



Ramadan News



in KAIHL

Ramadan in Full Bloom



Every Ramadan our campus takes on a different rhythm. Classrooms, halls and courtyards fill with Ramadan spirit and joy. One day corridors host rich exhibitions—this year dedicated to the lives of the Sahaba, somewhere students are finishing a class khatm, while alumni meet again at the iftar table. After tarawih, conversations stretch into the late hours over cups of tea at Suhoor Café, sometimes accompanied by a musiki circle.

At times it can feel crowded and lively, even a little noisy, but in a good way. All these moments seem to gather under the same spirit. When people come together with sincerity, the atmosphere of Ramadan becomes richer and somehow the blessings of the month feel even greater at KAIHL.

The Editor

Interview with Sedat Cankılıç

Interviewed by Miraç Ali Demirbaş, Muhammed Fatih Liv

Ramadan is a time for inner stillness and growth. We interviewed with our respected Literature Teacher, Sedat Cankılıç, to discuss the deeper meaning of this sacred month.

Do you think Ramadan has changed in today's fast-paced world compared to the past?

- People often compare Ramadan to the past, but I think it makes more sense to enjoy the moment instead of always looking back. We live in a fast world—information reaches us instantly from different platforms. So whenever I share an opinion, I know it can spread across Turkey or even the world. There's a saying that everyone will be famous for 15 minutes, and we're living in that era. Ramadan, on the other hand, is something calmer, slower, and more connected to a person's inner world. One of its powerful aspects is that it completely takes time, space, and people out of their daily routines. For example, you wake up at 3:30 in the morning in a dormitory and suddenly find yourself talking with others, thinking, "What am I even doing here at this hour?" Then you go through the entire day without eating anything. You hold back your desires—you do not eat, you do not even drink water. You look around and realize that everyone else is doing the same; no one is eating, no one is drinking. And the moment "Allahu Akbar" is called, you release the chains, the reins you have placed on your desires. These are extraordinary opportunities. That is why I believe Ramadan, by pulling us away from speed and excess, invites us into a more peaceful and tranquil experience of time.



Is there a Ramadan memory that still makes you smile whenever you think about it?

-Yes, definitely. There was an incident in Rize once: a local imam gave the evening call to prayer early, so people broke their fast early. The mufti's office then announced that everyone in Rize would have to make up one day. Even someone from Germany called and asked, "I'm from Rize too, do I also need to fast one day?" Some people think this is a joke, but it really happened. Whenever I think of Ramadan or iftar, this story comes to mind. Also, when I was a kid, we would sneakily eat while pretending we hadn't. That's another fun memory.

Is there a special smell or taste that instantly reminds you of Ramadan?

-Yes, dates. I immediately associate them with Ramadan, iftar, and sahur.

Is there something about Ramadan you wish people understood better?

-I often start by saying the cliché, "Ramadan is more than just fasting," but the real point goes deeper. Historically, fasting was set up as a kind of natural brake, to prevent humans from acting on extreme desires. People feel full but continue eating—that's greed. And nowadays, some exposed files even show how far human appetite can go. Fasting teaches us this—it humanizes us. That's what I wish people fully understood.

You have experienced this month many times. Has there ever been an event that changed your perspective on Ramadan?

-I have friends all over the world—some in Ghana, some in Medina. Knowing that people across the globe celebrate Ramadan with the same enthusiasm helps me truly understand the sense of community in Islam. It's not one single event, but the global experience gives a different perspective.

Thank you very much for your time.

Fitness During Ramadan: Finding Your Balance

By Alim Başaran



Ramadan changes daily routines. Wake-up times shift. Meals move to the night. Sleep becomes lighter and sometimes shorter. Because of this, many students stop exercising completely. Others try to train exactly the same way they do during the rest of the year. Both extremes usually fail. In reality, people who train during Ramadan often fall into three groups. The first group quits for the whole month. The second group keeps pushing hard and feels drained after a few days. The third group adjusts their timing and intensity and stays consistent until the end of the month. The third group usually finishes the month feeling stronger and more balanced. There are three main time options for training during Ramadan.

Training Before Iftar

Energy is lower, workouts are shorter, and food comes right after. Light sessions feel more manageable than heavy ones.

Training After Iftar

Energy is higher and hydration is possible. Strength workouts feel more normal. Waiting after a heavy meal makes training more comfortable.

A Common Strategy: Splitting Iftar

Breaking the fast lightly, training, then eating the main meal later often creates better balance. It prevents both extreme hunger and extreme fullness during exercise.

Training Before Suhoor

Food right after training is possible, but total sleep becomes the biggest challenge. When sleep drops too much, daytime focus often drops too.

Ramadan Tips That Make a Difference

- Shorter workouts often feel better than long ones. Thirty to fifty minutes is usually enough.
- Hydration works best when spread out. Drinking small amounts regularly between iftar and suhoor feels better than drinking everything at once.
- Heavy, very sugary meals at iftar often lead to sudden tiredness later in the evening. Balanced meals tend to keep energy more stable.
- Sleep does not have to be perfect, but total hours matter. Even divided sleep adds up over time.
- Some days feel strong, some feel slower. That pattern is normal during fasting.
- Ramadan is not the best month for extreme cutting or aggressive bulking. Maintenance usually feels more realistic.
- Walking after iftar often improves digestion and energy before training.

Ramadan Life Hacks For A Healthier Month

What should we do in order not to get thirsty in Ramadan?

Drinking a lot of water at once during suhoor or iftar causes the water to leave the body quickly. Instead of drinking water at once, we should drink our daily need of 1.5–2 liters of water by drinking one glass at iftar, one glass every hour after iftar until bedtime, and 1–2 glasses at suhoor. This way, we can fast easily without feeling thirsty.



What should we do to protect our bowels health during Ramadan?

To protect our bowel health during Ramadan, we should consume enough fiber. To achieve this, there should be a salad at suhoor and iftar. Also, one portion of fruit after iftar can help to reach the daily need for fiber. Additionally, after eating fruit, one glass of kefir will provide the necessary probiotics for a healthy bowel.



Why is it not recommended to drink too much tea or coffee during Ramadan?

Tea and coffee are diuretics because of the caffeine they contain. When something is diuretic, it means that that thing will increase the speed of water excretion. Therefore, drinking too much coffee and tea can cause your body to lose water faster. Scenarios like this can make fasting harder and more challenging.



Ramadan Reflections: Interview with Jenny Molendik Divleli

Interviewed by Mine Zeren Tuna
Edited by Ali Eymen Özdemir

How did your first Ramadan as a Muslim compare to what you expected?

My first Ramadan was really different from how I expected it to be because I was in Canada and I was alone. So many Muslims had told me, “Oh, Ramadan is going to be so special. It’s going to feel so amazing.” And then Ramadan came. As I said, I was living by myself at the time, I didn’t have a lot of Muslim support, and I was also going to school. I was doing my internship in the evening, so there were many times when I had to break my fast with just dates in my pocket while I was working. I didn’t have programs to go to, so I kept thinking, “Okay, what’s the hype about? Where is the special feeling that everybody is talking about?” So I made a decision that I would go early in the morning to the mosque, which was about a 20-minute drive away from my house, to try to connect with people. There was nobody there for the first few days, and then finally this old woman arrived. She was the only other woman there. It was just the two of us praying in the morning. She didn’t speak English, and I didn’t speak her language. She was from Pakistan, but we just prayed side by side. We would bring food to share with each other, and we never talked to each other because we couldn’t, but there was this love, this sisterhood between us. There were many days when I felt too tired. I didn’t want to go in the morning. It was cold. It was far away. But when I thought of her, I thought, “No, I should go, because maybe she’ll be waiting for me, and maybe then she’ll be alone.” So I would go. My first memory of Ramadan is really of her, and how she made my Ramadan special. She was the sisterhood that I was looking for.

