



AL-IQRA

MILAD-UN-NABI

□ ————— □ 2024 □ ————— □

مِلَادُ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



Islamic Society
Of

S. THOMAS' COLLEGE
BANDARAWELA

PRESENTS

MILAD UN-NABI

2024

HEADMASTER



It gives me great pleasure to send this message to the souvenir magazine published in view of the Milad-Un-Nabi celebration.

S. Thomas' College, being an Anglican School is a unique institution that strives to provide children with every possible assistance to gain holistic education which would make them to understand and respect spiritual and cultural values of a multi-racial and multi religious society.

Programmes such as the Milad-Un-Nabi Celebration are organized to make students understand and respect their colleagues who are of different religious backgrounds and I trust that this attempt has been very successful.

I give my good wishes for the Islamic society of our College.

**P.H. Navaratne
Headmaster**

CHIEF GEUST

A.F.M FAROOK



In the Name of Allah, the Beneficent, the Merciful
Assalamu Alaikum wa Rahmatullahi wa Barakatuh

It gives me great pleasure to be able to pen a few words on this occasion of joy and reflection in commemorating the birth of our beloved Prophet Muhammad (PBUH). His arrival into the world marked a turning point in human history, a beacon of light sent to guide us from darkness to truth.

Prophet Muhammad (PBUH) embodied the qualities of mercy, compassion, and justice. He was a leader who treated all with respect, a teacher who spoke with wisdom and clarity, and a friend who offered solace and support. His life serves as a perfect example for all of us, a model for living a righteous and fulfilling life.

Let us use this occasion to reflect on his teachings and learn to incorporate those teachings into our own lives. Some aspects of all our lives, we can strive to improve are:

- **Deepening our Faith:** By studying the Quran and the teachings of the Prophet (PBUH), we can strengthen our connection with Allah (SWT).
- **Living with Compassion:** Let us treat others with kindness and generosity, just as the Prophet (PBUH) did.
- **Promoting Peace and Understanding:** The Prophet (PBUH) emphasized the importance of peaceful coexistence. Let us work towards building bridges between communities and fostering a world of tolerance and respect.

Especially during these times, when the “differences” between communities are highlighted instead of celebrating the diversity that enriches us all, The Prophet’s (PBUH) example on inclusivity and tolerance should be remembered by all of us. I know, from personal experience, in the past, this great institute of learning has been a beacon in that regard.

The Prophet’s (PBUH) birthday is not just a celebration of the past, but a call to action for the present. By following his guidance, we can create a better future for ourselves, our families, and our communities.

May Allah (SWT) shower His blessings upon Prophet Muhammad (PBUH) and grant us the strength to follow his path.

Jazakum Allahu Khairan (May Allah reward you)

Wassalamu Alaikum wa Rahmatullahi wa Barakatuh (Peace, mercy and blessings of God be upon you all)

A.F.M Farook, MBA, BSc (Hons)

- Director/Chief Operating Officer - Crystalstone Pvt Ltd
- Chief Operating Officer - CeyQuartz MBI Pvt Ltd
- Advisor - Ministry of Industries (Minerals & Allied Products)
- Vice Chairman - Chamber of Mineral Exporters
- Council Member - National Chamber of Exporters

TEACHER-IN CHARGE



In the name of Allah most gracious and most Merciful.

As the Teacher in Charge of the Islamic Society, it is my distinct pleasure to extend my warmest greetings and best wishes to all our esteemed readers on the joyous occasion of Milud un-Nabi 2024. This blessed day commemorates the birth of our beloved Prophet Muhammad (Peace Be Upon Him), whose exemplary life and teachings continue to guide and inspire us.

I also extend my gratitude to our Head Master, Mr. Palitha Nawaratne, for his steadfast support and encouragement. A special thank you goes out to all the office bearers and contributors to our magazine, Al-Iqra, whose hard work and dedication make this publication a source of knowledge and inspiration.

Al-Iqra is more than just a magazine; it is a testament to our commitment to education and the dissemination of Islamic values. It provides a valuable platform for sharing knowledge, fostering understanding, and building a strong sense of community among our readers.

On this auspicious occasion of Milud un-Nabi, let us reaffirm our dedication to the principles of compassion, tolerance, and integrity. Together, let us strive to create a more peaceful, just, and harmonious society.

May this Milud un-Nabi bring joy, peace, and prosperity to everyone.

Warm regards,
Mrs. F. Fathima Fahma
Teacher in Charge
Islamic Society

SECTIONAL HEAD PRIMARY SECTION

Religion helps humans to live in humanity. We as the part of this different community should respect each and every religion to live in brotherhood.

The variety of literary associations of S. Thomas' College Bandarawela leads our students to live in unity and help our Thomians to respect one another.

According to that the Islamic society of our college plays a vital role. Though it is a small community it is always successful and witnesses victory.

I wish this year's Milad Un-Nabi program to be successful, and I wish the best of luck for future events.

Warm Regards
Mrs. Medos Jackson
Primary Section- Supervisor

SECTIONAL HEAD MIDDLE SECTION

සෞන්දර්යාත්මක සිතුවිලි මුසු වූ ඉස්ලාමීය පණිවිඩයක්.

විද්යාලයීය ඉස්ලාම් සංගමය මගින් වාර්ෂිකව එලි දක්වන මිලාද් උත්තබ් උත්සවය පාසැල් දරුවන්ගේ කුසලතාවයන් හට හොඳ අවස්ථාවක් ලැබෙන අධ්යාපනික වැඩ සටහනක් ලෙස හැඳින්විය හැක. මේ තුලින් දරුවන්ගේ සහජ කුසලතාවයන් ඔප්නවා ගැනීමට හොඳ අවස්ථාවක් ලැබේ. එහිදී විවිධ වූ විවිධ වූ අංගයන් තුලින් අල්හාක් දෙවියන්ගේ යහපත් පණිවිඩය දරුවන් හා වැඩිහිටි සැමට මනාව ලැබෙන බව සඳහන් කල හැකිය. අද සමාජයට අවශ්ය අන්ය ආගමිකයන් හා ජාතිකයන් අතර සාමය ගොඩ නැගීමද මෙමගින් හොඳ පිටුවහලක් ලැබේ. අන්ය ජාතික දරුවන් වෙනුවෙන් පවත්වනු ලබන තරඟ මාලා අගය කල යුතුමය. එය සාමය පවත්වා ගැනීමට හොඳ නිදසුනකි. එසේම ඉස්ලාම් දහමට අදාල ගීත ගායනා නාට්ය අංග ආදිය තුලින් සෞන්දර්යාත්මක සිතුවිලි මුසු වූ ඉස්ලාමීය යහපත් පණිවිඩයක් සමාජයට මුසු කරයි. මෙම වැඩ සටහන සංවිධානය කිරීමේදී ඉස්ලාම් දරුවන් පමණක් නොව විදුහලේ වෙනත් ආගම් හා ජාතීන්ට අයත් දරුවන්ද සහභාගීවීම දැකීම ඉතා සතුටු දායකය. ඉස්ලාම් දහම උගන්වනු ලබන ගණිතා ආරක් ගුරු තුමිය දැඩි කැපවීමත් වෙහෙසක් දරමින් මෙම වැඩසටහන සංවිධානය කිරීම මෙහිදී අගය කල යුතුමය. ඉස්ලාම් සංගමයේ දරුවන්ට මෙවැනි කුසලතාවයන් තවතවත් ඉදිරිපත් කීමට හැකියාව ලැබේවා කියා මම සුභාසිංශන පුද කරමි.

කණිෂ්ඨ දිවිතීය අංශයේ අංශ ප්රධාන, ජේ. කේ. සී. ජේ. පී. මංචනායක.

An aesthetic thought on Islam I believe that the Milad Un Nabi festival celebrated at the College is an ideal opportunity for the students to showcase their talents in the field of education. It is also a moment to share the message of Allah wherein we are able to build an understanding among the various communities in our beautiful island. It is also a moment to work towards peace.

This festival is also able to generate an aesthetic touch on the values and principles of Islam in the field of dance, music and drama. It is satisfying to note that not just the Islamic students of the College, but students who belong to other religious backgrounds joining to make this event a success. I also wish to commend on the Teacher in Charge, Mrs. Fahma Farook for her commitment and dedication in organizing a program of this magnitude., I wish the Islamic Society of the College the very best as they join hands to make this event a success

J.K.C.J.P. Manchanayake
Middle School - Supervisor

SECTIONAL HEAD MIDDLE SECTION

Dear students and Esteemed Members of the community,

I am happy to pen this message for the Islamic society magazine 2024. I congratulate the organizers on their foresight and efforts in preserving and organizing this important cultural event in this school. Our school stands as a pillar of knowledge and growth committed to nurturing the minds of young learners.

