

Ramadan Reflections: Insights from Mr. Abdurrahman Gül

Interviewed by Yusuf Alim Yıldız and Eyüp Sabri Cam

During the month of Ramadan, it is a valuable time for self-reflection and spiritual improvement. To gain a deeper understanding of these concepts, we interviewed our esteemed Quran Teacher Abdurrahman Gül.

1. Hocam, how is the month of Ramadan described in the Holy Qur'an?

Abdurrahman Gül: To answer the question of how Ramadan is described in the Qur'an, let us turn to the words of Allah. In Surah Al-Baqarah, verse 185, Allah conveys the details of Ramadan to us:

(The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful. Surah Al-Baqarah/185.)

This ayat, which begins with "Sehri Ramadan" explains in detail what we should do during the month of Ramadan. Without further elaboration, I would like us to learn about Ramadan directly from the words of Allah.

2. How should our connection and relationship with the Qur'an be during Ramadan?

Abdurrahman Gül: Since the Qur'an was revealed during Ramadan, we must strive to fulfill Allah's commands in this blessed month. There are two verses in Surah Al-Baqarah that explain how this bond should be. The first is verse 183, where Allah states:

(O believers! Fasting is prescribed for you—as it was for those before you—so perhaps you will become mindful of Allah. Surah Al-Baqarah/183.)

The word 'Siyam' in this ayat refers to fasting, which is one of the key pillars of Ramadan. One of the most significant aspects of Ramadan is fasting, which makes this month special for us. The second ayat, Surah Al-Baqarah, ayat 184, states:

(Fast a prescribed number of days. But whoever of you is ill or on a journey, then let them fast an equal number of days after Ramadan. For those who can only fast with extreme difficulty, compensation can be made by feeding a needy person for every day not fasted. But whoever volunteers to give more, it is better for them. And to fast is better for you, if only you knew.)

In the first of these ayats, Allah mentions the obligation of fasting, while in the second, He explains exemptions for certain Muslims. These principles help deepen our connection with Islam during Ramadan.

3. What activities do you recommend for creating a Qur'an-centered routine during Ramadan?

Abdurrahman Gül: First of all, we emphasize the five daily prayers, which our Prophet (peace be upon him) referred to as 'the light of my eyes.' These prayers serve as a shield, protecting us from all forms of evil. In addition, the Friday prayer, which is the feast of the believers, and the Tarawih prayers, which are performed every night of Ramadan, are indispensable parts of this holy month.

Another important activity is 'Mukabele'. In every mosque, during the morning, midday and afternoon prayers, the faithful listen to and follow the Qur'an recited by hafiz and scholars. Moreover, it is highly recommended to complete the recitation of the Qur'an in person.



Zakat, which is compulsory for wealthy Muslims, is often given during Ramadan. Another important duty is 'fitra', which is given as a token of gratitude for being able to fast. Those who are unable to fast for valid reasons give 'fidya'. These practices ensure that both the rich and the poor are remembered spiritually and financially, thus fostering empathy and social solidarity.

4. Is there anything else you would like to add about Ramadan?

Abdurrahman Gül: The last point I would like to emphasize is Laylat al-Qadr. Laylat al-Qadr, which falls on the 27th night of Ramadan, is the night when the Qur'an was revealed to us.

(Indeed, it is. We -Who- sent this -Quran- down on the Night of Glory. And what will make you realize what the Night of Glory is? The Night of Glory is better than a thousand months. That night the angels and the -holy- spirit descend, by the permission of their Lord, for every -decreed- matter. It is all peace until the break of dawn. Surah Al-Qadr/1-5.)

5. Can you describe the atmosphere of Ramadan at Kartal Anadolu Imam Hatip High School?

Abdurrahman Gül: In our school, students lead the Tarawih prayers with a full recitation of the Qur'an. Our students also perform Mukabele in various mosques. The Ramadan environment at our school fosters strong bonds between students, alumni and teachers through iftars, prayers and shared experiences. It is a truly unique and spiritually enriching time. We often talk about this at the hafiz camps we organize 5 times a year. In addition to this, both in our mosque, that is, in our mosque and in many mosques, our students recite mukabele by heart in threes and fours, including our mosque. This adds another beauty to our students. They represent us in the mosques they go to. Who are these mukabele reciting students? Of course the students of Kartal Anatolian Imam Hatip High School. The ones who lead the prayers with the tarawih with this hatim are also the students of Kartal Anatolian Imam Hatip High School. Apart from this, the conversations of the teachers of our school during Ramadan, the students leading Friday prayers and being muezzins are each a separate value. The iftar meals during Ramadan, meeting with our students during iftar meals, the successor-successor meetings of our graduates and students, giving iftar-sahur to their successors here, each of them is really a blessing. Meeting with our students in different places, at iftars and sahur, this adds a different value and beauty to Ramadan. I thank you very much.

We thank you very much too.

Fasting Mode: Activated! How Ramadan Supercharges Your Brain

By Azra Betül Aksoy



Ever noticed that you focus better when you're fasting? Or at least, that your brain suddenly feels like it has superpowers (until iftar, of course)?

When we fast, our body spends less energy on digestion and more on brainpower. This means our minds work more efficiently, making it easier to concentrate—whether it's acing a test, actually understanding that tricky math problem, or impressing your teacher by staying awake in class (for once).

Another cool perk? No snack breaks, no constant "What's for lunch?" thoughts, and no endless trips to the canteen or dining hall. Without all those distractions, you can zone in on schoolwork, personal goals, or even just daydreaming about your iftar feast in peace.

Fun fact:

Digestion actually puts stress on the body. Yep, your stomach works hard to break down all those sandwiches and chips! But when you're fasting, that stress is reduced, making you feel calmer and more balanced. Plus, your body starts using fat for energy, producing ketones—basically, brain fuel on steroids.

Research even suggests ketones can boost mental clarity and concentration, which might explain why you suddenly feel like a genius (at least until suhoor). But wait, there's more! Fasting increases a brain protein called BDNF (Brain-Derived Neurotrophic Factor). Sounds fancy, but all you need to know is that it helps with memory, learning, and keeping your brain sharp. So basically, fasting = free brain upgrade!

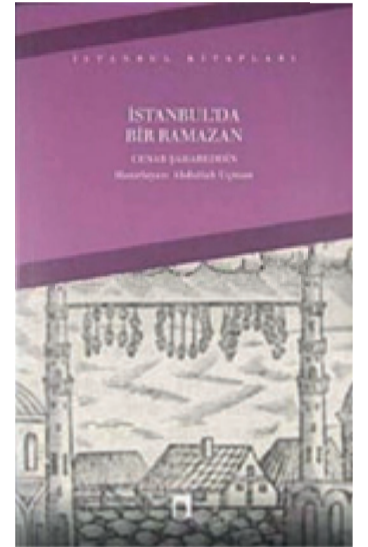
So, next time you're in class during Ramadan, deep in focus mode, just know—your brain is running at full power. Now, if only it could do your homework too...