What were the biggest challenges you faced during your first fast and how did you overcome them?

I think the biggest challenges that I faced during my first fast were, first of all, trying to break my fast on time because, as I said, there were times when I was working. I literally just put some nuts in my pocket and a date in my pocket, and when I had a chance, I would turn around, quickly eat a date, and then continue working. I just had no time to eat something properly in the evening until I got home from work, so that was definitely a challenge. The other challenge was the kind of spiritual support that I guess I expected. As I said, everybody is so used to fasting with family, having iftars with family, and doing all of that. I didn’t have that, so I kind of felt like, “Well, what should I be doing? And why doesn’t this feel the way everybody describes it?”

How has your experience of Ramadan evolved since you converted?

After moving to a larger city, there was a mosque that my husband and I used to attend, and it was fantastic. It was so alive, with many programs and activities going on. The spirit of Ramadan was truly present there. We would break our fast at the mosque, have iftar, and stay for the lessons. Then the Taraweeh prayer would be performed, and especially because it was summer in Canada, Isha was very late. We would go around 6 PM and sometimes leave after midnight, around 12 or 12:30, because the recitation was long and it took time. It was such a special experience to be surrounded by the community, with everyone there to worship together. Those are some of my favorite Ramadan memories. When we moved to Turkey, I didn’t really know what to expect. I thought Ramadan might not feel as active as it did in Canada, but I assumed Eid would be more festive. However, I have had some truly special Ramadans here as well—hosting students, spending time with them, and even during COVID, being able to stay home, reconnect with my family, and think more intentionally about traditions for my children. That period marked a shift for me in how I experience Ramadan.



What does Ramadan mean to you now? How would you describe it to someone who knows nothing about it?

I mean, Ramadan is a chance to be forgiven. It’s a chance to come closer to Allah. It’s a chance to reassess—to reassess who you want to be and who you are. It’s a chance to really see what you’re capable of, to see what you are willing to give up. It’s this amazing opportunity to truly transform, of course for the sake of Allah, to come closer to Him. But I think it also shows us what we are capable of and where our priorities truly lie.

What advice can you give to Muslim youth to make them most of Ramadan?

As far as the best kind of advice I can give to the youth, I mean, I am still learning all of this myself, but I really think we need to sit and reflect on what the purpose of Ramadan actually is. We need to understand its significance and its seriousness. The Sahaba used to make dua for six months leading up to Ramadan just to be able to reach it, begging Allah for the chance to experience Ramadan. Then, for six months after Ramadan, they would beg Allah to accept their Ramadan. They took it extremely seriously. It was a real opportunity to be forgiven. I think sometimes we don’t fully realize how significant it is. When we sit and think about it as an opportunity not only to be forgiven for our sins, but also to come closer to our Lord, and to reflect on things like the acceptance of dua and having our qadr written for us, we begin to see that there are so many blessings in such a short but incredibly important time of devotion. So I think the first step is simply understanding its seriousness and its place in our religion. And remembering that fasting is the one act of worship that Allah says, “It is for Me.” He doesn’t say that about other acts in the same way, so I think that’s really significant. Another recommendation would be to truly disconnect—get off social media, and replace TV series and music with reading the Qur’an, listening to lectures, or engaging in other beneficial activities. Of course, eventually we might go back to some of those things, but it’s about seeing what you are capable of and dedicating yourself during that period of time. The Prophet (ﷺ) said that those who fast with proper intention and faith come out of Ramadan forgiven. So we should come out changed. There should be some kind of transformation within us. If we go through Ramadan just sleeping during the day or continuing our normal routine without changing anything, then we are not going to see that change. It requires sacrifice. It requires sleeping less. It requires pushing ourselves more. So those would be my suggestions.

Do you have a memorable Ramadan experience?

I told you about my memorable experience in my first year. Other memorable experiences I’ve had include COVID, which was a big one. During that year, we started building an at-home mosque in our house for our children. We literally put up a structure and decorated the house in a big way because nobody could go outside and we couldn’t go to the mosque. We wanted to bring that feeling into our home. That started a tradition, I would say, not only in our home but also beyond it. Because I was sharing it on social media, so many people did it as well. And now, five years later, we still do it, and many other people talk about how they do it too. I think that was a really big experience for me, and it’s certainly one that I think my kids will remember. Even now, many years later, when we can go to the mosque again, they still insist on doing it. It became a way for them to get excited about Ramadan.

Ru'yatul Hilal and the Ongoing Debate in the Muslim World

Prepared by Münir Salihoğlu

The “Sultan of Eleven Months,” Ramadan, has arrived once again, bringing joy and spiritual excitement to Muslims around the world. Yet every year, one familiar question arises: When exactly has Ramadan begun? How do we determine its arrival?

The guidance comes from the Prophet Muhammad (peace be upon him), who said:

“Allah has made the crescent moons markers of time for mankind. When you see the crescent moon, begin your fast; and when you see it again, break your fast.”

(Musnad Ahmad; Dârekutnî; Hâkim)

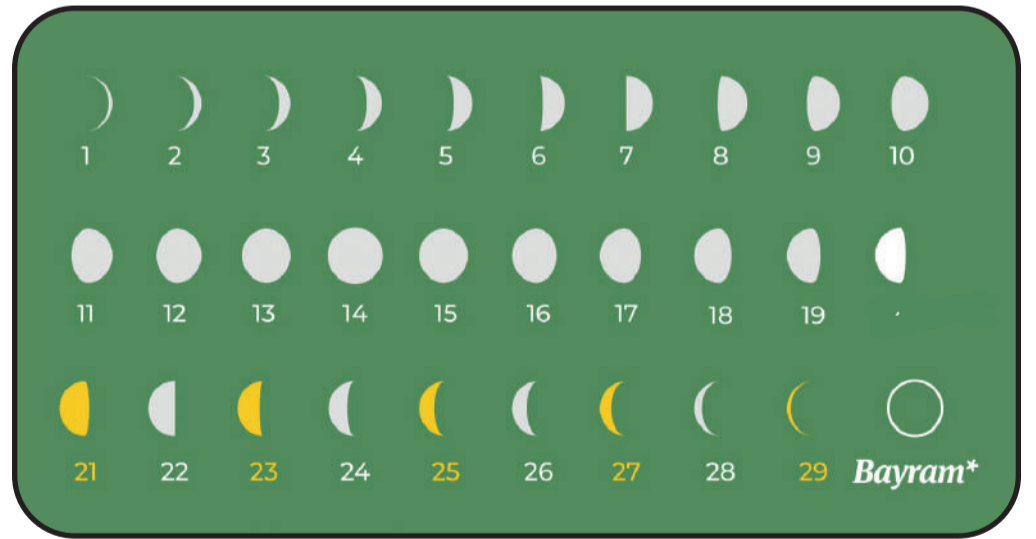
In another narration, he advised:

“When you see the crescent moon, begin fasting; when you see it again, celebrate the festival. If the sky is overcast, then complete the month to thirty days.”

(Bukhari, ‘Sawm’; Muslim, ‘Siyam’)

For centuries, Muslims have looked to the skies to sight the hilal – the new crescent moon marking the beginning of Ramadan. However, in today’s technological age, astronomical calculations allow experts to determine with high precision when the crescent will be visible.