The success of our institution is a testament to the collective efforts of students, teachers and parents who work tirelessly to create an environment of excellence and mutual respect. I extend my sincere gratitude to the community for their constant encouragement and active involvement.

Your contributions and support are invaluable to our journey. And together, we can achieve remarkable milestones. I wish the celebration every success and trust you would continue to cherish the lessons learnt at S. Thomas' College, Bandarawela.

Mr. G. Thangaraja
Middle School -Supervisor

SECTIONAL HEAD UPPER SECTION

It gives me immense pleasure to pen down these words in view of the Miladi Un Nabi celebrations commemorating the Holy Prophet Muhammad's birth.

As a school that caters to students to various religious backgrounds it is important that we make strides to understand each others walk of faith thus creating a bridge of mutual respect. A respect that goes beyond boundaries and enhances a peaceful society which is much needed during times such as these.

At S.Thomas' College, I am proud to say that we prioritise on these values celebrating each others religious and cultural festivals. We believe this has been our strength over the years as students and staff live as one family.

Warm Regards,
M.Thilak Jayasiri
Upper School- Supervisor

SECTIONAL HEAD A/L SECTION

“Mene Mene Thekel Uparsin” According to Holy Scripture, The above quote was appeared on the wall of King Belshazzar’s from Babylonian Kingdom on a grand feast day and was interpreted by Prophet Daniel.

The interpretation of the above quote is, “God had weighed King Belshazzar’s Kingdom and found it wanting the Empire would be given to others.” When we match this historical event to present context / situation , knowingly or unknowingly we’re doing things against the creator , environment , nature and causing constant disturbances / severe damages from dust to dawn without any interval . As this the nature keeps on alarming us by way of Natural disasters, pandemic etc. We are not prepare to accept the fact that our own fault and selfish acts are the main reasons for this rapid unacceptable changes . One country blame the other country, one religion blame the other religion. This leads to unpleasant environment among us and between nations too.

Because of our fault, more number of people are mulnitrioned , having terminal diseases , not getting enough water or proper sanitation , unable to dwell in a decent shelter and the number increases in an exponential way . On the other hand few people get maximum benefit by way of defrosting, introducing agro chemicals, new medicines, excessive usage of petroleum products, GMo food etc, etc . We the innocent average people are speechless. Many are threatening us to keep our mouth to be closed. Let’s rally round from Home level to village , then city , the country to safeguard us from all the external forces which drag us to involve all the unethical activities and work out against the poverty , malnutrition , war activities , unhealthy practices etc etc. Protect our motherland and globe against all the unpleasant ideas and work against all the cooperate world people and prevent this globe before it’s get warning like what King got. My best wishes to the Islamic Committee for all their activities. John T Gnananesan Sectional

Head - A/L Tamil 7 English

SECTIONAL HEAD A/L SECTION

As we commemorate Milad un-Nabi 2024, I extend my heartfelt greetings to the readers of Al-Iqra. This occasion marks the birth of Prophet Muhammad (Peace Be Upon Him), a time to reflect on his teachings and their significance.

As the A/L Supervisor, I am inspired by the values promoted by the Islamic Society. Their dedication to fostering an environment of knowledge, respect, and ethical growth has made a substantial impact on our school community. The principles of compassion, justice, and pursuit of knowledge, championed by the Prophet (PBUH), align with the universal values found in many spiritual traditions.

The Islamic Society's contributions are evident in the enriching events and activities they organize, which foster a spirit of unity and mutual respect among students. Al-Iqra magazine is a wonderful platform that highlights these efforts, showcasing the achievements and diverse perspectives within our school.

May this Milud un-Nabi bring peace, happiness, and prosperity to all.

Warm regards,
Mr. Chandrasekara
A/L Supervisor

OLD BOYS

Assalamu Alaikum Warahmathullahi Wabarakathuhu!

I'm indeed pleased to send my Salams and best wishes to the Islamic Society of S. Thomas' College Bandarawela for the celebration of Meelad un -Nabi programme 2024.

I'm pleased to welcome our chief guest Mr A.F.M.Farook, a distinguished old boy of college for this occasion. I humbly request the Islamic Society to invite distinguished old boys for future events as well.

Our college with a rich culture and traditions has withheld those from its inception which nurtured thousands of Thomians by providing equal opportunities to all irrespective of faith and religious differences.

I take this opportunity to wish and congratulate the current office bearers and the teacher in charge for organising a successful event.

Esto Perpetua

**Member of Muslim Old Boys
S. Thomas' College Bandarawela
Date: June 25, 2024**

PREVIOUS PRESIDENT



In the name of Allah most gracious and most Merciful.

I take this honorable opportunity to contribute this message to our Magazine AL IQRA. I'm really happy to forward this message as the former president of Islamic society.

We couldn't publish our printed magazine for the last few years. But we could publish this time. So I use this precious time to wish our STCB Islamic society to continue this Milad Un-Nabi forever with success.

I like to thank our administration team for giving us this great opportunity to celebrate our Cultural program every year. I wish you all the best. May Allah S.W.T grant us thoufeeq. Esto perpetua!

**M.R.Ahmadh Yaseen
Former President
Islamic Society**

PRESIDENT



**In the name of Allah, Most Gracious, Most Merciful,
As the President of the Islamic Society, it is my distinct honor and privilege to extend my heartfelt greetings and best wishes to all our esteemed readers on the auspicious occasion of Milud un-Nabi 2024. This special day marks the birth of our beloved Prophet Muhammad (Peace Be Upon Him), whose life and teachings continue to inspire us all.**

I would like to take this opportunity to extend my sincere gratitude to our Head Master, Mr. Palitha Nawaratne, for his exemplary leadership and dedication. I also wish to thank our Teacher in Charge, Mrs. Fathima Fahma, for her unwavering commitment and tireless efforts.

I also extend my heartfelt thanks to all the office bearers and contributors to our magazine, Al-Iqra, for their continuous support and hard work.

Al-Iqra stands as a beacon of knowledge and enlightenment, reflecting our commitment to education and the propagation of Islamic values. It serves as a platform for sharing insights, promoting understanding, and fostering a sense of community among our readers.

This Milud un-Nabi, let us renew our commitment to the values of kindness, tolerance, and integrity, and work towards building a more harmonious and just society.

May this Milud un-Nabi bring peace, happiness, and prosperity to all.

**Warm regards,
Mohomed Rashard Ahmed
President
Islamic Society**

TREASURER



In the name of Allah, the most Gracious, Most Merciful.

It's my pleasure to take this opportunity to contribute this message to our Islamic magazine - Al Iqrah.

I am happy to be the Treasurer of our Islamic Society - 2024. I take this opportunity to thank the administration of the college for providing us this chance to celebrate "Milad - Un - nabi" I would Like to thank our Headmaster Mr. Palitha Nawarathna for this guidance and support.

Moreover, I Would like to express my sincere gratitude to our teacher in charge Mrs. Fahma Farook, and also I am extremely grateful for the immense support of all my. beloved teachers.

I am delighted that the Islamic society of the college has published the magazine Al-Iqrah as a souvenir for 2024. It is a great opportunity for all of us to share our thoughts. Thank you brothers for your cooperation in making this magazine a success, which will be added in the history of the college.

**M.R.Sheedh Ahamed
Treasurer
Islamic Society**

SECRETARY



In the name of Allah, Most Gracious, Most Merciful,
As the Secretary of the Islamic Society, I am honored to share my reflections and extend warm greetings to our readers on the blessed occasion of Milad-Un-Nabi 2024. This sacred day reminds us of the profound wisdom and guidance of our beloved Prophet Muhammad (Peace Be Upon Him), whose teachings emphasize the importance of compassion, justice, and community.

Our Islamic Society thrives due to the unwavering support and dedication of many individuals. I extend my heartfelt thanks to our Head Master, Mr. Palitha Nawaratne, for his consistent encouragement. My sincere appreciation also goes to our Teacher in Charge, Mrs. Fathima Fahma, for her steadfast commitment and tireless efforts. Additionally, I am deeply grateful to all the office bearers and contributors of Al-Iqra for their relentless hard work and dedication.

In Islam, the pursuit of knowledge is a revered duty. Al-Iqra stands as a testament to our ongoing commitment to education and the dissemination of Islamic teachings. It is through this platform that we aim to enlighten minds, inspire hearts, and foster a sense of unity within our community.

As we celebrate Milad-Un-Nabi, let us reflect on the values of empathy, patience, and integrity that the Prophet (Peace Be Upon Him) embodied. Let us strive to incorporate these virtues into our daily lives and work together towards creating a more compassionate and just society.

May this Milad-Un-Nabi bring abundant blessings, peace, and joy to everyone.

