

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jama Mosque Nairobi

Hafsa Omar Ali wins top honour at 13th Jamia Girls' Qur'an competition



Jamia Mosque Committee Majlis member and also the Da'wah Convener of Jamia Da'wah Sub-Committee Sheikh Ibrahim Lethome (RIGHT) assisted by a madrasa teacher handing over a plaque, cash prize and certificate of participation to the overall winner of Jamia Girl's Quran competition Hafsa Omar Ali from Al-Bushra last Saturday during the closing ceremony of the competition.

The 13th annual Jamia Mosque Qur'an memorization competition for girls concluded on Saturday at Jamia Mosque Nairobi, with winners in various categories receiving awards for their outstanding performances. Hafsa Omar Ali from Al-Bushra emerged as the overall winner, securing the top position in the category for memorizing all 30 chapters of the Qur'an. She was awarded a cash prize of Sh150,000 and an acrylic cone plaque. Umulkehr Bashir from Madrassatul Al-Faruq and Randa Mukhtar from Zaydul-Khayr tied in second position, each receiving Sh135,000. In the 15-chapter category, Hafsa Hassan Ali

of Markaz Bashair took first place, followed by Swafiyah Ibrahim Ismak from Markaz Zahara in second place and Ruwaidah Muhammad from Najah Islamic Centre in third. They received cash prizes of Sh120,000, Sh100,000 and Sh85,000, respectively. The 10-chapter category saw Rियाق Muhammad Ali from Najah Islamic Centre claim the top spot, while Naima Muhammad Malabow from Don Bosco Secondary School and Ikhlas Amin Yusuf from Al-Bushra secured second and third positions, respectively. They were awarded Sh85,000, Sh65,000

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Duale condemns School over alleged Hijab Ban

Aden Duale has condemned St. Mary's Lwak Girls High School over allegations that it barred a student from wearing a hijab, terming the move discriminatory and unconstitutional. The Health Cabinet Secretary said the decision to prevent Samira Ramadhan from donning her religious attire violates Articles 32 and 37 of the Constitution, which guarantee freedom of worship and expression. "I strongly condemn St. Mary's Lwak Girls High School for violating Articles 32 and 37 of our Constitution, which guarantee freedom of worship and expression, including wearing religious attire," said Duale.

The CS emphasized that Kenya must uphold inclusivity, tolerance and respect for all faiths, urging the Ministry of Education to take immediate action to safeguard the student's rights. "Every Kenyan child deserves equal access to education, regardless of faith or background," he said. Duale stressed the need for religious accommodation in schools, noting that students from different faiths are allowed to observe their traditions. The incident reportedly occurred after

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

Boost your Islamic knowledge with our weekly Crossword Puzzle, Knowledge Quiz, and Ayah of the Week. Don't miss your copy!

CONTACTS

P.O Box 100786 00101 Nairobi
Tel: 2243504/5

email: fridaybulletin@jamiamosque.co.ke

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Muslims urged to seek authentic knowledge from credible scholars

Muslims have been encouraged to acquire authentic Islamic knowledge from credible qualified scholars to avoid misconceptions and errors in their faith. The call was made by prominent Islamic scholar Sheikh Ibrahim Lethome, who urged Muslims to seek knowledge from recognized Madrasa teachers and Islamic scholars rather than relying solely on online platforms and on “Sheikh Google” and “Sheikh YouTube” for Islamic knowledge.

Speaking on Saturday at Jamia Multi-purpose Hall during the closing ceremony of the annual Jamia Girls Quran Competition, Sheikh Lethome emphasized that the interpretation of the Holy Quran must be based on authentic classical commentaries, qualified scholars, and recognized religious institutions, rather than automated digital tools.

Sheikh Lethome stressed on the importance of knowledge in Islam, saying that this is an Islamic legacy which needs to be maintained and cultivated to positively transform society. He pointed out that seeking knowledge is a primary obligation, essential for correcting misconceptions and ensuring proper guidance and practice, adding that Islam places a very strong emphasis on learning through qualified teachers and Islamic scholars rather than relying solely on, or prioritizing, social media for religious knowledge. “The pursuit of knowledge is described as a form of worship, and a lifelong obligation, with emphasis placed on understanding the Quran and Sunnah correctly. Proper knowledge is highlighted as crucial to correcting errors in daily worship, social transactions, and overall understanding of the faith,” he said.