As in previous years, anticipation surrounded the sighting of the hilal. This year, differences once again emerged among Muslim countries regarding the beginning of Ramadan.



Saudi Arabia announced that the crescent moon had been sighted on February 17 and declared February 18 as the first day of fasting. Several countries followed this announcement, including Palestine, Iraq, Afghanistan, United Arab Emirates, Qatar, and Lebanon.

Meanwhile, Türkiye, Egypt, and Syria announced, based on astronomical calculations, that the crescent would be visible on February 18, making February 19 the first day of Ramadan.

The discussions that followed reflected a broader, long-standing difference of approach within the Muslim world: some communities rely primarily on physical moon sighting, while others accept astronomical calculations as sufficient evidence.

In the days that followed, astronomical data confirmed that the crescent became visible on February 18. Yet beyond questions of dates and methods, the deeper issue remains one of unity. Differences in interpretation and methodology have long existed in Islamic tradition, and such diversity is not new.

Ramadan is ultimately a month of mercy, patience, and brotherhood. Rather than allowing technical disagreements to create division, many scholars emphasize the importance of mutual respect among Muslim communities.

As the Muslim world enters this sacred month, the shared spirit of faith, worship, and solidarity matters far more than a difference of a single day.

Faith on the Field: How Ramadan Shapes Elite Sport

Prepared by Ali Eymen Çelebi

FOOTBALL DURING RAMADAN: A UNIVERSAL GAME, DIFFERENT VALUES

When Ramadan coincides with the league calendar, different practices emerge in European football. In United Kingdom, particularly in England, short water breaks have been observed in some matches at the time of iftar. Referees have allowed fasting players to drink water during natural stoppages in play. This practice has not been prohibited by The Football Association. In contrast, a different decision was taken in France. The French Football Federation announced that matches would not be stopped for religious reasons during league games. This means that no special break is granted specifically for iftar. Player performance during Ramadan has also been a topic of discussion. Experts state that prolonged dehydration may affect endurance in high-intensity matches. Nevertheless, many professional footballers continue to play during Ramadan. Mohamed Salah, Karim Benzema and N'Golo Kanté are among the players who have appeared on the pitch during the fasting month.



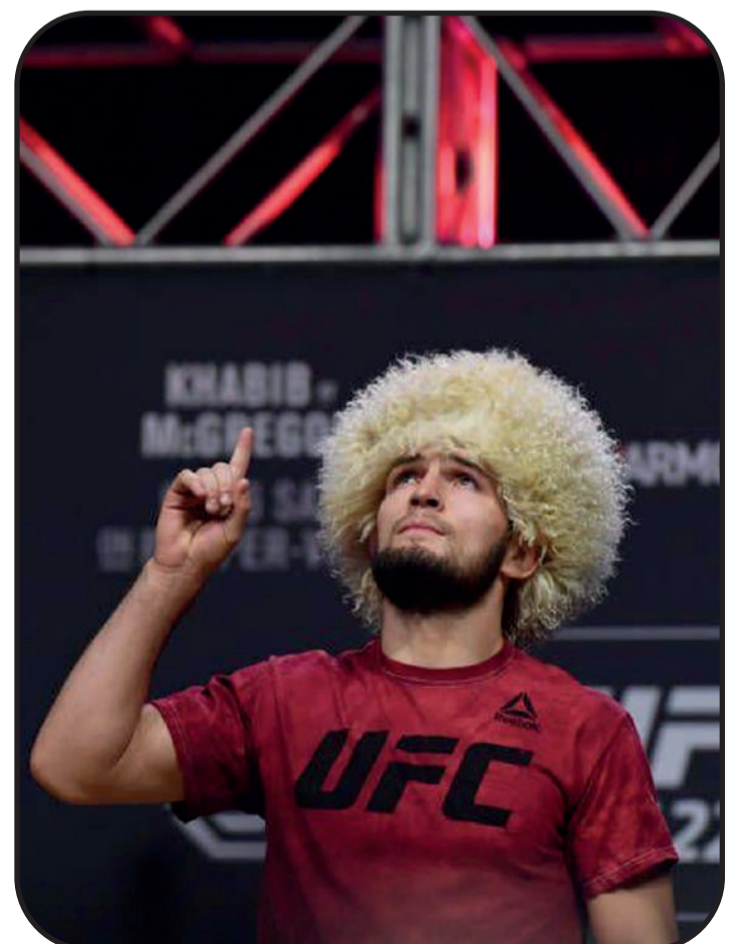
PLAYING WHILE FASTING: RAMADAN AND ELITE PERFORMANCE IN THE NBA

In the NBA and professional basketball, Ramadan fasting is a real part of some players' lives even during the season, and many have spoken publicly about how they balance their religious observance with high-level performance. For example, Kyrie Irving has openly explained that during Ramadan he continues to play, train, and compete while fasting from sunrise to sunset, describing the month as "a special time" focused on discipline and faith and saying it helps him stay mentally grounded despite the physical demands of games and travel. Irving has even had standout performances — such as a 24-point, 7-rebound, 9-assist game while observing the fast — and emphasized that he feels "blessed and grateful" to take part in Ramadan with the global Muslim community. Beyond Irving, All-Star forward Jaylen Brown has also observed Ramadan in recent seasons, calling it "an amazing time of the year" and highlighting the spiritual importance of fasting alongside his basketball commitments. Historically, legends like Hakeem Olajuwon played through Ramadan during their careers — once being named NBA Player of the Month even while fasting— showing that this balance of faith and elite performance has long been part of basketball's story.



KHABIB NURMAGOMEDOV DOES NOT COMPETE DURING RAMADAN

Mixed martial arts star Khabib Nurmagomedov previously announced that he does not compete during Ramadan. The athlete stated that he dedicates this period to worship and spiritual preparation. Nurmagomedov, who retired with an undefeated record in the UFC, is known to have declined fight offers that coincided with Ramadan. He also adjusted his training schedule during this period, planning intense physical sessions after iftar. Combat sports require high levels of endurance and conditioning. For this reason, some Muslim athletes prefer to arrange their competition schedules in accordance with Ramadan.



Ramadan In the World

My First Ramadan in New York

By Pinar DÜNDAR, KAIHL Chemistry Teacher

This is my first time spending Ramadan in New York, and I am still at the very beginning of this journey. Yet even in these first days, the atmosphere has left a strong impression on me.



One of the most striking scenes takes place in Times Square. When prayers are performed there, they draw significant attention. Passersby stop to watch, ask questions with genuine curiosity, and engage in conversation.

Volunteers kindly respond, distributing English translations of the Qur'an and offering explanations. Just the other evening, two individuals embraced Islam right there in the square – a powerful and unforgettable moment in the heart of the city.

Another aspect that has stood out to me is the awareness among non-Muslims. Many people know that it is Ramadan, understand that we are fasting, and are aware of what this month represents. More importantly, they show respect. Feeling that understanding and consideration in daily life is truly meaningful.



During Ramadan, there is a noticeable closeness among Muslims here. People greet one another warmly, embrace more often, and gather together night after night. After Tarawih, the crowds quietly disperse to their homes, carrying with them the calm and reflection of the evening.

So far, my impression is clear: Ramadan in New York is not merely observed – it is shared. In one of the busiest cities in the world, it creates a visible sense of unity, strengthens bonds, and brings people closer together.

