



THE Young BELIEVERS

AN ISLAMIC YOUTH PERIODICAL



In Focus

Is Your Deen “Just” Rituals?



Qur'an Reflections

Taqwa



Fiqh fundas

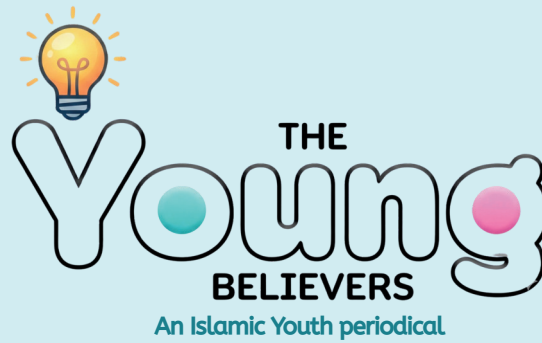
The Fiqh of fasting

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OUR MISSION

Empowering the Next Generation of Muslims

A periodical dedicated to the thinkers, the seekers, and the change-makers of the Muslim youth. In a world that is moving faster than ever, young Muslims often find themselves at a crossroads between their faith and the modern world. At *The Young Believers*, our mission is to show that you don't have to choose between the two.

And we noticed something challenging: Most of the "advice" out there for Muslim youth is either too kiddish or academic ones unsuitable for youngsters. There was no middle ground. So, we built one. We provided this space where timeless Islamic wisdom meets the realities of Gen Z and Gen Alpha life.

We believe Islam is more than just a checklist of rituals; it is a lens through which we view the world. While we value the beauty of prayer and fasting, we aim to go deeper – transforming how you think, speak, and act. Our content is designed to help you let the Deen ignite your spirit and guide your daily choices, from the way you interact on social media to the way you view global history.



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The fast of the general public consists of merely restraining the stomach and private parts from fulfilling desires.

Did you know that fasting isn't the same for everyone? Some people fast in a basic way, while others do so with deep purpose, striving to reap maximum benefits. Like students are at different levels in a classroom, people fast at different levels. Not everyone who abstains from food and drink has truly grasped the meaning of fasting!

Like students are at different levels in a classroom, people fast at different levels. Not everyone who abstains from food and drink has truly grasped the meaning of fasting!

- Watching inappropriate videos
- Fighting with your siblings
- Telling lies
- Being mean to others
- Gossiping about your relatives/friends

THE THREE LEVELS OF FASTING

The fast of the select few includes, in addition, restraining the hearing, sight, tongue, hands, feet, and all other limbs from committing sins.

Let me explain to you this way: fasting is like keeping your room clean. You could just shove everything under your bed (it looks clean but isn't really). Or you could organize and clean it properly. Both might look clean, but one is cleaner and better! Because of this deeper meaning, Imam Ghazali has categorized fasting into three degrees: "Know that fasting is of three levels: the fast of the general public, the fast of the select few, and the fast of the elite among the select.

towards Allah SWT and turning away from everything besides Him.

Thus, fasting is not a single uniform act but has different levels.

The highest level is the fasting of the heart and limbs from anything displeasing to Allah SWT, whether in speech or action. The lowest level is mere abstinence from food and drink.

The spiritual journey of fasting moves from the physical restraint of the body (ordinary fasting) to the restraint of all the limbs from sin (extraordinary fasting) to the ultimate purification of the heart and mind from all worldly concerns except Allah SWT (perfect fasting). This final level represents reaching the top. At this stage, a person tries to be righteous by focusing only on pleasing Allah swt and avoiding anything that distracts him from doing good.

1. **The fast of the general public** consists of merely restraining the stomach and private parts from fulfilling desires.
2. **The fast of the select few** includes, in addition, restraining the hearing, sight, tongue, hands, feet, and all other limbs from committing sins.
3. **The fast of the elite** among the select is the fasting of the heart—keeping it free from lowly thoughts, worldly concerns, and anything other than Allah."

The true seekers of Allah SWT have said, "If someone spends their day planning what they will eat at iftar, their reliance on Allah is weak, and their certainty in His *rizq* is lacking."

This is the rank of the Prophets, the Truthful Ones, and those close to Allah SWT. The level can only be realized through actions. It is about turning one's entire attention

In this world, we all strive to have the best of everything – the best education, the best career, the best dress, the best phone, so why not the best in Deen? Why not be the best at fasting, the way it is prescribed? Think....

The fast of the elite among the select is the fasting of the heart—keeping it free from lowly thoughts, worldly concerns, and anything other than Allah.

LOCKED IN: IS YOUR DEEN JUST RITUALS?



Are You Team Islam? Test Your Loyalty this Ramadan

It's that time of year again. The vibes are shifting, the hearts are softening, and we're all trying to lock in for Ramadan. Whether you're feeling spiritually charged or just realizing how much you've drifted, we all walk into this month wanting to be better. We hit the Taraweeh lines and double down on our fasting, hoping to please Allah swt.

But let's get real for a second:

Is Islam just a checklist of rituals, or is it a lifestyle of loyalty?

Rituals vs. Reality

What would you call a student who memorizes every single answer for a biology final but has literally no idea how the human body works. They'd get the grade, but would you call them smart? Probably not.

Worship is the same way. Umar ibn al-Khattab (RA) once said that seeing someone constantly bowing and propping in prayer didn't "deceive" him. Why?

Because **real Deen is about being meticulous in what Allah swt allows and forbids.**

If you're praying 5 times a day but your lifestyle, your "likes," and your loyalties don't reflect Islam, you're missing the actual core of the experience. If you pray perfectly but don't let the Qur'an change how you act at school, online, or with your friends, you are missing the entire point.

The "Loyalty Test": Al-Wala'a wa Al-Bara'a

In Islam, there's a concept that sounds complex but is pretty simple: Al-Wala'a wa Al-Bara'a.

- **Al-Wala'a:** Loyalty and love for Allah swt, the Prophet ﷺ, and the believers.
- **Al-Bara'a:** Distance from and rejection of anything that contradicts Islam.

Think of it like this: If you have a "best friend" who constantly talks bad about your family and tries to get you into trouble, are you loyal to your family if you keep hanging out with them?

You have to be strong enough to choose truth over comfort. That's a test of your loyalty.

And loyalty to Allah means you don't compromise on your Deen for anyone

True loyalty is choosing truth over comfort

The Abu Bakr (RA) Level of Loyalty: During the Battle of Badr, Abu Bakr's son, Abdur Rahman (who hadn't accepted Islam yet), was fighting on the opposite side. Years later, after he became Muslim, he told his father, *"I saw you that day, but I kept avoiding you because I didn't want to hurt you."*

Abu Bakr's response was savage in its honesty: **"If I had seen you, I would have killed you."**

That sounds intense, right? But it wasn't because he was heartless. It was because his loyalty to the Truth was stronger than anything else. He chose his Creator over his comfort.

Abu Bakr RA loved his son, but he loved Allah swt more. His identity wasn't "Father" or "Tribe Member" first – it was "Muslim" first.

The "Bara'a" Part We Forget

We're usually okay with the "loving for Allah" part, but we get uncomfortable with the "rejecting for Allah" part (Al-Bara'a).

