

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

CIPK urge Muslims to stand up for rights of Palestinians

The Council of Imams and Preachers of Kenya (CIPK) has urged Muslims and people of goodwill to stand up for the rights of oppressed nation of Palestine.

The Imam's council at the same time condemned Israel recent air strikes in Doha, Qatar as a violation of the Gulf nation's sovereignty and a threat to regional and world peace. Israel claimed responsibility for the attack which targeted Doha residential zones.

Speaking to The Friday Bulletin, Council of Imams and Preachers of Kenya (CIPK) Nairobi Chapter Secretary, Sheikh Ibrahim Muhammad Kazee, condemned Israel for the loss of human lives, bombardment of hospitals, and denial of food, water and medicine to inhabitants of the Palestinian territory

Sheikh Ibrahim called on Muslim-majority countries to take immediate and concrete action to end what he described as an escalating genocide in Gaza by Israel forces, emphasizing that the crisis should concern all people, noting the situation holds particular significance for the

global Muslim community. He called upon all the Muslims to unite against so-called 'Deal of Century' whose objective is to hand over the land of Palestinians to Zionist regime.

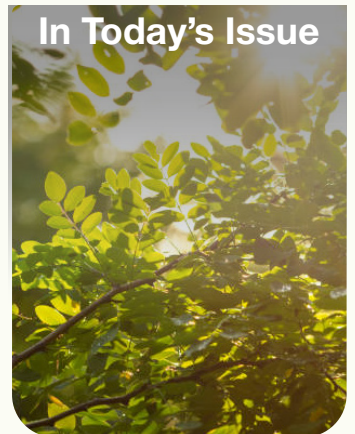
Sheikh Ibrahim called on Muslim nations — particularly Arab states — to leverage their political and economic influence, including through measures such as severing ties with Israel, imposing oil and gas embargoes and opening border crossings for humanitarian aid.

"We support the legitimate demands of the Palestinian people and urge the rest of the Islamic world to, as much as possible, support the Palestinians, so they can regain their usurped rights, be freed from the oppression and aggression of the Zionist regime, and put an end to the ongoing atrocities and injustice there," he said.

The CIPK Official suggested five specific actions for Muslim-majority countries to consider, including cutting economic, diplomatic, intelligence and military ties with Israel, including

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In Today's Issue



1 My Job as a full-time Mother

Why do so many mothers struggle with the need to feel "accomplished" in other areas of life as they raise their young children—an act that, if done correctly, is undoubtedly one of the most significant accomplishments anyone could ever achieve?

2 Rights groups want insecurity declared a national disaster

Human rights activists in Mombasa now want the insecurity situation in the country to be declared a national disaster.

3 Discover, Learn, and Play – The Islamic Way!

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Jamia Security Staff Recognised for Exemplary work



A section of Jamia Mosque Nairobi Security Staff, pose for a group photo with the Head of Security Department Bro. Jillo Jarso (RIGHT), after they were awarded for their commendable work by Jamia Mosque Committee.

Jamia Mosque security staff were honored by the Jamia Mosque Committee with cash rewards in recognition of their exemplary service, commitment, and dedication in safeguarding the mosque and ensuring the safety of worshippers and visitors.

The gesture highlighted the Committee's appreciation of their tireless efforts and reinforced the importance of integrity, vigilance, and professionalism in maintaining a secure and welcoming environment.

Scan Here to Give Us Your Feedback!



Waqf commission selection panel urged to reject interference

Members of the Waqf Commission selection panel have been urged to resist pressure from any quarters in executing their mandate.

The call comes after the national chairman of the Supreme Council of Kenya Muslims (SUPKEM) Hassan Ole Naado resigned as a member of the Waqf Commission selection panel last week.

Ole Naado cited lack of progress since

the panel's gazettelement as the main reason behind his resignation. Speaking to The Friday Bulletin, the National Muslim Leaders Forum (NAMLEF) Western Regional Coordinator Cassim Ochibah has also called on the Attorney-General Dorcas Oduor to facilitate the appointment of new commissioners to serve at Waqf Commission.

Ochibah advised members of the selection

panel to reject influence and interference by Muslim politicians and individuals who have interest that may derail the process of recruiting new Waqf commissioners.

He urged all institutions and stakeholders involved in this process to ensure that the recruitment of new Waqf Commissioners is conducted with speed, integrity, and transparency.

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Take up responsibilities, Kadhi tells Muslim spouses

Muslim spouses have been reminded to take up their responsibilities as ordained by Almighty Allah to stabilize and maintain their marriages.

The Kakamega Kadhi, Sheikh Ally Wayu, admonished Muslim faithful to take up marriage as a foundation that shapes families, communities, and eventually populates future generations for the continuity of humanity.