Expand Your Mind: Ramadan Reading Recommendations

Ramadan is a special time that refreshes our souls and minds. It is a month when we are not only aware of our physical needs through fasting, but also experience an increase in our spiritual awareness. Just as our eating and drinking habits change during this month, our reading habits also evolve. Here are some book recommendations for your Ramadan reading, which will broaden your horizons and take you on a journey during this beautiful time.

1. İstanbul'da Bir Ramazan

Cenab Şahabeddin's articles titled "Ramazan Hasbihalleri" (Ramadan Conversations) in the first part of the book were written during a time when a significant portion of Anatolia and Istanbul were under occupation. These articles, penned in 1920 during the month of Ramadan in Istanbul, revolve around the city's past, its natural and historical beauties, some religious and political topics, and the deep wounds inflicted by World War I on the country. In almost every line of these writings, one can see Cenab Şahabeddin's wit and irony. The second section includes thirteen articles by the author, most of which were published in 1922 in the Peyâm-Sabah newspaper, focusing on Ramadan, fasting, iftar, and Eid celebrations.



2. Ruhun Hastalıkları ve Çareleri- Ebu Abdurrahman Es- Sülemî

The book, inspired by the saying of our Prophet (peace be upon him), "He who knows himself knows his Lord," offers a comprehensive exploration of human spiritual states for those who truly seek to understand themselves. It holds up a clear mirror to the soul, revealing one's inner self, ego, and the fluctuations of the soul in all their rawness. It lays bare the essence of a person's being before their very eyes.

Moreover, the author does not merely point out the spiritual ailments of an individual but also provides easily applicable remedies for those who desire a tranquil life in both this world and the hereafter.

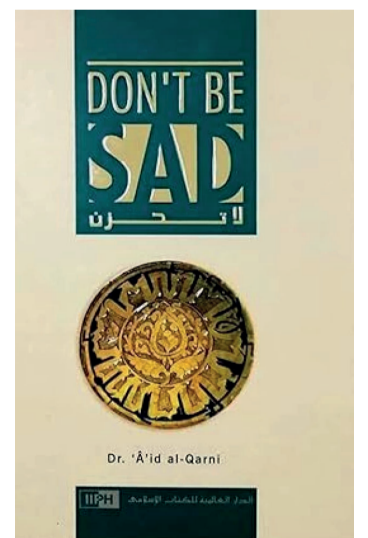
The one who penned this work, the esteemed Sülemî, lived in the 10th century and was a distinguished scholar and spiritual guide who nurtured giants of the spiritual realm, such as Kuşeyrî.



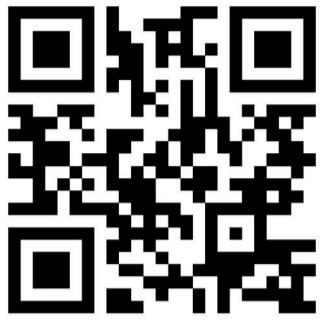
3. Don't Be Sad -Aaidh ibn Abdullah al-Qarni

At a time in which the Muslims are beset with trials from every periphery and within, comes this heartening book rooted in the commandments of Allah (swt), the Sunnah and the excellent guidance and examples of the Muslims that have come before us.

Don't Be Sad is an absolute must-read for all people. It is full of practical advice on how to replace sadness with a pragmatic and ultimately satisfying Islamic outlook on life. It exposes to the modern reader how Islam teaches us to deal with the tests and tribulations of this world. So, take heart and hold firmly onto the rope of Allah (swt).



Crack the Code: A Cryptology Challenge



Do you have what it takes to crack the code? Welcome to this week's cryptology puzzle, where logic, patterns, and a keen eye for detail will lead you to the answer. Cryptology has been at the heart of secret communication for centuries, from ancient ciphers to modern encryption techniques. Now, it's your turn to put your decoding skills to the test! Can you solve the mystery hidden within the puzzle? Sharpen your mind and take on the challenge only the most observant will succeed! *The first person to solve it and send the answer to ramadan.in.kaihl1984@gmail.com will win a surprise gift.*

By Ahmet Solmaz



Fasting... From Our Mobile Phones

By Hülya Torun

Ramadan is on the horizon, bringing with it a shift in our daily routines. The time we usually spend eating is now left unoccupied, and since socializing with friends or going to the gym isn't always an option during this month, we often find ourselves wondering how to fill the gaps. This idle time can sometimes lead to boredom, and as a result, we tend to resort to mindless activities—ones that require little effort yet keep us entertained for hours, such as excessive social media scrolling.

In a world where push notifications, endless Instagram feeds, and YouTube rabbit holes constantly demand our attention, it's easy to lose ourselves in doomscrolling. Often, we don't even realize when we picked up our phones in the first place. It has become second nature to tap on certain apps, making our mobile devices feel like an extension of our hands.

In his blog post "Digital Minimalism and God (Or, Is Social Media Undermining Religion?)", Cal Newport argues that the constant distractions of social media erode our ability for deep reflection, potentially weakening spiritual experiences and insights. By continually occupying the mind, social media may deprive us of the quiet moments necessary for spiritual growth and meaningful connection. If we think about it, how often do we let our screens take over the moments we could have spent in remembrance of Allah, prayer, or self-reflection?

Fasting isn't just about abstaining from food and drink; it's also about purifying our hearts and minds. Just as we refrain from eating to discipline our bodies, we can also fast from excessive technology use to discipline our thoughts.

A Thought to Carry Beyond Ramadan

The Prophet ﷺ mentioned in a hadith that when the month of Ramadan arrives, the gates of Paradise are opened, the doors of Hellfire are closed, and the devils are chained. With this divine support, overcoming challenges—such as resisting distractions—becomes easier during Ramadan than at other times of the year. This is the perfect time to reclaim control over our habits and focus on what truly matters.

Ramadan teaches us discipline, self-control, and being aware of the moment—qualities that should extend beyond this sacred month. If we can reduce our screen time and experience a deeper connection with Allah during Ramadan, why not continue this mindful approach throughout the year?



FASTING AND ITS HIKMAH

By Muhammed Enes Demirel

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.”

(Surah Al-Baqarah: 183)

In the month of Ramadan, the Quran states that we all fast. The fast is one of the five pillars of Islam. Unfortunately, most people don't know why they fast. There are many purposes for the fast of Ramadan.

1 - One of the hikmah in the fast concerning thankfulness for God Almighty's bounties is as follows:

The Provider Allah has spread innumerable sorts of bounties all over the earth. He wishes thanks as a price of those bounties. We all thank the causes (like clouds, trees, lands, etc.) and sellers (by giving them a price), the True Bestower of the Bounties is infinitely more deserving of thanks than those causes. To thank Him, we have to recognise all those bounties come directly from Him, and we have to appreciate their worth.