- **What it means:** It's not about being mean to individuals; it's about rejecting lifestyles, laws, and paths that go against Islam.
- **The Trap:** Often, the world wants us to keep Islam "in the mosque" – just do your rituals and keep quiet. But Islam is meant to run your entire life.

Why This Matters for You

Today, we love the "peace and love" side of the Seerah, but we sometimes ignore the parts where the Prophet ﷺ stood up for justice, leadership, and clear boundaries. It's not just about having 'Muslim' in your bio; it's about actually showing up and representing those values when nobody's watching.

Allah swt doesn't group us by our GPA, our follower count, or our nationality. In the end, it's *Al-Muminoon* (Believers) vs. *Al-Kafiroon* (Disbelievers). Here is how you live this out in real life:

- **Online:** Do you "like" or support trends that go against your Aqeedah just because they're popular?
- **Social Circle:** Do you stay silent when your friends are doing things Allah swt has forbidden because you're afraid of being "uncool"?
- **School/Life:** Do you treat Islam as something you only do at the Masjid, or does it guide how you

We're usually okay with the "loving for Allah" part, but we get uncomfortable with the "rejecting for Allah" part (Al-Bara'a).

It doesn't mean being mean to individuals; it's about rejecting lifestyles, laws, and paths that go against the teachings of Islam.

Often, the world wants us to keep Islam "in the mosque" – just do your rituals and keep quiet.

But Islam is meant to run your entire life!

- handle money, how you treat the opposite gender, and how you spend your time?

The Challenge: Ramadan is meant to build Taqwa (God-consciousness). You can't reach that level if you're trying to keep one foot in the Deen and one foot in a lifestyle that rejects it.

The Move: Pick one habit or friendship this week that you know conflicts with your loyalty to Allah swt.

Are you brave enough to set a boundary or walk away for His sake?

What's one thing in your daily routine that you've been doing just to "fit in," even though you know it doesn't fit your Deen?



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 God-fearing [2:183]

Ever wonder why we go from sunrise to sunset without even a sip of water? It's not just about testing how long you can last without fries. Fasting, or Sawm, is basically a spiritual gym session for your soul.

Fasting during the month of Ramadan is one of the pillars of Islam. The word *sawm*, which has been used in the Holy Qur'an and the Hadith for fasting, means 'to abstain'; thus, *sawm* signifies abstaining from food, drink, and sexual intercourse from the beginning of dawn till sunset.

The Soul's Strength Training

You go to the gym to build muscle so your body can handle heavy weights. Fasting does the exact same thing for your *Nafs* (your inner-self and impulses).

By saying "no" to things that are normally okay (halal), like a slice of pizza or a cold drink, you're teaching your brain that you are in control of your desires, not the other way around.

Sawm (Fasting) is the path to self-discipline which begins with training the *nafs* to righteousness.

Our scholars mention the four pillars of self-discipline in fasting:

1. Eating Less: Resisting that urge to grab fast food after school

teaches us that we can say "no" to instant gratification.

2. Sleeping Less: Waking up for Suhoor or staying up for Taraweeh is like waking up early for a massive exam or a championship game. You're pushing through the tiredness because the goal is worth it.

3. Speaking Less: Think before you text! Avoiding the drama in the group chat, skipping the gossip, and staying away from rumors saves your Aakhirah (afterlife) and keeps your life low stress.

4. Seclusion/Solitude: Taking a break from the constant noise of social media to just sit and reflect on your relationship with Allah swt.

These *ibadaat* (religious practices), whether obligatory or voluntary, contain higher meanings and benefits which are revealed only to people of understanding who truly think about and understand what they're doing.

If we just go through the motions without understanding the higher meanings or the purpose of these *ibadaat* and rituals, we won't experience real change in our lives or inner-selves.

Taqwa is navigating life carefully so you don't "get pricked" by sins.





The goal is the *baatin* – changing who we are on the inside. The *zahir* (the outward actions) are just the tools to get there. The real purpose or inner transformation that Allah mentions in the Qur'an is to attain Taqwa.

Let us understand what taqwa is.

What is Taqwa?

The ultimate goal of all this training is to gain Taqwa. The word comes from an old Arabic root meaning "to shield" or "to protect." Back in the day, if someone blocked a sword strike with a shield, they were using waqā. Spiritually, Taqwa is your internal shield. It protects your heart from making bad choices because you're constantly aware that Allah swt is with you.

Allah swt says in The Quran:

"Indeed, the most noble of you in the sight of Allah is the one with the most taqwā." [Quran 49:13]

In his final sermon, Prophet Muhammad ﷺ made it clear: nobody is better than anyone else because of their race or where they're from. The only thing that makes one person "elite" over another in the eyes of Allah, is Taqwa.

He ﷺ once said:

"Taqwa is here," pointing to his chest (his heart) three times. This hadith implies that taqwa is an inner quality, true God-consciousness resides in one's heart and intentions. When people choose to abstain from things that are normally allowed, doing so out of devotion to Allah swt, it helps them develop stronger character, self-control and the taqwa of Allah.

The "Thorny Path" Analogy

One of the coolest ways to understand Taqwa is a story about the companion 'Umar (RA). He asked Ubayy ibn Ka'b (RA) what Taqwa was, and Ubayy ibn Ka'b (RA) asked back, "What do you do when you walk down a path full of thorns?" The answer? You lift up your clothes and watch every single step carefully so you don't get pricked.

That is **Taqwa**. It's **navigating life carefully so you don't "get pricked" by sins**.

So, as Ibn Juzayy (rahimahullah) had explained, the meaning of taqwa is fear, clinging to obedience to Allah swt and abandoning disobedience to Him; it is the sum of all good.

- It was the taqwa of the sahabah (radiyallahu 'anhum) that they overturned their pots during the severe hunger that afflicted the Muslim army during the nights of the siege of Khaybar when Prophet Muhammad saw forbade the eating of donkey's meat.
- It was the taqwa of Abu Talha al-Ansari that made him break all the pitchers when alcohol was prohibited.
- It was the taqwa of the sahabiyaat that made them tore their wrappers and concealed themselves with them when the ayahs of Surah Noor were revealed commanding the women to cover themselves.
- It was the taqwa of the delegation of Al-Ash'ath b. Qays when they immediately removed their silk-hemmed garments after learning that silk was forbidden for men.

It is, indeed, the taqwa of the companions of Prophet Muhammad ﷺ and the early generations of Muslims that earned them Allah's pleasure. In Islam, taqwa is not something fancy to have – it is the foundation of our Imaan. The Qur'an mentions it over hundred times, which shows just how important it is. It means following everything Allah swt commands and avoiding what He forbids. Taqwa is our internal GPS. When we have taqwa, we are constantly aware that Allah swt sees everything we do. It's not only about fear, it's about love and respect for Him swt. It is about being conscious of Him being The Omnipresent. That awareness becomes our internal compass, guiding us to make good choices and stay away from wrong. It is living with that consciousness every single day.



HADITH CORNER

The Gates of Heaven are opened for YOU!

