

Shaban 1436 | May 2015

Essential qualities of a Leader

Mawlana Muhammad Rayhan

With the recent general and local elections all eyes are on the elected representatives and councillors. Yes, they play the biggest role in the society, but is leadership restricted to the government only?

Leadership is an integral part of all societies even in the animal kingdom. Good leadership results in 'good citizens and subjects'. When we talk about leadership many tend to draw their attention to the highest level of leadership, which is the government; although it has the biggest role. However every individual plays his and her role as a leader.

Levels of leadership

Within a family generally the parents take the general leadership in the welfare of their children. A head teacher is the leader of the school, the Amir of a Masjid is the leader of the Masjid, (Continued on page 2)

Sha'ban شَعْبَان

A detailed Explanation

Fasting in Sha'ban

Usamah bin Zaid said: "I said: 'O Messenger of Allah (May Allah's Peace and blessings be upon him), I do not see you fasting any month as much as Sha'ban.' He said: 'That is a month to which people do not pay much attention, between Rajab and Ramadhan. It is a month in which the deeds are taken up to the Lord of the worlds, and I like that my deeds be taken up when I am fasting.'"

(Sunan Nasai 2357—Book of Fasting)

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Uniform Exchange
to support local
children in need**

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Announcements

> Discover Islam Awareness Event – Wednesday 20th May 7.15 pm @Bury Park Jami ,21 Bury Park Road

> Sanatain (2 year Islamic Studies Course) covers various Islamic sciences; starting in Sept 2015 (contact: admin@zuhriacademy.com)

> Now enrolling for Islamic Pre-maktab Nursery for 2—5 year olds (premaktabnursery@gmail.com)

> Sisters event 'Ramadhan— A Month of Mercy & Blessing' Saturday 6th June, 2pm-4pm @Alhikmah School, 21 Bury Park Road

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Essential qualities of a Leader ... continued

One of the promised people to have the honour of being in the shade of Allah's throne on the Day of Judgment is a just ruler. (Saheeh Muslim)

directors of companies are leaders, as well as teachers who are leaders of students in their class. The above are just a few examples. If we examine our role then we will immediately realise that we exercise some level of leadership hence our attitude and approach can make a difference, either positive or negative.

What are the qualities of a just leader?

An ideal leader will pay full attention to those under him. This means when they make an inquiry, suggestion, demand or complaint then he will respond to them. In Islam it is haram to ignore and neglect ones responsibility towards his subjects. This includes parents, political leaders and other heads and leaders of various departments.

Benefits of 'good leadership'

When a leader behaves in this caring manner then his subjects will love and respect him. They will value his presence and remorse over his absence.

One of the promised people to have the honour of being in the shade of Allah's throne on the Day of Judgment is a just ruler. (Saheeh Muslim)

Conclusion

A good leadership results in stability and progress of the field being managed, be it one's home, company, school or country. The Islamic attitude to leadership is that one should not demand authority and power but if good people advise them that they will benefit the role, then they should go for it.

A Bit of Fun

A person once said to Shah Ismail Shahid (rahmatullahi-alaihi), "Growing a beard is contrary to human nature because a baby is not born with a beard."

Shah Ismail Shahid (rahmatullahi-alaihi) replied, "Then you should also remove your teeth because a baby is not born with teeth." (Haste Hasāte Wāqī'āt)

By Mawlana Aminul Islam

Luton Muslim Journal

Luton Muslim Journal is a monthly journal which promotes Islam and Muslim contribution to the wider society. It has no affiliation with any political organisation. The journal covers various topics which effects the Muslims and the society.