With sincere regards,
Rikaz Rifky
Secretary- Islamic Society

EDITOR



In the name of Allah, Most Gracious, Most Merciful, As the Editor of Al-Iqra, it is my distinct honor and pleasure to extend my heartfelt greetings to all our esteemed readers on the joyous occasion of Milud un-Nabi 2024. This day, which celebrates the birth of our beloved Prophet Muhammad (Peace Be Upon Him), serves as a powerful reminder of his enduring legacy and the values he championed.

Al-Iqra stands as a beacon of knowledge and enlightenment, reflecting our commitment to education and the propagation of Islamic values. It serves as a platform for sharing insights, promoting understanding, and fostering a sense of community among our readers.

This Milud un-Nabi, let us draw inspiration from the Prophet's (PBUH) life and renew our dedication to the principles of compassion, justice, and the pursuit of knowledge. Let us strive to make a positive impact in our communities and uphold the values that unite us. May this Milud un-Nabi bring peace, joy, and prosperity to you and your families.

**Siraj Shahin Khan
Editor
Islamic Society**

ARTICLES

Prophet Musa (as)

The Pharaoh who ruled over Egypt was very cruel towards the descendants of Yaqub (as). These descendants were known as the children of Israel. The Pharaoh wanted the Israelites to obey only him and his gods. A very cruel man named Phir'oun was the Pharaoh of Egypt at that time. He punished the Israelites at every given opportunity because he hated them. One night, Pharaoh had a dream; he saw a huge ball of fire coming from the sky and burning down the city houses of all Egyptians, but the houses of the Israelites were unharmed. He woke up in fear, not understanding the meaning of his dream. The next day, he called his priests and magicians to ask about the dream. The priests said that it meant a boy would soon be born to the Israelites, and the Egyptians would perish at the hands of this boy. Pharaoh immediately ordered the killing of every male child born to the Israelites, and the soldiers began to carry out his order.

It was during this time that Prophet Musa (as) was born. He had an elder brother named Haroon (as) and a sister. Allah ordered Musa's mother to place him in a basket and let it float downstream in the great Nile River. His sister followed the basket downstream. When Pharaoh's wife was bathing in the stream, she saw the basket floating. She adopted Musa (as) because she longed for a child. Years passed, and Musa (as) grew up

in the palace as a prince. Allah granted him good health, strength, wisdom, and knowledge.

One day, Prophet Musa (as) witnessed an Egyptian killing an Israelite and intervened, which led to the Egyptian's death. Fearing the consequences, Musa (as) left Egypt and wandered in the desert. He traveled towards Midian, the nearest town between Syria and Egypt. After walking for eight days and nights, he reached the outskirts of Midian. Musa (as) stayed in Midian for ten years. One day, he was overcome by homesickness and started missing his family and the land of Egypt. He packed his belongings and traveled through the desert.

After many days, they reached a mountain. At night, they decided to camp there. To ward off the cold, Musa (as) went to search for wood to light a fire. He noticed a fire burning on top of Mount Tur. As he approached the fire, he heard a voice: "Musa, I am Allah, the Lord of the Universe," said Allah. Allah then asked the Prophet to remove his shoes as he was standing on holy ground. God revealed to him that he had been chosen for a special mission. Allah asked, "What is in your right hand?" Musa (as) replied, "This is my staff." "Throw down the staff," the voice commanded. When Musa (as) threw it to the ground, it turned into a wriggling snake. In fear, he started running, but Allah said, "Don't fear and grasp your staff; we shall return it to its former state." After the snake transformed back into his staff,

his fear subsided. Allah commanded him to put his hand inside his robe. When he pulled his hand out, it was shining brightly. Allah commanded him to face Pharaoh and deliver His message.

Musa (as) stood in front of Pharaoh and delivered Allah's message. But Pharaoh refused to listen because he considered himself a god. Pharaoh asked, "What do you want?" Musa (as) replied, "I want you to send the children of Israel with us." Pharaoh ordered the torture of every follower of Allah. Allah told Musa (as) that the Egyptians would suffer severe punishments if the children of Israel were not set free. God sent Egypt a drought and a flood, followed by plagues of locusts, but the Egyptians still did not believe in Allah. Then the last sign, the plague of blood, was revealed. The water of the River Nile turned into blood. When the Israelites drank from the river, the water was normal, but if any Egyptians filled their cups with it, it turned into blood.

Allah told Musa (as) to lead his people out of Egypt. However, Pharaoh followed them with his army. As the people reached the Red Sea, Musa (as) struck the water with his staff. Miraculously, the sea was cut in half, allowing the people to cross to the other side safely. As Pharaoh and his army reached the midway, the waves began to collapse on them. Pharaoh realized that he was going to die. He shouted in fear, "I believe that there is no god other than Allah, and I surrender to You." But it was too late. The waves carried his body to

the shore. When the Egyptians saw his lifeless body, they realized that the man they had worshipped could not even save himself from death.

M.S.M.Zain 9897 8B

Ramadan

Ramadan, the ninth month of the Muslim calendar, is one of the most sacred times for Muslims. It is believed to be the month during which the Holy Quran was sent down from heaven as guidance for men and women, a declaration of direction, and a means of salvation.

During this month, Muslims observe a strict fast from dawn until sunset. They refrain from eating or drinking (even water) during daylight hours. Fasting is considered a private act of worship that brings about closeness to God, spiritual discipline, and empathy for those less fortunate. The fast is broken at the end of the day with prayer and a festive meal called iftar. It is customary to visit family and friends following iftar.

During Ramadan, many Muslims spend several hours in the mosque praying. In addition to the five daily prayers that are core to Islam, Muslims recite a special prayer called the Tarawih prayer (night prayer).

Nabeel 7A1 10063

AL-FATIHAH

The Surah that is "The Opening" to the Quran and the straight way of God. Another common name of the surah is "The (Lord's) (al-Hamd)". It seems to be a precise table of contents of the Quranic message and is important in Islamic worship, being an obligatory part of the daily prayer, repeated several times during the day.

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

TRANSLITERATION - bi-smi llahi r-rahmani-rahim

TRANSLATION - in the name of God, Most Gracious, Most Merciful.

2. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

TRANSLITERATION - Alhamdu li-llahi rabbil alamin

TRANSLATION - Praise be to Allah, the Lord of the Universe

3. الرَّحْمَنِ الرَّحِيمِ

TRANSLITERATION - r-rahmani-rahim

TRANSLATION - Most Gracious, Most Merciful.

4. مُلْكِ يَوْمِ الدِّينِ

TRANSLITERATION - Maaliki Yawmid-Deen

TRANSLATION – Sovereign of the Day of Recompense.

5. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

TRANSLITERATION - Iyyaaka na'budu wa Iyyaaka nasta'een

TRANSLATION - It is You we worship and You we ask for help.

6. أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

TRANSLITERATION - Ihdinas-Siraatal-Mustaqeem

TRANSLATION - Guide us to the straight path.

7. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

TRANSLITERATION - Siraatal-lazeena an'amta 'alaihim ghayril-maghdoobi 'alaihim wa lad-daaalleen

TRANSLATION - The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray. **Himash 9A1**

Allah

Understanding Allah, the central figure in Islam, is important for everyone. Allah is believed to be the one and only God in Islam, who created everything and is full of mercy and fairness. Muslims learn about Allah by reading the Quran, the holy book of Islam. They pray to Allah every day, seeking guidance and assistance. The Five Pillars of Islam are important principles that Muslims follow, which include believing in Allah, praying, giving to those in need, fasting, and visiting a special place. Learning about Allah helps people respect different beliefs and promotes unity within communities. It also helps Muslims feel closer to their faith and guides them to be righteous individuals.

Nasri 7A1 10092

Initial Years of Prophethood

Prophet Muhammad (saw) immersed himself in the work he was called to do. Khadijah was the first to accept his mission. She believed in the revelations, abandoned the idolatry of her people, and offered

prayers to Allah, the Almighty. After her, his cousin Ali became the next companion. The Prophet often went into the desert around Mecca with his wife and young cousin to offer heartfelt thanks to the Lord of all nations for His manifold blessings.

Following Ali, the Prophet's adopted son, Zaid, also embraced his new faith. He was followed by Abu Bakr, a prominent member of the Quraysh tribe, known for his honesty and wealth. He was just two years younger than the Prophet. Soon after, other notable figures presented themselves before the Prophet and accepted Islam. Several converts also came from the lower classes of Arabs to embrace the new religion.

(Qisas Al Anbiya, Ibn Kathir)

Umair Siraj 1014 7A'

EID -UL - FITR

There are two festivals in the Islamic calendar that bear the name of Eid: Eid-ul-Fitr and Eid-ul-Adha. Both of these celebrations occur on significant dates; Eid-ul-Fitr happens on the first day of Shawwal, following the conclusion of the holy month of Ramadan, while Eid-ul-Adha follows the annual Hajj pilgrimage and commemorates Prophet Ibrahim's commitment to Allah (SWT).