Abu Huraira (Radiallahuanhu) reported: The Messenger of Allah ﷺ said when the month of Ramadan arrived:

قَدْ جَاءَكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ افْتَرَضَ اللَّهُ عَلَيْكُمْ صِيَامَهُ تَفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ وَتُعَلَّقُ فِيهِ أَنْوَابُ الْجَحِيمِ وَتَغْلُ فِيهِ الشَّيَاطِينُ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ مَنْ حَرَّمَ خَيْرَهَا قَدْ حَرَّمَ

The month of Ramadan has come, a blessed month in which Allah Almighty has obligated you to fast. In it the gates of the Heavens are opened, the gates of Hellfire are closed, the devils are chained, and in it is a night that is better than a thousand months. Thus, whoever is deprived of its good is truly deprived.

[Sunan an-Nasa'i 2106, Book 22, Hadith 17]

Special Blessings of Ramadan

This hadith informs us of the special blessings of the month of Ramadan. The Prophet Muhammad ﷺ taught us that when this blessed month arrives, three incredible things happen:

One. The Gates of Paradise Open

Wide: All the gates of Paradise are opened, and not even one is closed during the entire month. Imagine the most elite, beautiful place you can think of – now imagine the "Welcome" sign is out 24/7. It's an open invitation for everyone trying to do better.

Two. The Gates of Hellfire Are

Locked: All the gates of Hellfire are shut tight, and none of them are opened. It acts as a protective shield around us, giving our souls some breathing room and a break from the heat of our own mistakes.

Lastly. The Shaytan Are Chained

Up: The shayateen and the most rebellious jinns are tied up

and chained, so they can't tempt people the way they normally do, during this month. It's like the bullies at school being suspended for a whole month – they can't bother us!

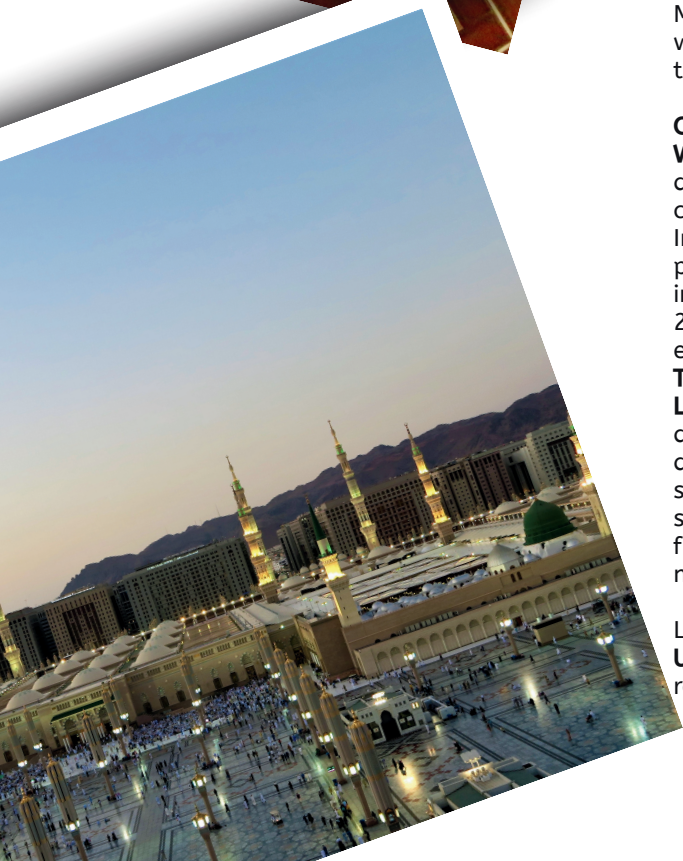
Since the "hard part" (the outside temptation) is handled, Allah swt has created the perfect environment for us to clear out our old sins and build new, healthy habits. It's the ultimate spiritual reset. To make the most of this boost, try to focus on these high-XP actions:

- Pray more voluntary prayers
- Give charity more in any form
- Do more of dhikr and call upon Allah swt with His beautiful Names and Attributes.
- Read and reflect on the Qur'an
- Stay away from actions and gatherings that might lead to Allah's displeasure

Ramadan is like Allah swt giving us the best possible conditions to upgrade our Imaan. The hard part is done for us; now we just need to put in the effort, and success will be so much easier to achieve!

Ramadan is your chance to prove what you can do when the obstacles are removed. The doors are open, the enemies are sidelined, and the rewards are massive.

What is one small habit you've been struggling to start that you're going to "lock in" this Ramadan?



FIQH OF FASTING



Fasting the month of Ramadan is one of the five pillars of Islam. The Companion Abdullah ibn Umar RA said, "I heard the Messenger of Allah ﷺ say: 'The religion of Islam is based upon five (pillars): testifying that there is no deity except Allah and Muhammad ﷺ is the Messenger of Allah; establishing the prayer; giving zakat; making pilgrimage; and fasting (the month) of Ramadan.'" [Sahih al-Bukhari 8, Book 2, Hadith 1]

No wonder, when the month of Ramadan arrives, the hearts of the believers turn to Allah, The Most Merciful, hoping to attain His utmost pleasure. As the status of this act of worship is so high, it is essential to learn the ahkaam (rulings) of fasting clearly: what's obligatory so we fulfill it; what is prohibited so we avoid it; and what is permissible so we don't make things unnecessarily hard on ourselves.

Who's on the "Must Fast" List?

If you meet these three criteria, fasting is fard (obligatory) for you:

- 1. You're Muslim.**
 - 2. You're sane** (in a sound state of mind).
 - 3. You've hit puberty. How do you know if you've hit that milestone?**
 - For guys: If you've started having wet dreams or ejaculation.
 - For girls: If you've started your period or have had a wet dream.
- The 15-Year Rule:** Even if neither of those things has happened yet, once you hit 15 (lunar years), you're officially considered an adult in Islam and need to start fasting.

The Hall Pass: Who is Excused?

Islam isn't meant to be a struggle that breaks you. There are valid "hall passes" for missing a fast, but remember, you usually must pay these back later.

•**Periods & Post-natal:** Girls on their period or experiencing post-birth bleeding must not fast. You'll make

these up once you're clear.

•**Health Issues:** If you're sick and fasting will genuinely make you worse or stop you from getting better, you're excused.

•**Pregnancy/Nursing:** If a mother reasonably believes fasting could hurt her or the baby, she can skip it.

•**Travelers:** If you start a journey before Fajr, you're exempt. If the travel is easy, you can still fast, but the option

Pro-tip: If you miss a fast for these reasons, you just need to make it up later. There's no "late fee" penalty, but it's best to get them done ASAP so you don't forget!

Types of Fast

There are eight types of fasting

- 1. Specific Obligatory Fard**
Example: The month of Ramadan.
- 2. Non-specific Fard**
Example: Fasting later to make up for a missed Ramadan fast, with or without a valid reason.
- 3. Specific necessary Wajib**
Example: Vowing: "If I pass this test, I'll fast on a 'specific day/date.'" Fasting for the sake of Allah swt upon fulfillment of a wish or desire.
- 4. Non-specific necessary Wajib**
Example: Vowing to fast a day without fixing a date upon fulfillment of a wish or desire. Fasts that are kept for breaking one's qasm (oath) also fall under this category.
- 5. Sunnah**
Example: Fasting the 9th/10th of Muharram or 9th of Dhul Hijjah.

6. Mustahab (Recommended)

Example: Monday and Thursday fasts (highly recommended!)