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Sha'ban - Continued

It was narrated that Aishah said:

"The Messenger of Allah (May Allahs Peace and blessings be upon him) did not fast in any month of the year (besides Ramadhan) more than he did in Sha'ban." He used to fast all of Sha'ban. (Sunan Nasai 2182–Book of Fasting)

It was narrated that 'Aishah said: "The Messenger of Allah (May Allahs Peace and blessings be upon him) used to fast (all of) Sha'ban except a little." (Sunan Nasai 2355–Book of Fasting)

It was narrated from Abu Salamah bin 'Abdur-Rahman that he asked Aishah about the fasting of the Messenger of Allah (May Allahs Peace and blessings be upon him). She said: "The Messenger of Allah used to fast until we said: 'He will not fast.' And he used to fast Sha'ban, or most of Sha'ban." (Sunan Nasai 2177 –Book of Fasting)

There are various narrations regarding the fasting of the prophet in Sha'ban. It is understood from the majority of the narrations that his general practice was to fast most of Sha'ban as preparation for Ramadhan and his deeds to be presented to Allah whilst he is fasting.

Specifying Fasting on the 15th of Sha'ban

There is an extremely weak hadeeth and some hadeeth scholars labelled it as 'fabricated' which suggest special merit for fasting on the 15th. Hence it is not a sunnah to specify 15th with the intention of gaining extra reward based on the weak hadeeth. If someone keeps the fast of 15th Sha'ban because of the general reward of fasting in Sha'ban then it is permissible to fast since there is no evidence to suggest that it is not permissible.

Status of 15th Night of Sha'ban

Muadh Ibn Jabal R.A narrated that the Prophet (May Allah's Peace and blessings be upon him) said Allah looks at his creation in the 15th night of Sha'ban thereafter forgives everyone except two people: a person who makes a partner with Allah and one who has hatred for others.

Imam Ibn Hibban narrated this hadeeth in his Saheeh and Imam Bayhaqi in Shuabul Imaan.

Note: This hadeeth is accepted by many scholars such as Ibn Hibban, Bayhaqi, Haithami, Mundhiri & Suyuti.

It is also accepted by many contemporary scholars from different ideological backgrounds like Shaykh Fadhlur Rahman Adhami, Taqi Uthmani and late Nasir-Uddin Albani.

The greatness of this night is accepted by various scholars of the past and present; such as Imam Haskafi and Ibn Taymiyah.

Imam Haskafi said in his Durr al-Mukhtar, "Among the recommended [prayers] are on. . . the nights of the two Eids, the middle of Sha'ban, the last ten of Ramadan, and the first [ten] of Dhul-Hijjah."

Ibn Taymiyya was asked about the prayer of mid-Sha'ban [15th night]. He answered:

"If a person prays that night alone, or in a select congregation, as many groups (tawa'if) of the early Muslims used to do, it is very good. "As for gathering in the mosque for a particular fixed prayer, such as to gather for 100 rakats in which 1,000 "Qulhuwa Allahu Ahad" are read every time, this is incorrect innovation, which none of the imams have allowed."

[Ibn Taymiyya, al-Fatawa al-Kubra, 2; 222-138]

Visiting graves on the 15th night of Sha'ban

The prophet did not specify any days for visiting the grave, in fact he would visit it whenever it was his turn to be with Aisha and most hadeeth about encouragement for visiting the grave are general not limited to any particular days.

Visiting the grave for supplication on any night including the 15th is not forbidden however one must make sure that he doesn't regard it as sunnah.

Note:

1. There is no fixed method of prayer or worship.
2. It is not compulsory to engage in any extra worship this night
3. Dua seems to be the main focus as Allah forgives very generously
4. Pray Isha and Fajr in the masjid and engage in Quran recitation
5. Forgive people and remove hatred etc.
6. DO NOT TROUBLE ANYONE ESPECIALLY OUTSIDE THE MASJID AND NEIGHBOURS

(Lataaif Al-Ma'arif – Hafidh Ibn Rajab Hanbali, 15th of Shaban – Shaykh Fadhlur Rahman Al-Adhami)

By *Mawlana Rayhan*

How to take advantage of Mobile Phones

By Mawlana Abdul Hamid

Mobile phone technology is one of the latest and the greatest inventions of the 20th century which revolutionised every aspect of life of human beings in all angles and its impact can be observed in every fragment of our life. Its usage has become so common that now it is a vital component and a prime necessity of every one's life as it will be very difficult to live without one.