He noted that while social media presents

opportunities for knowledge sharing and academic engagement, it also poses challenges to Islamic education as students are exposed to diverse interpretations of Islamic teachings, both authentic and misleading. Sheikh Lethome described social media as a “double-edged sword” that, while capable of spreading religious values and beneficial knowledge, also presents grave dangers when misused.

“Although social media offers immense benefits, it also threatens established societal norms and can easily lead people down paths that are harmful to both individuals and society,” he said.

Sheikh Lethome, who said social media is regarded as a potential tool for supplementary learning, urged Muslims to make use of mosques and Islamic institutions to ensure the integrity of religious knowledge.

22nd MMY Annual Quran Competition to Kick off today in Mombasa

The 22nd edition of the Muslim Mercy Youth Group (MMY) Annual Quran Competition is set to officially commence today, March 6, 2026, at the Makadara open grounds in Mombasa. The three-day event, themed “Bushra – Glad Tidings,” will be broadcast live across multiple platforms, allowing audiences both locally and internationally to witness the exceptional talents of Quran reciters. The Chief Guest at the MMY annual event will be the acting Chief Kadhi of Kenya, Sheikh Sukyan Hassan Omar. The competition, which concludes on March 8, 2026, has been divided into four categories: five chapters, ten chapters, twenty chapters, and the entire Quran. Participants will

compete within their respective categories, demonstrating their memorization prowess, fluency, and dedication. Judges officiating the memorization contest have been drawn from Uganda, Tanzania and Zanzibar, assisted by their Kenyan counterparts, underscoring the regional stature of the event. Winners stand to receive highly coveted prizes, including a fully paid Hajj trip and cash awards, making the competition fiercely contested. Since its inception in 2003, the MMY Quran Competition has remained a key highlight of the organization’s annual calendar during Ramadhan, attracting participants from across Kenya and beyond. The competition continues to play a significant role in promoting Quran-

ic knowledge and excellence within the Muslim community. During the 21st edition held last year, Ayub Hassan Ali, 21, a student at Markaz Al-Bushra in Nairobi, triumphed in the prestigious 30 Juzuu category. He was awarded a Hajj package worth Ksh 650,000 alongside a cash prize of Ksh 60,000, setting a high benchmark for this year’s contestants. The MMY Annual Quran Competition remains one of East and Central Africa’s most celebrated platforms for nurturing young Quran reciters and advancing religious scholarship. For more information and registration details, interested participants can contact 0722 850 877 or 0733515382.

Jamia Mosque honours top female Qur’an memorizers

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and Sh50,000. In the five-chapter category, Mushtaq Duran Hashi from Zaid Al-Kheir won first place, followed closely by Siham Ahmed Jibril from Shatibiyah, while Rayan Abdullah from Al-Fadhil finished third. They received Sh50,000, Sh35,500 and Sh20,000, respectively.

In the madrasa category, Zaid Al-Kheir was named the overall winning institution, with Najah Islamic Centre and Al-Bushra both securing second place. Markazul Bashair emerged fourth. Four madrasas—Al-Fadhil, Don Bosco Secondary School, Markaz Zahara and Madrassatul Al-Faruq—tied at fifth place with eight points each.

In his address, Da’wah Convener at Jamia Mosque Nairobi, Sheikh Ibrahim Lethome called upon Muslim parents to ensure their children acquire both religious and secular knowledge and education to play a vital role in preserving the Muslim Ummah.

Sheikh Lethome commended madrasa teachers for their efforts in imparting religious knowledge to Muslim children and urged them to maintain the same spirit to support socio-economic development. He emphasized the need for Muslim girls to be educated, practice good moral values and uphold the image of Islam.

“Women and Girls are the central part of the Ummah and therefore gaining knowledge and spiritual nourishment is very important since educating a woman is like educating the whole community,” he said.

Sheikh Lethome further said that nowadays girls and women contribute positively to society and play important roles in the development of the community and country at large, hence the need for parents to take girls’ education seriously. He advised madrasa teachers to be role models and embrace patience while undertaking their duties to nurture religious scholars and other professionals who will be instrumental in

contributing to the progress of the Muslim community. Speaking at the event, Sheikh Ratib Abdunnor, the Da’awa Officer at Jamia Mosque Nairobi, urged madrasas to continue the tradition of Qur’an memorization to impart knowledge to their students. He also emphasized the importance of madrasa teachers adhering to the regulations governing Qur’an competitions. Furthermore, he encouraged institutions to confirm their participation in future competitions in advance to streamline the registration and preparation process.

