



# NEWSLETTER

Volume 17 | Issue 1

January 2023 | Jumada Al-Akhirah - Rajab 1444

“Surely, Allah is my Lord and your lord, so worship Him. That is the straight path.” {Ali Imran, 3:51}

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“I guarantee a house in Jannah for one who gives up arguing, even if he is in the right” {Abu Dawud}

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**LIMITED SPACES, REGISTER NOW**

More on page 2



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### Monthly Family Dinner January 20th, 6:00 PM

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### Faith in Action - Part 1 Islam vs. Iman

There are three levels to our faith. Islam, Iman, and Ihsan. The central level, Iman, is crucial to the...



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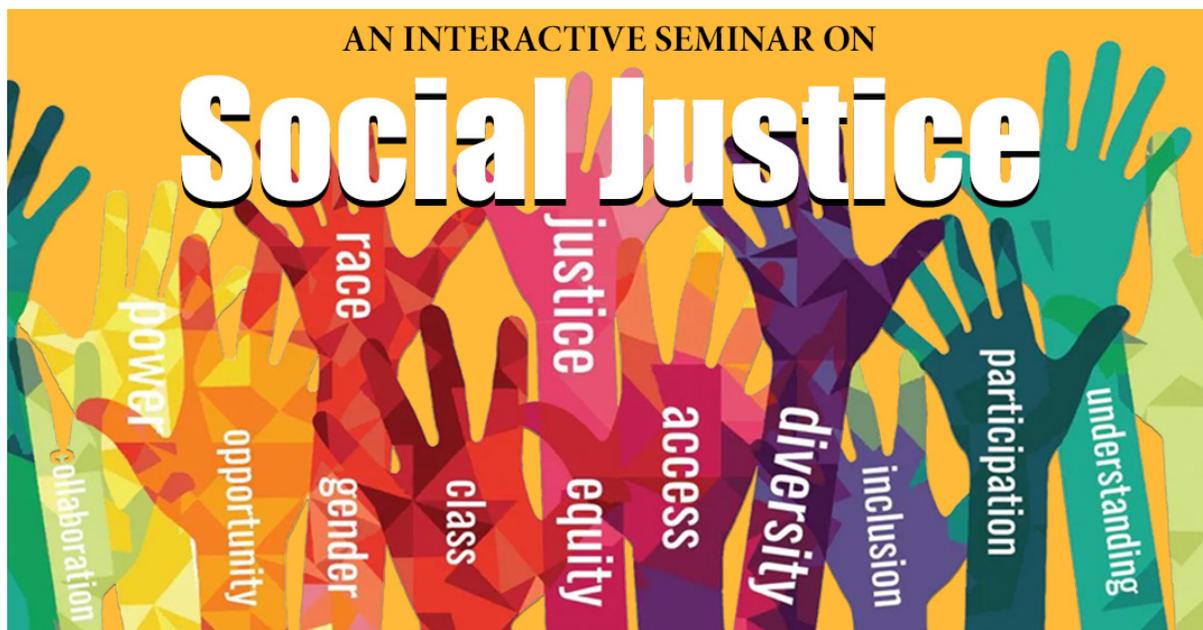
**All proceeds go to the Masjid.**

First Friday sermon starts at 12:10 PM and the second one starts at 1:30 PM

# ANNOUNCEMENTS

# SAVE THE DATE

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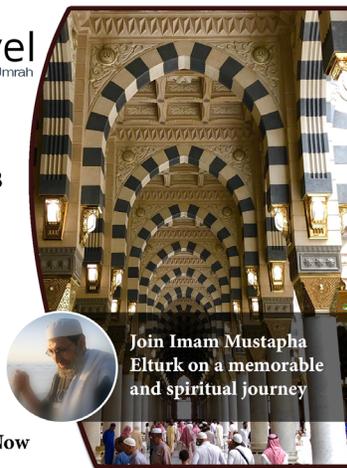
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For more information, please contact the principal, **Sr. Souad**, at **248-872-2169**.