7. Disliked (Makruh)

Example: Fasting only on a Friday or only on the 9th or 10th of Muharram. Some scholars hold it permissible to fast on the 9th and 10th of Muharram since distinguishing our fast from that of the Jews no longer applies, as the Jews no longer fast on those days.

8. Impermissible (Haram)

Example: Fasting on Eid al-Fitr and Eid Al-Adha, and the three days after Adha.

Knowing these rules ensures your effort counts. It's like following a recipe, if you leave out the main ingredient or cook it on the wrong day, it just doesn't turn out right!

To make your Ramadan count, you need to know the "Terms and Conditions" as well. Here is your guide to the rules.

The "Niyah" (Intention)

Fasting isn't about being hungry; it's about why you're hungry.

If you skip lunch because you're busy with sports or school activities, that's not a fast.

•**The Heart Check:** You need an intention (niyyah) for the fast to count.

•**No Script Needed:** You don't have express it verbally as intention simply means to intend. A firm "I'm doing this for Allah" in your heart is enough.



The Mustahabs (Recommended actions)

These are the "bonus points" that make the fast easier and more rewarding:

- Eat Suhur:** Don't skip the suhur! It gives you the fuel you need.
- The Last Minute:** Delay your suhur until just before Fajr starts.
- Fast Breaks:** Don't wait around, break your fast immediately after sunset.
- The Sunnah Way:** Start with fresh or dry dates, if available. And make the intention at night for fasting.

Oops, I Broke It: Makeup vs. Penalty

There are two ways a fast breaks. Sometimes you just need a "do-over," and sometimes it's a major violation, which requires both a makeup and an expiation (kaffara) compulsory.

Category A: Just a Makeup (Qada)

You have to keep one fast to replace the one you broke. This happens if:

- You accidentally swallow water while gargling (and you knew you were fasting).
- Anything forced into the mouth of a fasting person.
- You intentionally vomit a mouthful or return the vomit down the throat. You swallow a non-food item (like a pebble or paper) or any item that is not used as food or medicine.
- Swallowing something edible, equal to or bigger than a grain of gram which was stuck between the teeth.

•Dripping oil into the ear canal (such that it goes beyond the eardrum) or inhaling snuff into the nostrils.

- Swallowing the blood from the gums if the colour of the blood is more than the saliva with which it is mixed
- You eat/drink because you forgot you were fasting, but then you thought your fast was already ruined so you kept on eating/drinking.

Category B: The "Kaffara" (The Heavy Penalty)

If you intentionally break a Ramadan fast without any valid reason (like eating, drinking, or smoking just because), you face expiation. This is serious business:

- The 60-Day Challenge:** You must fast for 60 consecutive days.
- The Alternative:** If you have valid reason, like continuous sickness, then you have the option of **choosing from one of the following four:** feed sixty poor people to their fill for two meals, or feed one poor person two meals a day, for sixty days; or give sixty poor persons (approx. 1.6 kg) of wheat or its value in cash or food grains; or give to one poor person not less than 1.6 kg. of wheat, rice, food grains, etc. or its value in cash for sixty days.

Things that make both makeup and expiation necessary (wajib)

- Includes intentionally eating, drinking or breaking the fast in any other manner, such as smoking, without a valid reason will make

- both qada and kaffara necessary.
- Applying kohl into the eye or rubbing oil on the head and then, thinking that the fast is broken, to eat and drink intentionally
- To drink any kind of medicine intentionally when one is not seriously sick [this applies only to a Ramadan fast].

I'tikaf: "Do Not Disturb" Mode

Aisha RA said, "The Prophet ﷺ would always perform I'tikaf in the last ten days of Ramadan until Allah swt took his soul (Peace be upon him)."

What You Do: Entering the masjid with an intention to stay there to do ibaadah.

The Rules: The masjid must be one where the group prayer is offered for the five obligatory prayers. And you need to be in a state of ritual purity (no major impurities like menstruation etc.)

The Goal: It's the best way to disconnect from everyday noises, social media to reconnect with Allah swt.

Conclusion

This is a summary of the rulings, etiquette, and sunnah of fasting. At the end of the day, fasting is a trust between you and Allah swt. May Allah swt help us to remember Him, thank Him and worship Him properly, and to end our Ramadan with purification and forgiveness. Ameen!

So, which part of the "Makeup vs. Penalty" rules surprised you the most?



FASTING

AN ACT OF IBADAH OR A HEALTH TREND?

Scroll through your phones and you will see influencers raving about "Intermittent Fasting" like it's some new smart trick for transforming overall wellbeing. They'll talk for hours about "gut health" and "metabolism."

And look, science is so cool, but for us, **fasting is about way more than a health trend.** Did Allah SWT command us to fast in Ramadan just so we could get a "fitter bod"?

The Prophet Muhammad ﷺ said something profound: **"Fasting is half of patience, and patience is half of faith."**

Do the math – that makes fasting one-fourth of your entire Deen. That's huge!

It's Not About Skipping A Meal

Anyone can skip a meal. Honestly, that's the easy part. The real challenge is what's happening in your head and your heart.

Fasting is a discipline bootcamp for your nafs (your inner ego/desires). It's about training your brain to say "no" to impulses. Check out what the Prophet ﷺ said:

•**The Definition:** Fasting isn't just staying away from food and drink; it's staying away from "vanity and obscenity."

The Application: If someone tries to start drama or acts

foolishly toward you, don't fire back a savage comment. Just say, **"Indeed, I am fasting."** Umar ibn al-Khattab (RA) took it even further. He said real fasting includes staying away from lies, swearing, and useless talk.

•Can you hold back your temper when someone's annoying?

•Can you stop yourself from joining the group chat gossip?

•Can you resist the urge to waste five hours scrolling through brain-rot content?

That is real progress.

The "Secret" Pillar

Out of the five pillars of Islam, fasting is unique. In a Hadith Qudsi, Allah swt says that while every good deed is rewarded 10 to 700 times over, **fasting is "only for My sake, and I am the one who rewards it."**

Why? Because **it's a secret.** People see you at the Masjid for Salah. People see you giving Zakat or going on Hajj. But nobody really knows if you're fasting except you and Allah swt. You could easily sneak a drink in your room, right? But you don't. This private contract between you and your Creator makes it exceptional!

Protection vs. Infection

The word for fasting is Sawm, which means



to restrain. It's like a Windows Firewall for your soul!

Remember how during COVID-19 everyone was obsessed with sanitizing to stay safe? Fasting is the same for your character. It protects your tongue, eyes, ears, and heart from being "contaminated" by bad deeds and sins.

The Prophet (peace be upon him) said, **"You must fast, for there is nothing equal to it."** Let that sink in for a second. *Nothing equal to it.*

Don't Be a "Hungry" Zombie

Imam al-Ghazali, one of the greatest scholars of Islam, asked a pointed question: **What's the point of skipping lunch if you're just going to act like a slave to your desires all day and then overeat at Iftar?**

He emphasized that **fasting isn't just about going hungry from Fajr to Maghrib – it's about elevating your soul and drawing closer to Allah** swt. If you skip food but keep lying, ditching Salah, or being mean to people, if that kind of "fasting" had any real spiritual value, then what would be the meaning of the Prophet's ﷺ warning: **"How many a fasting persons gain nothing from their fast except hunger and thirst?"**

It's like trying to make Wudu by just wiping your arm without any water. You're going through the motions, but **you're missing the point.**

Your limbs are an Amanah (a trust): Eyes:

When that inappropriate video pops up, do you keep watching? Or do your eyes "fast" too?