The three-day competition, held over the weekend at Jamia Mosque, attracted 80 participants from madrasas and other learning institutions across Nairobi and its environs. The annual event was organized and sponsored by the Jamia Mosque Committee in collaboration with Direct Aid Kenya, formerly known as the African Muslims Agency (AMA).

Ramadan: Charity & Service

Fasting in Ramadhan reminds us of our hungry and needy brothers and sisters. It increases our empathy for them, removes arrogance towards them and makes us more eager to give sadaqah (charity) to them. It also reminds us to be grateful for all the food and drink Allah al-Razzaq (The Supreme Provider) sustains us with. On the whole, fasting teaches us to be less self-centred. By experiencing hunger, we learn how to curtail our greed, and this should help us to develop the noble quality of *ithar*: giving preference to others over oneself.

The Excellence of Sadaqah

Sadaqah is a sign of the truthfulness of our iman, as we are preferring Allah's recommendation over our natural urge to hoard wealth. Sadaqah extinguishes the anger of Allah, wipes away sins, and prevents evil endings. It wards off calamities, and is a means to cure illnesses. It protects from the punishment of the grave and the Hellfire. On the Day of Judgement, the believer will bask in the shade of his sadaqah, and he will be invited to enter Paradise from the Gate of Sadaqah. The angels ask Allah to bless and compensate the person who spends for His sake. What we give as sadaqah will always outlive us. The Messenger of Allah (Peace be upon him) said, "Whoever gives in charity something equivalent (even) to a date from his honestly earned pure income – for only the pure ascends to Allah – then Allah accepts it with His Right Hand, and then nurtures it for the person as one of you nurtures his baby horse, until it becomes like a mountain" (Bukhari). Allah (subhanahu wa ta'ala) says, "If you lend to Allah a good loan, He will multiply it for you and forgive you. For Allah is Most Appreciative, Most Forbearing" (Surah At-Taghabun 64:17.)

How generous and great is Allah! It is He who creates us, and then gives us all our provisions. He then asks us to give Him that which is surplus to our needs as a loan. He then repays this loan in multitudes. He appreciates every little we give, and forbears when we are not as grateful to Him as we should be.

Be Generous Like the Prophet (Peace be upon him) in Ramadan

'Abdullah b. 'Abbas (radiy Allahu 'anhuma) said, "The Messenger of Allah (Peace be upon him) was the most generous of all people; and he was the most generous during the month of Ramadhan when Jibril ('alayhis-salam) would meet him. Jibril would meet him every night in Ramadhan to study the Qur'an with him (Peace be upon him). When Jibril would meet him, the Messenger of Allah (Peace be upon him) would be more generous than strong winds (which cause rain and prosperity)" (Bukhari). Imam Nawawi (rahimahullah) mentions that this hadith teaches us about the immense generosity of the Prophet (Peace be upon him)

during this blessed month; to be as generous as possible in this month; and that we should increase in our generosity when meeting the pious servants of Allah, and after parting from them.

Ibn Rajab (rahimahullah) wrote, "His generosity (Peace be upon him) multiplied in the month of Ramadhan more than any other month, just as the generosity of his Lord is multiplied in (this month)." As Allah is more Generous to us in Ramadhan, we should be more generous to His slaves in order to receive a higher share of His generosity.

Providing Iftar

One of the most virtuous forms of charity in Ramadhan is to provide iftar to the fasting person. Our beloved (Peace be upon him) said, "Whoever provides iftar for a fasting person, he will have the same reward as him, without anything being diminished from the reward of the fasting person" (Tirmidhi). Our righteous predecessors were extremely keen on providing iftar to the poor. 'Abdullah b. 'Umar (radiy Allahu 'anhuma) used to open his fast only with the poor; and if his family kept them away from him, he would not open his fast that night. If a beggar came to him whilst he was eating, he would get up and give him his own share of the food. He would return to find that his family had eaten what was left; so, he would fast for another day, without having eaten anything. While we may not be able to reach these levels of selflessness, we should endeavour to give as much as we can. We can provide iftar to not just our family and friends, but to poor Muslims in our localities. We can drop off staples (rice, flour etc) at the start of the month/ before the month to help them get through Ramadhan. One of the beautiful aspects of our din is that the benefits of the devotional acts are not limited to the individual. Though fasting may seem like an intense personal act of devotion to Allah (which it is), its wider benefit is to create a healthy cohesive society. It leads to a united ummah, which feels the pangs of its hungry