Similar to other technological gadgets, with the widespread of mobile phones various modern problems also emerged which were unknown in the past.

Mobile phones due to their technological advancement have incorporated all the features of modern gadgets and programming such as TV, internet, radio and videos. Having a mobile means you are carrying all these gadgets in your pocket.

Islam, being the religion of nature and bounty for mankind never rejected or challenged any development or technology beneficial to mankind. It has always advocated and applauded such inventions; as they can be an approach of acquiring celestial benefits and an avenue of gaining the pleasure of The Creator.

Islam is a glorious religion based on pure principals and morals. Therefore, our usage of a mobile phone in a sensible manner is much encouraged. The usage of mobile phones for a Muslim can be entirely different from others.

Some of the approaches of taking advantages of mobiles are;-

1. **Enhancing relation with Allah**
Using it for listening to the Holy Quran and Islamic talks as well as reading Islamic books and articles. It can also be used for searching a Masjid whilst travelling and also can serve as a compass for Qibla direction and Salaah time.
2. **Easy Communication**
The mode of enhancing Sila Rahmi (maintaining good relations with blood relatives). Occasional with near kith and kin.
3. **Educational information and news as well as shopping through mobile phones** can save time and thus this time can be capitalised for the advantages of the hereafter.

Tips for Ramadhan Preparation

- > Try to take work off in Ramadhan — if its possible
- > Finish the Ramadhan shopping—so one can use that time to maximise every moment of Ramadhan
- > Do the 'Eid' shopping before Ramadhan—people spend a big part of the last days of Ramadhan wondering around the shops looking for Eid gifts which results in getting tired and avoiding extra worship
- > Improve diet
- > Make a timetable
- > Make targets for Ramadhan - e.g by the end of Ramadhan one should make a habit of reading 5 salahs in the Masjid, Daily Quranic recitation, avoid gheebah (backbiting) and exercise patience

How to attain Piety

The question may sound daunting but the answer is as easy. Many would find this, as the most difficult task in life. Piety and attaining it, is the essence of our life. This article is aimed to enhance our understanding of this topic, so that we can practically improve, by gaining closeness to Allah.

Mawlana Ashraf Ali Thanwi (a famous Indian scholar) once said;

"To attain piety is Fardh (obligatory), whereas to acclaim piety is Haraam (Forbidden)"

So, this pertinent question was raised in a recent event at the Sanatain Retreat of Zuhri academy where we held group discussions around this topic. We can summarise the discussions with some of the points mentioned below.

1. What is Piety?

A pious man in Arabic is known as "صالح SALIH". This is because he practises good/pious actions, a Quranic term known as صالحات Saalihaat in Aabic.

The route word for both these words could be from;

- a) Sulh : صلح To form a Peace treaty
- b) Salaah : صلاح Something that is beneficial
- c) Islaah : اصلاح To rectify or reform something.

From the above meanings it will be safe to say that a pious action (saalihaat) is one that is associated with any of the above meanings. So it must be an act of Peace or a beneficial act both to himself or other, and/ or an act which is reforming oneself or society.

2. Quranic guidance in attaining piety

In addition to the first point, it was also suggested that to become a pious person one may simply follow the guidance given to us by Allah in Surah Al-Asr and implement it in the way shown to us by our beloved Rasulullah salallahu alaihi wa salam.

Surah al- ASR : Ayaat 1-3

[103:1] (I swear) by the Time, **[103:2]** man is in a state of loss indeed,

[103:3] except those who believed and did righteous deeds, and exhorted each other to follow truth, and exhorted each other to observe patience

3. Practical Change

Some suggested practical methods of instilling piety within us such as; creating Salah groups that will force each other to meet up in a particular masjid and encourage us to become more punctual.