Fasting in Ramadan, then, is the key to true, genial and universal thankfulness.

With the hunger of fasting we understand the real worth of the bounties which we normally don't get the real worth and thanks. From the most wealthy person to the most needy, shows a sort of gratitude through understanding the value of those bounties.

Furthermore, since eating is prohibited during the day, we all say: 'Those bounties don't belong to me. I am not free to eat them, for they are all gifts from the Almighty and I await His command.

'We will recognize the bounty to be bounty and we all give thanks for them to Allah. Thus, fasting is the key to gratitude, and being grateful is our fundamental duty as slaves.

2 - Some of the hikmah in the fast concerning human's personal life are as follows:

- It is a healing physical and spiritual diet of the most important kind. We can defend ourselves from illnesses whose half of the reasons from over-eating and eating before being hungry.
- Because abandoning even halal (eating and drinking) by a command will be the reason to hesitate from sinning and we will try not to destroy our spiritual life.
- The great majority of people frequently suffer from hunger and other calamity. Therefore, people need more patience and endurance. Fasting Ramadan is a training discipline that improves patience and endurance, so fasting is also a cure for impatience and lack of endurance, which double people's suffer. Also, we have to do this training in the best way possible to get Allah Almighty's love and improve like our stomach-fasting with all material and spiritual organs, emotions; with our heart, imagination, eyes, ears and brain. For instance, if we avoid listening to profitless things and gossip, we would fast with our tongue; and fill our ears with the tilawah of the Quran. We must fast with our tongues by refraining from lies and unnecessary speech. We should actively engage with the Quran and observe the wonders of the universe, while consistently sending our blessings and gratitude to the Merciful, Almighty Allah. We can fast with our tongues by avoiding lies and unnecessary speech, reading the Quran and observing the universe, and sending our blessings and gratitude to the Merciful, Almighty Allah.

Ramadan Through the Eyes of Childhood

by Feramuz Efe Kabakcı, Ebrar Demir, Ecrin Hitay

Memories Of Our Teachers

Sedat Cankılıç

I fasted for the first time when I was 9 years old. I felt that I had taken on a huge responsibility and it is very interesting that a mother who normally chases after her child to get him to eat would allow such a thing. A good Ramadan memory that stays in my mind is as follows: Once when I was fasting, I struggled a lot whether to eat roasted chickpeas (leblebi) or not and finally I did. Then I went to my mother and asked her if my fast would be broken because I ate 2 roasted chickpeas. My mother replied that it would not be broken and I continued my fast.

Neslihan Gökçe Koçar

What I remember about the first time I fasted was that I was in middle school and it was winter. I remember my mother trying to warm us up with a heater. I felt like a grown-up when I woke up at night for suhoor. One of my unforgettable memories of Ramadan is that I was going to take my class to iftar. I bought a new set of plates because the number of plates in the house was not enough. I also boiled plum juice. When I put it in my jug without waiting for it to cool, the jug exploded. This is also a memory I cannot forget.

Zeynep Temel

When I was a child, suhoor seemed like a mysterious time when grown-ups woke up, did very important things and gained great things. When we children caught those times, we felt as if we had accomplished something great. Of course, the little ones who could not wake up at suhoor time would reproach their parents for not waking them up in the morning. Those who woke up would feel an indescribable peace. After imsak time, I used to take great pleasure in following the mukabalah recited on television. I must confess that those mukabalahs made my Qur'an recitation even more beautiful, alhamdulillah.

Havva Köker

I first fasted when I was about 8 or 9 years old without my family's permission. They did not allow me to fast because I was weak and little girl. I was waking up in sahoor time secretly and fast. It was not hard for me because the iftar tables used to be enjoyable and cheerful. During the Ramadans of my childhood, we were going to the houses of our neighbours for iftar. We used to go to mosque for Taraweeh and when we feel bored, we were climbing our fathers for fun.) We used to visit an aunt called Behiye, who was telling us stories. Every evening, there were fairs in different neighborhoods, we were going there and having fun. We also used to organize bazaars for the people in need. There were circus shows which made us excited in some parts of Istanbul. I remember that people who plays the bears were not allowed to make show in Ramadan. Ramadan appears with happy memories from my childhood.

Elif İşbilir

What I remember very well about my first fasts is that when I was in the 3rd grade, I fasted the whole Ramadan without fail. When my friends would get bagels from school, I would take mine home and wait outside the window five minutes before the azan with a bagel in my hand :) At that time I felt as if I was the most beautiful servant of Allah and the best Muslim, I hope I was :)

When I was a child, a cannon would be fired from the hill opposite our house with the call to prayer and all the children would wait excitedly for the cannon to explode, it was a neighborhood tradition for us. My favorite time of Ramadan as a child was sahur and still it is. There would be little skits or Karagöz and Hacivat plays. I also remember watching the drummer with fear from behind the curtain at suhoor. I don't know why, but I was terrified of the drummer :)

Reflections Of Our Students

Meryem Sena Özmeriç

I used to keep it part time when I was little, but when I really got it full time, I was in 5th grade. I had a hard time when I was little, but later I didn't have a hard time and the fact that everyone was fasting made the evening iftar meal really nice. I have a memory that I remember now: If you forget to eat during fasting, your fast will not be broken, but I never forgot and ate. One day, when I was making a cake, I had to put sugar in the cake, so I tasted a little bit to see if it was salt or sugar, and as a result, the only thing I forgot and ate while fasting was salt.

Zülal Fırat

If I remember correctly, I fasted in the first Ramadan of 2022.- Time had stopped, but I wasn't hungry. My grandmother took me to the restaurant and they bought me what I wanted because it was my first fast. I was very happy. One day, when I woke up for sahur, there was smoke everywhere. My mother fell asleep while cooking and the food burnt. Because I was sleepy, I couldn't understand the seriousness of the situation, but the house could have burnt down.

Liva Geben

I fasted for the first time when I was 7. I felt good because I felt like I am responsible for the Allah too, like the adults. One day, we went to my sisters basketball course and I was holding her water bottle. Then I started drinking the water and at the same time I asked myself why I was so thirsty and why I didn't drink it before. So the answer because I was fasting.

Meryem Rana Onaran

I fasted for the first time when I was seven. I felt proud and a person who can take responsibilities. One day, a few minutes before iftar, we sat at the table as a family, chatting and waiting for the iftar time to come, that is, for the adhan to be called. Just then, someone outside shouted, and for a moment we thought it was the adhan, and we broke the fast. But then, when we realized that there was no adhan, we all laughed and felt sad together.