While we have previously discussed the differences between the two Eids in greater detail, we will now focus on the significance of Eid-ul-Fitr and why Eid is celebrated.

Eid-ul-Fitr is celebrated after the sacred month of Ramadan, during which Muslims fast with full devotion to seek Allah's blessings. This month is considered a time filled with divine favor. The Quran, the holy book of Islam, was also revealed during this month. Eid is celebrated with joy and achievements. For Muslims, Eid is a time to express gratitude to God and remember Him.

Muslims from all over the world prepare for the celebration of Eid-ul-Fitr. They sight the new moon of Shawwal to mark the end of Ramadan and the beginning of Eid. The night before Eid is also known as Chand Raat, or the Night of the Moon.

M.A. Dihan Ahamed 9884 8B

Respecting elders in Islam is deeply ingrained in the teachings of the Quran and the hadith. here are some key principles and practices:

1. **Honoring and obedience:** The Quran emphasizes the importance of showing respect and obedience to parents and elders. Allah commands in Surah Al-Isra(17:23), "Your Lord has decreed that you worship none but Him and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honor."

2. **Kindness and Compassion:** Islam encourages showing kindness, compassion, and patience towards elders, whether they are family members or members of the community. Prophet Muhammad (peace be upon him) said, "He is not one of us who does not have mercy upon our young ones and does not respect our elders" (Tirmidhi).

3. **Seeking Advice:** Consulting elders for guidance and seeking their advice on matters of importance is another way of showing respect in Islam. Their wisdom and life experience are valued and should be acknowledged.

4. Assisting and Serving: Offering assistance and serving elders in any capacity, whether it's physical help, running errands, or providing emotional support, is highly regarded in Islam. Prophet Muhammad (peace be upon him) said, "He who does not show mercy to the young and respect to the old is not one of us" (Tirmidhi).

5. Patience and Understanding: Patience and understanding are crucial when dealing with elders, especially as they may have different perspectives or require extra care due to age-related issues. Islam teaches us to be patient and respectful in all interactions.

Overall, respecting elders in Islam is not just a cultural norm but a religious obligation rooted in compassion, kindness, and reverence for those who have walked the path

Abdul Hakeem 11A1

The Miracle of the Qur'an

Whoever reads through the Quran will realize that it contains various levels of superiority through both its apparent and hidden meanings. Allah said:

"Alif-Lam-Ra. (This is) a Book, the verses of which are perfected and then presented in detail from (one who is) Wise and Acquainted." (Surah Hud, 11:1)

The expressions in the Quran are perfect and their meanings are explained. Every word and meaning in the Quran is eloquent and cannot be surpassed. The Quran recounts the stories of past peoples accurately and truthfully. It commands righteousness and forbids evil, as Allah stated:

"And the word of your Lord has been fulfilled in truth and in justice." (Surah An'am, 6:115)

The Quran is true, just, and full of guidance. It does not contain exaggerations, contradictions, or falsehoods, unlike poetry and other forms of literature that may contain falsehoods. The Quran's eloquence is such that those knowledgeable in Arabic language and expressions acknowledge its perfection. When one reads the stories in the Quran, whether they are long or short, repeated or not, they are found to be truthful. The Quran's repetition of stories enhances their faithfulness and beauty. It remains fresh and impactful even upon repeated recitation.

When the Quran warns or promises, its truths are so powerful that they can shake the strongest beliefs, affecting hearts and minds deeply. The Quran's promises open hearts and ears, inspiring a deep desire

to attain the peaceful abode of paradise and to be near the Throne of the Most Beneficent.

M.R.Adhil Hasan 9740 9B

Fasting in Islam.

Fasting is the third pillar of the Islamic faith. Ramadan is the month during which all Muslims fast for either 30 or 29 days. It holds a special significance as the ninth month of the Islamic calendar, being the time when the Holy Quran was revealed to Prophet Muhammad. During Ramadan, Muslims observe fasting from dawn until sunset, abstaining from eating, drinking, and sinful acts.

Fasting is highly valued in Islam. Prophet Muhammad said, "Whoever fasts one day in the name of Allah, his face will be kept away from the Fire for seventy years." Additionally, he mentioned, "When Ramadan begins, the gates of Paradise are opened, the gates of Hellfire are closed, and the devils are chained."

Fasting brings numerous benefits, both spiritually and physically. Physically, it allows the digestive system to rest, improves insulin sensitivity, reduces hunger levels, and helps control high blood sugar. Spiritually, fasting encourages self-discipline and self-control. In a hadith, it is advised, "When one of you is fasting, he should

abstain from indecent acts and unnecessary talk, and if someone insults him or wants to fight with him, he should say, 'I am fasting.'"

Fasting offers Muslims a chance to draw closer to Allah and gain spiritual enlightenment. It fosters virtues such as patience, empathy, and gratitude. At the end of Ramadan, Muslims celebrate Eid al-Fitr, marking the conclusion of the fasting month with joyous festivities.

M.R.M.Raaheel 6A1

Islam

1. Islam is a very important religion all over the world.
2. It is the second-largest religion in the world.
3. Islam is an Arabic word meaning 'peace' and 'submission'.
4. The people who follow Islam are known as Muslims.
5. Muslims believe in the Oneness of Allah.
6. The religion of Islam was brought by the Prophet Muhammad (S.A.W) in the 7th century.
7. The Quran is the divine book of Islam.
8. There are three sacred places in Islam: Mecca, Medina, and Masjid al-Aqsa.

9. The place where Muslims offer prayer is known as a mosque.
 10. Islam is a religion of peace, security, and protection. **Ahamedh Badurdheen 3B**
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Fasting

Fasting is one of the five pillars of Islam, which makes it very important to a Muslim person. Fasting is an activity or a lifestyle that a person should do for 30 days, a whole month, with no eating and no drinking from sunrise until sunset. Fasting takes place in one of the most important months in the Hijri calendar, which is Ramadan. Fasting is also a way or a form that helps in purifying the soul, getting rid of your sins, and earning more deeds.

M.Adhil Irfan

Allah is the one

Truly Just One

Allah has no partners.

no wife and no son!

Allah is the only one

Allah always hears our call

So we only pray to Allah one and all

Allah is the one

Allah is our Lord
So everyone believes in Allah!
Worship none but Allah is the one

RAQEEB 2A1

Islam

Islam is the second-largest religion in the world after Christianity, with about 1.8 billion Muslims worldwide. As one of the three Abrahamic religions—the others being Judaism and Christianity—it is also a monotheistic faith that worships one God called Allah.

Ramadan(The month of Blessing)

1 The month of fasting:

- A pillar of Islam performed in this month.

2 The month of Quran revelation:

- The Quran was revealed in this month.

3 The month of Laylatul-Qadr:

- The deeds performed on this night are better than a thousand months.

4 Umrah during Ramadan is equal to Hajj:

- An Umrah in Ramadan is equal to Hajj.

5 Tarawih Prayer:

- It is the greatest blessing of Ramadan.

6 The Gate of Rayyan:

- The people who observe fasting in Ramadan will enter Paradise through this door.

M. Ruzdin Grade 3A2

ALLAH

We ask: Allah gives.

We cry: Allah listens.

We Sin: Allah forgives.

We repent: Allah accepts.

We knock: Allah opens.
We attend Allah Welcome.
We request: that Allah give.
We question: Allah solves.....
We insist Allah grants.

Everything we do is about us:
And everything He does is about us:
So which of Allah's favors can we deny?"
SubhanAllah!

Imad 4A3

Qur'an

The Quran, also romanized as Qur'an or Koran, is the central religious text of Islam, believed by Muslims to be a revelation from Allah. It is organized into 114 surahs, which consist of individual verses (ayats). In addition to its religious significance, it is widely regarded as the finest work in Arabic literature and has significantly influenced the Arabic language.

Muslims believe that the Quran was orally revealed by Allah to the final Islamic prophet Muhammad (saw) through the archangel Gabriel (alai) incrementally over approximately 23 years, starting on the Night of Power when Muhammad (saw) was 40 years old, and

concluding in 632 CE, the year of his death at the age of 63. Muslims regard the Quran as Muhammad's (saw) most important miracle, a proof of his prophethood, and the culmination of a series of divine messages starting with those revealed to the first Islamic prophet Adam (alai), including the Islamic holy books of the Gospel and the Psalms.

The Quran is believed by Muslims to be not simply divinely inspired, but the literal words of Allah. It provides a complete code of conduct that offers guidance in every aspect of their lives.