A Journey of Faith: Ramadan in the Heart of Afghanistan

By Musabbih Mazhari

Ramadan in Afghanistan is more than just a month of fasting; it is a time of deep spiritual reflection and community solidarity. While it shares the same holy essence as Ramadan in Turkey, the local traditions give it a very unique and colorful character.

The Sultan of the Afghan Table

In Türkiye, the sound of the "Ramadan drummer" and the smell of fresh pide are the signs of iftar. In Afghanistan, the atmosphere is quieter, but the kitchen is just as busy. The iftar usually starts with fresh dates and water. However, the most loved snack is **Bolani**, a crispy flatbread filled with potatoes or leeks.



While Turkish families often start their meal with a warm soup, Afghan families usually move directly to the main course. The center of the table is almost always occupied by **Kabuli Pulao**—a delicious rice dish made with lamb, sweet carrots, and raisins. To stay refreshed, instead of the Turkish shirbat, Afghans prefer **Doogh**, a thick and minty yogurt drink.



Community Rituals: Nazar-e-Iftar

Family and community bonds are the heart of Afghan culture. A very special tradition in the region is called **Nazar-e-Iftar**. This phrase translates to "iftar offering" or "vow." It refers to the beautiful habit of families preparing large amounts of food to distribute to the poor or to the local mosque. This ensures that no one in the neighborhood stays hungry when the sun sets.



Eid Preparations: Mewa-e-Khushk

As the month comes to an end, excitement for Eid spreads through homes and neighborhoods. In Afghanistan, people prepare **Mewa-e-Khushk**, a traditional mix of dried fruits and nuts such as almonds, walnuts, and dried apricots, served to every guest.



Children and adults wear their traditional clothes, the **Perahan Tunban**, to celebrate the day. After the morning Eid prayer, people greet each other with a shoulder-to-shoulder hug, a gesture that symbolizes peace and letting go of past disagreements.

Two Countries, One Soul

The main difference lies in the energy of the streets. While Türkiye enjoys a festive and social Ramadan with fairs and events, Afghanistan experiences a more silent and meditative month.

However, whether it is drinking black tea in a Turkish garden or sipping **Chay-e-Sabz** (green tea) in a Kabul courtyard, the feeling of peace and gratitude is exactly the same.



Carving

Prepared by Sadık Taşdemir

Excerpt from *Sahra Bilgelerinden Hikayeler* by Paul André.

At the edge of the city of Sidi Halil*, there stood a mosque leaning against the city walls, as if to protect itself from the harsh winds or a southern enemy that had not appeared in a long time. It was the mosque of a dervish named Sidi Osman, who had once lived there.

Within the mosque was a modest, lime-walled madrasa. Little Ibrahim had come to this mosque to listen to the teacher (muallim) who taught children the Holy Quran, the hadiths, and other books written by scholars.

That day, the teacher was not pleased to see Ibrahim drifting into daydreams instead of listening to the lesson. Without taking his eyes away, the boy was staring at the knocker of the madrasa's entrance door, which was adorned with masterfully intertwined geometric shapes covering every surface.

He was trying to follow with his eyes the artist's lines that passed from bottom to top, left to right, through bridges and tunnels as if to escape. He was practically traveling. Drawing from the verse "To Him we belong and to Him we shall return,"* the teacher was speaking of God, life, and death. To clarify his words, he wrote the word "ﷲ"—meaning "He" (The Divine)—on the black board.



Displeased by Ibrahim's indifference, the teacher waved his stick in anger, like a camel driver scolding a stubborn animal, and shouted:

- Ibrahim, you are not listening!
- Yes, teacher; I am not listening enough, because I am looking for "ﷲ"
- Well, do you expect to find Him while daydreaming with your eyes wide open?
- I apologize.

The teacher returned to his lesson, speaking of scholars and writers who had sought "ﷲ" Ibrahim continued to scan the red and blue striped door decorations. Both the teacher and his stick were becoming increasingly irritated. Keeping his patience, he said:



- Ibrahim! You aren't listening at all. Your eyes, your ears, and your soul are sleeping like a fish dormant in the mud of a river.
- No. I think I understand the thing that is simple.
- Simple?! What arrogance! Are you telling me you can explain "ﷲ"?
- I cannot explain it, no. But I think I can show Him.
- Impossible, but come to the board anyway.

Ibrahim did not go to the board. He went to the door of the mosque and followed the complex curves of the entrance decoration with his index finger. At the end of his journey, his finger returned to the center of the starred pattern and stopped there. Turning to the teacher, he began to speak:

- I cannot say much. I can only say that I have returned.
- The teacher replied:
- That movement of yours was better than my last word. Now return to your place. One must work, he said.
- And Ibrahim worked.

When the intellect reaches completion, speech diminishes.

Hazrat Ali (RA)

* *Sidi*. A title used in the Maghreb for great figures like saints or wise men, meaning "holy" or "noble." It also means "lord." – Human Pub. note.

* Surah Al-Baqarah, Verse 156

School During Ramadan: Pause or Push Forward?

By Mohamad Alnadr Alhammami

Every year, a familiar debate echoes through the hallways: "Should we really be taking lessons while fasting?". The common myth among students is that the brain simply "shuts down" without a constant supply of snacks, leading many to treat this holy month as a "pause button" for their education. However, history reveals that early-age Muslims



viewed Ramadan not as a time to slow down, but as a "fast-forward" button for progress, victory, and intellectual breakthroughs. They understood that physical hunger was not a weakness, but a doorway to a level of focus and spiritual strength that a full stomach could never provide. Today, we are going to compare our current situation to the past by looking at two legendary battles that prove fasting is a source of strength, not an excuse for idleness.

The Fire of Al-Andalus (92 AH)

While modern students might struggle through a 40-minute lecture, Tariq ibn Ziyad was navigating the high-stakes complexities of the Conquest of Al-Andalus. In 92 AH, he led 12,000 fasting warriors across the sea to face a Visigothic army nearly triple their size. Standing on the shores of Spain in the peak of the summer heat, with dry throats and empty stomachs, they fought the grueling Battle of Guadalete for nearly a week. They didn't ask for a "fasting break"; they used the discipline of the fast to shatter enemy lines and lay the foundation for 700 years of Islamic civilization in Europe.



The Unbelievable Stand at Ain Jalut (658 AH)

Centuries later, when the Mongol Empire seemed invincible, Sultan Saif Allah Qutuz and General Baibars chose the 25th of Ramadan to make their stand. Instead of succumbing to fatigue, the Mamluk army utilized the spiritual discipline of the final ten days of Ramadan to sharpen their resolve. In the narrow valley of Ain Jalut, they executed a complex "false retreat"—a maneuver requiring immense mental clarity and physical coordination—to lure the Mongols into a trap. When Qutuz signaled the charge with the cry "Wa Islamah!", it resulted in the first permanent defeat of the Mongol tide, proving that a fasting mind can navigate life-or-death complexities.



From the Battlefield to the Desk

This legacy of strength is a direct blueprint for the modern student. If these warriors could coordinate massive armies while fasting, we can certainly navigate the pages of a math or programming textbook. Scientific studies even suggest that fasting increases brain proteins like BDNF, which act as "fertilizer" for your brain cells, making it easier to learn new languages or complex formulas. By utilizing the Golden Time between dawn and noon—the time when the brain is sharpest—students can make incredible progress on projects involving the Golden Ratio or advanced logic. However, here is the real twist: we don't strive for academic excellence in Ramadan just to pass a test or get a better grade. Ramadan is not only a month of studying and school; its primary purpose is worship (Ibaada). The reason we should master our schoolwork efficiently is not to become "academic machines," but to clear our schedules for what truly matters. We push forward in our studies so that we don't spend our nights stressed about homework, but instead spend them in prayer, reciting the Quran, and drawing closer to Allah. We aren't fasting to "pause" our lives; we are mastering our worldly duties to create space for our spiritual ones, ensuring we pass the ultimate test of devotion.

