in the most noble of ways, said, “O people of the Qur'an! Do not hide the Qur'an under your pillow (i.e. don't sleep on it), rather, recite it as you should recite it, by night and by day, preach its message, beautify it with your beautiful voices, and contemplate on its contents, so that you may prosper.”



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Salah



Zak

(Alms-Due)



(Sawm)

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IONA Masjid - Salah and Iqama Timings for January 2021

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

* S = Shafii, H = Hanafi | Join us Live on  YouTube Virtual Friday Sermons at 1:00 PM (time changes when masjid reopens.)



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.