"In our religion marriage is regarded as the foundation of society and family life. During their life time Muslim couples should seek Quranic guidance to strengthen their marriage and pray so that their relationship becomes stronger and lasting," Sheikh Ally said.

Sheikh Ally Wayu quoted from the Holy Quran, highlighting the role of men as

protectors and maintainers of women, emphasizing the importance of providing for their means.

"Almighty Allah has ordained three key responsibilities upon all men as heads of households: to provide clothing, shelter, and food. Neglecting these duties can lead to marital break-down," Kadhi Wayu remarked.

In a recent interview with The Friday Bulletin, Sheikh Ally Wayu advised Muslim couples to embrace and uphold Islamic values that encompassed unwavering devotion to Almighty Allah, love, passion, patience, trustworthiness, faithfulness, dignity, humility, and respect in order to strengthen their marriages.

He warned that relying on wives—regardless of their wealth or employment—to fulfill

these obligations often leads to conflict, harsh attitudes, and disorder in the home. "This neglect contributes to domestic violence, child neglect, and other societal problems that we witness today," he said.

Sheikh Ally cited ignorance and neglecting dialogues on the part of married couples as the main contributing factors leading to misunderstandings and poor relations in the community.

The Judicial officer emphasized the need for Muslims to be sensitized against involvement in practices that leads to misunderstanding and poor relationships among married couples.

He called on Islamic scholars to step up guidance and counselling services to couples to safeguard the sanctity of marriages.

Authentication fees in ID and Passport applications scrapped under new reforms

In a sweeping government directive announced on Tuesday, Kenyans applying for national identity cards and passports will no longer pay authentication fees for birth certificates.

Interior Cabinet Secretary Kipchumba Murkomen delivered the announcement during International Identity Day celebrations in Homa Bay Town, declaring that the policy takes effect immediately.

"This reform ensures that no Kenyan is denied access to critical identity documents simply because they cannot afford verification fees," Murkomen said.

Until now, applicants were required to pay between Ksh 200 and Ksh 500 to authenticate birth certificates before IDs or passports could be processed.

The charges disproportionately affected students, job seekers, and rural residents, who often faced long delays, repeated travel to government offices, and unexpected costs.

For many, the financial strain led to abandoning applications altogether, leaving them locked out of services that depend on legal identification. The abolition of authentication fees marks the latest step

in a series of reforms aimed at easing access to civil registration. Earlier this year, the government scrapped the Ksh 300 fee for first-time ID applicants and removed passport verification charges, signalling a broader shift toward lowering bureaucratic and financial barriers.

Murkomen revealed that further changes are underway, including plans to make the issuance of birth and death certificates free for first-time applicants. The ministry is also reviewing the current Ksh 1,050 replacement fee for lost or damaged ID cards, which has long been criticized as punitive for low-income households.

In a move to modernize service delivery, the Interior Ministry is preparing to launch a digital application platform that will allow Kenyans to apply for and track their IDs online. The system is expected to provide real-time updates, reduce processing delays, and eliminate the need for intermediaries who have often exploited applicants.

For millions of citizens, particularly those in marginalized and rural areas, these reforms represent more than financial relief.

Access to reliable identification is a gateway to education, healthcare, employment,



financial services, and civic participation. Without IDs or passports, countless Kenyans have struggled to register for exams, open bank accounts, or even vote.

By removing one of the last major hurdles in the application process, the government has signalled its intent to make identification a universal right rather than a privilege dependent on ability to pay.

At a time when digital economies and government services increasingly require verified identity, the reforms are being hailed as a decisive step toward inclusion and equity for all Kenyans.

The Prophet's beautiful compassion toward other faith communities

By Muhammad Aiman

Is it true that Islam does not accept or tolerate other religions and is inherently hostile towards non-Muslims?

This question highlights a widespread misconception about Islam, often characterised as intolerant and exclusivist. Addressing these misconceptions thoughtfully is essential for fostering mutual respect and creating a more inclusive and harmonious community.

Quranic principles of peaceful relations

As Muslims, we believe that Islam is the true religion. Yet, this does not mean that we reject differences in faith. Islam recognises religious diversity. It is a form of rahmah (mercy) that Allah Subhanna wa Ta'ala bestows humankind with the free will to decide on their beliefs. Through a comprehensive reading of the Quran, we can find several verses and narrations emphasising principles of freedom of beliefs, mutual respect, justice, tolerance, and finding commonalities between diverse groups and communities.

Let us explore some of these values:

1) Freedom of belief and worship

"Let there be no compulsion in religion, for the truth stands out clearly from falsehood, so whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing." (Surah Al-Baqarah, 2:256).