Azra Betül Aksay

I have always been interested in fasting. Probably my first fast was when I was 6 years old, when I started primary school. It was a bit difficult for me because when I am hungry for a long time, my stomach gets queasy. I remember dreaming of eating orange biscuits all day long. Actually, this is my friend's experience, but I just thought of it. One day, at iftar time, my friend and his whole family were sitting at the table waiting for the Adhan to be called. Then my friend's uncle (his uncle, by the way, is a bit younger and naughty) went up on the roof and called the Adhan. My friend's family thought the adhan was being recited and started the iftar.

Ramazan Yağız Yıldırım

I fasted for the first time during my elementary school years. What comes to mind are especially watermelon, ice cream, and the Taraweeh prayers we performed outdoors.

Yusuf Arda Güngördü

I fasted for the first time when I was 8 years old. When I think of Ramadan from my childhood, I remember it being summer and playing football with my friends outside.

Haktan Kadri Yazıcı

I fasted for the first time when I was 6 years old. When I think of Ramadan from my childhood, I remember meeting my relatives in Istanbul.

Güllaç: A Special Ottoman Dessert with a Long History

By Rana Onaran

As Ramadan approaches, one dessert becomes particularly popular in Turkish homes: Güllaç! Made from thin layers soaked in sweet milk and rose water, güllaç is not only a delicious treat but also an important tradition with deep historical significance.

Güllaç has a rich history dating back to the Ottoman Empire. It is believed to have originated in the 15th century, making it one of Turkey's oldest desserts. The name "güllaç" comes from "güllü aş," meaning "food with roses," due to the rose water used in the recipe.



The origins of güllaç are quite fascinating, as it was discovered almost by accident. In the early days of the Ottoman Empire, people needed a way to preserve food, particularly staple ingredients like flour. As a solution, they began making thin sheets of dough from corn starch and water, which were then dried for later use. These sheets, called güllaç yufkası, could be stored for months without spoiling. One day, a cook—possibly from the palace or a villager—experimented by softening these dry sheets with warm milk and sweetening them with honey or sugar. They noticed that the sheets absorbed the liquid beautifully, creating a soft and delicate texture. Over time, rose water was added for its aroma, and crushed nuts were incorporated for extra flavor. The dessert quickly became popular, particularly in the Ottoman palaces, where chefs perfected the recipe and transformed it into a royal dish.

There is also a charming legend about how güllaç was born: A cook is said to have accidentally spilled milk over the dry sheets. Rather than waste them, the cook decided to taste the mixture, and that's how güllaç came into being! It's one of those foods that originated from necessity but eventually became a beloved treat.



Some Fun Facts About Güllaç

The Secret Ingredient: The original recipe used honey instead of sugar, as refined sugar was not common in the early Ottoman period. Today, powdered sugar is typically used, but many still prefer the traditional honey version for a richer taste.

A Dessert with a "Cooling" Effect: Ottoman physicians believed güllaç had a cooling and calming effect on the body. This made it the perfect dessert for Ramadan, as it was thought to help the body relax after a long day of fasting.

Baklava's Inspiration:

Güllaç is considered the ancestor of baklava! Before butter was commonly used in pastry-making, people layered these thin sheets with nuts, similar to how baklava is made today. Over time, baklava evolved into a richer, butter-filled dessert, while güllaç remained a lighter, milk-based treat. Since the history of güllaç is so intriguing, you might want to try making it yourself for Ramadan. Since the history of güllaç is so intriguing, you might want to try making it yourself for Ramadan.

Here's the recipe:

Ingredients:

A package of güllaç sheets (made from starch and water)
1 liter of milk
2 cups of sugar
1 tablespoon rose water
200 grams of walnuts
1 pomegranate

Instructions:

1- In a pot, combine the milk, sugar, and rose water, and heat until the sugar dissolves. Stir occasionally. Be careful not to heat it too much; it should be warm, not hot. If it's too hot, your dessert will become soggy, so let it cool slightly.

2- Begin assembling the layers in a pan. Place one güllaç sheet in the pan and moisten it with the warm milk. Repeat this with five sheets. After each layer, sprinkle some crumbled walnuts. Continue layering with the remaining five sheets, wetting each with the milk. Once you've added the tenth sheet, pour the remaining milk over the top. You'll notice the sheets start to rise—don't disturb them.

3- Cover the pan with plastic wrap and refrigerate for at least 2 hours.

4- Wait to garnish the güllaç until you're ready to serve. If you add pomegranate seeds and pistachios too early, they may change the color of the dessert. Once it has chilled, cut the güllaç into squares or rectangles, garnish, and serve.

If you try making this delicious dessert, do not forget to share the photo with this tag **#ramadanvibesinkaihl**

The Spiritual Light of Ramadan: Tarawih and Enderun Prayers

By Merve Naz Demirci



Here comes the Sultan of eleven months! We all feel a sweet excitement. Ramadan is not only a month of fasting; it is also a time to renew our souls and become better people and servants of Allah. For some, it means blessings; for others, it is about iftar meals or listening to the Quran. But one of the most special prayers of Ramadan nights is Tarawih prayer.

The word Tarawih means "to rest." It helps Muslims relax both physically and spiritually during Ramadan. While fasting cleanses the body, Tarawih prayer brings peace to the soul. Our beloved Prophet Muhammad said: "Whoever prays Tarawih with faith and hopes for reward from Allah, his past sins will be forgiven." (Bukhari, Salat al-Tarawih 1)

Tarawih is a special prayer that we perform after the Isha prayer during Ramadan. It is a Sunnah prayer, which means it is not obligatory, but it is highly recommended. Muslims pray it in sets of two rak'ahs. Some people pray 8 rak'ahs, while others pray 20. When performed in congregation, Tarawih is more than just a prayer; it becomes a spiritual gathering. In many mosques, the imam recites a part of the Quran every night, completing the whole Quran by the end of Ramadan. This prayer is a time for reflection, peace, and closeness to Allah.

Another special prayer of Ramadan nights is Enderun prayer, which comes from Ottoman traditions. Enderun was a special school in the Ottoman palace where scholars and important state officials were educated. In these places, Muslims performed the Enderun prayer after Tarawih. It was similar to the Tahajjud prayer and included long Quran recitations, salawat, and beautiful Islamic hymns.

In Ottoman mosques, the Enderun Tarawih was performed in a unique way. Every four rak'ahs, imams used different maqams, making the prayer a deep spiritual experience. In the first ten days of Ramadan, they sang hymns about the joy of welcoming Ramadan. In the second ten days, they asked for Allah's mercy. In the last ten days, they sang sad hymns because Ramadan was ending. Even today, some mosques continue this tradition. Would you like to experience this beautiful prayer in mosques like Eyüp-sultan, Fatih, or Sultanahmet this Ramadan?

Ramadan is not only about fasting; it is a time to practice patience, reflection, worship, and gratitude. The day begins with fasting, continues with iftar, and ends with Tarawih and other prayers. This month unites the Muslim community, fills the mosques, and brings the deepest spiritual peace.