In conclusion we noticed the benefits of such a noble discussion and realised that;

It is time for us to turn our attention towards the things which matter most, by becoming more pragmatic in bringing that into our lives. We are spending too much of our time in those things which are temporary, and have forgotten our eternal life. Discussions like this within our friends and family will help us focus a lot more. It will help us turn our attention away from work, money, politics, jokes, entertainment and leisure which have occupied the majority of our discussions and grant more purposeful outcome from our communications.

Thaqib Mahmood

Zuhri Academy

MUSLIM WOMEN STRIVE AT ALL KINDS OF EDUCATION

Just like Muslim men, Muslim women strive at all kinds of education. For instance, Al- Hikmah is a positively progressing Islamic Institute which provides both high school and college education for both boys and girls. For a consecutive number of years, Al- Hikmah has been ranked as one of the top schools to achieve top GCSE's grades. And for many more years than that, the females of the high school have been able to excel over the male students and surpass all expectations, whilst still studying their religion.

The females of the school have been able to attain top grades in their GCSE's, providing some friendly competition between the males and the females. To top it all off, the females of the Islamic Institute have been able to balance and maintain



their time between the National Curriculum and their Islamic Studies. What does this say about the average Muslim woman? Can she not attain the sacred knowledge of the Qur'an and Hadeeth as well as Islamic subjects currently available at the Institute: BTEC Medical Science, BTEC Health and Social, Maths, English Literature and Language?

Indubitably, these aspects are a clear indication that women should feel able to pursue many fields of knowledge that will assist them in the Dunya (this world) and the Akhirah (hereafter).

Salmaa Islam & Monwara B.

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Discover Islam launches Bedfordshire's first Uniform Exchange to support local children in need

Thousands of children in Luton go to school with no school uniform, no winter coat and shoes that are falling apart. Since the council stopped the school uniform grant in September 2014, more than 8,550 children are thought to be struggling to school without adequate uniform and shoes.

Discover Islam has partnered with local charity, the Level Trust, to deliver a full-time Uniform Exchange in partnership with local schools. The pilot project was planned for 7 months and opened by MP Kelvin Hopkins at a launch event in early May.

Level Trust director Jane Malcolm described the worrying situation in schools across Luton: "I've spoken to 35 schools so far and I'm hearing about children complaining of sore feet and when the teacher looks at their feet they see there are no soles on the shoes. Children who don't have winter coats are having to be thawed out in the family room at the start of the day. It's shocking that this is happening on our streets and in our schools."

Jane said: "Poverty impacts children in many ways, not least in that it presents barriers to a child's education. Imagine trying to learn while you are hungry, running around with friends in sole-less shoes and being cold on your journey to school. This all has an impact on a child's ability to learn. Statistically, children growing up in poverty leave school with fewer qualifications."

The newly opened Uniform Exchange allows families to get uniforms on presentation of a schools voucher or to swap uniforms their children have grown out of for uniforms that fit.

Sufian Sadiq, chairman of Discover Islam, said: "The Uniform Exchange is a great example of how we can strengthen our community by working together to help those in need."

"This is a brilliant initiative and we are pleased to be part of it, I look forward to other organisations opening their doors to Level Trust financially and giving them a platform in the town."

Special guest Kelvin Hopkins MP officially opened the project at the Discover Islam centre, Upper George Street.

He said: "I am delighted to be here for this opening, simple ideas are often the best, this could make a real difference to the children in Luton."

With new uniforms and clothing provided by Tesco, BHS and Luton Town Football Club the opening was a great success, with many Headteachers, faith leaders and supporting organisations in attendance.

The Discover Islam Centre is a public information centre that gives people the opportunity to have questions answered directly by Luton's Muslims in a friendly and relaxed environment.

www.discover-islam.co.uk

Location: 37c Upper George Street Luton LU1 2RD



KIDS WORLD!

By Ruhul Alam & Haneef Qasim

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SAHAABAH

1. (DOWN) Who was known as As- Siddique?

----- (R.A)

2. (ACROSS) Who was given the title of 'Lion of Allah'?

