# 

# Application Form

# Guidance on completing your application Form

Your application form plays a key part in deciding whether or not you are invited to an interview. The shortlisting panel will measure it against the person specification and/or job description, and decide who to interview based on the information you provide on your form.

We are committed to safeguarding and promoting the welfare of children, young people and adults and expect all staff and volunteers to share this commitment. If you are applying for posts within the organisation that will bring you into to direct or indirect contact with vulnerable groups, including children, you must ensure that you include on your application a full education/employment/ training history from when you left school. We will require you to account for any gaps or anomalies in your application.

Points to remember

* Take your time and complete the form as fully and as accurately as you can;
* Make sure that you have read through the person specification, job description and advertisement carefully, and ensure that you tailor your application to these.
* Don’t leave out any relevant experience, skills or knowledge that you have gained;
* Complete your application form in BLACK INK and BLOCK CAPITALS and make sure it is clear and legible.

|  |  |
| --- | --- |
| Title of position/ role applied for |  |

Data Protection 1998

The information provided on this form will be processed in accordance with the data protection act 1998. This means that the information will be kept securely and confidentially, and only disclosed to an appropriate authority.

**Section A**

**About you**

|  |  |
| --- | --- |
| Family Name (Surname) |  |
| Forenames |  |
| Title ( Delete as appropriate) | MR / MRS / MS / MISS / DR |
| Current Address  Post Code |  |
| Email Address |  |
| Home Telephone |  |
| Mobile |  |

**Employment History**

|  |  |
| --- | --- |
| Current/last employers Name |  |
| Position held |  |
| Name and Job title of your manager |  |
| Position held from |  |
| Reason for leaving |  |
| Brief Outline of Duties |  |

**Previous Employment (Most Recent first)**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Name and address of previous employer(s) | Position held | From | To | Brief description of duties | Reason for leaving |
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**Voluntary or unpaid work**

Please tell us about any voluntary or unpaid work you are doing now or that you have done in the past.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Name and address of organisations for whom you have volunteered | Position held, and name of manager if current | From | To | Brief description of duties | Reason for leaving |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |

**Gaps in employment**

Please tell us about any gaps in your employment history. Please note you may be asked about these at the interview.

|  |  |  |
| --- | --- | --- |
| From | To | Reason |
|  |  |  |
|  |  |  |
|  |  |  |

**Qualifications and professional membership**

Only complete this section if you have qualifications and /or membership of a professional body that is/are relevant to the post. You should include details of any equivalent overseas qualifications. Please note original certificates may need to be produced.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| School/College/University/Madrassah | From | To | Qualifications gained | Level and grade |
|  |  |  |  |  |
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|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |

|  |  |  |  |
| --- | --- | --- | --- |
| Professional Body | Membership number | Membership status | Since |
|  |  |  |  |
|  |  |  |  |

**Supporting Statement**

Please tell us more about yourself and suitability for the Role. Please tell us how you meet the requirements listed in the person specification. Please use as many examples as you can referring to your current and previous employment, voluntary work, training or other relevant experience.

|  |
| --- |
|  |

**References**

Please provide the names of two referees. If you are (or have been recently been) employed in either a paid or unpaid capacity, one should be from your current or last employer. If you are a student, one should be a senior staff member from your place of study. References from a relative or partner will not be accepted. If you have not been previously employed, a suitable character reference must be able to make reference to your work with vulnerable groups, including children. Where possible, references will be checked and verified before any candidate is invited to interview.

References will only be taken up if you are shortlisted for the post you are applying for. We recommend contacting your referees in advance to check they are willing to act as a referee and so that they can expect our request.

Referee 1:

|  |  |
| --- | --- |
| Name |  |
| Relationship to you |  |
| Position held |  |
| Organisation |  |
| Address and Post Code |  |
| Telephone Number |  |
| Email address |  |

Referee 2:

|  |  |
| --- | --- |
| Name |  |
| Relationship to you |  |
| Position held |  |
| Organisation |  |
| Address and Post Code |  |
| Telephone Number |  |
| Email address |  |

## **Section B**

# Self-Declaration Form and Guidance

**Medical Information**

Do you suffer or have you ever suffered from any medical condition that could affect your ability to work with children and young people?

