



the Prophet ﷺ said, “The highest form of dutifulness to a father is for a person to maintain ties with those whom his father loved.” (Muslim)



## Dear Father,

The Prophet ﷺ called the father “the middle gate of Paradise,” teaching that honouring him is among the greatest paths to Allah. Yet today, fathers are often overlooked—reduced to providers rather than cherished leaders, while society frequently portrays them as incompetent or unnecessary.

Few realise the sacrifices a father silently makes. The Prophet ﷺ described children as a cause of a father's sacrifice: he gives up comfort so they can have more, fears constantly for their safety and faith, sets aside personal ambitions, and carries grief whenever they suffer. From the day you were born, his life changed—not for himself, but for you.

Honouring your father is more than gifts or kind words. It is living with the

awareness that whatever you do for him can never repay what he has done for you. Every grey hair, aching joint, sleepless night, and hidden worry tells the story of a man who traded his ease for yours.

Behind many stable homes is a father who quietly carries responsibilities few notice: paying the bills, fixing problems, protecting the family, maintaining relationships, and ensuring everyone else lives comfortably. His comfort became negotiable so yours would not have to be.

Loving your mother never excuses neglecting your father. Islam gives each parent their due. There is only one man through whom Allah brought you into this world, and when he is gone, that opportunity to honour him ends forever.

Even if your father has shortcomings or has hurt you, he remains your father. The Prophet ﷺ reminded us of this through powerful narrations, teaching that a father's rights remain immense despite human imperfections.

If your father is alive, apologise where needed, spend time with him, involve him in your life, support him, protect his honour, and let your righteousness become his greatest joy. If he has passed away, continue honouring him through du‘ā’, seeking forgiveness for him, fulfilling his commitments, maintaining family ties, and honouring those he loved.

The greatest reward for excellence is excellence in return. Before it is too late, lift the one who spent his life lifting you.

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Date			Beginning Times					Jama'ah Times			
DAY	DATE	ISLAMIC	FAJR	SUNRISE	DHUHR	ASR	ISHA	FAJR	ASR	MAGHRIB	ISHA
Wed	1	15	1:11	4:47	1:09	6:41	10:24	"	"	9:26	"
Thu	2	16	1:11	4:47	1:09	6:40	10:24	"	"	9:26	"
Fri	3	17	1:11	4:48	1:09	6:40	10:24	"	"	9:25	"
<b>Sat</b>	<b>4</b>	<b>18</b>	<b>1:11</b>	<b>4:49</b>	<b>1:10</b>	<b>6:40</b>	<b>10:24</b>	<b>4:00</b>	<b>8:00</b>	<b>9:25</b>	<b>10:40</b>
Sun	5	19	1:11	4:50	1:10	6:40	10:24	"	"	9:24	"
Mon	6	20	1:11	4:51	1:10	6:40	10:23	"	"	9:24	"
Tue	7	21	1:11	4:52	1:10	6:40	10:23	"	"	9:23	"
Wed	8	22	1:11	4:52	1:10	6:39	10:22	"	"	9:22	"
Thu	9	23	1:11	4:53	1:10	6:39	10:22	"	"	9:22	"
Fri	10	24	1:11	4:54	1:10	6:39	10:22	"	"	9:21	"
<b>Sat</b>	<b>11</b>	<b>25</b>	<b>1:11</b>	<b>4:56</b>	<b>1:11</b>	<b>6:38</b>	<b>10:21</b>	<b>4:15</b>	<b>8:00</b>	<b>9:20</b>	<b>10:40</b>
Sun	12	26	1:11	4:57	1:11	6:38	10:21	"	"	9:19	"
Mon	13	27	1:11	4:58	1:11	6:37	10:20	"	"	9:18	"
Tue	14	28	1:11	4:59	1:11	6:37	10:19	"	"	9:17	"
Wed	15	29	1:11	5:00	1:11	6:37	10:18	"	"	9:16	"
Thu	16	1	1:11	5:01	1:11	6:36	10:18	"	"	9:15	"
Fri	17	2	1:11	5:02	1:11	6:35	10:17	"	"	9:14	"
<b>Sat</b>	<b>18</b>	<b>3</b>	<b>1:11</b>	<b>5:04</b>	<b>1:11</b>	<b>6:35</b>	<b>10:16</b>	<b>4:15</b>	<b>8:00</b>	<b>9:13</b>	<b>10:30</b>
Sun	19	4	1:11	5:05	1:11	6:34	10:16	"	"	9:12	"
Mon	20	5	1:11	5:06	1:11	6:34	10:15	"	"	9:11	"
Tue	21	6	1:11	5:08	1:12	6:33	10:14	"	"	9:10	"
Wed	22	7	1:25	5:09	1:12	6:32	10:14	"	"	9:08	"
Thu	23	8	1:37	5:10	1:12	6:32	10:12	"	"	9:07	"
Fri	24	9	1:46	5:12	1:12	6:31	10:12	"	"	9:06	"
<b>Sat</b>	<b>25</b>	<b>10</b>	<b>1:53</b>	<b>5:13</b>	<b>1:12</b>	<b>6:30</b>	<b>10:11</b>	<b>4:30</b>	<b>7:45</b>	<b>9:04</b>	<b>10:30</b>
Sun	26	11	2:00	5:15	1:12	6:29	10:09	"	"	9:03	"
Mon	27	12	2:06	5:16	1:12	6:28	10:09	"	"	9:01	"
Tue	28	13	2:11	5:17	1:12	6:27	10:07	"	"	9:00	"
Wed	29	14	2:16	5:19	1:12	6:26	10:07	"	"	8:58	"
Thu	30	15	2:21	5:20	1:12	6:26	10:05	"	"	8:57	"
Fri	31	16	2:26	5:22	1:11	6:25	10:04	"	"	8:55	"

Dhuhr Jama`ah  
**1:30**

- Islamic dates are subject to moon sighting reports.
- Jama'ah times may be adjusted if a need arises.
- Asr Jama'ah ends 5 minutes before the published Maghrib time.
- Isha beginning time is calculated based on "Sub`ul Layl" criteria.