M.I.M. Hamdhan

The Battles That Prophet Muhammad Led Himself

- Also known as Ghazwah.
- The number of battles led by the prophet was 27,25 or 29.
- All happened afeter Hijrah.
- Prophet Muhammad had to fight in 9 batteles.
- 7 of the batteles were major battles.

Prophet Muhammad (peace on blessings be upon him) had to fight in nine battles:

Prophet Muhammad (peace and blessings be upon him) had to fight in nine battles:

1. Badr
2. Uhud
3. Al Kandaq
4. Quraydhan
5. Al Mustaliqhs
6. The Conquest of Makkah
7. Khaybar
8. Hanayn
9. Tabuk

M.Humad 5A1

Definition of Zakat

Literally, Zakat means "to purify." It refers to the purification of a Muslim's wealth and soul. Wealth purification denotes the mobilization of assets for the purpose of financial growth and justified distribution.

Purification of the soul implies freedom from hatred, jealousy, selfishness, uneasiness, and greed.

Technically, Zakat is a fixed proportion collected from the surplus wealth and earnings of a Muslim. It is then distributed to prescribed beneficiaries for the welfare and infrastructure of Muslim society in general. This contribution is mandatory for Muslims once every lunar year in the Islamic calendar (Hijri).

9728 Zishan 9A1

Worship

When I pray to Allah,

When I worship,

Whether in private prayer

Or in observance with others,

It involves the whole of life.

Then the pain disappears,

The burden leaves me,

Because I can pray to Allah,

Because Allah is Compassionate and Merciful,

Because He gives me new strength.

Zaidh Ahamedh 4A1

ALLAH MADE THE WORLD.

Allah made the whole world.

Allah made the children girls and boys.

He has made the sun and moon.

Allah made birds and fish.

He has made all the animals, in this world.

He made our eyes and he made our ears.

Allah can see and hear all things.

we are the Muslims in this world.

we have to believe in Allah and Rasulullah.

Quran is our guide and sunnah is our way.

This we follow every day

M.H.M.Akmal

1A3

The Six articles Sunni Islam of faith

- 1. Tawhid** = Belief in one god
- 2. Al Qadr** = Belief in predestination
- 3. Malaikah** = Belief in angles

4. **Akhirah** = Belief in the Day of Judgment
5. **Kutub** = Belief in holy books
6. **Nubuwwah** Belief in the prophets

Shoaib Kamiss 7A1

Navigating the Complexity of Jihad:

Understanding its Historical Context and

Modern Interpretations

Introduction:

In today's world, the term "jihad" often evokes fear, misunderstanding, and controversy. The complexities surrounding its meaning, historical context, and modern interpretations have led to various misconceptions. In this article, we aim to shed light on the concept of jihad within Islam, exploring its nuanced dimensions and addressing common misconceptions.

Historical Context: The term "jihad" originates from the Arabic root "jahada," meaning to strive or exert effort. In Islamic tradition, jihad encompasses a range of meanings, including inner struggle (jihad al-nafs), striving for goodness and justice (jihad al-amal), and defending one's faith or community (jihad al-difa). The concept of jihad emerged in the context of early Islamic history, where Muslims faced persecution and oppression.

During the time of Prophet Muhammad, jihad primarily referred to defensive warfare against those who sought to extinguish the nascent Muslim community. However, it's essential to understand that Islamic teachings emphasize the principles of proportionality, mercy, and the protection of non-combatants in armed conflict. The Quran explicitly prohibits aggression and the targeting of innocent civilians (Quran 2:190-193).

Misconceptions and Modern Interpretations: One of the most significant misconceptions about jihad is its conflation with violence and terrorism. Extremist groups have hijacked the term to justify their heinous acts, distorting its true meaning and teachings. It's crucial to recognize that such interpretations deviate from the principles of Islam and are rejected by the overwhelming majority of Muslims worldwide.

Furthermore, jihad is often misunderstood as a perpetual state of armed conflict against non-Muslims.

In reality, Islamic jurisprudence emphasizes the importance of legitimate authority (caliphate or state) and just cause in declaring defensive jihad. The decision to engage in armed struggle must adhere to strict ethical guidelines and be authorized by competent religious authorities.

Moreover, contemporary scholars emphasize the broader understanding of jihad, which includes non-violent forms of struggle. This includes efforts to promote social justice, alleviate poverty, and defend human rights. In essence, jihad encompasses any sincere effort to uphold the values of Islam and contribute positively to society.

Challenges and Responsibilities: In today's globalized world, Muslims face numerous challenges in navigating the concept of jihad. The rise of extremist ideologies, geopolitical conflicts, and Islamophobia have further complicated discussions surrounding jihad. It is incumbent upon Muslims to reclaim the true essence of jihad, rooted in compassion, justice, and ethical conduct.

Educational institutions, religious leaders, and community organizations play a crucial role in promoting an accurate understanding of jihad and countering extremist narratives. Emphasizing the importance of critical thinking, religious literacy, and

dialogue can empower individuals to challenge misconceptions and foster a more nuanced discourse.

Conclusion: In conclusion, jihad is a multifaceted concept within Islam that encompasses various meanings and interpretations. It is essential to understand its historical context, ethical principles, and contemporary challenges. By promoting an informed and balanced understanding of jihad, we can counter misconceptions, foster interfaith dialogue, and contribute to a more peaceful and just world.

Through education, dialogue, and ethical conduct, Muslims can reclaim the true essence of jihad as a noble struggle for righteousness and justice. In doing so, we uphold the teachings of Islam and contribute positively to our communities and broader society.

RUMAZ RIZME 11A1

The Benefits of the Month of Ramadan

The month of Ramadan is a sacred time observed by Muslims worldwide. It holds immense significance not only in terms of spirituality but also in various aspects of physical and mental well-being. Here are some of the key benefits associated with this blessed month:

1. **Spiritual Renewal:** Ramadan offers an opportunity for spiritual rejuvenation. Muslims engage in increased acts of worship such as prayer, recitation of the Quran, and charitable deeds. Fasting during this month serves as a reminder of one's dependence on Allah and fosters a deeper connection with the divine.
2. **Self-Discipline:** Fasting from dawn till dusk instills a sense of self-discipline and restraint. By abstaining from food, drink, and other physical needs during daylight hours, individuals learn to control their desires and impulses. This discipline carries over into other aspects of life, promoting moderation and temperance.
3. **Empathy and Compassion:** Experiencing hunger firsthand fosters empathy for those less fortunate. Muslims are encouraged to give generously to charity during Ramadan, exemplifying the principles of compassion and solidarity with the needy. This heightened sense

of empathy strengthens social bonds and promotes a spirit of generosity within communities.

4. **Health Benefits:** Contrary to common misconceptions, fasting can have positive effects on health when practiced responsibly. Ramadan fasting can lead to detoxification, improved digestion, and weight loss. Additionally, fasting has been linked to enhanced mental clarity and increased spiritual awareness.
5. **Community Bonding:** Ramadan brings families and communities together. The daily pre-dawn meal (suhoor) and the breaking of the fast (iftar) are often communal gatherings where loved ones come together to share meals and prayers. These shared experiences strengthen familial bonds and foster a sense of unity among Muslims worldwide.
6. **Increased Productivity:** With a focus on spiritual growth and self-improvement, many individuals find themselves more productive during Ramadan. The heightened sense of purpose and motivation derived from fasting and spiritual practices often translates into increased productivity in both personal and professional endeavors.
7. **Cleansing of the Soul:** Ramadan is regarded as a time for purification and repentance. Muslims seek forgiveness for past transgressions and strive to purify their hearts and souls through

prayer, reflection, and acts of kindness. This inner cleansing process allows individuals to start anew and strive for spiritual growth.

In conclusion, the month of Ramadan offers a multitude of benefits that extend beyond the realm of spirituality. From fostering self-discipline and empathy to promoting health and community bonding, Ramadan serves as a time of reflection, growth, and renewal for Muslims worldwide.

Rifnaz 9A1

Zam Zam Water

Zam Zam water holds significant religious and cultural importance for Muslims, as it is believed to have originated miraculously during the time of the prophet Ibrahim and his son Ismail. According to Islamic tradition, the well was revealed to provide water to Hagar, the wife of Ibrahim, and their son Ismail when they were left in the barren desert.

Zam Zam water contains higher levels of certain minerals, such as calcium, magnesium, and fluoride, compared to regular drinking water. Zam Zam water is

believed to be very useful in curing many diseases. Dr. Masaru Emoto, a non-Muslim scientist, has stated, "The quality and purity of Zam Zam water will not be found anywhere else on this Earth." This conclusion came after extensive research on Zam Zam water.

Dr. Emoto also found that if one drop of Zam Zam water is mixed with 1,000 drops of regular water, the regular water's quality will increase to a level similar to Zam Zam water. Additionally, he discovered that the quality of Zam Zam water could not be changed even after recycling; it remained pure and unchanged.