Scholars have two different opinions regarding the meaning of this verse. The first opinion views there is no compulsion in religion as it is a matter of inner submission and what the heart believes in. This Din (religion) is based on empowerment and choice. The second opinion views that it is incumbent upon a rational person, who has seen clear signs that Islam is the truth and guidance, to enter willingly and by choice and should not be compelled to do so.

In another verse, Allah Subhanna Wa Ta'ala mentioned:

"And if Allah had willed, He would have made you one community, but His will is to test you with what He has given each of you, so compete with one another in doing good. To Allah, you will all return, then He will inform you of the truth regarding your differences." (Surah Al-Ma'idah, 5:48).

The tafsir (Quranic exegesis) scholar, Sheikh Tahir Ibn Asyur, stated that if Allah Subhanna Wa Ta'ala wanted people to be one nation under the religion of Islam, He would have decreed so, but He ordained different religions and dispositions.

In verses that mention fighting, it is clear that violence is not justified simply due to differing beliefs. Additionally, there is no compulsion in matters of faith.

Conflict is permissible only in cases of self-defence, violation of agreements, or breach of treaty.



2) Upholding justice and impartiality

Every muslim should strive to hold on to the teachings of Islam, be just and must not allow family ties or sentiments to diverge from fair judgement. Allah Subhanna Wa Ta'ala mentions in the Quran:

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do." (Surah Al-Ma'idah, 5:8).

How the Prophet Uphold justice and impartiality

The late Syrian scholar Sheikh Wahbah Al-Zuhaili emphasised that the beliefs of non-Muslims should not be used as a justification for unfair treatment. According to the verse commanding justice and piety, even in times of conflict, we are urged not to act out of enmity or vengeance. This principle applies even if our adversaries commit grievous acts, such as harming civilians. Retaliating in kind is not permissible, as causing grief to others is not a justification for unjust actions. Justice must be upheld consistently in dealings with all people, whether they are enemies or friends, reflecting a commitment to fairness and moral integrity in all circumstances.

3) Finding commonalities between groups

"Say, (O Prophet,) 'O People of the Book! Let us come to common terms: that we will worship none but Allah,

associate none with Him, nor take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness that we have submitted (to Allah alone)'" (Surah Al-Imran, 3:64).

This verse invites people of different faiths to come to a common understanding and promotes dialogue and mutual respect.

In another verse, Allah Subhanna Wa Ta'ala. says in the Quran:

"O humankind, indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Surah Al-Hujurat, 49:13)

This verse beautifully highlights the importance of embracing diversity and finding the common thread that unites us all—our shared humanity. This verse comes after two verses that forbade mockery, ridicule, defamation, suspicion, and backbiting, to affirm that Allah Subhanna Wa Ta'ala cre-

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From the Holy Qur'an Ayah of the week

Theme: Justice

"...O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do..."

(Surah Al-Ma'idah, 5:8)



Reflections: My Job as a full-time Mother

By Marwa Abdalla

Why is it that our societies—western societies in particular, and many eastern ones as well—have failed in the last several decades to recognise the obvious importance of the role of mothers?

Why do so many mothers struggle with the need to feel “accomplished” in other areas of life as they raise their young children—an act that, if done correctly, is undoubtedly one of the most significant accomplishments anyone could ever achieve?

Allah Almighty tells us in the Qur’an, “Truly, it is not their eyes that are blind, but their hearts, which are in their breasts.” (Surah Al-Hajj 22:46).

How Do Mothers Feel?

I remember the countless times I sat up in bed after putting my first-born daughter to sleep and said to my husband as tears fell down my cheeks, “I just hate feeling like I’m not doing anything.”

Not doing anything? He would look at me, somewhat puzzled, and say, “But you do so much, masha’Allah.”

Yet I wasn’t referring to the number of stories I had read or spoonfuls of baby food I had offered. I was referring to the void I had inside because, as a full-time mother, I felt unaccomplished in the areas of life that society had taught me truly mattered. I had chosen to stay home with my daughter—a choice I made because I truly felt it was best for her and for me. In my mind, I knew I had made the right decision. However, in my heart, I kept having these overwhelming feelings of sadness, shame, and guilt. I wasn’t earning a professional degree, I wasn’t earning a paycheck, and I wasn’t in any sort of leadership position in my community, so at the end of the day, what, exactly, could I feel proud of?

Initially, I thought this was my own neurotic problem. However, I was surprised to find other mothers—those who stayed home and even those who went back to work or school—sharing the same feelings.

“Oh, I’m just a mom,” one young mother said, almost embarrassed, when someone asked her if she was working. That’s when I knew something really was wrong—and it wasn’t just with me.

Therefore, I began to step back and ask myself:

“Where are all these feelings coming from? Why do so many mothers belittle their roles as mothers? How had society convinced me and so many others that our worth as women was only in our ability to work outside the sphere of raising our children?”