Wallahu Ta'ala a'lam, Wassalamu Alaikum

First Fast

By Ahmet Murat Özel

In a single sip, the evening call is drunk;
a prayer finds its path through inner seas:
"Accept, please, for the sake of these first fasts."
In a single sip, the evening call is drunk.

The crescent appeared, the shore appeared — we are saved.
My daughter adorns herself with her first fast before the mirror.
An ummah understands at the speed of light.
The crescent appeared, the shore appeared — we are saved.

Bread is warm, Allah is sheer beauty, you are kind.
Let the E-5 traffic flow with this anthem.
The father who comes home early builds a home upon his face.
Bread is warm, Allah is sheer beauty, you are kind

RAMADAN AT KAIHL

By Bekir Kerem Bilgehan

Ramadan has come finally
Get ready for being hungry
For suhoor, everyone in the dormitory
Is awake but sleepy

Let's go down for the conference
There are many ways to escape lessons
With all these special circumstances
Ramadan is a paradise for KAIHL students

Where is the Kahoot taking place
Wait for me to join the race
Who will donate the most money
Of course we are at Suhoor Café

The Sound That Crosses Continents: "Kâbe'de Hacılar Hu Der Allah"

Prepared by Yavuz Selim Dönmez

Have you ever thought about the maximum distance a sound can travel? Science tells us that even the most powerful sound ever heard on Earth—the 1883 Krakatoa volcano eruption—could only reach 4,800 kilometers. Eventually, air molecules get tired, the wind changes, and the sound stops.

However, these days, a holy sound is breaking these laws of physics: "Kâbede Hacılar Hu Der Allah." This hymn (ilahi) crosses oceans and borders. Just like our famous poet Neşet Ertaş said, "There is an invisible road from heart to heart," this sound connects people everywhere.

The Story Behind the Miracle

This spiritual legacy, now thriving as a digital phenomenon, began in the intimate circles of Sheikh Nazım Kibrisi, where people found inner peace through prayer and dhikr, creating a foundation of devotion and reflection. Mustafa Sevim then shaped and structured this work, laying the groundwork for its wider reach. The true turning point came with Celal Karatüre, whose vibrant rhythm and heartfelt energy transformed the song into something universal, allowing it to resonate with millions around the world. What began as a quiet spiritual practice with Sheikh Nazım, developed and refined by Mustafa Sevim, ultimately became a global expression of faith and devotion through Celal Karatüre's passionate touch.



From the U.S.A to Japan: A Global Phenomenon

Recently, this hymn has become viral all over the world, not just in Türkiye. In Tokyo, Japan, a car played the hymn loudly in the streets, and the surprised faces of people nearby became a hot topic on the news. In Nigeria, a video showed African children singing the hymn together as a choir, which moved many people on social media while in the USA, workers at a construction site in Washington were seen watching the video and trying to sing along and it was announced that the song appeared on a billboard in Times Square, New York, after becoming one of Spotify's most-streamed tracks in the U.S. Last but not least, in Spain, the sound of the hymn was heard in the streets during a Ramadan program in Granada. This incredible popularity has turned this hymn into a part of daily life in many different countries. It is no longer just a song; it is a bridge between hearts.

The Sultan of 11 Months

By Çağrı Alp Arslan

Best time of the year
Happiness comes as tear
The adhans you hear
Will take away your fear

Beautiful scents in the air
Joy is spread everywhere
Kids laughing here and there
Knowing this great welfare

The ones who are bleeding
Will heal this evening
Before breaking their fast
At mosque, while praying

At one of your nights
Humanity took their prize
The sacred Qur'an
Scripture enlightening our eyes

There is nothing more special
Than tasting this pleasure
It's Ramadan
Whose value you cannot
measure



IN THE FOOTSTEPS OF SAHABAH: ROLE MODELS FOR TODAY'S YOUTH

Prepared by Zeynep Ahsen Demiral, Zehra Yaren Keskin

Bilal-i Habeshi

In those days, he was a slave to one of the leaders of the Quraysh, and at that time, slaves were treated as outcasts by society. When he became a Muslim, his situation became even more difficult. Despite the torture and suffering he faced, his courage and determination to defend the cause of their faith makes him an inspiring example for us.

Abu Dhar al-Ghifari

He was a member of the Ghifar tribe, which was famous in that era for its violence. They were raiders who attacked others for money, and they continued to do this even during the "Sacred Months"—a time when fighting was strictly forbidden by Arab tradition. However, even though he grew up in this environment he managed to use his intellect to think deeply about praying to idols and he realized that the way his people lived was wrong (even before Prophet Muhammad (s.a.v.) began his message). Because of his sincere search for the truth, he eventually became one of the companions whom the Prophet (s.a.v.) praised highly for his faith and sincerity. This story teaches us an important lesson: no matter how negative or harmful our surroundings are, if we use our minds and look for the truth, we can always find the right path.



Muadh Ibn Jabal

When he was still a young man, he was given a very important duty: he was made the governor of Yemen. While he was working in this position, he sometimes worried, "What if I make a mistake?". However, he was able to solve difficult problems by following the Quran and the Sunnah. He was also very good at using his knowledge to find solutions when he faced new situations. In fact, the Prophet Muhammad honored him by calling him the person who understood halal and haram the best in the whole community.

Sa'd Ibn Waqqas

When he decided to become a Muslim, he had a major conflict with his mother. She told him that she would not eat or drink anything until he left his new religion. However, he was firm in his decision and did not want to leave his faith and he clearly told his mother: "Even if you had a hundred lives and lost them all for this, I would still not change my religion."

But whether you eat or not is your own choice." After he said this, his mother realized he would not change his mind, and she started eating again. This event shows us that when we have an argument with our family, the solution is not to turn our backs on them. Instead, we should always keep our respect and try to find a way to get along with them.

Sumayyah Bint Khayyat

In an era when women were treated as "second-class" citizens and the darkness of Jahiliyyah prevailed, she etched her name into history as one of the very first to be honored with the light of Islam. During those arduous days when the message of Islam was first being proclaimed, she, along with her husband and son, was subjected to severe persecution and violence. Yet, fortified by the profound spiritual strength derived from her faith, she never bowed to any tyrant. Possessing a "strength of faith" that far surpassed physical power, she did not compromise her conviction in the slightest, despite the immense suffering she endured. Through her unwavering will and steadfastness, she attained the noble rank of the first woman martyr of Islam. Her life serves as a timeless lesson, teaching us that—regardless of the consequences—we must never refrain from defending the truth and maintaining a dignified, principled stance.

The Prophet (ﷺ) said,

"The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter."

Sahih al-Bukhari

Excerpts from "Feast in the Milky Way"

By Sezai Karakoç

Prepared by Affan Baskin

LAYLAT AL-QADR

Perhaps it is this very night, or perhaps another—Laylat al-Qadr. It is a night praised by the Quran.

Had the Quran not descended, the universe and all of existence would have remained an inscrutable talisman, an unsolvable mystery. It descended on Laylat al-Qadr as the primordial textbook for the wisdom of creation. It is the night that brings meaning to the cosmos.