Ears: Your friends start roasting someone behind their backs. Do you join in, or do you walk away?

Hands: Do you use your keyboard to spread hate or to spread Khayr (good)?

The Prophet ﷺ once placed his hand on his ears and eyes to teach a profound lesson: **Your hearing, sight, and all your bodily faculties are trusts from Allah that must be preserved during fasting.**

So, your limbs are an amanah from Allah, and you will be held responsible for how you use them – for khayr (good) or sharr (evil).

The Ultimate Goal: Taqwa

We don't fast for the "detox" or for "incredible health benefits." We fast because Allah swt commanded us to, and to attain Taqwa.

Taqwa is like having a "God-Consciousness" radar. It's the barrier that stops you from doing something wrong even when you know you could get away with it.

Found a phone unlocked? Taqwa stops the snoop.

Everyone laughing at a cruel joke? Taqwa makes you defend the person instead.

Taqwa is the barrier between you and your worst impulses.

The Prophet ﷺ called **fasting a "shield from the Hellfire,"** just like a shield protects a warrior in a battle. It's your defense system for life. That's what fasting trains you to do – not just in Ramadan, but for life.

The Two Wins

The Prophet ﷺ said there are two moments of pure joy for a fasting person:

1. **The Iftar Moment:** That first sip of water and bite of a date. Pure relief and gratitude!
2. **The Meeting:** When you stand before Allah swt on the Day of Judgment and realize He has a special reward waiting just for you because you restrained yourself for Him.

The Bottom Line: True fasting isn't one-dimensional. It's holistic. Along with food and drink, it involves **Fasting of the limbs: Fasting of the heart and mind:**

It's about getting closer to Allah swt by showing Him that you can control yourself.

Next Step: Pick one "fasting of the limbs" to focus on. Maybe it's "fasting of the tongue" (no complaining) or "fasting of the eyes" (closing tabs you shouldn't be on). Which one are you going to try?



VICTORY OF TRUTH OVER FALSEHOOD

**17 RAMADAN,
2 AH / 624 CE**

THE BATTLE OF BADR

The Battle of Badr, fought in 624 CE (2 AH), was the first major military confrontation between the Muslims, led by Prophet Muhammad ﷺ, and the Quraysh of Makkah. Despite being heavily outnumbered, with approximately 313 Muslims facing around 1,000 Quraysh soldiers, the Muslims achieved an incredible and decisive victory.

The battle occurred near the wells of Badr, a location of strategic importance along the trade routes connecting Makkah and Madinah. The Muslims initially set out to attack the Qurayshite leader Abu Sufyan's caravan, and not to engage in a battle. When Abu Sufyan got to know about this, he panicked and sought help. To protect Abu Sufyan's caravan, Abu Jahl sent reinforcement from Makkah. Until then, Abu Sufyan had already managed to escape. But being the noble idolator of Quraysh and one of the staunchest enemies of Islam, Abu Jahl was adamant and didn't want the soldiers to come back; he wanted them to fight against the Muslims. The victory at Badr was more than a military success; it established the political credibility of the Muslims, boosting their morale and affirming the strong and visionary leadership of Prophet Muhammad. While historical accounts highlight strategic planning and courage, the deeper significance of Badr lies in its moral and spiritual lessons.



The Battle of Badr is described as *Yawm al-Furqān* -- the Day of Criterion -- because it marked a clear separation between truth and falsehood. On this day, Allah removed some of the greatest enemies of Islam, who had relentlessly oppressed the early Muslims.



One of the most profound lessons of Badr is that faith takes precedence over tribal and family ties. Several companions faced their own relatives on the battlefield. This exemplifies that true belief demands loyalty to Allah and His Messenger above all else.

Lessons from the Battle of Badr

A Day of Criterion: Truth Distinguished from Falsehood

The Battle of Badr is described as *Yawm al-Furqān* -- the Day of Criterion -- because it marked a clear separation between truth and falsehood. On this day, Allah removed some of the greatest enemies of Islam, including Abū Jahl, Umayyah ibn Khalaf, and al-Walīd ibn al-Mughīrah, who had relentlessly oppressed the early Muslims. Their defeat demonstrated that Islam was not a temporary challenge but a permanent reality.

Victory is not but from Allah

How do you feel when you get a prize in a debate competition? On cloud nine, right? Everyone in the family celebrates – your parents, siblings, grandparents etc., and takes pride in it. That's natural. You believe that it's your intelligence and hard work that paid off. However, it is Allah who granted you intelligence; it is Allah who granted you health to pursue it; it is Allah who enabled you to speak and provided us with requisite resources. All your achievements and success belong to Allah SWT. Alhamdulillah!

After the Muslims won the Battle of Badr, Allah swt made it clear in the Qur'an:

Surah Anfal, ayah 10 and 17

وَمَا أَلْتَضِرُّ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"Victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise."

And

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

It was not you 'believers' who killed them, but it was Allah Who did so. Nor was it you 'O Prophet' who threw 'a handful of sand at the disbelievers', but it was Allah Who did so, rendering the believers a great favour. Surely Allah is All-Hearing, All-Knowing.

Who gets the credit? Allah swt. Always.

Not like Qarun, who looked at all his wealth and said, "I earned this because of my own knowledge and skills." That kind of arrogance? It destroys you.

Allah's Plan Is Greater Than Your Plans

The Muslims initially set out to intercept a Quraysh caravan, not to engage in a full-scale battle. However, Allah swt willed something greater. Instead of a caravan, they faced the Quraysh's strongest warriors and came out victorious. This teaches believers that Allah's wisdom surpasses human planning. When intentions are sincere and trust is placed in Allah, outcomes are often far better than what was originally imagined.

Striving Even in Difficult Times

The Battle of Badr took place during the month of Ramadan. It was hot, and Muslims were fasting. Despite physical hardships, the Muslims did not use fasting as an excuse to withdraw from responsibility. This teaches us that Ramadan is not a month of laziness but a time of increased strength, worship, and commitment. Challenges during this blessed month should inspire greater effort, not retreat.

Faith Above Blood Relations

One of the most profound lessons of Badr is that faith takes precedence over tribal and family ties. Several companions faced their own relatives on the battlefield. 'Umar ibn al-Khaṭṭāb (RA) fought and killed his uncle, while Abū Bakr (RA) nearly faced his own son. Ḥamzah, 'Alī, and 'Ubaydah (RA) confronted and killed close relatives who stood against Islam. This exemplifies that true belief demands loyalty to Allah and His Messenger above all else. Allah swt says: "You will find no believers in God and the Last Day consorting with those who oppose God and His Messenger, even though they be their fathers, their sons, their brothers or their close relatives..." (al-Mujādilah 58:22)

Miracles and the Invisible Soldiers of Allah

Allah sent miracles to help the believers at Badr. The enemy looked fewer than they were so the Muslims wouldn't panic, while the Muslims also appeared fewer to the Quraysh, thus making them over-confident and complacent.