I searched my own troubled heart, listened to other moms, and began to read what I could on the topic. Most importantly, though, I prayed to Allah for guid-

ance, for I knew that only He could give my heart the comfort it needed. Then, only slowly, was the proverbial wool lifted—from both my eyes and my heart. What it seemed to boil down to was this: All human beings need the feeling of validation—the feeling that we are appreciated and are somehow contributing to those around us.

Allah has given us countless ways of filling this need—

through contributions to family, community, and work, just to name a few. However, in the last fifty years, somewhere along the way between industrialization and the women’s rights movement, the contributions made by a mother to her family took a back seat to those made in other areas of life. The job of creating a home for a child and developing his or her capabilities became equated with “doing nothing” (Crittenden 2001).

I realized I had been trained by society to see the act of mothering, this noble act

that has benefited humanity for centuries, as something trivial that I should be doing on the side, along the way, as an extra, and that my real importance was in how successful I was at other things—work, professional life, and community involvement.

Reconsidering Conceptions

Retraining is not easy, but it is possible, and research indicates that for much of society, it is also necessary. Because it seems that hidden in all the political correctness that dictates our conversations about motherhood.

After all, who in their right mind would dare say that women should be proud of taking care of their children?

A simple truth has been observed: babies and young children need the love that their mothers give them. They need



it as much as they need food, exercise, and sunshine. It’s not just good for them. It’s vital. Very few other relationships can even come close to the one children have with their mothers. A “mother figure” may take the place of a mother, so long as this person, loves, cares for, and nurtures the child and is invested in him or her as a mother would be.

Unfortunately, few such replacements for mothers are readily available for most families. The mother-child relationship,

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Light of Knowledge Quiz

In which surah was Qibla changed from Masjid Al-Aqsa in Jerusalem to Al-Ka’bah in Mecca?

A Al-Baqarah

B Al-Hajj

C Al-Imran

Answer to be revealed in the next issue

Last week’s answer was choice B: “Twenty Three Years”

How Social Media impacts our self-esteem

By Monique Hassan

Social media is a constant in our daily lives that impacts our perception of ourselves. Our perception is our reality; even if that reality is skewed and incorrect, it feels real to us. Social media gives us an unrealistic, glorified glimpse into the lives of others. When we compare ourselves socially, professionally and spiritually to these online personas, we run the risk of developing lowered self-esteem and less gratitude for our blessings.

Self-esteem is essentially a person's evaluation of their own self-worth. Just as a teacher may give a grade of A or D, we grade ourselves. If we have low self-worth, we are more likely to be guarded by social connections and shy away from opportunities that could help boost positive emotions. Self-esteem is a grade that impacts our attitude towards ourselves. We want a balance with self-esteem—not too high and not too low. Healthy self-esteem is not arrogant or boastful. As Muslims, we must remember that our worth is measured on a higher scale, one of righteousness and faith.

"And the weighing [of deeds] that day will be the truth. So those whose scales are heavy—it is they who will be successful" [Surah Al-A'raf 7:8]

Social Comparisons Impacting Self-Esteem

We often use comparisons to evaluate ourselves. In our youth, we look to role models for examples of what is good and bad and for establishing standards. Often, our timelines are full of people travelling, buying expensive cars, or taking selfies with the Kaaba in the background.

These comparisons and models are distorted; we are seeing the highlight reel of someone's life, their idealised online reality. We are not seeing their mistakes or what they look like without filters. Social media has become a source for social comparisons, equipped with a system that lets us know if our friends love, like, hate, or feel sad about us. Using this as our comparison is unrealistic.

Self-awareness

Honest analysis of ourselves empowers us with a good understanding of our thoughts, beliefs, weaknesses, skills and how we use all of this to interact with our environment. To strive for personal growth, we must be able to accurately self-analyse. Low self-esteem goes directly against accurate awareness of self. Some even compare themselves to their own online personas. They created an unrealistic portrayal of themselves online so when time comes to meet someone, they feel anxiety as if they cannot live up to their own self.

Low Self-Esteem and Ungratefulness

If we combine lowered self-esteem with ungratefulness we have someone who feels like they are failing at life. They don't recognize their blessings and become overly focused on negativity. It could lead to anxiety and/or depressive behavioural health concerns that can become dangerous or even deadly.

Gratitude to Boost Self-Esteem

Being grateful is a spiritual and emotional benefit that enhances our mood, allows us to take account of our blessings as well as enables us to see hardships as lessons. We are shown in the Qur'an and Hadith to be grateful for our blessings.