**YES / NO**

If the answer to the question is “YES”, please provide details in a sealed envelope marked with your name, job reference number and attach to your completed application form.

**Disclosure and Barring Service (DBS) Checks**

All eligible posts in England involving work with vulnerable groups, including children, will require a Disclosure and Barring Service (DBS) check.

Having a criminal record will not necessarily bar you from working with us. This will depend on the nature of the position and the circumstances and background of your offence(s).

Under the Rehabilitation of Offenders Act 1974, you only have to declare unspent convictions. However, if the post for which you are applying is one which is an exception under this Act and is eligible, we will ask anyone who is provisionally offered a position/role for an up to date criminal record check from the DBS which may provide information about the convictions, cautions, reprimands and final warnings that are not ‘protected’ but which might otherwise be regarded as spent. If this is the case it will be clearly indicated in the advertisement and job description.

# **Self-Disclosure Form**

The information you are required to provide as part of this form is not used for shortlisting purposes. However, if you are successful in being offered a post, your self-disclosure information will be discussed with you if we feel it is relevant to the job for which you are applying.

Criminal record information is dealt with in accordance with the Disclosure & Barring Service Code of Practice which can be viewed by visiting: [https://www.gov.uk/government/publications /dbs-code-of-practice/](https://www.gov.uk/government/publications%20/dbs-code-of-practice/)

If you have lived, studied or worked overseas in the last five years for a period of three months or longer you will be required to obtain a Certificate of Good Repute (also referred to as a Statement of Good Conduct), from the National Embassy of the country/countries you have resided in, to verify that you did not receive any convictions whilst living there. We would only expect an applicant to arrange for a Certificate of Good Repute after an offer of employment is made.

**Please read the question below, related to the information about criminal records**

Do you have any convictions, cautions, reprimands, or final warnings that are not ‘protected’ as defined by the Rehabilitation of Offenders Act 1974 (Exceptions) Order 1975 (amended) 2013? **YES / NO**

If the answer to the question is “YES”, please provide details of offences, penalties, dates and the country in which they occurred, or of allegations made against you, in a sealed envelope marked with your name, job reference number and attach to your completed application form.

# **Your Right to work in the UK**

We have a legal obligation to check that individuals have a right to work in the UK before we employ them. Please confirm that you have a right to work in the UK and that you have the documentary evidence for this (see [https://www.gov.uk/government/uploads/system/uploads/attachment\_data/file/441957/employers\_guide\_to\_acceptable\_right\_to \_work\_documents\_v5.pdf](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/441957/employers_guide_to_acceptable_right_to%20_work_documents_v5.pdf) for list of acceptable documents). You will be asked to bring evidence with you if you are called for interview.

“I Confirm that I have the right to work in the UK and that I have documentary evidence for this.” **YES / NO**

**Access Requirements for applicants with a disability**

We will take all reasonable steps to remove any barriers you may otherwise face when attending an interview.

**Declaration**

By signing this declaration you are agreeing with the statements below, which may be referred to in the future.

* I Confirm that all the details I have provided in this application form are correct, and that I have not deliberately withheld any relevant information;
* I confirm that I adhere to the AHLE SUNNAT-WAL-JAMAAT (BREHLVI) school of thought as defined in Umuri ‘Ishrin by Imam Ahl al-Sunnah wal Jama’ah, Ala Hazrat Ahmad Rida Khan (see Appendix I);
* I have not attempted to influence an employee of Islamic Cultural Society in connection with this application;
* I understand that deliberately providing false information, failing to disclose relevant information or attempting to influence the recruitment process unfairly may lead to my application being rejected, any offer of employment (whether paid or unpaid) being withdrawn, or actual employment (whether paid or unpaid) being terminated;
* I give consent for Islamic Cultural Society to request employment/academic information about me covering the past two years, for reference purposes, and held in accordance with the Data Protection Act 1998;
* I note that the information provided on this application form may be held, further processed or verified in accordance with the Data Protection Act 1998.

**Name:**

**Signature:**

**Date:**

**Returning this application form**

Return your completed application and Self Declaration Form to **HR Department, Islamic Cultural Society Luton Central Mosque, 2-12 Westbourne Road, Luton, LU4 8JD**.