It rained in the morning giving them water and making the ground firm for them to fight on. Angels came down to fight alongside them. These weren't random coincidences. They were signs that when you stand for what's right, Allah swt supports you in ways you can't even see.

The Power of Du'ā', Dhikr, and Tawakkul

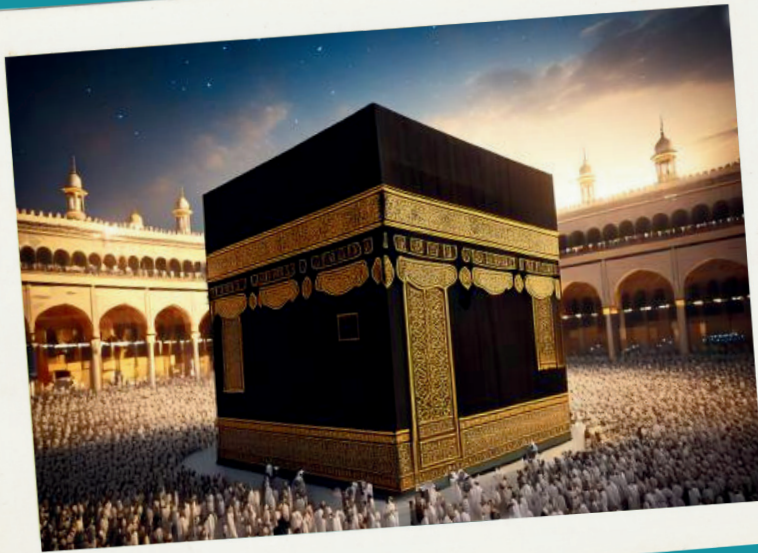
Despite being the leader, the Prophet ﷺ continuously made du'ā' before and during the battle, demonstrating complete reliance on Allah سبحانه وتعالى. Allah swt says: "When you prayed to your Lord for help, He answered: 'I am sending to your aid a thousand angels in succession.'(al-Anfāl 8:9)

Believers were also commanded to remember Allah swt constantly, even in the heat of battle:

"Believers! When you encounter a party, remain firm and remember Allah much, so that you may succeed." (al-Anfāl 8:45)

True tawakkul is placing one's trust in Allah swt, which brings peace, courage, and success regardless of circumstances.

It was not our intelligence and hard work that paid off. It is Allah who granted us intelligence; it is Allah who granted us health to pursue it; it is Allah who enabled us to speak and provided us with requisite resources. All our achievements and success belong to Allah. Alhamdulillah!



**20 RAMADAN,
8 AH / 630 CE**

THE CONQUEST OF MAKKAH

Prophet Muhammad ﷺ conquered Makkah with an army of around 10,000 Muslims. The Muslims who were earlier tortured and driven out of their homes are now back with a bang! And the Prophet ﷺ cleansed the Ka'bah of all the idols and restored it to the worship of the One and Only Allah سبحانه و تعالی

For 13 years in Makkah, the Muslims suffered a lot:

- They were tortured, beaten and killed for Islam
- They bore cruel boycott for almost 3 years
- Eventually, they had to leave everything behind and migrate to Madinah

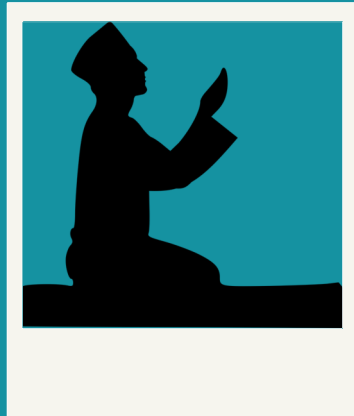
After enduring all this Muslims returned with a powerful army and the Makkans are now terrified and defenseless. This could have been a moment for revenge. Many armies throughout history have destroyed cities they conquered, taking everything and punishing everyone. But what did the Prophet ﷺ do? He stood at the Ka'bah and asked the people of Makkah:

"What do you think I will do to you?"

They replied: "You are a noble brother, son of a noble brother."

The Prophet ﷺ then said something that surprised everyone:

"Go, for you are free. There is no blame



For 13 years in Makkah, the Muslims suffered a lot:

- They were tortured, beaten and killed for Islam
- They bore cruel boycott for almost 3 years
- Eventually, they had to leave everything behind and migrate to Madinah



The Quraysh fought against Islam to protect their ways, their power, and their belief. Though he forgave them, he didn't accept their wrong beliefs and customs. He made it clear: "The old, unjust ways are finished. Islam brings a new era."

upon you today." He forgave everyone. Completely. Except a few blacklisted ones.

Lessons from Fath Makkah

1. Real power is mercy, not revenge

Anyone can hurt someone back when they have the chance. That's easy. But choosing forgiveness when you have the power to punish, is real strength. Someone spreads rumours about you, and later you find out something embarrassing about that person. You could ruin their reputation easily, but choosing not to, shows true character.

2. Humility in success

Despite leading 10,000 soldiers into the city that had rejected him, the Prophet ﷺ didn't march in like a proud conqueror. Instead:

- He bowed his head so low on his camel that it nearly touched the saddle
- He recited Surah Al-Fath, thanking Allah
- He showed humility, knowing that victory only comes from Allah سبحانه و تعالی

So, when you excel academically, is there any reason to brag about it? Or should you thank Allah swt for your success and stay humble?

3. Never Defeat People, Just Win Them

The Prophet's ﷺ forgiveness transformed his enemies into friends. The goal isn't to defeat someone in arguments but to help people see Haqq. Many of the people who fought against him became sincere Muslims. So, when discussing Islam with non-muslims, it's equally important for you to be kind and patient rather than being aggressive to prove our point.

4. Stand Firm on What's Right

The Prophet ﷺ said:
"All praise is for Allah, who has fulfilled His promise, helped His servant, and defeated the opposing parties alone. All privileges of ancestry and pride that existed in the time of ignorance (Jahiliyyah) are now finished."
What does this mean?
Before Islam, Arab society was built on tribal superiority that some people were



superior than others because of their ancestry. The customs and traditions of Quraysh were often unfair. The people of Quraysh had fought against Islam to protect their ways. But the Prophet ﷺ didn't compromise. Even though he forgave the people, he didn't accept their wrong beliefs and customs just to make them happy. He made it clear: "The old, unjust ways are finished. Islam brings a new era."

If your family or relatives pressurize you to attend a mixed gathering (where there is no segregation of men and women), you can politely but firmly turn them down.

A true believer stands up for what's right even if it's against himself, his family, or friends. This is the path you should follow: Be strong but merciful, victorious but humble, firm on truth but kind to people.

A true believer stands up for what's right even if it's against their own selves, family, or friends. This is the path we should follow: Be strong but merciful, victorious but humble, firm on truth but kind to people.



LAYLATUL QADR

Through the Lives of the Sahaba

How does it sound if you could grind for one night on a project and wake up with 83 years' worth of Experience! Sound too good, isn't it?

That's not a glitch; that's what Laylatul Qadr (the Night of Decree) is in real life. Good deeds performed during this night are equivalent to those done over a period of more than 83 years (1000 months). During this night, Angel Jibril revealed the first verses of the Holy Qur'an to the Prophet Muhammad ﷺ. This night falls within the last ten days of Ramadan, but its exact date remains unknown.