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IONA **SOUP KITCHEN**

# SYNOPSIS OF AMEER MUSTAPHA'S FRIDAY KHUTBAH

## Faith in Action - Part 1 Islam vs. Iman

There are three levels to our faith. Islam, Iman, and Ihsan. The central level, Iman, is crucial to the eternal well-being of every Muslim. Although, Islam and Iman may be considered synonymous, we learn from the Qur'an that there is a fundamental difference between the two.

Certainly, all Muslims who attest their faith declaring, "I bear witness that there is no god except Allah and that Muhammad is the messenger of Allah (ash-hadu an la ilaha illa Allah, wa ashahdu anna Muhamaddan rasul Allah)," believing in the basic tenets or articles of faith; faith in Allah, angels, scriptures, prophets and messengers, the hereafter, and the divine decree (qadar); and accepting the modes of worship of Islam; the daily prayers, fasting, giving zakat, and performing hajj if able, are indeed believers. Such believers are considered citizens of the Islamic State regardless of whether one practices or not. They share equal rights with other Muslims regardless of their level of piety and righteousness.

Hence, over two billion Muslims in the world today are legal Mu'mins (believers) but not all necessarily possess real Iman. The Qur'an indeed differentiates between Islam and Iman or between legal Iman and real Iman.

Muslim scholars developed an axiom regarding the interpretation (ta'wil) of the Qur'an. The rule is, when two terms of the Qur'an meet or appear together (in the same ayah), they separate (i.e. have slightly different meanings) and if they are (used) separately, they meet or come together (i.e. the terms become synonymous).

For example, Birr (البر) and Taqwa (التقوى); righteousness and piety. When righteousness alone is mentioned in an ayah, piety is included in it. In other words, both render the same meaning. Similarly, if the term piety alone is mentioned in an ayah, righteousness is included in it. However, if righteousness and piety meet in an ayah, righteousness becomes an act of obedience and piety, avoiding disobedience. Thus, not quite synonymous. Other terms include, poor (faqir الفقير) and destitute (miskin المسكين), mercy and forgiveness, and Islam and Iman among other terms.

Islam and Iman may be considered synonymous when used independently. Islam is included in Iman and Iman is included in Islam. For example, "and give glad tidings to the believers (Mumineen)," (al-Baqarah, 2:223) and, "Good news for the Muslims (Muslimeen)" (al-Nahl, 16:89).

On the contrary, when Islam and Iman appear in an ayah together they render slightly different meanings. Surat al-Hujurat, ayah fourteen explains, "The nomadic Arabs say, 'We believe (amanna آمننا).' Say, (O Prophet) 'You have not believed, but rather say, 'We have submitted (aslamna أسلمنا),' for faith (Iman) has not yet entered your hearts. And if you obey Allah and His Messenger, He will not diminish any of your deeds.

Verily, Allah is All-Forgiving, Most Merciful."

Surat al-Hujurat was most likely revealed in or after the 9th year after migration (hijrah) (630 CE) during the final stage of the Prophet's mission. The Meccans surrendered after the conquest of Makkah and Muhammad (SAW) became the ruler of most Arabia. Islam as a social order was established and the Muslim community had grown.

Allah (SWT), in Surat al-Nasr, explains the influx of people accepting Islam. "When the help of Allah comes, and victory (conquest of Makkah is granted), and you see the people embracing Allah's deen (Islam) in droves." (al-Nasr, 110:1-2) And so, many desert and Bedouin Arabs, for their safety and protection of their properties, embraced Islam and claimed Iman. At that instance, there was a divine interjection. The Prophet (SAW) was inspired by divine revelation to instantaneously reply by saying, "You have not believed, but rather say, 'We have submitted (aslamna أسلمنا),' for faith (Iman) has not yet entered your hearts."