Omair Mahdhi

6

Judgment Day

Today is the 14th of March

Today IS the death of our Soul.

Today is the judgment day

The end of the world!

With the end of the today,

Tomorrow will never Come
No eye would ever See
The gobry of tommrow sun.

Our life is just for an,
hour Or two.
This time is the recollect,
Some memories of you.

You have a loving mother,
you gave me You are Our birth.
You are our heartbeats
Our lovin planet Earth

Musharraf Ithaf 9A1

The Eternal Echoes: Exploring the Quran's Timeless Wisdom

In the bustling tapestry of humanity's existence, there exists a timeless tome that transcends the bounds of time and space, whispering the secrets of existence to those who seek its solace. This cherished manuscript is none other than the Quran, a beacon of guidance and a wellspring of wisdom for countless souls across the ages.

With each verse, the Quran weaves a narrative that transcends the temporal confines of history, offering profound insights into the essence of life itself. Its words resonate with the rhythm of the universe, echoing the divine symphony of creation and illuminating the path to enlightenment.

At its heart lies a message of compassion, unity, and justice, urging humanity to embrace the inherent dignity of every soul and to strive for harmony in a world too often besieged by discord. Like a gentle breeze on a sweltering day, the Quran's verses offer respite to the weary traveler, soothing the troubled spirit with promises of divine mercy and boundless grace.

Himash 9A1

The 5 Pillars of Islam

Shahada (Faith)

The declaration of faith in one God (Allah) and His Messenger (peace be upon him).

Salah (Prayer)

The ritual prayer required of every Muslim is performed five times a day throughout their lifetime.

Zakat (Almsgiving)

The act of giving a portion of a Muslim's wealth to those in need throughout their lifetime.

Sawm (Fasting)

The act of fasting during the holy month of Ramadan.

Hajj (Pilgrimage)

The sacred pilgrimage to Mecca, is required of every Muslim at least once in their lifetime if it is within their means.

What Do the Five Pillars of Islam Mean?

The five key practices that all Muslims are obligated to fulfill throughout their lifetime are referred to as pillars because they form the foundation of Muslim life. The five pillars are Shahada, Salah, Zakat, Sawm, and Hajj.

Mirwan 9A1

Power of Dikr

Imam Ahmad Ibn Hanbal was the most famous person in the Muslim ummah during that period of time. One day, Imam Ahmad was traveling to Ash-Shaam. On his way, he became very tired, and it was getting late. He walked into a masjid, thinking he could spend the night there. As he started to fall asleep, the masjid's security guard woke him up and chased him out. Imam Ahmad said, "I have nowhere to go, sir." But the rude guard closed the masjid, and Imam Ahmad, exhausted, stepped outside.

A baker who owned a bakery opposite the mosque saw what had happened. The baker called Imam Ahmad to his bakery and arranged a place for him to sleep in a corner. Imam Ahmad smiled and thanked the baker. While lying down, Imam Ahmad observed the baker. Throughout the night, the baker's mouth was busy doing dhikr (remembrance of Allah).

Imam Ahmad was brought to tears. He thought, "Here Allah has brought me to you, my dear baker brother." Imam Ahmad was surprised and moved by the baker's constant dhikr.

Subhanallah! Let's try to do a little bit of dhikr that we can manage in our simple lives.

Rasheed 11A1

Brotherhood in Islam

Human beings today are as lonely as we have ever been before. We live in a crowded world, but many of us feel very lonely. Unless human bonds are again infused with affection, the warmth of love, and brotherhood, we will never be able to taste the rich joys and pleasures of living together. One of the greatest blessings of Islam is its admirable success in creating strong, warm, rich, and durable bonds of love and brotherhood between human beings, which no other religion has ever dreamed of. Islam is the religion of love and affection. The entire world is a brotherhood of Allah's people.

"O mankind! Surely We have created you of a male and female and made you tribes and families so that you may know each other. Surely the most honorable of you with Allah is the one who fears Him most. Verily, Allah is all-knowing, all-aware." (Al-Hujurat, 49:13)

This verse of the glorious Quran indicates that the whole human race originated from a single pair of male and female. Islam teaches that all mankind is one family; as such, all men and women are brothers and sisters. Anyone who is righteous and God-conscious is honored in the sight of Allah.

This brotherhood was established in Madina between the emigrants from Makkah (Muhajirin) and the helpers of Madina (Ansar). The Prophet (peace be upon him) appealed to them, "Let each of you take a brother in God." This brotherhood was indeed unique in the history of the world.

As brothers in Islam, we need to take immediate action to stop the genocide of Muslims. If we want to regain our lost glory, we should forget our self-made differences and be united as we are directed by Allah in the holy Quran. Let us step forward to promote the "Islamic concept of brotherhood" throughout the world. The world will, Insha Allah, be changed into a heavenly place where color, language, and race will vanish. May Allah guide us to the straight path towards Islam. Ameen!

M.W.M. Zuhair

10B2

The Five Pillars of Islam: An In-depth Exploration

The Five Pillars of Islam stand as the cornerstone of Muslim faith and practice, encapsulating the fundamental beliefs and rituals that guide the lives of millions of Muslims worldwide. Each pillar represents a crucial aspect of Islamic devotion, shaping the spiritual journey of individuals and fostering a sense of unity within the global Muslim community. In this article, we embark on an in-depth exploration of the Five Pillars, delving into their significance, historical context, and contemporary relevance.

1. Shahada (Declaration of Faith): At the heart of Islamic belief lies the Shahada, the declaration affirming the oneness of God (Allah) and the prophethood of Muhammad. Uttering the words "La ilaha illallah, Muhammadur rasulullah" ("There is no god but Allah, and Muhammad is the messenger of Allah") marks one's entrance into the Muslim faith. The Shahada serves as a testament to the monotheistic nature of Islam and the centrality of Muhammad as the final messenger of God.

2. Salat (Prayer): Salat, the ritual prayer performed five times a day, serves as a direct connection between the individual and the Divine. Through bowing, prostration,

and recitation of Quranic verses, Muslims express their submission, gratitude, and devotion to Allah. The prescribed times of prayer—dawn, noon, afternoon, sunset, and evening—serve to punctuate the daily rhythm of life, reminding believers of their spiritual obligations amidst worldly pursuits.

3. Zakat (Charity): Zakat represents the obligation of Muslims to support the less fortunate by giving a portion of their wealth to those in need. This pillar emphasizes the principles of social justice, compassion, and solidarity within the Muslim community. Beyond its material impact, Zakat serves to purify wealth and foster a sense of responsibility towards the marginalized and vulnerable members of society.

4. Sawm (Fasting during Ramadan): Sawm entails fasting from dawn to sunset during the holy month of Ramadan, abstaining from food, drink, and other physical needs. This pillar serves as a spiritual discipline, fostering self-control, empathy, and gratitude. Ramadan is a time of heightened devotion, increased acts of worship, and communal solidarity as Muslims come together to fast, pray, and engage in acts of charity.

5. Hajj (Pilgrimage to Mecca): Hajj, the pilgrimage to the holy city of Mecca, represents the culmination of a Muslim's spiritual journey. Undertaken once in a lifetime by those who are physically and financially able, Hajj involves a series of rituals that commemorate the

experiences of Prophet Ibrahim (Abraham) and his family. The pilgrimage serves as a profound expression of unity, humility, and submission to the will of Allah, as millions of Muslims from diverse backgrounds converge upon the sacred sites of Islam.

In conclusion, the Five Pillars of Islam encapsulate the core beliefs and practices that define the Muslim faith. They serve as a spiritual compass, guiding believers on their journey towards God-consciousness, righteousness, and moral integrity. Through adherence to the Five Pillars, Muslims affirm their commitment to the principles of monotheism, prayer, charity, fasting, and pilgrimage, embodying the timeless values of Islam in their daily lives.

M.M.Hamdhi 10

Islamic Ethics: Morality and Virtue in Muslim Life

Islamic ethics form the moral framework that guides the behavior and actions of Muslims in their daily lives. Rooted in the teachings of the Quran and the Hadith (sayings and actions of Prophet Muhammad), Islamic ethics emphasize principles of righteousness,

compassion, justice, and integrity. In this article, we delve into the key tenets of Islamic ethics, exploring their significance, application, and impact on Muslim communities worldwide.

1. The Source of Islamic Ethics: Islamic ethics derive primarily from the Quran, believed by Muslims to be the literal word of God revealed to Prophet Muhammad. The Quran serves as the ultimate guidebook for moral conduct, addressing various aspects of human behavior and relationships. Additionally, the Hadith provides practical examples of how Prophet Muhammad embodied ethical principles in his interactions with others, offering valuable insights for Muslims seeking to emulate his character.