"If you are grateful, I will surely increase you" [Surah Ibrahim 14:7]

Instead of looking at social media as a spectacle of those above us in success and prosperity, we need to be mindful of our own blessings. Islam promotes qualities like gratitude, mercy and charitable acts. If we consciously encourage ourselves to look to those in greater struggles than our own, we will be promoting a grateful perspective which can increase our self-worth inshallah. Prophet Muhammad (Peace be upon him) said:

"Look at those who are beneath you and do not look at those who are above you, for it is more suitable that you should not consider as less the blessing of Allah." [Sunan Ibn Majah]

Change Your Perspective, Change Your Reality

I say this constantly and it holds true. You can think of our perspective like a pair of glasses. My glasses optimize my vision clarity and depth, yet I put on someone else's glasses it could create the opposite effect and I fall down the stairs. If we consciously try to alter which pair of glasses we put on today, we are altering how we view and interact with our environment, this includes social media. While scrolling through our feeds we can remember it is from Allah (Subhanna Wa Ta'ala) when one is given a blessing such as the ability to travel or a new marriage.

"Indeed, Allah will not change the condition of a people until they change what is in themselves" [Surah Ar-Ra'd 13:11]. Instead of feeling like we must compare to it, we can make dua for their continued success and say alhamdulillah for the blessings we have. "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself." [al-Bukhari]

Closing Thought

Social media can be beneficial and positive, as well as a source of Islamic discussion. This is if we use it in moderation, ethically, and with a positive faith-based perspective when interacting. Healthy self-esteem and gratefulness are part of having a good quality of life and a happy disposition.

CROSSWORD PUZZLE

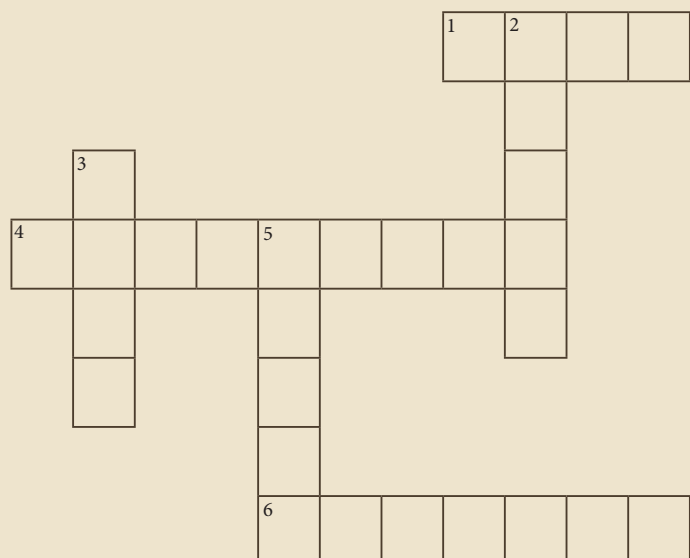
LAST WEEK'S ANSWERS

ACROSS

2. Ardhashr
5. Hudaybiyyah
6. Musa

DOWN

2. Madhabs
3. Riya
4. Maudhuu



ACROSS

1. Arabic term referring to a woman's legal guardian in marriage.
4. Highly recommended Sunnah prayers the Prophet emphasized.
6. The highest level of Paradise.

DOWN

2. The "Mother of the Believers" known for narrating many hadiths.
3. The first mosque build by prophet Muhammad (PBUH).
5. The prayer performed during a solar eclipse.

Relief for Mombasa squatters as Government issues Title Deeds

Hundreds of families in Miritini, Jomvu constituency in Mombasa, have finally secured legal ownership of the land they have occupied for decades after the government issued them with title deeds, ending years of uncertainty and fear of eviction.

The more than 500 beneficiaries, long labelled squatters on land under the Miritini Site and Service Scheme, received their title deeds on Saturday in a ceremony presided over by Mombasa Governor Abdulswamad Sharif Nassir and Cabinet Secretary Hassan Joho. The event marked the culmination of a struggle dating back to 1986, when the scheme was first established with World Bank support but was soon plagued by disputes that left residents vulnerable.

For years, the families lived in anxiety, uncertain of their fate despite building homes and raising generations on the

land. Many had endured eviction threats that cast doubt on their future. With the new title deeds, residents say their anxiety has turned to relief, as the documents provide both legal security and recognition of their rights.

Jomvu MP Badi Twalib, himself among the beneficiaries, revealed that he too had lived as a squatter on his ancestral land. "I deliberately delayed acquiring a deed so I could walk with my people in this journey," he said. "Today we close a painful chapter and begin one of dignity and stability."

Governor Nassir used the occasion to outline broader plans to resolve historical land injustices in Mombasa. He pledged that the county government would deliver 30,000 title deeds by 2027 to protect families from land disputes and boost confidence in property ownership.

"No family should live in fear of losing their home," he stressed, noting that secure

land tenure would not only safeguard livelihoods but also encourage investment and strengthen revenue collection.