Had Allah (SWT) left it up to the Prophet (SAW), he would have accepted their claim simply because he (SAW) is unable to see inside their hearts, but Allah certainly can.

We learn from this ayah that Islam is merely a state of the tongue or profession of faith while Iman is a state of the heart. When the verbal attestation becomes a conviction in one's heart only then may one claim Iman and be identified as a real believer in the sight of Allah. As for those who profess their faith orally without the affirmation of the heart, such individuals are identified as Muslims and cannot be counted as true believers in the sight of Allah (SWT).

Imam Ibn Taimiyah (RA), one of the most revered scholars in Islam, commented on the ayah. He said, "Allah proved in His Book that there can be a state of Islam without Iman for He (SWT) said, 'The Bedouin Arabs say, 'We believe (amanna آمننا).' Say, (O Prophet) 'You have not believed, but rather say, 'We have submitted (aslamna أسلمنا),' for faith (Iman) has not yet entered your hearts.'"

A quick glance at the condition of the ummah today with two billion Muslims or legal mu'mins having no say in our internal affairs let alone in the international affairs and being subjected to utter humiliation and disgrace reaching the lowest ebb of our Islamic history, one may conclude that the vast majority of the ummah are Muslims and possess no real faith. Indeed, we are the Bedouin Arabs of today.

Indeed, all two billion Muslims are legal mu'mins but not necessarily real mu'mins. Undoubtedly, there are real mu'mins in the world today but they are a tiny minority that are insignificant and unable to bring about real change like the Prophet (SAW) and his companions did in the early part of our history. Looking at the state of our ummah it is safe to say

Continues on page 6

## SISTERS CORNER

# 47 Safety Tips for Muslim Women - Part 2

(Refer to December newsletter for part 1)

### When traveling by public transportation (bus or train)

- Do not choose the window seat as you may be “blocked in” by a potential assailant. Always select the seat next to the aisle so that you can quickly leave if necessary.
- Sit as close to the driver or conductor as possible if you are taking public transportation alone after peak hours. If you cannot, choose the section of the bus/train that is most crowded. Try to get a seat near the exit as well.

### When traveling by taxi

- Avoid flagging taxis. Always order taxis so the driver can be traced if something happens.
- Always check the identification of the driver (usually located near the visor) and ensure that it matches the driver.
- Don't sit behind the driver once inside, as it may be easy for the driver to lock the rear passenger door. Always choose the adjacent seat.

### Other tips

- **If you make a call from a phone booth.** After dialing the number you wish to call, always turn around so that you have your back to the phone and may see who or what is coming your way. You will then be able to tell the person to whom you are speaking that you may be in trouble and you may be able to use the weight of the phone as a weapon. The door of a telephone box could be used to wedge in the limbs of the attacker.
- **Do not open the door of your home without checking.** DO NOT open the door to your home without first checking from a window, peephole, or by asking and verifying who it is. Instruct children to do the same.
- **Report any suspicious activity around your home.** If you see people loitering on the streets near your house, call the police on a non-emergency number and report it.
- **Tell others about your whereabouts.** Parents, spouses, and friends should know where you are going and when you will be back, so that your absence will be noticed. Arrange a call-in system with a friend if you live alone, whereby you call when you arrive home. Or use the above-mentioned apps in the phone section.
- **Trust your instincts.** If you are walking or driving somewhere and feel strange or scared, don't ignore this feeling. Take extra precautions by walking a little faster to get to a more populated or well-lit area, or change the route you've been driving on.