----- (R.A)

3. (ACROSS) Who married two of the Prophet (saw) 's daughters?

----- (R.A)

4. (ACROSS) Who was the first person to call the adhaan?

----- (R.A)

CROSSWORD

3				1			
				4			
2							

Status of women In Islam

In the society we live in today, non-Muslims claim that women in Islam are being degraded in STATUS, FREEDOM AND POWER! But are they really?

In reality Islam has liberated women in many ways during the times of ignorance, it has given them: **the right to educate them, to divorce, to marry out of their own will, to work, to vote, to inherit and the right to own and sell property.**

In the pre-Islamic time when a female child was born, they would be buried alive as they were looked down upon. However Islam abolished this practice and elevated the rank of the women by honouring them and giving them a significant role in Islam.

When she is a daughter she opens the door of Jannah for her father; the prophet (saw) said "whoever takes care of two girls until they reach adulthood - he and I will come together on the Day of Resurrection (like this) - and he interlaced his two fingers"(Muslim)

When she is a wife she completes half of the religion of her husband.

The prophet (saw) said: "when a man marries he has completed one half of his religion"(at-Targeeb Wat-Tarheeb), because when a man marries a pious woman she helps to keep him steadfast on the straight path.

When she is a mother Jannah lies beneath her feet. Numerous places in the Quran, Allah emphasises the right of a mother. It enjoins Muslims to respect their mothers and serve them even if they are disbelievers. It is narrated by Abu Hurairah (ra) that a man came to the Prophet (saw) and repeatedly asked Muhammad (saw), "Who amongst the people is the most worthy of my good companionship?" Each time, the Prophet (saw) replied, "Your mother." When the man asked for the fourth time, he replied, "Your father."

Mothers, daughters and wives are more precious than diamonds; they are the pillars of this Ummah. Their status is unique as Hawa (ra) was given as a gift to Adam (as), after abundance of prayers (this is mentioned in Surah Nur); however women today have reached their position through struggle and force. The dress code of a Muslim woman depicts her identity, also she is not judged by society due to her appearance. The Islamic dress code protects a woman from harm as she is not seen as an object, whereas women in the Western culture are seen through exploitation of their bodies and their beauty. Women are peer pressured by the media to dress in such a manner .If that's not oppression, what is?

Islam is the only religion to have given women many rights, how many of us value and appreciate those rights?

(Mubasshira Tasmia)

What should Islamic learning teach us?

By Mamnun Khan

In the famous hadith of the Companion Abu Dardha (ra), the Prophet (saw) said: "...The scholars are the inheritors of the Prophets..." (Abu Dawud and others). It is only by learning Islam that we inherit prophetic guidance, and become among the "ahl adh-dhikr" (the people who remember Allah). When "Allah wishes well" for someone, the Prophet (saw) said that He gives them "deep understanding in religion" (Al-Bukhari and Muslim). However, it is also true that simply gaining knowledge by itself is never enough. Iblis, for example, had knowledge of the unseen (*ghaib*) and spoke to the Angels and so on. But, his knowledge did not benefit him because he did not obey Allah out of pride (*takabbur*).

There are thus important lessons for us when we, too, learn about Islam, and in fact it is generally true of learning about things that benefit us (*al-'ilm al-nafi'*) – science, engineering, farming, history, geography etc. In this short essay we briefly outline a few of these lessons.

1. Learning should motivate us to worship Allah, to act properly, and to bring benefit to others.

For Muslims, learning is not merely about consuming information and knowing facts and figures, as an end in itself. In addition, learning Islamic knowledge must serve two greater purposes. 1) It must lead to a desire to worship Allah, to seek *taqwa* (consciousness of Allah), to show gratitude, and to strengthen our faith (*imaan*). 2) It must prepare us to act knowing what is good from bad, and truth from falsehood, so that not only we become a source of ease and benefit to others, but we also strive to fulfil the responsibilities as stewards of the earth (*khulafa al-ard*) that have been laid upon us by Allah – to be just, trustworthy, forgiving, compassionate and so on.