Allah Almighty says in the Holy Quran:

"Indeed, We sent the Qur'an down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn." [Quran 97:1-5]

This night is "better than a thousand months:" and it's tucked away in the

last ten nights of Ramadan.

The "Rainy Day" Mystery

The Prophet ﷺ knew the exact date, but he was made to forget it so that we would stay motivated to work hard throughout the entire final stretch of Ramadan.

There is a narration recorded on the authority of a tabiyeen, Abu Salama bin Abdur Rahman, who asked a sahabi, Abu Sa'id AL-Khudri (May Allah be pleased with them) for a walk with him. Abu Salama bin Abdur Rahman then asked him, "Did you hear Allah's Apostle talking about the Night of Qadr?" Abu Sa'id AL-Khudri (May Allah be pleased with him) replied in the affirmative and said:

Allah's Messenger ﷺ used to practice i'tikaf (in the mosque) in the middle third of Ramadan and after passing the twenty nights he used to go back to his house on the 21st, and the people who were in i'tikaf with him also used to go back to their houses. Once in Ramadan, in which he practiced



l'tikaf, he established the night about how Prophet ﷺ used to prayers at the night in which he spend it and hasten to follow his ﷺ used to return home, and then he way. They didn't just fast; they addressed the people and ordered levelled up. While we're sometimes them whatever Allah wished him to scrolling through our phones order and said, "I used to practice waiting for Iftar or stressing about l'tikaf for these ten days (i.e. the our Eid outfits, they were doing the middle third but now I intend to most:

about how Prophet ﷺ used to spend it and hasten to follow his ﷺ way. They didn't just fast; they levelled up. While we're sometimes scrolling through our phones waiting for Iftar or stressing about our Eid outfits, they were doing the most:

- They cut out distractions and focused 100%.
- They stayed up for Qiyam (night prayer), reflecting on the Qur'an instead of just rushing through it.
- The Prophet ﷺ taught his wife, Aisha (RA), the best dua for these nights. It's short, simple, and powerful:

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي
"O Allah, indeed You are Pardoning, (Generous) You love to pardon, so pardon me!"

I saw with my own eyes the Prophet at the completion of the morning prayer leaving with his face covered with mud and water.

[Sahih al-Bukhari 2018, Book 32, Hadith 5]

Doing it "The Golden Generation" Way

This reminds us of some of the behaviours and characteristics of those early generations. The tabiyeen who did not actually see Prophet Muhammad ﷺ, were always eager to get closer to the companions of Prophet Muhammad ﷺ and asked them about him ﷺ. The companions were always keen and quick to follow Prophet Muhammad ﷺ in each and every way possible. They were the best generations - Why?

They were the golden generations due to their Imaan (faith) and their adherence to the ahkam shari'ah that they lived and breathed, garnered from the Prophet Muhammad ﷺ himself.

One of their characteristics that is prominent in their speech and action is that they would weigh every action according to the scales of the Qur'an and the sunnah of the Prophet ﷺ. They would spend their hours, their days, the month of Ramadan and the last ten nights of this holy month trying to know

Let's be honest: sometimes we weigh our actions based on "Will this look good on my story?" or "Is this convenient for me?" The Sahaba used a different scale: "Does this please Allah swt?" They didn't let hunger make them lazy. They kept learning, helping others, and giving charity even when they were tired.

When we compare this to our own lives today, we might find that many of our actions are instead weighed on different scales -- the scales of social acceptance, personal convenience, cultural norms, or our own desires and inclinations. This reflection invites us to honestly assess: How often do we pause before our speech, actions or decisions - whether significant or seemingly mundane - to consider their alignment with what Prophet Muhammad taught us and what his Sahabah did? Do we have the same level of concern about earning Allah swt's pleasure in all our affairs as those of Sahabah and the early generations?

Let's change our ways this Ramadan, let's learn and act upon how Prophet Muhammad saw, the sahabah and the early generations spent their days and nights during Ramadan and let's try our best to emulate them who were given the glad tidings of Jannah in this world!

How often do we pause before our speech, actions, or decisions to consider their alignment with what Prophet Muhammad SAW taught us and what his Sahabah did? Do we have the same level of concern about earning Allah swt's pleasure in all our affairs as those of Sahabah and the early generations?



GLOBAL OBESITY HITS 1 BILLION MARK!



NEWS

Global obesity rates have been rising for decades, and a new analysis shows the increase. As of 2022, over 1 billion people worldwide were living with obesity, researchers reported in *The Lancet*. This is about one-eighth of the global population. Obesity rates among adults have more than doubled since 1990, and have quadrupled among children and adolescents.

ANALYSIS

And this is a sorry state of affairs for us! It is disliked in our religion if we eat more than what is enough to satisfy our hunger.

At-Tabari (a scholar of the Qur'an) said:

But eating one's fill, even though it is permissible, has its limits, and anything beyond that is extravagance. That which is permissible of it is that which helps the eater to obey his Lord and his heaviness does not distract him from doing what is enjoined upon him.

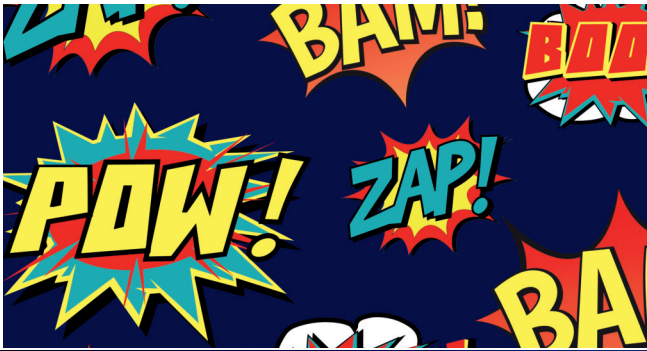
Once a man approached Umar ibn Khattab RA with a big belly.

Umar RA asked him, 'What is this (referring to his stomach)?' He replied, 'This is a blessing from Allah.' Umar responded, "Rather this is a punishment from Allah." And preached, "O people, beware of gluttony in eating. Verily, it causes laziness in prayer, it harms the body, and it contracts disease. Rather, you must be moderate in your provisions, for it is closer to righteousness, further from extravagance, and stronger for the worship of Allah.

Verily, a servant is not destroyed unless he prefers his desires over his religion."

Miqdam bin Madikarib said: "I heard the Messenger of Allah ﷺ say: 'A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it), then one third of food, one third for drink and one third for air.'"