Appendix I

In the name of Allah al-Rahman al-Rahim

All praise belongs to Allah, Lord of all the world and may His peace and blessings be upon Sayyiduna Muhammad and his pure family and pious companions.

**Imam Ahl al-Sunnah wal Jama’ah, Ala Hazrat Ahmad Rida Khan’s:**

**20 affairs in identifying the ‘Aqaid of the People of Ahl al-Sunnah wal Jama’ah**

**(Umuri ‘Ishrin)**

1. Sayyid Ahmad Khan Alighari[[1]](#footnote-1) and his disciples are all infidels (kuffar)
2. If a Rafidi (Shi’i) says the Quran is deficient (naqis) or says Sayyiduna Ali (may Allah ennoble his face) or any other person besides a Prophet is greater than the previous Prophets (alayhim al-salam) then he is an infidel (kafir) and an apostate (murtad).
3. A Rafidhi tibra’i[[2]](#footnote-2) according to the jurists is an infidel (kafir) and there is consensus (ijma’) about him being misguided, an innovator and a person of the hell-fire.
4. Whosever gives excellence to Sayyiduna Ali (may Allah ennoble his face) over the Shaykhayn [Sayyiduna Abu Bakr and Sayyiduna ‘Umar] ( RadiyAllahu t’ala ‘anhuma) in their closeness in rank with Allah (t’ala) is misguided and in opposition to Ahl al-Sunnah wal Jama’ah.
5. In the battles of Jamal and Siffin, Amir al-Mu’minin Sayyiduna ‘Ali (may Allah ennoble his face) was rightful but the erring of noble sahabah who were in opposition was due to juristic reasoning (ijtihadi) and thus criticism of them is severely forbidden (haram). Any word mentioned beyond this in disrespect of them is Rafd (Shi’ism) and a departure from the circle of Ahl al-Sunnah wal Jama’ah. Whosoever mentions any word criticising or belittling any Sahabi should be considered evil and a transgressor. If that person has hatred for any of them then he is a Rafidi absolutely.
6. For centuries no one has reached the level of absolute independent juristic reasoning (ijtihad mutlaq). When the level of ijtihad is not reached imitation (taqlid) is obligatory (fard), those who do not perform taqlid (ghayr muqallidin) are misguided and of corrupt faith.
7. For centuries Ahl al-Sunnah wal Jama’ah has been confined to four groups [The Four Schools of Islamic Jurisprudence, Hanafi, Shafi’i, Maliki and Hanbali], whosoever is outside of them is an innovator and a person of the hell-fire.
8. The first teacher of the Wahhabiyyah, Muhammad ibn ‘Abd al-Wahhab al-Najdi and the second teacher Isma’il Dehlawi the author of Taqwiyatul Iman, were both extremely misguided and faithless.
9. Taqwiyatul Iman, Sirati Mustaqim, Risalah Yakrozi and Tanwirul ‘Aynayn written by Isma’il Dehlawi, contain clear misguidances, heresies and words of disbelief (kufr).
10. Mia’tu Masail by Molwi Ishaq Dehlawi, is full of incorrect, rejected issues, opposing Ahl al-Sunnah wal Jama’ah and the majority (jumhur).
11. Seeking help or aid from the Prophets (alayhim ala-salam) or the Awliya (may Allah sanctify their secrets), or calling upon them at a time of need for the purpose of seeking aid or intermediation (tawassul), saying; Ya RasulaAllah, Ya Ali, Ya Shaykh ‘Abdul Qadir al-Jilani and recognising them as a means for acquiring the grace of Allah is most definitely rightful (haqq) and permissible (ja’iz).
12. The free disposal of affairs (tasarruf) bestowed by Allah (bi ‘Ata’illah) to the Prophets (alayhim al-salam) and the Awliya (may Allah sanctify their secrets) during their worldly lives and after their passing away will continue until the day of judgement, the rivers of their grace will remain flowing.
13. The common folk amongst the dead see the living and hear them. The hearing of the dead is true (haqq). Thus the state of the Awliya must be even higher and more elevated.
14. Allah (ta’ala) has informed his beloved and noble Prophet (sallAllahu alayhi wasallam) of the minute details of the state of all that which was and that which will be (ma kana wa ma yakunu) from the first day until the day of judgement. The knowledge of the noble Prophet (sallAllahu ‘alayhi wasallam) encompasses all of these matters of the unseen (ghayb).
15. The possibility of Allah ta’ala lying (Imkan-e-Kizb) as believed by Isma’il Dehlawi in his book Yak Rozi and by Gangohi in Barahin Qati’ah is clear misguidance. The possibility of Allah (t’ala) lying is most definitely (qat’an) according to consensus (ijma’an) intrinsically impossible (muhalan bi al-dhat). The issue of waiving the threat of punishment (Khulf al-Wayid) has absolutely no attachment to their disgusting belief.
16. To believe that the knowledge of shaytan is greater and vaster than the knowledge of the Master of the universe (salAllahu alayhi wasallam) as is mentioned in Gangohi’s Barahin Qati’ah is clear misguidance and disrespect of the Prophet (salAllahu alayhi wasallam).
17. The gatherings of the Mawlid and the standing of respect inside them as is common and widespread in the two noble and respected sanctuaries (haramayn) is permissible (ja’iz).
18. The niyaz of Ghyarwi sharif, and fatihah for the dead and the death anniversaries (Urs) of the Awliya, as long as they are free from flutes and evil acts, are all permissible (ja’iz) and commendable (mandub).
19. The Islamic Law (Shari’ah) and Tariqah (Spiritual Path) are not separate. Reaching to Allah (azza wa jall) without following the Shari’ah is impossible. Whatever elevated rank one has reached, as long as his intellect still remains, the commands of Allah do not fall from him. Those false claimants to tasawuff who see their opposition to the Shari’ah as part of their perfection are all misguided and under the influence of the shaytan. Wahadat al-Wujud is true (haqq) but the in-dwelling (hulul) and unity (ittihad) which some of the false claimants to spiritual way-fearing (tasawuff) in our time speak about is clear (sarih) disbelief (kufr).
20. Nadwat al-Ulama is a symbol of misguidance and a gathering of innovations. Mixing and intermingling with the misguided and unity (ittihad) with them is forbidden (haram). Respecting them earns the wrath of Allah. Obstructing their refutation is inviting to the curse of Allah. Making them an associate of a religious gathering is a demolishing of the religion. The lectures and statements of Nadwat ul-Ulama are full of such things from which Allah and his beloved Prophet (salAllahu alayhi wasallam) are free and pure from. May Allah protect us from all the faithless and misguided and keep us steadfast on the pure righteous way of Ahl al-Sunnah wal Jama’ah.