## JUMU'AH KHUTBAH TIMES

**1 1:20 PM**

ENGLISH SPEECH  
APPROX. 12:50 PM

**2 2:00 PM**

ENGLISH SPEECH  
APPROX. 1:50 PM



PLEASE JOIN THE 2ND JAMA'AT TO AVOID CROWDING.



FOLLOW STEWARDS' INSTRUCTIONS AT ALL TIMES.



PRAYERS MUST NOT BE PERFORMED ON THE PAVEMENT.



RESPECT OUR NEIGHBOURS. BE CONSIDERATE.

*Jazakumullahu Khairan*  
LET'S KEEP OUR JUMU'AH PEACEFUL, ORGANISED AND RESPECTFUL.

## Madrasah Fees: Trust, Responsibility, & Upholding a Sacred Trust

Madrasah education occupies a unique & honoured position within our communities. It is not merely a service like any other, nor is it purely a private arrangement between provider & customer. Rather, it is part of a sacred trust, through which children are nurtured in Qur'an, Islamic knowledge, character, & identity.

Because of this special nature, clarity & honesty in financial dealings are not only administrative necessities, but also matters of deen. The Prophet ﷺ said:

*"The believers are bound by their conditions."* (Abu Dawood).

This principle reminds us that commitments made between people must be taken seriously, upheld with integrity, & honoured with sincerity.

### What Madrasah Fees Represent

A common misunderstanding in community education is the nature of fees themselves. Many parents naturally think in monthly terms: pay a month, receive a month of service. However, the reality of a Madrasah system is different.

A child is allocated a place for the academic year. That place carries with it structured teaching time, qualified staff allocation, safeguarding ratios, & planned curriculum delivery. Whether a child attends every session or not, that place remains reserved.

For this reason, fees are not simply payment for attendance on a given day. They represent a contribution towards a reserved educational place over a defined academic period.

This distinction is important, because misunderstanding it can lead to confusion or frustration later in the year.

### The Amanah of Commitment

In Islam, commitments are not light matters. Allah ﷻ says:

*"O you who believe, fulfil your contracts."* (Al-Ma'idah 5:1)

When a parent enrolls a child into a Madrasah, it is not only an administrative action. It is an intention & agreement that a place has been secured for that child, & that the institution will organise its resources accordingly.

At the same time, the Madrasah also carries an amanah: to provide consistent, structured, & sustainable education for all

enrolled children. This can only be achieved when there is stability in planning & fairness in contribution.

If commitments are treated casually, the burden is not removed – it is shifted onto other families, teachers, & ultimately the sustainability of the service itself.

### Responsibility & Community Impact

It is important to recognise that Madrasahs operate with very limited resources & often at cost levels significantly below market value for comparable educational provision. This is only possible through careful planning & collective responsibility.

When payments are delayed or when children are withdrawn unexpectedly, the impact is not abstract. It affects:

- teacher planning & staffing stability,
- classroom organisation,
- and the ability to maintain affordable fees for everyone.

In Islam, fairness & avoiding harm to others (la darar wa la dirar) is a guiding principle. When some families do not fulfil their financial responsibilities, it can unintentionally create pressure on the wider community.

### A Difficult but Necessary Reflection

There is an uncomfortable question that sometimes needs to be asked to preserve clarity & fairness in systems like this:

If financial responsibilities are not clearly defined & honoured, what is the alternative?

Should the system quietly absorb losses until it becomes unsustainable? Should other families effectively subsidise repeated shortfalls? Or should external debt recovery processes eventually be used to recover unpaid obligations after families have already disengaged?

None of these outcomes are desirable. The purpose of a clear & consistent policy is precisely to avoid such situations arising in the first place.

A well-defined structure protects everyone: it protects the institution from instability, protects teachers from uncertainty, & protects families from misunderstandings that could otherwise lead to distress later.

### Clarity is a Form of Mercy

At first glance, firm policies may appear strict. However, ambiguity is often more harmful than clarity. When expectations are unclear, people unintentionally fall

into disagreement, confusion, or financial difficulty.

The Sunnah encourages transparency in dealings. The Prophet ﷺ said: *"Whoever cheats is not from us."* (Sahih Muslim). While this refers to dishonesty, it also highlights the importance of clear, open dealings where all parties understand what has been agreed.

A clear system is therefore not a harsh system. It is a protective one.

### A Shared Responsibility


Madrasah education is only possible through partnership between parents & the institution. Teachers dedicate their time & effort; administrators ensure structure & continuity; parents support the system through commitment & trust.

When this partnership is strong, children benefit not only from learning Qur'an & Islamic knowledge, but also from witnessing responsibility, discipline, & trustworthiness in action. These are themselves Islamic values.

### Final Thought

Ultimately, the question is not whether flexibility is desirable – Islam encourages ease & compassion in all matters. The question is whether clarity, consistency, & mutual respect provide a stronger foundation for trust than informal expectations that vary from family to family.

*When commitments are honourable, clear, & consistently applied, the result is not rigidity, but stability. Stability is what allows a Madrasah to fulfil its purpose: nurturing the next generation upon Qur'an, adab, & the pleasure of Allah ﷻ.*










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