SUPERMAN COMIC SELLS FOR \$9.12M



NEWS

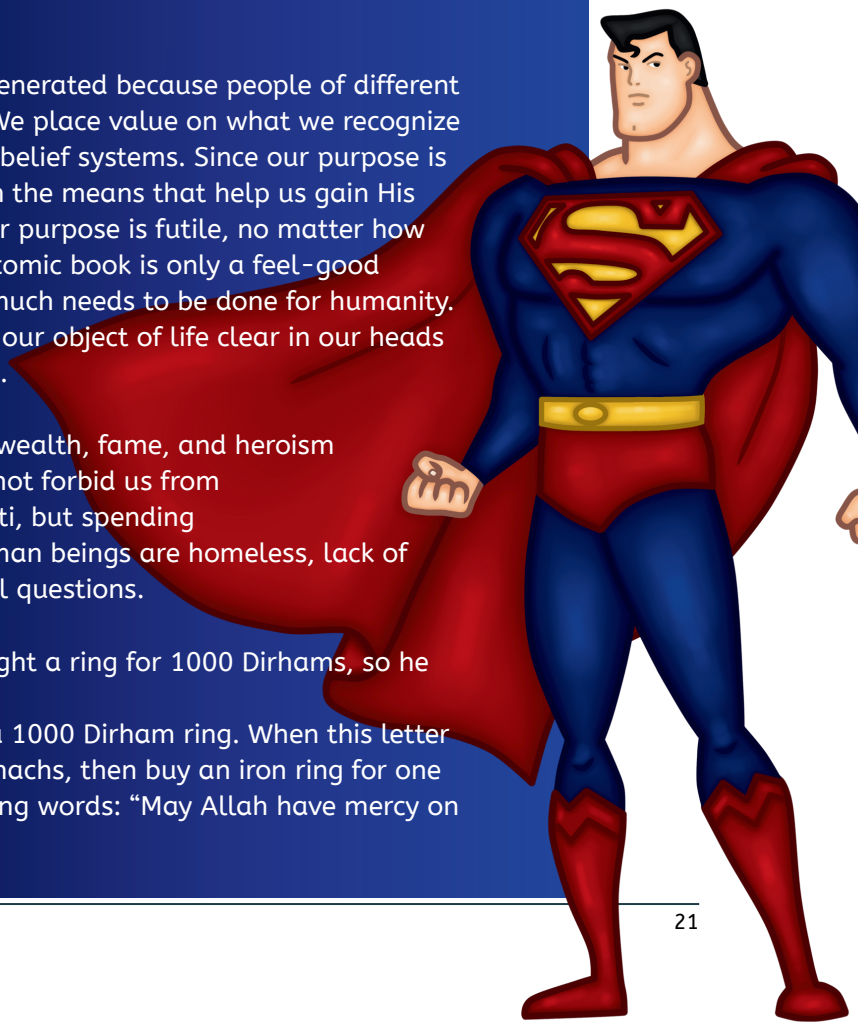
A pristine copy of Superman No 1 was discovered in California. Published in 1939, it has become the world's most expensive comic book after selling for US\$9.12m. The copy was found in the attic under a stack of old newspapers in a cardboard box.

ANALYSIS

We live in a world of strange paradoxes. On one hand, we witness this huge upscaling of an old comic book, while on the other, we see people dying of hunger. This paradox is generated because people of different belief systems look at the world differently. We place value on what we recognize to be important in the light of our respective belief systems. Since our purpose is to worship Allah, Islam places great value on the means that help us gain His nearness. Anything that is not a means to our purpose is futile, no matter how much the world celebrates it. In this light, a comic book is only a feel-good aesthetic to be bought for millions while so much needs to be done for humanity. Things shall only make sense when we make our object of life clear in our heads and it shows in the way we live and prioritize.

However, this news invites reflection on how wealth, fame, and heroism are understood by people today. Islam does not forbid us from owning an iPhone, a Rolex watch, or a Bugatti, but spending millions on collectibles while your fellow human beings are homeless, lack of food, education, and healthcare raises ethical questions.

'Umar Ibn 'Abdul 'Aziz heard that his son bought a ring for 1000 Dirhams, so he wrote a letter to his son, saying:
"The news has reached me that you bought a 1000 Dirham ring. When this letter reaches you, sell the ring and feed 1000 stomachs, then buy an iron ring for one or two Dirhams and engrave on it the following words: "May Allah have mercy on the person who knows his limits!"





“I FASTED FROM THIS LIFE, AND I HOPE TO BREAK IT IN THE NEXT.”

IBN RAJAB



When we stay away from the prohibited and disliked matters in this life, we prepare ourselves to earn the outstanding reward of breaking our fast in Jannah, by the grace and permission of Allah.

And breaking our fast in Jannah is only reserved for those who endured the struggle of obedience and who suffered hardships only for the sake of Allah. Everyone wants happiness, but only a few of His servants are willing to go through the pangs of hunger today for everlasting joy in the Hereafter tomorrow.

Ibn Rajab is not saying he stopped living, enjoying, or smiling.

He chose restraint; fasting from this life means:

- You lower your gaze even when no one is watching.
- You log off instead of scrolling endlessly.
- You walk away from gossip, even when it makes you feel included.
- You choose integrity over popularity.

And “break it in the next” means that this world is not the table; it’s the waiting time. The real meal, the real joy, freedom, and peace are with Allah in the Hereafter.

- The moments you felt left out for being different
- The times you chose Allah over comfort
- The sacrifices no one applauded

They will all make sense when the fast ends.



QUIZ OF THE MONTH



A. Battle of Uhud

B. Battle of Jamal

C. Battle of Yarmouk

D. Battle of Badr

E-mail your entries with the correct answer along with your name, and city to theyoungbelievers24@gmail.com

The names of first 3 correct entries will be published in the magazine Insha'Allah

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1 Year	28	28	600	500



Written by Aisha Aleem, 11, Australia

Ramadan is coming in about 15 days, and I am very happy this time. I keep thinking about it every day, especially at night before sleeping. This year, I want to make this Ramadan the best Ramadan of my life. I am only 11 years old, but I feel like this Ramadan can change me in a good way if I try my best.

My biggest goal is to fast the whole month, in shaa Allah. Last year I missed a few days because I felt tired, sometimes lazy (to be honest), but this year I want to be stronger. I have already made a small plan and shared it with my parents. I want to pray on time, read some Quran every day with meaning, and make lots of dua. Even if little, I want to be consistent.

My parents are helping me a lot. My mom has promised me this time she will wake me up for suhoor daily, and will cook something healthy so I don't feel weak. My Baba reminds me to pray so that before Ramadan I develop prayer habits, without forgetting, which happens when I am busy. and he tells me stories about Ramadan when he was young. They both encourage me and tell me that Allah Ta'la loves effort, even if it's small.

One habit I really want to change is my anger. I get really angry with people. This Ramadan, I also want to reduce my screen time and use that time for ibadah or helping at home.

I also want to help my friends be better. I don't want to force them, but I want to invite them to good things, like praying together or reminding each other not to lie or say bad things. If someone does something bad, I want to politely stop it.

At the end, I make dua to Allah Ta'ala. Ya Allah, help me fast all of Ramadan, improve my character, forgive my sins, and make me closer to You. Please accept my plans and make this Ramadan special for me and everyone. Ameen.

Do you also have thoughts about Islam that you would like to share with the world?
You may write a short story, an article, or a poem on any Islamic theme of your choice
– Imaan, character, history or lessons from everyday life.

The word limit should not exceed 500 words.

Selected writings will be proudly published on our website and in our magazine.

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Imam Malik said, “Knowledge is not knowing many narrations. Verily, knowledge is only a light that Allah places in the hearts.

What’s Next?

An issue dedicated to the journey of learning, the wisdom of scholars, and the beauty of seeking knowledge.

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