Laylat al-Qadr is the "center of gravity" of all nights. God bestowed the entire weight of His sacred words upon this night. On this night, the Quran descended in its entirety upon the horizon of the earthly world; the seven-hued arc of revelation—like a rainbow, like clouds of spring rain bringing abundance, like a mantle of mercy—enveloped the world.

The gravity of every day resides in the night, and the gravity of all nights culminates in Laylat al-Qadr. That is why it is the center of gravity for life and creation.

Through the healing hands of fasting, as the heart of the believer is mended and restored, and as the crescent of Ramadan waxes and wanes, one reaches such a night that the soul washes away the stains of the world and approaches a "death" akin to being poured over with warm waters. It is Laylat al-Qadr, when angels descending to our world purify the spirit.

Even the most burdened of the sick feel a lightness; believers pass through with the grace of a bird, and the tables of the poor are suddenly enriched by a blessing from the heavens on this Laylat al-Qadr.

Every night has its leader. And the leader of all nights is Laylat al-Qadr, which carries the Great Imam—the Holy Quran—within its heart. O Laylat al-Qadr, hidden from the eyes yet manifest to the hearts! While time ticks away like a precise and unerring clock, strike once more upon my homeland your inextinguishable sound, the timeless mark of revelation, and your immortal masterpiece!

Bring back the sun that never rusts, O Laylat al-Qadr!

Had it required falling into deserts, the heart that seeks you would have fallen. Had it required remaining under the ice of the poles for a thousand years, it would have stayed. But you, you come of your own accord. To find you, a purified heart is enough. You come as the purest of mercies.

You arrive like a forgiveness from God, a gift from the Prophet, a breath from the Quran; you come like an echo from the Companions, a memory from the martyrs, and a wisdom from the scholars.

You come to proclaim the sovereignty of believers unto the world. You come to plunge idols into darkness. You arrive like a glad tidings from the saints, like a letter. What a blessed letter of peace and salvation you are for those who read!

In recent years, Ramadan, Laylat al-Qadr, and the Eids have assumed a mission beyond their essential existential duties. While on one hand, the "cultural degeneration" manifested in celebrations like Christmas attempts to take hold, these sacred times trap this decay within the pincers of two crescents, forcing the believer to make a clear choice between light and shadow. This is both a miracle and a wisdom.

Choose then, O Muslims: on one side, Laylat al-Qadr; on the other, the night of Christmas.

Choose then, O believers: on one side, the Feast of Ramadan; on the other, the Christian New Year.

You have been brought to this point by the hand of destiny; now, make your choice.

Laylat al-Qadr is, in this light, a night of profound reflection, a night of decision, and a night of divine decree.

Perhaps it is this night, or perhaps another, that is Laylat al-Qadr.

It is a night extolled by the Quran; for it is the night upon which the Quran was revealed.

Morning in Babiâli, 1967 (Column)

EID

And Eid. Today, every Muslim upon the face of the earth—whether within the heart of the city or traveling across borders by every means of passage—comes together to celebrate the unique blessings of a month-long fast, a grace bestowed specifically upon humanity. Hand shall reach out to hand, heart shall bind to heart; thus, all Muslim hands will interlock as if fused by the timeless mortar of Khorasan, erecting an unbreakable, indestructible edifice of faith. From house to house, the gift of peace shall be carried, and children shall be sent forth like messengers of glad tidings. Every face will be draped in the joy of the Qur'an. Every Muslim will carry their brother's heart within their own, like a sacred verse. This peerless festival belongs to us alone.

Even those who labor throughout the year to erode the foundations of Islam will find themselves unable to remain distant from the overwhelming strength of this Eid; they, too, shall be drawn into its resonance. Ah, if only they would leave our festival to us... For Eid is not carved from stone, nor is it woven from the lines of the wind or the rustle of leaves. It is the breath of a civilization, an inspiration of history, a sublime lightness of consciousness emanating from the luminous hearts of Muslims; it comes and fills us with the radiance of pure, crystalline springs.

Behold: as the eastern horizon flushes with the dawn, the faithful have already filled the mosques, awaiting the birth of the sun. Then, the sun emerges like a spear, marking the "sign of the festival" upon the heart of time. Cannons roar, and the prayer begins to envelop both body and soul. The Imam rises among the believers; on one side of him lies heaven, on the other, hell itself—as if he reads his sermon to all of humanity. This sermon is a summons to Islam. It is a cry for liberty for the modern man, gasping for breath amidst steel and concrete. This sermon is a universal declaration, proclaiming that freedom finds its true meaning only within the sanctuary of salvation. It is a gateway to liberation from the captivity of the flesh, from the tyranny of time, and from the chorus of idols, both material and spiritual.

Like a leaf fluttering from the pages of the Qur'an, like a banner swaying in the heavens—such is the Eid sermon. After the prayer, the faithful return to their homes, charged with the collective power gathered from the community. Waiting at home are the long-suffering companions of life's journey, and the children—the vibrant, multicolored flowers of the hearth. Here, on this day, those weary mothers and wives, who have braved the full weight of life, finally hear the sweetness of a kind word. And the children... children sent from home to home like offerings of peace and tidings of joy.

Then come the takbirs at the end of the prayers—not just any prayer, but those unique to these blessed days. It is as if Eid is a pristine handkerchief, and these five-fold takbirs are its immortal knots. They are the seals of light upon the heart. Gifts are carried from threshold to threshold, filling every home to the brim. A moonlight rising from the earth: that is an Eid evening.

From that magnificent past, only these Eids remain in our hands. Let us hold fast to them, so that we may not lose this final gift of the Prophet. Within this consciousness, may your Eid be blessed, O Muslims!

Morning in Babiâli, 1967

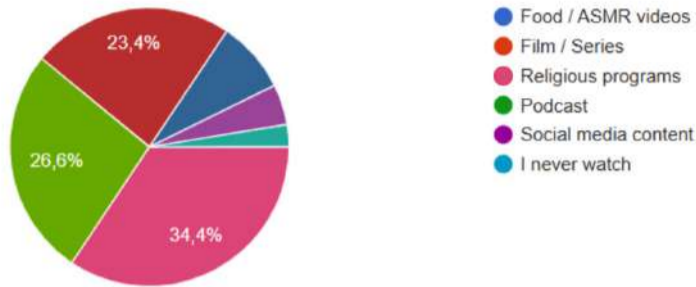


Ramadan Survey

Prepared by Kerem Celal Karadeniz, Muhammed Nur Albeik

Ramadan affects the lifestyles and activities of many people. We conducted a survey among KAIHL students regarding this situation. Here are the results:

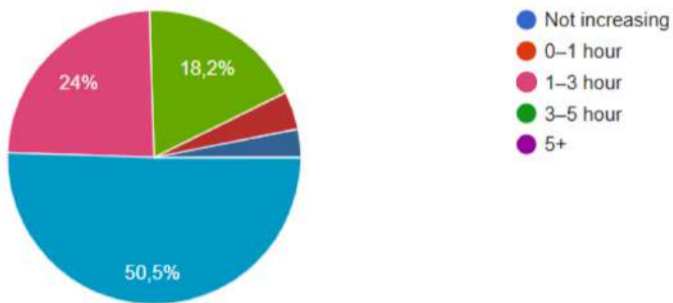
What do you watch most during Ramadan?