The Imam of Ahl al Sunnah Shaykh al Islam wal Muslimin Ahmad Rida Khan (rahmatAllah alayh) states:

Many people claim they are Sunni in our time and the poor masses are deceived. Some mention things upon their tongues for a timely benefit and after taking their opportunity they turn back on what they stated. In most places as an examination, by the will of Allah (Azza wa Jall), these 20 affairs by way of example are sufficient. Whoever by the help of Allah (Azza wa Jall) is unwavering on sunniyat he will affirm without hesitation, otherwise indicates upon the lowest level of misguidance (.......................................................)

“so whosoever breaks his oath, he breaks it to his own loss, and whosoever fulfils the covenant which he had made with Allah, then Allah shall soon give him a great reward”

[Surah Al-Fath, Verse 10]

1. Founder of The Nayashirah (Naturalists) who denied the existence of Angels, Jinn, Jannah and Jahannam, Shaytan, Resurrection and the Miracles (mu’jizat) of the Prophets (alayhim al-salam) amongst other affairs known in the religion by necessity. [↑](#footnote-ref-1)
2. Those shi’ah whose corrupt beliefs include the belief that the Qur’an is deficient in surahs, ayat or even one letter, or favour anyone other than a Prophet over the previous Prophets (alayhim al-salam), or curse Sayyiduna Abu Bakr and Sayyiduna ‘Umar (radiyAllahu anhuma). [↑](#footnote-ref-2)