CS Joho echoed the governor's sentiments, assuring residents that no evictions would be tolerated. He also urged vigilance against fraudulent land dealings, warning that some individuals exploit communities during such transitions. "Guard your rights and stay alert. This land now belongs to you," he said.

Of the 921 plots within the Miritini settlement, 420 had been titled in earlier phases. With the latest allocation of more than 400 deeds, nearly the entire community has now been formally recognised.

For the residents, the title deeds represent more than ownership—they are shields against eviction, tools for economic empowerment, and proof that a long and painful struggle has finally borne fruit.

Rights groups want Gov't to declare insecurity a national disaster

Human rights activists in Mombasa now want the insecurity situation in the country to be declared a national disaster.

Led by Vocal Africa executive director Hussein Khalid, they stressed the need to focus more attention on safety of Kenyans, citing the recent killing of Nairobi lawyer Kyalo Mbohu.

Speaking in Mombasa on Friday last week, the defenders raised alarm over raising the worrying surge of crime levels in Mombasa, coast region and Kenya at large.

Coast civil societies led by coast Civil societies network chair Zedekiah Adika extended condolences to the family of the murdered lawyer, calling on police to apprehend his killers.

"We are gathered here to stand with law

civil society who have been our greatest align in the war against violation of human rights especially in the killings of mwalimu professor Kyalo Mbohu. In addition as fraternity we are concern with level of security in Kenya.

Haki Afrika rapid response officer Mathias Shipeta said it was disheartening that the CCTVs installed in Nairobi and other areas in the country are not working. He said the lawyer's killer would have been brought to book had the CCTV been working.

"We invested a lot in CCTV and they are not working. The funds used on affordable housing should be channeled to securing new CCTVs to secure our citizens," Shipeta said.

Muslim for human rights (MUHURI) rapid response officer Francis Auma also called

for the resignation of Inspector General of Police Douglas Kanja and Interior CS Kipchumba Murkomen for allegedly failing to restore law and order in the country.

Auma also accused the two for allegedly presiding over a ruthless security system that is violating the rights of Kenyans.

Auma said the level of insecurity in the country could also scare off tourists from visiting Kenya denying the state, foreign exchange.

"We want justice for the advocate who was killed. Our economy as a country will decline as no investor will come to a country where there is no security. Tourist will also not visit our nation because they fear for their life", he added.

Muslims urged to stand up for rights of Palestinians

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the agreement known as the Abraham Accords brokered during the first Trump Administration.

Sheikh Ibrahim also called for nations to block the use of their airspace and military facilities in support of Israeli operations, and to open land crossings such as Rafah to allow aid convoys, medics, journalists and demonstrators to enter Gaza.

More than 50,100 Palestinians have been killed, mostly women and children, and over 113,700 injured in a brutal Israeli military onslaught on Gaza since October 2023.

The International Criminal Court issued arrest warrants last November for Israeli

Prime Minister Benjamin Netanyahu and his former Defense Minister Yoav Gallant for war crimes and crimes against humanity in Gaza.

On Qatar attack, Sheikh Ibrahim stated that such actions are against international law and contradict norms of peaceful co-existence contained in the United Nations Declarations on friendly relations among states.

Last Tuesday, Israel aircraft bombed an apartment building claimed to be sheltering leaders of the Palestinian group Hamas.



Accounts have indicated that several individuals were killed in the attack.

Kendu Bay Muslim Community elect new officials

The Kendu Bay Muslim Community in Rachuonyo Sub County of Homa Bay County organized annual general meeting and elected new officials of the mosque Committee to steer the Muslim Community in the area for the next two years.

During the exercise held recently, Abdallah Ojunge was re-elected in the well-attended and peaceful elections the new chairman of the Mosque with Hadi Otieno being elected Vice Chairman.

In the position of Secretary General Habib Ongao was elected unopposed with Sister Khadija Abdul being appointed Assis-

tant Secretary. The position of Organizing Secretary was taken by Baraka Ramadhan with Abdulkarim Abubakar being elected Youth Representative.

Sister Amina Musa was re-elected the new Treasurer with Sister Zainab Juma being elected to the position of Woman Representative respectively.

Speaking during the event, the new Chairman Abdallah Ojunge said his committee will do what it can to restore the faith of Muslims in Kendu Bay and especially in the operations of the Mosque.

"United Muslim Community, transparent

and accountability is my priority together with my team. We will focus on what unites us more and less on what divides us," Abdallah said.

Abdallah however called on Muslims in the region to embrace peace, unity and Islamic brotherhood in order to foster development in the community.

He singled out poverty, unemployment among Muslim youth, declining Muslims education standards and moral decadence as some of the challenges in the Muslim community that need to be addressed by the mosque committee.