2. Core Ethical Values: At the heart of Islamic ethics lie core values such as honesty, compassion, humility, and justice. Muslims are enjoined to be truthful in their words and deeds, to show kindness and empathy towards others, and to uphold principles of fairness and equity in all aspects of life. These values are not only prescribed for individual conduct but also extend to interpersonal relationships, business dealings, and societal interactions.

3. The Golden Rule: A central ethical principle in Islam is the Golden Rule, encapsulated in the prophetic tradition: "None of you truly believes until he loves for his brother what he loves for himself." This principle underscores the importance of empathy, reciprocity, and mutual respect in human relationships. Muslims are

encouraged to treat others with the same kindness, fairness, and compassion that they desire for themselves, fostering harmony and goodwill within society.

4. Social Responsibility and Charity: Islamic ethics emphasize the importance of social responsibility and caring for the less fortunate. Zakat, one of the Five Pillars of Islam, mandates the giving of alms to those in need, while Sadaqah (voluntary charity) is encouraged as a means of earning spiritual rewards. Muslims are called upon to be generous, compassionate, and proactive in addressing the needs of the marginalized and vulnerable members of society.

5. Integrity and Accountability: Integrity and accountability are foundational principles in Islamic ethics. Muslims are urged to uphold their commitments, fulfill their obligations, and act with sincerity and honesty in all their endeavors. Furthermore, Islam emphasizes the concept of ultimate accountability before God, wherein individuals will be held responsible for their actions and intentions on the Day of Judgment. This belief serves as a deterrent against wrongdoing and encourages Muslims to strive for moral excellence in every aspect of their lives.

In conclusion, Islamic ethics provide a comprehensive framework for moral conduct and virtuous living in Muslim communities. Grounded in the teachings of the Quran and the example of Prophet Muhammad, Islamic ethics emphasize values such as honesty, compassion, justice, and accountability. By adhering to these ethical

principles, Muslims seek to cultivate a society characterized by integrity, empathy, and righteousness, thereby fulfilling their moral obligations as servants of God and stewards of humanity.

M.R.Hishan Ahamed 10

The Concept of Jihad in Islam: Understanding Its True Meaning

The concept of Jihad in Islam is one of the most widely misunderstood and misrepresented aspects of the faith. Often equated solely with holy war or violence, Jihad holds a deeper and more nuanced meaning within Islamic teachings. In this article, we aim to unravel the true essence of Jihad, exploring its various dimensions and shedding light on its significance in the lives of Muslims.

1. Linguistic Meaning of Jihad: The term Jihad is derived from the Arabic root "J-H-D," which conveys the idea of striving, exerting effort, or struggling for a noble cause. Linguistically, Jihad encompasses a wide range of

meanings, including personal struggle against one's ego, social activism for justice, and defense of one's faith and community.

2. Types of Jihad: In Islamic theology, Jihad is classified into two main categories: the Greater Jihad (Jihad al-Nafs) and the Lesser Jihad (Jihad al-Sayf). The Greater Jihad refers to the internal struggle against one's base desires, temptations, and negative inclinations. It is the ongoing effort to attain spiritual purity, moral excellence, and closeness to God. Conversely, the Lesser Jihad pertains to the physical struggle or defensive warfare undertaken in exceptional circumstances to protect oneself, one's community, or the principles of justice and freedom.

3. Spiritual Dimension of Jihad: At its core, Jihad embodies a spiritual endeavor aimed at achieving personal growth, moral refinement, and spiritual elevation. It involves striving for righteousness, upholding moral principles, and resisting negative influences in one's life. The Prophet Muhammad emphasized the importance of Jihad al-Nafs, stating that "the greatest Jihad is to battle your own soul, to fight the evil within yourself."

4. Ethical Guidelines for Jihad: Islamic teachings provide clear ethical guidelines for the conduct of Jihad, emphasizing principles of proportionality, necessity, and restraint. Jihad is not a license for indiscriminate

violence or aggression but rather a defensive measure undertaken with the aim of preserving life, dignity, and justice. The Quran admonishes Muslims to "fight in the way of Allah those who fight you but do not transgress limits" (Quran 2:190), highlighting the importance of maintaining ethical standards even in times of conflict.

5. Misconceptions and Realities: Despite its noble intentions and ethical foundations, Jihad has often been misconstrued and misused for political, ideological, and sectarian purposes. Extremist groups have distorted the concept of Jihad to justify acts of terrorism, violence, and oppression, thereby tarnishing its true meaning and undermining its moral integrity. It is essential to differentiate between legitimate self-defense and unjust aggression, between Jihad as a spiritual struggle and Jihad as a call to arms.

In conclusion, the concept of Jihad in Islam encompasses a multifaceted notion of striving for goodness, righteousness, and justice. It is a spiritual journey of self-discovery, moral growth, and ethical conduct, grounded in the teachings of the Quran and the example of Prophet Muhammad. By understanding Jihad in its true essence, Muslims can reclaim its noble purpose and contribute positively to the betterment of humanity, fostering peace, compassion, and understanding in the world.

M.W.M.Zuhair 10

Islamic Art and Architecture: A Reflection of Spiritual Values

Islamic art and architecture stand as a testament to the rich cultural heritage and profound spiritual values of the Muslim world. Characterized by intricate ornamentation, geometric patterns, and calligraphic inscriptions, Islamic art reflects the diverse expressions of faith, culture, and identity across centuries and continents. In this article, we delve into the significance of Islamic art and architecture as a reflection of spiritual values and aesthetic principles.

1. The Influence of Islamic Faith: Islamic art and architecture are deeply influenced by the teachings and principles of Islam. The Quran, as the sacred scripture of Islam, prohibits the representation of living beings in art, leading to the development of intricate geometric patterns, arabesques, and calligraphy as dominant motifs. These artistic elements serve not only as decorative embellishments but also as expressions of spiritual symbolism and devotion.

2. Geometry and Symmetry: One of the defining features of Islamic art is its emphasis on geometric

patterns and symmetrical designs. These geometric motifs, such as the star and interlacing patterns, symbolize the order, harmony, and unity inherent in the universe according to Islamic belief. They reflect the Islamic understanding of God as the ultimate creator and architect of the cosmos, manifesting divine beauty and perfection in the material world.

3. Calligraphy as Art: Calligraphy holds a revered status in Islamic art, serving as a primary means of expressing Quranic verses and religious texts. The intricate arabesques and flowing scripts of Arabic calligraphy embody the beauty and power of the written word, conveying spiritual messages with elegance and grace. Calligraphic inscriptions adorn mosques, palaces, and manuscripts, evoking a sense of reverence and contemplation in the viewer.

4. Architecture as Expression: Islamic architecture encompasses a diverse range of styles, from the grandeur of mosques and palaces to the simplicity of madrasas and mausoleums. Central to Islamic architecture is the concept of space, light, and proportion, reflecting the spiritual ideals of transcendence, luminosity, and balance. Architectural elements such as domes, arches, and minarets serve both functional and symbolic purposes, evoking a sense of awe and humility in the observer.

5. Continuity and Innovation: Islamic art and architecture have evolved over centuries, incorporating influences from diverse cultural traditions and

geographic regions. From the geometric splendor of Andalusian architecture to the intricate tilework of Persian mosques, Islamic art reflects a synthesis of artistic styles and cultural exchange. Despite this diversity, Islamic art maintains a cohesive aesthetic language rooted in spiritual values and shared religious identity.

In conclusion, Islamic art and architecture serve as a profound expression of spiritual values, cultural identity, and aesthetic beauty within the Muslim world. Through intricate ornamentation, geometric patterns, and calligraphic inscriptions, Islamic art reflects the timeless principles of order, harmony, and transcendence inherent in Islamic belief. By studying and appreciating Islamic art and architecture, we gain insight into the rich tapestry of Muslim heritage and the enduring legacy of spiritual creativity and innovation.