The lights in the minarets are shining, and the excitement of Ramadan is growing in our hearts! The Sultan of eleven months has arrived; it is time for renewal, faith, and a journey into the soul. May we meet in many more Ramadans and share the blessings of this holy month together.

Have a blessed Ramadan!

Fasting in Sufism: A Spiritual Purification Journey

By Dr. Cemile Sağır

In the Sufi tradition, fasting is a process of spiritual development as well as a physical act of worship. Sufis view fasting as a way to strengthen patience and discipline the soul. During a fast, one must refrain from eating and drinking as well as from thinking negatively, becoming angry, and saying unneeded things. Tirmizi emphasizes that fasting is an important tool for the spiritual development of the traveler on the mystical path.

Ramadan is a time to examine ourselves and face our own mistakes. According to Yunus Emre, fasting should be viewed as a retreat from worldly desires and passions, when one turns to Allah alone, rather than only as physical hunger. "The lover should withdraw his heart from the world," he says. Sufism views fasting as a means of purification of both body and soul.

According to Kelâbâzî, the purpose of fasting is to become closer to Allah and oneself from the desires of the nafs (ego). He states that fasting serves people reevaluate their relationship to the outside world and concentrate on being patient and gratitude. Rumi stresses that fasting is about spiritual cleansing as much as hunger. Sufis who see Ramadan as a time for "spiritual education" seek to gain patience and self-control. To them, fasting teaches patience and gratitude. Additionally, the goal of fasting is to increase one's capacity for patience, strengthen one's resistance to appetites and wants, and finally purify the soul.

According to Sufism, fasting acts as a "shield" against the ego's rebelliousness, which is essential for spiritual development. This process not only involves refraining from material desires but also purifying the soul. Fasting presents an important opportunity for inner development, reminding us that it is not just the body that needs to be nourished, but also the heart. Fasting during Ramadan is a path to drawing closer to Allah and achieving spiritual maturity.

Therefore, in this Ramadan, let us not only struggle with physical hunger but also with the negative emotions in our hearts.

In conclusion, fasting is a process of inner transformation and spiritual cleansing in addition to being a way to draw closer to Allah. Sufis view Ramadan as a time for spiritual education, with fasting teaching self-reflection, patience, and thankfulness. Fasting during Ramadan is a path to drawing closer to Allah and achieving spiritual maturity. Therefore, let us not only struggle with physical hunger but also with the negative emotions in our hearts.

The Spirit of Ramadan: How the Sahabahs Lived the Blessed Month

By Taha Akraha Hasan

The lives of the sahabahs are highly important to us because they reflect our religion, Islam, and serve as the best way to learn about it. They lived with the excitement of asking, 'What will Allah say to us today?' when they were introduced to the command to fast throughout the month of Ramadan in the second year of Hijra. They looked forward to this with absolute enthusiasm and excitement. And our Prophet (p.b.u.h), who was their teacher, introduced them to additional acts of worship.

First, they met tarawih. Prophet Mohammad (p.b.u.h) prayed tarawih in the masjid a couple times. Although the Prophet of Allah (p.b.u.h) mostly prayed Tarawih at home to avoid making his ummah think it was obligatory, the sahabahs grew accustomed to and loved this prayer so much that they continued praying Tarawih in the mosque even after his death, during the era of Hz. Omar. Then, besides fasting and tarawih, sahabahs had learnt the most important reason why Ramadan is the sultan of eleven months from the 185th verse of Surah Al-Baqarah which was because the first revelation was revealed during the month of Ramadan, the birth of Holy Qur'an happened during this sacred month. The sahabahs believed they should honor this month in a manner befitting the Qur'an, so they devoted great effort to reading, understanding, and living according to it.

Lastly, the enthusiasm and excitement of Ramadan reached its peak during the last 10 days of the month. Because those last 10 days were the days to search the night in which the first verse was revealed, the night which is more auspicious than a thousand months, laylat al-qadr. Those were the days to draw closest to our Creator, Allah.

Finally, after Ramadan ended, the sahabahs learned of the reward at the conclusion of this precious month: Eid al-Fitr. This Eid at least alleviated their sadness at bidding farewell to Ramadan and motivated them to strive to maintain the good habits they had developed during Ramadan until the next one.

Reflecting on the inspiring examples set by the sahabahs during Ramadan, a question arises: What should we do in Ramadan? That's a great and one of the most important questions we need to ask ourselves in the month of Ramadan.

We shouldn't get lost in the world of entertainment, especially in this holy month, and instead focus more on our salah, fasting, prayers, acts of worship, and ultimately, our faith. If we want to have a great and fortunate Ramadan, we shouldn't think of and live this blessed month the same as the others. We should be aware about how important this month we are in really is and act according to that. We also shouldn't think of this as the only month to demonstrate our faith in Allah, and we should maintain the habits we formed during Ramadan. Inshallah, may Allah allow us to live this holy month of Ramadan in the best way possible, just as the sahabahs did in those blessed times.

The Virtue of the Last 10 Nights of Ramadan

By Bilal Kourdieh

The last ten nights of Ramadan are incredibly special for Muslims. During these nights, the Prophet Muhammad (peace and blessings be upon him) would work harder in worship than at any other time. He would stay up all night, wake his family, and dedicate himself fully to prayer and devotion. This is called "tightening his belt," which means preparing to worship with extra effort.

One of the greatest blessings of these nights is Laylat al-Qadr (the Night of Decree).

Allah says in the Quran:

"Indeed, We sent it down during a blessed night. In it is made distinct every matter of wisdom."

(Surah Ad-Dukhan, verses 3-4)

This night is better than a thousand months, and it is hidden in the last ten nights of Ramadan, especially the odd-numbered ones like the 21st, 23rd, 25th, 27th, or 29th.

Another special practice during these nights is I'tikaf, where Muslims stay in the mosque to focus on worship. The Prophet (peace and blessings be upon him) would perform I'tikaf every Ramadan, especially in the last ten days.

These nights are a golden opportunity to get closer to Allah through prayer, Quran recitation, charity, and dua (supplication). Rewards are multiplied, and Allah's mercy and forgiveness are abundant. Let's make the most of these blessed nights by working hard in worship and seeking Allah's pleasure.

Surah Qadr

In The Name Of Allah, The Beneficent, The Merciful

- (1) Surely We revealed it on the grand night.
- (2) And what will make you comprehend what the grand night
- (3) The grand night is better than a thousand months.
- (4) The angels and Jibreel descend in it by the permission of their Lord for every affair,
- (5) Peace! it is till the break of the morning.

Surah Ad-Dukhaan- (3)

*Indeed, We sent it down on a blessed night
We always warn against evil.*

The Prophet (peace be upon him) said,

"Whoever prays on Laylatul Qadr out of faith and sincerity, shall have all their past sins forgiven."

(Hadith, Bukhari and Muslim)

TEST YOUR SURAH KNOWLEDGE

By Taha Akraha Hasan

Easy

1- In which surah swift birds are mentioned?