2. Learning should teach us humility (*tawadu*) and gentleness (*hilm*).

One of the profound wisdoms in the story of Khidr (as) and Musa (as), in Suratul Kahf ("The Cave"), is that a "particular excellence not found in the superior of two things or people may well be found in the inferior of two things or people". Musa (as) was a prophetic messenger – a *rasul* given a *deen* and the Torah, and perhaps the most famous of all the miracles given to any of the prophets and messengers, whereas Khidr (as) was only a prophet (*nabi*), and relatively unknown. Yet, when Musa (as) claimed that he was the most knowledgeable, Allah commanded him (as) to learn from the company (*subha*) of Khidr (as). We learn from this that Allah gives knowledge of some things to some peo-

ple and not everyone; "that one should learn from wherever one can; and that no matter how much one knows, one should not claim to have knowledge."

3) Learning should help us to teach and reason properly. The great scholars of Islam were all deep thinkers, who approached and evaluated problems systematically, based on sound arguments, with a critical mind. They travelled extensively to learn from different teachers and centres of learning. Never were they afraid to ask probing questions or to engage the tough intellectual challenges of their time. Their desire was to teach properly and to help believers, not to lead them to error, or to seek popularity or to boast. When Imam al-Shafi'i, for example, debated with someone he used to silently supplicate, 'O Lord, help him so that truth may manifest itself in his heart and on his tongue. If it be that the truth is on my side, may he follow me; and if the truth be on his side, may I follow him'."

To conclude, when we seek knowledge we should also pay attention and check to see whether we are benefitting from it by becoming better believers. May Allah protect and guide us.

The Glorious Qur'an

In a language we don't understand,
Carrying it with respect in our hand,
Oh what is this beautiful treasure?

The one with which we recite with measure,
The ultimate guide with advice for all,
Handling problems whether big or small,
The Glorious Qur'an that came from above,
The blessed Book which we all should love.

By Muhammad Sadikul Islam

Maktab & Madrasah Football League

Updated: 18th May 2015

Under 15s

Team	P	W	L	D	F	A	GD	Pts
AL-Hira	3	3	0	0	4	0	4	9
Masjid Bilal	3	2	1	0	5	1	4	6
Rabia	3	1	1	1	5	5	0	4
Bury Park	1	1	0	0	1	0	1	3
Masjid Ibrahim	2	1	1	0	2	1	1	3
Jamiatul Uloom	2	0	2	1	1	2	-1	1
Masjid Noor	2	0	2	0	2	5	-3	0
Zuhri	2	0	2	0	1	3	-2	0

Under 13s

Team	P	W	L	D	F	A	GD	Pts
AL-Hira	4	3	0	1	6	1	5	10
Masjid Noor	4	2	0	2	7	1	6	8
Rabia	4	2	1	1	3	2	1	7
Zuhri	2	2	0	0	3	0	3	6
Bury Park	2	1	1	0	2	4	-2	3
Masjid Ibrahim	2	1	1	0	2	1	1	3
Jamiatul Uloom	3	1	2	0	2	2	0	3
IHT	7	0	7	0	0	14	-14	0

Under 11s

Team	P	W	L	D	F	A	GD	Pts
Rabia	4	3	0	1	8	3	5	10
Masjid Noor	3	2	0	1	7	1	6	7
AL-Hira	3	1	0	2	6	2	4	5
Bury Park	4	1	3	0	7	14	-7	3
IHT	3	1	2	0	3	5	-2	3
OCC	3	0	3	0	0	6	-6	0

Under 9s

Team	P	W	L	D	F	A	GD	Pts
Masjid Noor	3	3	0	0	6	0	6	9
Bury Park	3	1	1	1	4	5	-1	4
Rabia	2	1	0	1	4	2	2	4
Masjid Bilal	2	0	2	0	2	4	-2	0
AL-Hira	2	0	2	0	1	6	-5	0