Uhuru park to host Tree-Planting and Gaza awareness campaign on Sunday

In a show of solidarity with Palestine and the people of Gaza, a major fundraising and awareness campaign, dubbed "Plant a Tree, Save a Life," will take place on Sunday September 21, 2025 at Uhuru Park.

At the heart of the drive is the appeal to "Buy a Tree, Save a Life." Each tree costs Ksh 500, with proceeds directed towards medical aid for Gaza while also contributing to Kenya's reforestation efforts. Contributions can be made through M-Pesa Paybill: 150770, Account: TREE4GAZA.

The initiative seeks to turn tree planting into a powerful symbol of hope for Gaza, where families continue to face hunger, collapsing health systems, and dire shortages of medical supplies.

The public is invited to participate, donate,

and stand in solidarity. For further details, organizers can be reached on 0723 26 9595 or 0728 279 689.

The campaign is spearheaded by the Voices for Palestine (VFP) coalition, which brings together prominent organizations including the National Muslim Leaders Forum (NAMLEF), Jamia Mosque Nairobi, Council of Imams and Preachers of Kenya (CIPK), The Halal Institute, and the Kenya Association of Muslim Media Practitioners (KAMMP). Masjid Al-Ameen, Masjid Rahma, Supreme Council of Kenya Muslims, Maahad Daawah Organization, Parklands Mosque and Madrassa Trust, among others.

The day will begin with a solidarity convoy of motorbikes and cars from Adams to Uhuru Park, setting the tone for a program

that includes tree planting, a Gaza medical fundraiser, children's games, food distribution, and public awareness forums. Although the Uhuru Park planting will be largely symbolic, the main tree-planting exercise is planned for Karura Forest on October 12, 2025.

Organizers say the campaign reflects both compassion and resilience: "Every tree planted carries a message—that Kenyans stand against starvation and suffering in Gaza, and for a future of hope and dignity."

The event is expected to attract religious leaders, community elders, humanitarian organizations, and youth groups, highlighting the growing role of Kenyan civil society in responding to international humanitarian crises.

Kagio Jamia mosque Court case for 23rd September

The case filed by two individuals against the trustees of Kagio Jamia Mosque following land dispute has been set for mention next week on Tuesday 23rd September, 2025.

The case has been scheduled to take place at the Environment and Land Court at Kerugoya Law Courts in Kirinyaga County.

The case was filed on May 29, 2025 by Joseph Nduki and Virginia Njogu through C.S Macharia and Company Advocates.

Registered Trustees of Kagio Jamia Mosque have been named as the defendants in the law suit.

The land in dispute is a mosque land that was allocated to the Muslim community in 1976 and the allotment letter issued in 1985. Currently the land situated in Kagio town within Kirinyaga County hosts a mosque and a school.

A wave of land disputes and organized land grabbing targeting Muslim institutions in Mount Kenya region has sparked fear of

religious intolerance highlighting the ongoing issue of land grabbing and its impact on public institutions.

In Baricho town, a section of Masjid Issa Bin Maryam was vandalized in what community leaders describe as an attempt to forcibly seize the land.

Last year, tension flared in Mwea after a court ruled that Muslim faithful occupancy of a 29-acre plot which include a mosque, hospital and other developments was unlawful.

Reflections: My Job as a full-time Mother

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more than any other, teaches children the very care, empathy, and love that make us human. Without it, we all suffer. Indeed, psychologists have begun to document the negative effects that this general lack of mothering has recently had on western societies. The research available on this topic is extensive, and I cannot summarize all of it here. Moreover, I'm in no position to even try. One recent report gives us an example of just how important the

role of the mother is:

"Reciprocal and mutual experiences in the relationship between infants and their mothers or mother figures are not optional luxuries; they are essential for full brain development because they build pathways for learning and health."

"Experiences in early life activate gene expression and result in the formation of critical pathways and processes."

"Billions of neurons in the brain must be

stimulated to form sensing pathways that influence a person's learning, behaviour, and biological processes that affect physical and mental health." (As cited in Cook 2009).

Therefore, the end of this story is really just the beginning. I am slowly retraining myself, despite what society may tell me, to see that I am still a good woman, and a successful woman while being a mother to my children.

Waqf selection panel urged to reject interference

Continued From Page 2

Ochibah expressed optimism that the recruitment exercise shall be successful as the trust of the nation and that of the entire Muslim community rests on the diligence and fairness with which the members of Selection panel will execute and discharge their mandate.

The Coordinator challenged Muslim leaders from the mainstream organizations such as SUPKEM, NAMLEF, CIPK and

Jamia Mosque Committee Nairobi to rise up to the occasion and raise their voices and asked the Attorney-General Dorcas Oduor to allow the Waqf selection panel to officially kick off the selection process.

The absence of commissioners at the Waqf Commission has greatly affected major operations at the critical institution, charged with administration of waqf properties in the Muslim community.