- A) Al-Fil
- B) Al-Baqarah
- C) Al-Waqi'ah
- D) Al-Ma'un

2- Which one is the second shortest surah of the Quran?

- A) Al-Kauthar
- B) An-Nasr
- C) Al-Ikhlash
- D) Al-Baqarah

3- Which one is the 6th surah of the Quran from last

- A) An-Nasr
- B) Al-Kafirun
- C) Al-Kauthar
- D) Quraish

4- Which verse of which surah is known as "Ayat al-Kursi"?

- A) Aali Imran, 155
- B) Al-Baqarah, 255
- C) Al-Baqarah, 285
- D) An-Nisa, 155

5- Which one of these prophets down below does not have a surah named after them?

- A) Moses (a.s)
- B) Joseph (a.s)
- C) Abraham (a.s)
- D) Jonah (a.s)

Intermediate

6- How many verses does the surah Al-Humazah have?

- A) 7
- B) 9
- C) 10
- D) 11

7- What is the meaning of the 4th surah of the Quran?

- A) The Cow
- B) Family of Imran
- C) The Women
- D) The Table Spread

8- In which surah down below doesn't contain muqatta'at letters?

- A) Ya-Sin
- B) Al-Baqarah
- C) Al-Qari'ah
- D) Aali Imran

9- Which verse down below comes later in Al-Fatihah

- A) All praise is for Allah.
- B) You alone we worship
- C) Guide us along the Straight Path
- D) You alone we ask help

10- Which prophet is the most mentioned in the Qur'an?

- A) Jesus (a.s)
- B) Moses (a.s)
- C) Mohammed (p.b.u.h)
- D) Abraham (a.s)

Hard

11- In which surah is prophet Zekeriya (a.s) not mentioned?

- A) Al-Anbiya
- B) Maryam
- C) Aali Imran
- D) Al-Waqi'ah

12- Which one of the surahs down below was revealed during the Medina period?

- A) Al-An'am
- B) Al-Fatihah
- C) Ak-ikhlash
- D) Al-Baqarah

13- Which surah has the other name "Ummu'l-Kitab"?

- A) Hud
- B) Ya-Sin
- C) Al-Qalam
- D) Al-Fatihah

14- How many sajdah verses are there in the Holy Quran?

- A) 10
- B) 12
- C) 13
- D) 14

15- How many surahs contain muqatta'at letters?

- A) 29
- B) 19
- C) 13
- D) 7

Ramadan Traditions Beyond Borders

By Ebrar ÇAM and Ecrin HİTAY



AFGHANISTAN

In Afghanistan, **street iftar** is a cherished tradition, especially in cities. Volunteers set up tents to serve free meals, fostering social solidarity.

Ramadan nights come alive with **bustling night markets**, where people buy post-iftar treats like baklava, roasted corn, and sherbets. Shopping under the stars is a special part of the Ramadan experience.

Evenings are for **family gatherings**, with prayers, shared memories, and religious discussions often lasting until dawn.



PAKISTAN

In Pakistan, **schools and offices adjust hours** during Ramadan, opening early and closing by mid-afternoon to allow rest before iftar and prayers.

A **public fasting law** prohibits eating or drinking in public during fasting hours, reflecting deep respect for the holy month. Violators may face fines or other penalties. Preparing **samosa patti before iftar** is a beloved tradition. Families gather to make samosas with various fillings, turning it into a fun and flavorful pre-iftar ritual.

AZERBAIJAN

In Azerbaijan, **Ramadan night markets** come alive with stalls selling ice cream, sherbet, baklava, and other sweets as people break their fast.

As **Eid al-Fitr approaches**, homes are thoroughly cleaned, and traditional desserts like şekerbura, baklava, and güllaç are prepared.

Ramadan is also marked by **cultural and religious events**, including Quran recitation competitions, conferences, and performances celebrating Islamic heritage.

A long-standing tradition in Azerbaijan is **decorating homes** with colorful lights, Ramadan lamps, and moon-and-star figures, creating a festive and spiritual atmosphere.



In Azerbaijan, **Ramadan games** add to the festive spirit:

- **Golden Fish:** A lively evening game where players chase the "golden fish" while singing. The catcher becomes the new fish.

- **Rattle:** A song and dance game enjoyed by children before evening prayers or after iftar, featuring rhythmic movements and group performances.

- **Ramadan Flower:** A team-based game where groups create and mimic "flower" formations, often accompanied by Ramadan songs.

During Ramadan, **working hours** are adjusted, especially in state institutions and large companies. Offices open early and close by noon, allowing people to return home for iftar and fully embrace the spiritual essence of the month.

SYRIA

In Syria, Ramadan is celebrated with unique traditions like the Fanoos, or **Damascene** lantern. Children carry these colorful lanterns through the streets, symbolizing the festive spirit of Ramadan. Lanterns are also hung in streets, especially in Damascus, creating a joyful atmosphere.

Collective prayers and Quran recitations are central, particularly in Old Damascus mosques, which host Iftar gatherings and special night prayers on Laylat al-Qadr, fostering a deeply spiritual ambiance.

The **old bazaars (souks)** of Damascus come alive during Ramadan, staying open until Iftar. Visitors can buy food, sweets, lanterns, and souvenirs, making the markets a cultural highlight. Some cities organize Ramadan festivals with craft exhibitions, live music, cooking competitions, and open-air cinemas showing Ramadan-themed films.

Ramadan nights feature traditional games like backgammon (Baskal), played in the streets to strengthen family bonds. Children enjoy games like **Jirbi (jump rope)** and **Sofrata, a guessing game about Iftar dishes**, bringing communities together in celebration.

These traditions make Ramadan in Syria vibrant, joyful, and deeply communal.



CHAD

In Chad, children build small clay mosques before Ramadan for prayers and Quran recitations, fostering community spirit. Multiple marriages are allowed only before Ramadan, seen as a blessed time for sharing the month with a spouse.

During Ramadan, religious lectures and decorations fill homes and streets. On Eid, families exchange gifts, especially among children. Children play games like football, goya (a squatting game), and Almasra (a group song game), creating a joyful atmosphere. Traditional dances with drums and clapping are popular after Iftar.

In rural areas, communities actively engage in Taraweeh, Tahajjud, and Qeyam Al-Lail prayers, along with religious sessions on Fiqh and Quran exegesis, deepening the spiritual experience.



FORGOTTEN RAMADAN TRADITIONS

By Erva Kuvvet

PREPARATIONS FOR RAMADAN

In Ottoman times, on the 15th of Sha'ban, the surre-i hümayun procession traveled to the holy land with gifts specially for the month of Ramadan.

The streets of Istanbul were filled with lamps and sherbet and Turkish delight were distributed in mosques. Exhibitions were opened in the courtyard of Beyazit Mosque and the proceeds from these exhibitions were donated to charity organizations.