- If you are walking alone in an unsafe area, **call someone and ask them to stay on the line with you until you get to a safer area.**
- **If you are the first to get home to an empty house,** be on the phone when you enter, just to make sure no one has broken in and may attack once you come through the door.
- **NEVER admit that you are alone** if someone calls your home and asks if you are alone. Ask who the caller is. If they refuse to identify themselves, calmly hang up. Instruct children to do the same when they pick up the phone. Keep the radio on in the house so that callers will get the impression that others are in the home too.
- If you receive an **obscene or crank call,** do not talk to the caller. Hang up if the caller doesn't say anything, or as soon as s/he shouts obscenities. Hang up the phone calmly and do not slam it down. Note down the date and time of the calls. If they are persistent, inform local police.
- **If you are a student,** avoid studying in isolated classrooms in parts of the college campus that are not regularly patrolled by the school's security officers.
- **In large buildings take the elevator, not the stairwell.** Stairwells are usually quiet and dark. Most people take the elevator. But if someone creepy gets on, don't hesitate to get off at the same time. Or, if someone is already on the elevator who you feel strange about, do not get on and wait for the next elevator.

### Don't forget Dua:

- **When leaving the house:** Bismillaahi, tawakkaltu 'alallaahi, wa laa hawla wa laa quwwata ' illaa billaah. Translation: In the Name of God, I have placed my trust in God, there is no might and no power except by God.
- **When getting into the car or boarding public transportation:** Subhana allathee sakhkhara lana hatha wama kunna lahu muqrineena. Wainna ila rabbina lamunqaliboon. Translation: Glory be to Him Who made this subservient to us and we were not able to do it. And surely to our Lord we must return.
- **Report any and every incident:** This is key to fighting bigotry of any kind. Reporting it will not only keep you safe. It will keep the wider community safe as well. Report it to:
  1. Local police
  2. CAIR

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# THE PRINCE WHO LEFT EVERYTHING FOR ALLAH

As a young boy, 'Abbaas, one of the sons of Haaron Rasheed liked to talk and listen to good religious people. He would visit graveyards frequently and learn lessons from the outcome of people. He cared nothing for the way he dressed.

Once, when his father was talking with his ministers and officers, the boy came up to them wearing only two pieces of cloth, one round his waist and the other on his head. The men looked at him. They did not like to see a prince dressed this way. They thought it was not right for a king's son to dress in such a poor manner. "This boy is very bad, he upsets his father. He should dress properly so that the king may be proud of him when other kings come to see him", they said. When the king asked his son to dress in rich clothes the boy did not answer but decided to show them a miracle, something he was able to do because of his intense love for Allah. He looked around and seeing a bird a long way off, he called it to his side. The bird flew onto the child's hand. He then told the bird to fly away and it did so.

Having shown everyone what he was able to do because he loved Allah more than anything else, he turned to his father and told him that he wore shabby clothes because, if he loved Allah, such earthly things were not important and that he was sad because his father seemed to love the world more than Allah.

Soon, the boy knew it was time to leave his father's court and serve Allah Alone. He took with him a copy of the glorious Qur'aan and a precious ring, which his mother gave him to make use of if he ever needed any money.

When the prince reached Basrah, he worked as a labourer for one day in the week and took only enough money to last him a week. At this time, Aboo 'Amar Basri (a learned man and a mystic of repute) was looking for a builder to mend a wall which had fallen down. Suddenly, he saw a handsome youth busy reciting words from the glorious Qur'aan. He asked the boy if he would do the job. The boy said, "I will do the job but I want only a small sum of money to last a week and I must stop working at the times of Salaah". Aboo 'Amar agreed to this and the youth started to work. By the end of the day Aboo 'Amar noticed that the boy had done the work of ten men. He paid him his wages (minimal, as requested by the boy). To his surprise, the boy did not come the next day. As he was so pleased with his work, Aboo 'Amar set out to look for him but could not find him until the next week at the same time and in the same place that he had seen him before. The boy again asked for the same small sum of money and time off for Salaah, and carried on building the wall.