For the last six years, the Waqf Commission of Kenya has been without commissioners.

The term of the former commissioners expired in 2019, leaving the Commission without appointed commissioners. Also the term of the Chief Executive Officer and secretary of the commission expired on March 2021.

The Prophet's beautiful compassion toward other faith communities

Continued From Page 3

ated people as nations and tribes so that they learn to grow with each other, not to boast or look down upon each other with contempt and disdain, nor to defame one another.

Prophetic Models of Coexistence, peace and respect.

The Prophet's (peace be upon him) examples of peace and respect serve as timeless lessons we can emulate today. By studying the seerah (historical biography of the Prophet), we can discover numerous prophetic examples that exemplify peace and respect in the Prophet's interactions with people of other faiths. This approach to reading the seerah was introduced by the former Grand Mufti of Egypt, Sheikh Ali Gomaa, who referred to it as "The Prophetic Models of Coexistence."

1. Model of Madinah

The Prophet Muhammad (peace be upon him) safeguarded the rights of non-Muslims during his leadership in Madinah Al-Munawwarah.

Upon his arrival in Madinah, he proposed a foundational constitution known as the Charter of Madinah, or "Sahifat al-Madinah," which established a framework for coexistence between Muslims and non-Muslims.

This constitution was designed to protect the rights of all inhabitants of Madinah, delineate the responsibilities of its citizens within a diverse society, and ensure that governance was based on principles agreed upon by all parties involved.

Let us review some of the clauses:

1. The Jews who join us (in the charter) will receive aid and parity; they will not be wronged, nor will their enemies be aided against them.

2. The Jews of Banu Awf are one community with the believers. The Jews have their religion, and the Muslims have their religion. The rest of Banu Najjar and others have the same rights as the Jews of Banu Awf, except those who do wrong and commit an offence; they only bring harm upon themselves.

3. The Jewish community has financial obligations, and the Muslim community has financial obligations. They (Jews and Muslims) assist each other in facing the enemy of this pact. They mutually offer advice and counsel.

This charter emphasises the coexistence and mutual respect between different religious communities, highlighting that each group has its own religion while maintaining a unified community.

It also emphasises that any wrongdoing or offences committed by an individual will only affect that particular individual, rather than implicating the entire tribe or community.

Sheikh Ali Gomaa highlighted several fundamental rights and principles derived from the Charter of Madinah that are essential for fostering a just and harmonious society. The Prophet established the following key points: following:

- **Peaceful Coexistence:** The charter emphasises the importance of peaceful coexistence by ensuring that military support is not extended to enemies of the state and their allies.

- **Civic Rights and Duties:** Citizens are obliged to defend their homeland, reflecting a shared responsibility for its well-being. Support is provided to those who uphold justice and rights; however, this support must not extend to individuals who engage in oppression or wrongdoing.

- **Right to Freedom:** Citizens are secured and entitled for self-determination. They will not be oppressed, wronged, or deprived of their rights. The charter recognises and safeguards the freedom of religion for all, ensuring that individuals can practise their faith without fear of persecution.

2. Model of Al-Habsyah

When the early Muslims faced persecution in Makkah, the Prophet sent them to seek refuge in Al-Habsyah, where the Christian King, known as An-Najashi (Negus), provided them with protection.

Some of the companions migrated to Al-Habsyah, founding refuge there as minority Muslims. In fact, the companions

did not stop at merely coexisting with the Christians, but they also engaged in peaceful dialogues about their respective faiths.

Although the Prophet did not migrate himself to Al-Habsyah, he maintained exemplary diplomatic relations with An-Najashi until the latter's demise.

From the model of coexistence in Al-Habsyah, Sheikh Ali Gomaa identified several key lessons that can be relevant for minority Muslims living in peaceful secular countries today:

1. Muslims sought refuge under a just non-Muslim ruler while adhering to the laws of the land. This historical example demonstrates that Muslims can coexist peacefully under non-Muslim governance.

2. The interfaith dialogues exemplified mutual respect, understanding, and tolerance, while Muslims remained steadfast in their own beliefs.

3. Prophet Muhammad (peace be upon him) maintained positive diplomatic relations with the Christian king, reflecting an attitude of respect and diplomacy, regardless of religious differences.

Conclusion

Quranic verses and narrations from the Prophet have highlighted principles of respect for diversity and peaceful coexistence.

These principles are seen clearly through the actions of the Prophet, particularly in the model of Al-Habsyah and Madinah. By examining these examples, we see that Islam promotes tolerance, respect and protection for all, regardless of faith. These values are important in developing an inclusive and peaceful community.

As Muslims living in a multicultural and multi-religious society we can follow the values and principles from these prophetic models to engage with the people around us peacefully and with harmony.