In Ottoman times, the first Friday prayers of Ramadan were held in Hagia Sophia, the second in Eyüp Sultan, the third in Fatih, and the fourth in Suleymaniye.



RAMADAN ACTIVITIES

During Ramadan in the Ottoman Empire, mosques would be open until dawn, people would do itikaf in the mosques, and the mosques would be overflowing.

After the tarawih prayer, muezzins would recite verse munajats from the minarets, mostly written in Arabic, expressing supplication to God.

Another of the worship practices unique to the month of Ramadan is the recitation of mukabele in mosques, large mansions and homes.

The Qur'an would be recited by hafiz with beautiful voices throughout the month and by the end of Ramadan it would be completed.

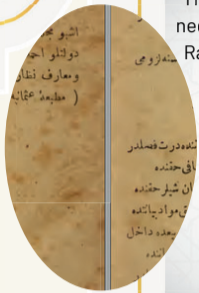


NARH BOOKS

The state would fix the prices of bread and basic necessities so that no one would go hungry during Ramadan. These fixed prices would be recorded in narh books.

One or two days before Ramadan or on the first day of Ramadan, these prices would be announced and all food would be sold accordingly.

This would prevent black market sales.



PEACE LESSONS

The peace lectures started on the first day of Ramadan and were given by scholars of the period in the presence of the sultan for 8 days.

The peace lectures, also known as the peace lectures, consisted entirely of tafsir.

The lessons would start at noon in one of the palace rooms and continue until afternoon.

Questions would be asked according to the topics and scholars would answer the questions according to their ranks.

At the end of the lecture, the scholars would be given an equal tip and the audience would receive a sum of atiyeh.



RAMAZANIYE

Ramazaniye is a type of ode in divan literature poems usually written to praise religious and statesmen.

In the Ottoman period, the Ramadan ode was mostly presented to state elders to congratulate them on the arrival of the month of Ramadan.

In these ode, topics such as the overflowing of mosques, iftar tables, tarawih prayers, conversations, mosques, mahyas and Ramadan entertainments were mostly covered.



HIRKA-I SAADET CEREMONY

On the night of the 15th of Ramadan, before the sultan came to the apartment of hirka-i saadet in Topkapi Palace, the tülent agha would bring about sixty tülent and sponges, as well as containers filled with rose water, to the apartment. The üdağacı would tour the room with moxibustions. The sultan would personally clean the sarcophagus, open the sarcophagus with the golden key that only he had, and take out the cardigan-i saadet from the embroidered atlas bundle.

Everyone would kiss the cardigan through the cheesecloth on their shoulders. Thus the cardigan would not be damaged and the cheesecloths would remain as a souvenir of this honorable moment. During this ceremony, the chambermaids would also recite the Qur'an aloud.



EGG WITH ONION

One of the famous Ottoman traditions was to serve the sultan eggs with onions prepared by various cooks.

The sultan would taste each onion egg one by one and put the skill of the cooks to the taste test.

The cook of the most popular onion egg would be rewarded with the right to cook the sultan's meals during the month of Ramadan.



BAKLAVA PROCESSION

The sine qua non of Ramadan is the baklava produced by skilled baklava masters. In the Ottoman Empire, one of the symbols of the sovereignty of the rulers was the tradition of iftar.

This tradition was a compliment to the soldiers. Preparations were made in such a way that every ten soldiers would receive one sini of baklava.

With this ceremony, which started with Silahtar Agha receiving the first sini on behalf of the sultan, soldiers would leave the palace gates and march towards the barracks.

The people of Istanbul would also show great affection for the baklava procession leaving the palace.

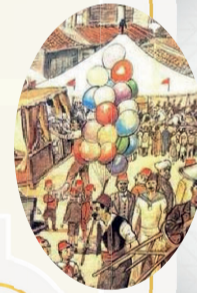


HITTING THE FASTING POLE (ORUCA DİREK VURMA)

In Konya, the "hitting of the fasting pole", which was done to fasting children because they could not stand it, is a tradition that has been completely forgotten today.

Since children could not afford to fast until the evening, they were given a meal at noon.

This was called "hitting the fasting pole" and the child's heart was warmed up to worship with this tradition.



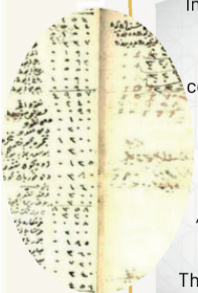
ZIMEM BOOK

In the old Ramadan, well-to-do people would stop by the grocers and greengrocers in unfamiliar neighborhoods, look for a convenient moment in the shop and ask, "Do you have a zimem book?"

A zimem book is a book that shows the name of the debtor and how much he owes.

The philanthropist asked the shopkeeper: "Calculate the debt for this many pages from the beginning, middle and end," he would say.

The person who paid the debt did not know who paid the debt, and the person whose debt was paid did not know who the benefactor was.



SURAH TABLES

In the Ottoman Empire, one of the customs that was especially exclusive to Ramadan was to meet at the table. The person who would give iftar would invite relatives, neighbors and acquaintances to his mansion. He would write the names of the surahs in the Quran on spoons made of boxwood to be presented to the guests. Everyone would sit at the table with the name of the surah on it. Thus, rich and poor would share the same table.

After the meal, the boxwood spoons with the names of the surahs written on them would be burned and the ashes would be poured into the rose garden.



IMAM'S TOUR (HOCA GEZEĞİ)

The tradition of imam' tour, inherited from the Ottomans, continues today as a tradition unique to Western Thrace.

With the "hoca gezeği" tradition practiced in all Turkish villages of Western Thrace, the people of the village would prepare an iftar meal in their homes for the village imam who would lead the taraweh prayers for them respectively.

During Ramadan, the imam and the muezzin would prepare the iftar and sahur meal, gezek, which was given to the imam of the village and the muezzin during iftar and sahur, in the village houses and sent to the mosque or masjid during iftar and sahur hours.



Traditional Ramadan Dishes Across the World

By Berkan Balik



Muslims all over the world enjoy diverse and mouth-watering cuisines during Ramadan. From Morocco's bustling markets to Indonesia's vibrant streets, Ramadan brings a rich tapestry of flavours, traditions, and communal dining experiences. Let's explore some best Ramadan recipes around the globe.



Harira, Morocco

Traditionally served during Ramadan, harira is a tomato-based soup fortified by chickpeas, lentils, and chopped vegetables, cooked with lamb or lamb broth before being spiced with saffron, cayenne, and ginger. The name derives from the Arabic word "harir," meaning silk – a reference to the smooth, velvety texture.



Bubur lambuk - Malaysia

A sweet-savoury congee of rice, meat, coconut milk, and aromatics, bubur lambuk is a staple of local Ramadan cuisine. A blend of local spices is toasted alongside onions, garlic, and pandan. Minced beef and dried prawns are then browned before rice is steeped in coconut milk, and water is added. The dish symbolises community, with mosques around the country serving pots of porridge to bring people together every Iftar.