At the end of the day, Aboo 'Amar gave the boy more money than he had asked for, but the boy would not take more than what would last him a week. Aboo 'Amar waited until the next week for the youth to come for work. He did not come and was nowhere to be found. Aboo 'Amar looked all over for him. He told his story in the following words: "I asked all and sundry. At last a man told me that the boy had been ill and lay unconscious in the forest. I paid a man to take me to him. When I reached the place, the boy was lying on the ground, resting his head on a stone. I spoke to him but he did not answer. I greeted him again and this time he opened his eyes. He recognised me at once. I lifted his head and put it in my lap. He raised his head and spoke some verses reminding everyone about death and warned against people who were greedy for worldly goods. He asked me to bathe him and bury him in one of his garments, to give the other piece of cloth and his wudhoo cup to the man who would dig his grave, to take the glorious Qur'aan and the ring to Haaron Rasheed personally and to tell him, 'These are your things. They belonged to your son. Make sure you do as Allah wishes.' with that, the boy died. Only then did I realise that the boy was the prince. I buried him there as he had asked and took the ring to the King in Baghdad. I stood on a high mound near the palace and saw a troop of horsemen riding out from the palace. Nine more battalions followed. The king himself rode with the tenth troop. When I saw him, I shouted at the top of my voice. The king stopped and I showed him the things that his son had left. He recognised them and so I was able to tell him all I could about his son. Tears rolled down his cheeks as I spoke. He ordered one of his guards to look after me until he returned from his royal visit. When I saw the king again he was very sad indeed. He asked me how I came to know his son. He was very shocked to hear that his son, a prince, should wish to work as a labourer and for enough money to last him only a week. I said that I had not known that he was the king's son, and a Sayyid, the descendant of the Prophet Muhammad

The king asked me if I had bathed his son with my own hands. I told him that I had and he took my hands and pressed them to his heart as he said some couplets, which showed his great sadness. He also visited the grave and recited more couplets, which told of the fact that death must come to everyone."

Later, Aboo 'Amar Basri dreamt of the departed soul of this boy which told him of his great joy in Paradise where he found happiness beyond the realms of human thought or knowledge.

## Faith in Action - Part 1 Islam vs. Iman (cont'd)

the majority of the two billion Muslims today do not possess real Iman.

It should come as no surprise that we declined and receded. Allah exalted the ummah and praised it when He said, “*You are the best ummah ever emerged for (the benefit of) humanity*” (Aal ‘Imran, 3:110). It appears that the ummah is oblivious of its duties. He (SWT) further informed us that we as an ummah should never be in a state of weakness and misery as long as we are true to our faith, “*And you shall never be (in a state of) weakness nor shall you be in despair for you will have the upper hand, if you are (true) believers*” (Aal ‘Imran, 3:139).

Fourteen centuries ago, the Prophet (SAW) described the present Muslims as useless as the foam that floats on the surface of a body of water. In the authentic hadith found in sunan Abu Dawud, the Prophet (SAW) prophesized, “*Soon the nations will be summoned against you just like guests invited to a feast. It was said, ‘Will we be few on that day?’ The Prophet said, ‘No, rather, you will be many on that day, but you will be scum like such flowing down a stream. Allah will remove the fear from the chests of your enemies and will cast wahn into your hearts.’ Someone asked, ‘O Messenger of Allah, what is wahn?’ The Prophet said, ‘Love for the worldly life and hatred of death.’*”

“The nations” the Prophet spoke about could not have been other than the European colonialists who, despite being more than two billion strong, detected weakness. Namely, ‘love of this worldly life.’ They have succeeded in dividing the ummah into nation states. Today, Muslims constitute one fourth of the total population of the world with over two billion Muslims. Sadly, the ummah continues to suffer from this malady and weakness. Indeed, Muhammad (SAW), the truthful one had spoken the truth.

If we want our condition of misery, humiliation and disgrace to change and restore the dignity and honor to the believers, “*And to Allah belongs (all) honor, and to His messenger and to the believers,*” (al-Munafiqun, 63:8) we must fight our lower baser self (nafs) and engage in a process of personal purification primarily through the Qur’an to uplift our souls to the level of real Iman.