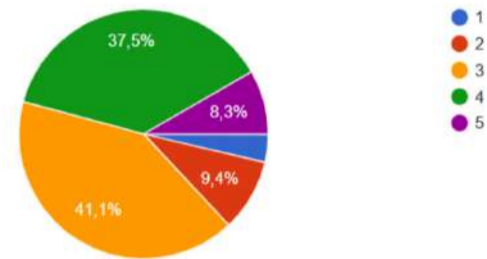
Where do you usually pray the Tarawih prayer?



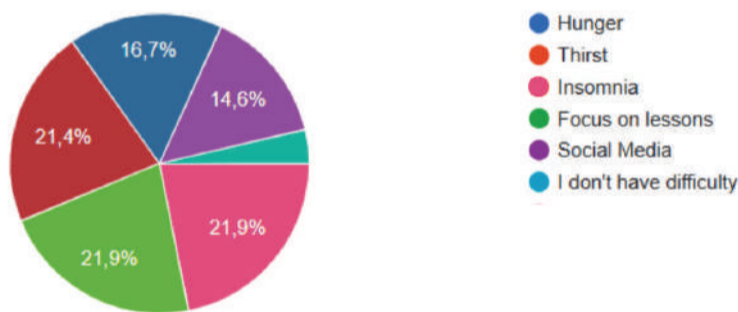
How many hours does your average daily screen time increase during Ramadan?



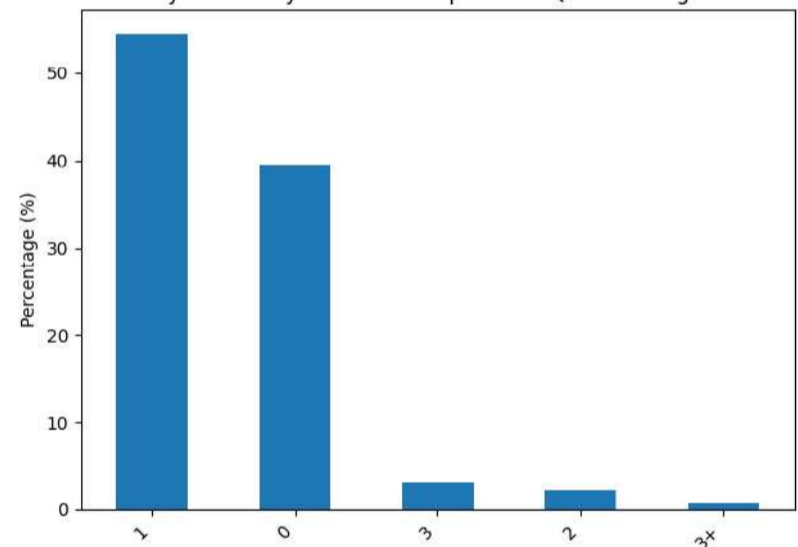
How do you feel spiritually during Ramadan? (You can rate it from 1 to 5, where 1 is very weak and 5 is very strong)



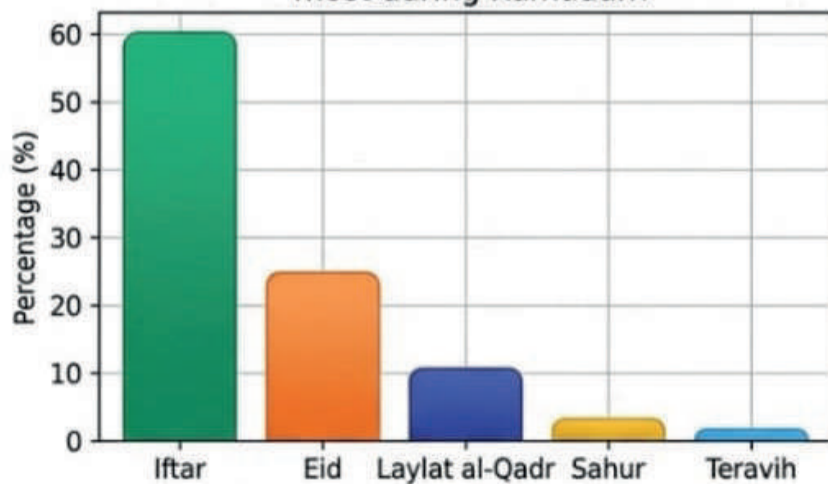
What is the most challenging thing for you during Ramadan?



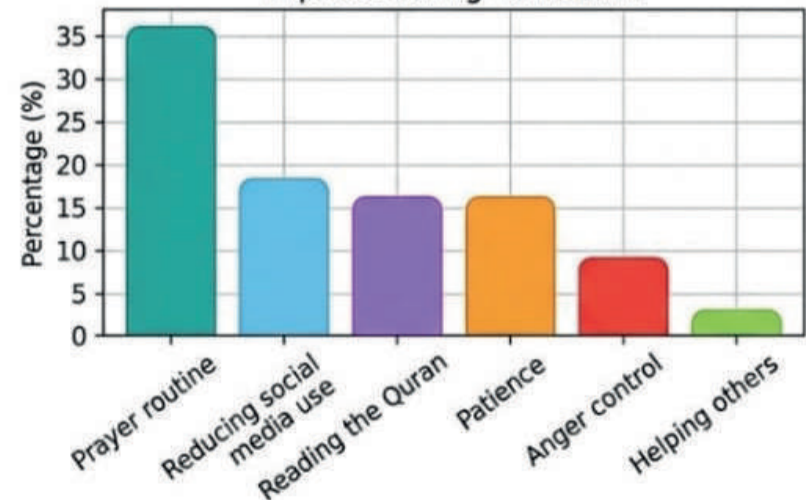
How many times do you aim to complete the Quran during Ramadan?



What moment do you look forward to most during Ramadan?



What personal trait do you most want to improve during Ramadan?



Ramadan PLAYLIST

Welcome to our Ramadan playlist!

Here you will find a mix of inspiring nasheeds and meaningful videos that reflect the spirit of Ramadan. These songs bring peace and spirituality, while the videos help us learn more about faith, reflection, and the meaning of this special month.

Music Playlist :

1- Maher Zain - Ramadan



A joyful nasheed welcoming the blessed month of Ramadan and celebrating its peaceful and spiritual atmosphere.

2- Sami Yusuf - Hasbi Rabbi



A famous spiritual song about trusting God and finding strength through faith.

3- Emel - Holm



A calm and emotional song that expresses hope, reflection, and inner peace.

4- Abdurrahman Önül - Kabe'de Hacılar



A touching nasheed describing the unity and devotion of pilgrims around the Kaaba.

5- Linur - Wake Up



A motivational song encouraging people to reflect on life and reconnect with faith.

Video Playlist :

1- My Mecra - Biri Bir Gün B23



A short talk about faith and daily life. It encourages viewers to think about their actions and strengthen their beliefs.

2- My Mecra - Biri Bir Gün B233



A thoughtful discussion about inner peace and spiritual satisfaction. It reminds us that true happiness comes from faith.

3- Yaqeen Institu - Qur'an 30 for 30



A series explaining parts of the Qur'an and helping viewers understand its deeper meanings.

4- Sözler Köşkü - Keyfekeder



An engaging video that discusses life, belief, and spiritual awareness.