Khaliat al Nahl, Yemen

One of the most common dishes during Ramadan is khaliat al nahl, which translates to "honeycomb buns". Each fluffy, cloud-like bun is stuffed with sweet cream cheese and topped with sesame and nigella seeds and a brush of sweet, floral honey.



Chorba frik, Algeria

Chorba frik is a pillar of Ramadan spreads in Algeria and Tunisia. Frik or freekeh, roasted green durum wheat, is simmered in a tomato-based broth spiced with paprika, coriander, cumin, and mint. Chorba frik sees the addition of lamb or mutton, creating a balanced one pot meal to conclude a day of fasting.



Zoolbia, Iran

This sweet treat is made from a saffron, yogurt, flour, and baking powder batter that's fermented for an hour, then piped into hot oil, taking the shape of spirals. Once fried, zoolbia is quickly dunked in a rose-scented sugar syrup. During Ramadan, people usually pair zoolbia with bamieh, a donut-like pastry similar to churros, and hot tea.



Doro wat, Ethiopia

This mouth-watering chicken stew is famously spicy, the unofficial national dish of the country, and a Ramadan gem that's not to be missed. Tender chicken pieces, a thick buttery sauce called kulet, a fiery berbere spice blend, and hard-boiled eggs unite to create this irresistible dish best served with a fermented flatbread, injera.



Falooda, Bangladesh

Falooda, a sweet and refreshing dessert drink beloved in the area, is a mixture of sweet vermicelli noodles with sweetened milk, chilled rose syrup, jello, basil seeds, tapioca pearls, and chopped nuts. Traditionally, Bengali falooda is served in a tall glass and topped with a scoop of cold vanilla ice cream, extra nuts, and strands of saffron.

Source:
tatlerasia.com
tastingtable.com

Ramadan PLAYLIST

Welcome to our Ramadan Playlist! Enjoy music and videos that aim to best reflect the spiritual atmosphere of the month of Ramadan. Feel the sweet excitement of the month of Ramadan with the songs we have compiled for you and try to make the most of this month with the videos we have prepared specially for you. May this Ramadan be a door to a better life!

By Cemre Mert



Ramadan in Allah's Words - How to Approach Ramadan - Nouman Ali Khan

In this video, a Muslim is -so to say- shown the door to guidance, resurrection, and true happiness. Like many others, you will find it enlightening and if you pay attention to it, you will intend to live a better life during and after Ramadan.



Preparing for Ramadan 2025 | Nouman Ali Khan's Essential Advice

Are you ready to make this your most spiritually fulfilling Ramadan yet? In this video, Nouman Ali Khan shares practical and spiritual tips to prepare your heart, mind, and soul for the blessed month. Learn how to strengthen your connection with Allah, develop better habits, and maximize the benefits of fasting and worship.



The worship of Ramadan is Qur'an | Muhammed Emin Yıldırım

Understand the deep relationship between Ramadan and the Quran and learn how to read the Quran to spend a productive Ramadan. Get motivated for a better Ramadan with this video.



Silence in Fasting - Abdal Hakim Murat

This video emphasizes the place of silence and less speech in Islam, and by relating this issue to digital devices, a model of "silence" for the modern age is presented.



Ümmetin Hanımları - Female Companions' Legacy in Islam

From our beloved Prophet Muhammad's (peace be upon him) dear wife, Hz. Khadijah (may Allah be pleased with her), to the knowledgeable and hadith scholar Hz. Aisha (may Allah be pleased with her), many believing women have left an indelible mark on Islamic culture and our society. In this conversation series by Haifa Younis, we will explore the power of resistance, determination, and faith through the stories of the female companions.



Tafseer of Surah Al-Yousuf

Surah Yusuf, described as "ahsan al-qasas" (the most beautiful story), stands out for its contrasts—envy and patience, captivity and freedom, humiliation and honor—reflecting key aspects of human life. Revealed during the challenging Meccan period, it provided solace to Prophet Muhammad ﷺ and the early believers. The story of Prophet Yusuf (peace be upon him) exemplifies patience, loyalty, and trust in Allah, making it more than just a narrative, but a profound lesson.



1- Ramadan - Maher Zain



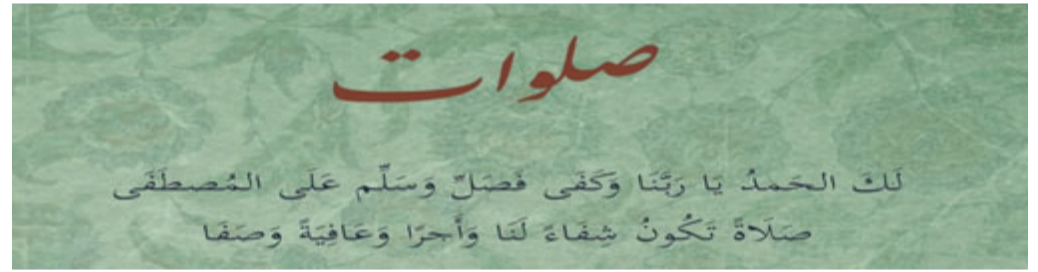
2- Kun Fayakun - Muad



3- Rahmatun Lil' Alemeen - Maher Zain



4- Ramadan Is Here



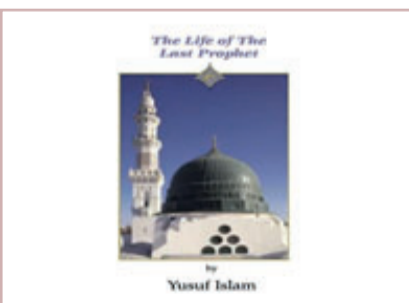
5- Salawat



6- Rahman Ya Rahman - Iiyas Mao



7- Raef - Jumuah



8- Talal Bedru



9- Essubhubeda

If you would like to view and listen to all the videos in a single list, please scan the QR code.

Videos playlist qr code



Musics playlist qr code



RAMADAN

Word Search

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c	l	e	a	r	a	n	c	e	k	n	h	r	i	x

In our tradition, rich people give gifts to the guests they invite to iftar

The nafl prayer that is performed after Isha' prayer during the month of Ramadan

One person reciting the Holy Quran and others listening or following

The time when food is eaten before dawn in preparation for fasting

The night the Holy Qur'an began to be revealed

Worship performed by abstaining from food and drink and certain bodily desires throughout the day

Daily suggestion posts shared on our school's instagram page every year during Ramadan

The meal prepared and distributed on the tenth day of muharram

Our esteemed teacher who edits the Ramadan Newspaper every year

The time when the fast ends and Maghrib prayer begins

The musical instrument that used to be played in the streets with mani to wake people up for sahur