Atheeb 10

Sri Lankan Islamic heroes

1. Cassim Umar

Cassim Umar, also known as Cassim Ismail Umar, was a prominent figure in Sri Lanka's struggle for independence and a respected leader within the country's Muslim community. Born on December 25, 1872, in Galle, Sri Lanka, Umar's life journey was marked by a steadfast commitment to social justice, political activism, and community empowerment. Umar's early years were characterized by a deep engagement with education and religious studies. He pursued his schooling in Galle and later continued his studies in Colombo, where he delved into Islamic scholarship and immersed himself in the teachings of the Quran and Hadith. Driven by a fervent desire to uplift his community and advocate for their rights, Umar ventured into the realm of public service and activism. He became actively involved in various social and political movements aimed at addressing the grievances of marginalized communities, particularly the Muslim population in Sri Lanka. Umar's leadership qualities and unwavering dedication to the cause soon earned

him recognition among his peers, and he emerged as a prominent spokesperson for Muslim rights within the broader nationalist movement. He played a pivotal role in bridging the gap between different ethnic and religious communities, advocating for unity and cooperation in the struggle against colonial rule. One of Umar's most significant contributions was his involvement in the Sri Lankan National Congress, a political organization at the forefront of the country's independence movement. In 1922, he was selected as a member of the Executive Committee of the National Congress, alongside other notable Muslim leaders like Mactan Ismail, Ismail S.N, Jayah T.B, Sapar L.M, and Saldeen M.K. This appointment underscored his stature as a key figure in the fight for Sri Lanka's freedom. Throughout his life, Umar remained steadfast in his commitment to the principles of justice, equality, and national unity. He continued to champion the cause of the marginalized, advocating for their rights and working tirelessly towards the realization of a free and independent Sri Lanka. Cassim Umar's legacy endures as a testament to the power of courage, resilience, and unwavering dedication in the pursuit of social and political change. His life serves as an inspiration to future generations, reminding them of the importance of standing up

for what is right and just, even in the face of adversity.

2. Mactan Ismail

Mactan Ismail, a significant figure in Sri Lanka's history, played a pivotal role in advocating for the rights of Muslims and contributing to the country's independence movement. Born on September 24, 1875, in Colombo, Sri Lanka, Mactan Ismail dedicated his life to social justice, community empowerment, and political activism. Ismail's early years were marked by a strong commitment to education and intellectual pursuits. He received his schooling in Colombo and later pursued higher education, immersing himself in various fields of study including Islamic theology, law, and literature. As he matured, Ismail became increasingly aware of the social and political injustices faced by the Muslim community in Sri Lanka. Inspired by a sense of duty and a desire to effect change, he embarked on a journey of activism and advocacy, becoming a vocal proponent for Muslim rights and representation. Ismail's leadership abilities and dedication to the cause quickly earned him recognition among his peers, and he emerged as a prominent figure within the nationalist movement.

He played a crucial role in fostering unity and solidarity among different ethnic and religious groups, emphasizing the importance of cooperation in the struggle against colonial oppression. One of Ismail's most notable contributions was his involvement in the Sri Lankan National Congress, a political organization dedicated to the fight for independence. In 1922, he was selected as a member of the Executive Committee of the National Congress, alongside other esteemed Muslim leaders such as Cassim Umar, Ismail S.N, Jayah T.B, Sapar L.M, and Saldeen M.K. This appointment underscored his influence and significance within the political landscape of the time. Throughout his life, Ismail remained committed to the principles of justice, equality, and national liberation. He continued to advocate for the rights of marginalized communities and worked tirelessly towards the realization of a free and independent Sri Lanka. Mactan Ismail's legacy lives on as a testament to the power of activism, courage, and unwavering dedication in the face of adversity. His contributions to the struggle for independence and his tireless efforts on behalf of the marginalized continue to inspire future generations, serving as a reminder of the importance of standing up for what is right and just.

3. Ismail S.N

Ismail S.N, a prominent figure in Sri Lanka's history, made significant contributions to the country's independence movement and the advancement of Muslim rights. Born on January 10, 1880, in Kandy, Sri Lanka, Ismail S.N emerged as a dedicated advocate for social justice, community empowerment, and political reform. From an early age, Ismail demonstrated a strong commitment to education and intellectual pursuits. He received his schooling in Kandy and went on to pursue higher studies, delving into various fields including Islamic studies, law, and literature. As Ismail matured, he became increasingly aware of the socio-political challenges faced by the Muslim community in Sri Lanka. Inspired by a sense of duty and a desire to effect change, he embarked on a journey of activism and advocacy, dedicating himself to the advancement of Muslim rights and representation. Ismail's leadership qualities and unwavering dedication to the cause quickly earned him recognition among his peers, and he emerged as a prominent voice within the nationalist movement. He played a pivotal role in fostering unity and solidarity among different ethnic and religious groups, emphasizing the importance of cooperation in the struggle against colonial oppression. One of

Ismail's most notable contributions was his involvement in the Sri Lankan National Congress, a leading political organization dedicated to the fight for independence. In 1922, he was selected as a member of the Executive Committee of the National Congress, alongside other esteemed Muslim leaders such as Cassim Umar, Mactan Ismail, Jayah T.B, Sapar L.M, and Saldeen M.K. This appointment underscored his influence and significance within the political landscape of the time. Throughout his life, Ismail remained committed to the principles of justice, equality, and national liberation. He continued to advocate for the rights of marginalized communities and worked tirelessly towards the realization of a free and independent Sri Lanka. Ismail S.N's legacy endures as a testament to the power of activism, courage, and unwavering dedication in the face of adversity. His contributions to the struggle for independence and his tireless efforts on behalf of the marginalized continue to inspire future generations, serving as a reminder of the importance of standing up for what is right and just.

4. T.B.Jayah

T.B.Jayah, a significant figure in Sri Lanka's history, played a crucial role in advocating for social justice, education, and the rights of the Tamil-speaking Muslim community. Born on March 10, 1883, in Jaffna, Sri Lanka, Jayah T.B dedicated his life to the pursuit of equality, empowerment, and national unity. From a young age, Jayah T.B displayed a keen interest in education and intellectual pursuits. He received his schooling in Jaffna and later pursued higher studies, focusing on subjects such as literature, politics, and law. As Jayah T.B matured, he became increasingly aware of the socio-political challenges faced by the Tamil-speaking Muslim community in Sri Lanka. Inspired by a sense of duty and a desire to effect change, he embarked on a journey of activism and advocacy, dedicating himself to the advancement of minority rights and representation. Jayah T.B's leadership qualities and unwavering commitment to the cause quickly earned him recognition among his peers. He emerged as a prominent voice within the nationalist movement, advocating for unity and cooperation among different ethnic and religious groups in the fight against colonial oppression. One of Jayah T.B's most significant contributions was his involvement in the Sri Lankan National Congress, a leading political organization dedicated to the fight for independence. In 1922, he was selected as a

member of the Executive Committee of the National Congress, alongside other esteemed Muslim leaders such as Cassim Umar, Mactan Ismail, Ismail S.N, Sapar L.M, and Saldeen M.K. This appointment underscored his influence and significance within the political landscape of the time. Throughout his life, Jayah T.B remained committed to the principles of justice, equality, and national liberation. He continued to advocate for the rights of marginalized communities and worked tirelessly towards the realization of a free and independent Sri Lanka. Jayah T.B's legacy endures as a testament to the power of activism, courage, and unwavering dedication in the face of adversity. His contributions to the struggle for independence and his tireless efforts on behalf of the marginalized continue to inspire future generations, serving as a reminder of the importance of standing up for what is right and just.

5. M.K. Saldeen

M.K. Saldeen, a prominent figure in Sri Lanka's history, made significant contributions to the country's independence movement and the advancement of Muslim rights. Born on June 15, 1885, in Batticaloa, Sri Lanka, Saldeen emerged as a

dedicated advocate for social justice, community empowerment, and political reform. From an early age, Saldeen displayed a keen interest in education and intellectual pursuits. He received his schooling in Batticaloa and later pursued higher studies, focusing on subjects such as law, literature, and political science. As Saldeen matured, he became increasingly aware of the socio-political challenges faced by the Muslim community in Sri Lanka, particularly in the eastern region. Inspired by a sense of duty and a desire to effect change, he embarked on a journey of activism and advocacy, dedicating himself to the advancement of minority rights and representation. Saldeen's leadership qualities and unwavering commitment to the cause quickly earned him recognition among his peers. He emerged as a prominent voice within the nationalist movement, advocating for unity and cooperation among different ethnic and religious groups in the fight against colonial oppression. One of Saldeen's most significant contributions was his involvement in the Sri Lankan National Congress, a leading political organization dedicated to the fight for independence. In 1922, he was selected as a member of the Executive Committee of the National Congress, alongside other esteemed Muslim leaders such as Cassim Umar, Mactan Ismail, Ismail S.N, Jayah T.B, and Sapar L.M. This appointment

underscored his influence and significance within the political landscape of the time. Throughout his life, Saldeen remained committed to the principles of justice, equality, and national liberation. He continued to advocate for the rights of marginalized communities, particularly the Muslim population in the eastern region, and worked tirelessly towards the realization of a free and independent Sri Lanka. M.K. Saldeen's legacy endures as a testament to the power of activism, courage, and unwavering dedication in the face of adversity. His contributions to the struggle for independence and his tireless efforts on behalf of the marginalized continue to inspire future generations, serving as a reminder of the importance of standing up for what is right and just.

Primary School Students & The Staff



Middle School Students & The Staff



Upper School Students & The Staff



Organizing Committee & The Staff





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Competitions



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