Surat al-Anfal or ‘The Spoils of War’ begins with defining who a real mu’min is. When the Prophet and companions won the battle fought at Badr, the companions disputed the distribution of the booty. The situation became hostile and the Prophet was asked about the distribution of booty. Allah (SWT) started the surah by informing the companions that the spoils are at the disposal of Allah and the Messenger and that they should fear Allah and settle their differences. The next three ayat outline the attitude and attributes of the true believer.

*“The (true) believers are only those whose hearts tremble with awe whenever Allah is mentioned, whose faith (iman) is intensified (grows and becomes strong) whenever His*

*revelations (ayat) are recited to them, and who put their trust (solely) in their Lord. (They are those) who are constant in the prayers and spend from that which We have provided for them”* (al-Anfal, 8:2,3).

How does an average Muslim feel when Allah’s name is mentioned? Do we feel His presence? Do our hearts move with awe? Why is it when we appear before a judge in court our knees shake and hearts tremble but when the name of Allah is mentioned we do not have the same feeling? The ummah, without generalizing, is in a numb state. We should feel awe when Allah’s name is mentioned. After all, He is Allah, the Majestic, the Master, the God who deserves to be revered.

How do we feel when we listen to our favorite reciter reciting with a beautiful voice? Certainly, moved by the melodious voice. The Prophet (SAW) said, “*Beautify the Qur’an with your voices.*” Sadly, to many Muslims it has become entertainment missing the very objective and purpose of the Qur’an, which is guidance, “*Ramadan is the month in which the Qur’an was revealed as guidance for humanity with clear proofs of guidance and the criterion (to distinguish between right and wrong).*” (al-Baqarah, 2:185) The Qur’an is the fountainhead of divine guidance for every Muslim.

Whether one recites the Qur’an or listens to its recitation, one needs to heed the instruction, “*When the Qur’an is recited, listen quietly and pay attention, so you may be blessed with His mercy*” (al-Araf, 7:204). The Qur’an is not for purposes of entertainment.

The Qur’an is a reminder. It reminds us of who we are and of our obligations toward our Creator and the created. It wants to produce decent, dignified human individuals who will stand up for the Truth and fight falsehood. It is to help one raise the bar of his or her Iman.

Indeed, iman increases and decreases. The more one is attached to the Qur’an, heeding its guidance and fulfilling its commands, the more one’s iman grows, intensifies and becomes strong. The opposite is true.

(To be continued)

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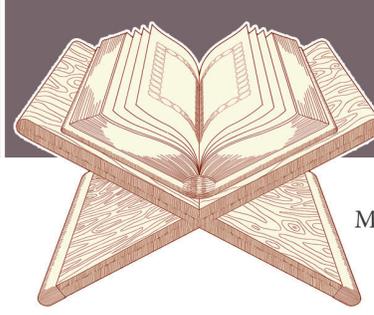
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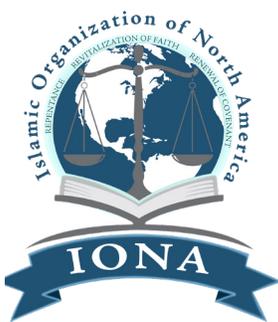
# JANUARY 2023

## IONA Masjid - Salah and Iqama Timing

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

\* S = Shafi'i, H = Hanafi

First Friday sermon starts at 12:10 PM and second sermon is at 1:30 PM



IONA aims at transforming its members and surrounding communities to righteous, God-fearing people, who collectively strive for the highest moral standard and constantly seek God's forgiveness to earn His pleasure. IONA members seek His mercy and grace in this life and in the hereafter. They rejuvenate their souls through internal struggle (jihad) and spiritual exercise in worship of the Creator, God most glorified. The strength of their belief in God almighty gives them the courage to promote good and forbid evil, and to engage in the struggle to establish social, political, and economic justice.



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IONA center is always in need of funds in order to keep the Masjid running and maintained at all times. Your continued support is always appreciated.