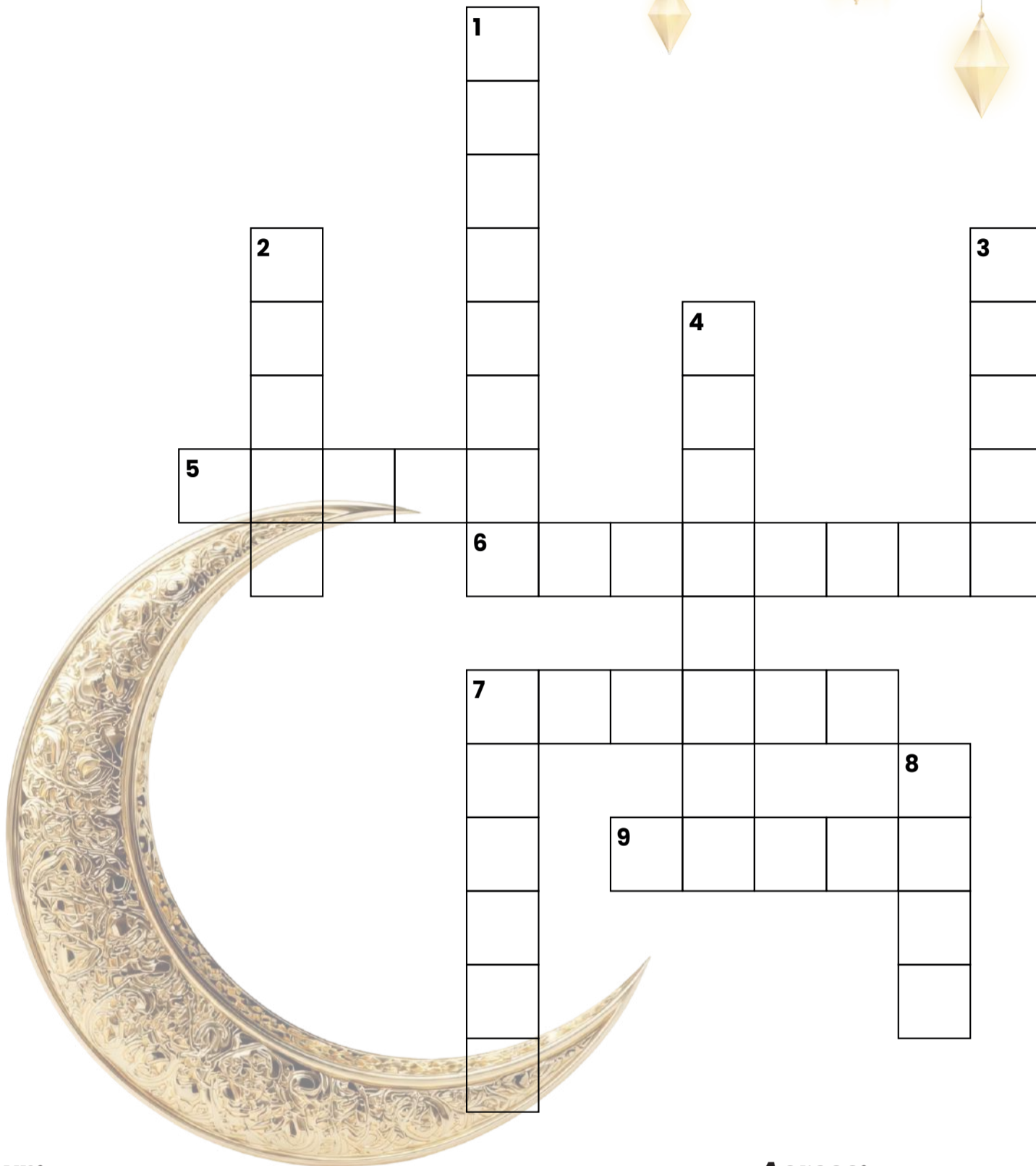
5- GZT - Doğu Türkistan'da Ramazan



A video showing how Muslims experience Ramadan in East Turkistan and raising awareness about their situation.

Ramadan Crossword

By Ensar Salim Kesekçi



Down:

1. The phase of moon that points the start of a new month in Hijri Calendar
2. The first muezzin (person who reads adhan) of Islam / ... ibn Rabah
3. Almost any effort to make personal and social life conform with Allah(c.c.)'s guidance
4. When someone who reads Quran quite well and the rest of the people follow with
7. Quran's in front of them
An Islamic practice in which a person secludes themselves in a mosque for a period of time, spending their time
8. worshipping Allah(c.c.)
The night Quran started being sent down to World, which translates to "Night of Power"

Across:

5. The surah which the ayah "Be, and it is." is in
6. Voluntary prayer in Islam performed during the late hours of the night, specially before Fajr prayer
7. The country on the world that is in responsibility of a huge genocide but does not accept it and keep telling lies
9. In the Quran and hadiths this Word is used in multiple senses, including 'lord', 'guardian', and 'trustee'

The Answer Key



Ramadan Quest List

Gain XP • Complete Quests • Level Up

Welcome to the Ramadan Level Up Challenge!

Complete quests, collect XP, and upgrade your character throughout Ramadan.

How it works ?

- Small Quest = +10 XP
- Medium Quest = +20 XP
- Boss Quest = +50 XP

Tick the box when you complete a quest



Week 1 Boss
Attend a congregational prayer or tarawih (+50 XP)



Week 2 Boss
Do a secret good deed (+50 XP)



Week 3 Boss
Share food or give charity (+50 XP)



Week 4 Boss
Spend 20 minutes making dua or reflecting (+50 XP)

- Day 1 – Set one personal Ramadan goal (+10 XP)
- Day 2 – Give someone a sincere compliment (+10 XP)
- Day 3 – Help prepare iftar at home (+20 XP)
- Day 4 – Read something beneficial for 10 minutes (+15 XP)
- Day 5 – No complaining today (+20 XP)
- Day 6 – Send an encouraging message to a friend (+10 XP)
- Day 7 – Stay away from your phone for 1 hour (+20 XP)
- Day 8 – Learn the meaning of a short dua (+10 XP)
- Day 9 – Smile and greet people more often (+10 XP)
- Day 10 – Do a small act of kindness (+10 XP)
- Day 11 – Write 3 things you are grateful for (+10 XP)
- Day 12 – Ask your parents about their first Ramadan (+10 XP)
- Day 13 – Share food or something you have (+20 XP)
- Day 14 – Avoid gossip today (+20 XP)
- Day 15 – 10 minutes of quiet reflection (+20 XP)
- Day 16 – Make dua for someone else (+10 XP)
- Day 17 – Do a secret good deed (+20 XP)
- Day 18 – Clean or organize your room (+15 XP)
- Day 19 – Forgive someone in your heart (+20 XP)
- Day 20 – Invite a friend to join a good action (+15 XP)
- Day 21 – Learn one new fact about Ramadan (+10 XP)
- Day 22 – Thank someone sincerely (+10 XP)
- Day 23 – Think about your goals after Ramadan (+10 XP)
- Day 24 – Practice patience in a difficult moment (+20 XP)
- Day 25 – Read a few verses of Qur'an with meaning (+20 XP)
- Day 26 – Encourage someone who feels tired (+10 XP)
- Day 27 – Make a special dua tonight (+20 XP)
- Day 28 – Reflect on one habit you improved (+10 XP)
- Day 29 – Do something kind for your family (+20 XP)
- Day 30 – Write one promise to keep after Ramadan (+20 XP)

LEVEL SYSTEM

- Level 1 – Starter Fasting Hero (50 XP)
- Level 2 – Kindness Rookie (150 XP)
- Level 3 – Discipline Player (250 XP)
- Level 4 – Ramadan Explorer (300 XP)
- Level 5 – Spiritual Pro (500 XP)
- Level 6 – Legendary Fasting Master (650 XP)

PLAYER STATS

Total XP: _____

Current Level: _____

Ramadan Streak: _____

Total Tarawih: /29