brothers, and cries at the pain of its distressed sisters. Sadaqah in Islam is an expiation for many things such as breaking one's oath or violating the rules of ihram. If anyone is unable to fast, then they are required to pay fidyah. Likewise, charity in Ramadhan compensates for the deficiencies in our fasts. "If the one giving charity knew that his charity falls in Allah's hand before it falls in the poor person's hand, the joy of the giver would be greater than the joy of the recipient." – Ibn al-Qayyim (rahimahullah)

The Etiquettes of Sadaqah

1. Give sincerely, for the sake of Allah alone.

2. Give wholeheartedly and willingly.
3. Give from the wealth that is most dear to your heart.
4. Give secretly (unless there is a greater benefit in giving it publicly).
5. Give to your poor family members first.
6. Give from wealth that is pure.
7. Give graciously. Don't expect thanks or make them feel ashamed about their poverty.
8. Don't become arrogant about what you have given.
9. Give when you fear poverty, and when you have plenty.
10. Ask Allah to accept your giving, and fear that it may not be accepted.

Throughout our life, we should plan for the hereafter, and prepare as much sadaqah jariyah (continuous charity) as we can, so that we reap its benefits long after we have left the world. When giving charity, we should also give on behalf of our families, friends, teachers and those who we are indebted to, along with those whom we have wronged. This will atone for our sins.

"Know that your need for the reward of the sadaqah is greater than the need of the one you are giving sadaqah to." – Ibn al-Qayyim (rahimahullah)

The Benefits of Sadaqah

There are many benefits of sadaqah. These include:

- Sadaqah purifies our wealth and increases the barakah in it.
- Sadaqah purifies our hearts. As humans, we are predisposed to loving wealth. Giving sadaqah purifies the soul from stinginess, greed and the love of this world.
- Sadaqah is a test of the truthfulness of our iman. By giving away money (something we love) we are being tested: who do we love more? Allah or our money?
- Sadaqah is a means to thank Allah for the blessings He has given us.
- Sadaqah gives the poor dignity and honours them, so they don't have to beg.

From the Holy Qur'an Ayah of the week

Theme: Ramadan: A Month of Mercy and Return.



"Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful..."

(Surah Az-Zumar 39:53)

7 Ways to maximize Laylatul Qadr during menses

By Raiiq Ridwan

Laylatul Qadr (The Night of Power) is the greatest night of all nights. Various narrations mention when it can be or will be. The most accepted narrations indicate that it will be sometime in the last ten nights of Ramadan, most likely to be the odd nights, with one specific narration referring to the 27th night of Ramadan.

The Sunnah of the Prophet Muhammad indicates that he would strive in worship throughout the last ten days and nights of Ramadan, specifically by isolating himself in the Masjid for I'tikaf.

However, there is one dilemma. How would a sister who is going through menses deal with Laylatul Qadr? She is not allowed to pray, not allowed to fast, not allowed to recite or touch the Quran. Is Allah depriving her of a chance to worship in a night which equals the one thousand months?

Know that You are Worshiping by not Worshiping!

The statement might sound like an oxymoron but in reality that is what it is! Allah says in the Quran:

"Whoever obeys God and His Messenger, stands in awe of God, and keeps his duty to Him will be triumphant." (Surah An-Nur 24:52)

So by not praying, not fasting and not reading Quran you are in fact worshiping Allah because you are obeying His commandments and the command of the Prophet through your activities. Therefore, never feel that Allah is not giving you the opportunity. In fact, you are being rewarded anyway.

A scholar once said:

"Her praying while pure is worship and her refraining from prayer while menstruating is worship. All of it is worship."

You are Rewarded for Your Intentions

The fact that you are willing to worship Allah and that you wish your period came later so that you could have worshiped Allah is a sign of your intention. And in Islam, just making an intention, a good intention, counts as a full good deed in and of itself. So, you aren't really losing out on it!

Listen to the Quran

The Quran was sent by Allah as a spoken word, and listening to it being recited is also an act of worship in and of itself. Listen to the Quran, ponder over its translation and meanings.

If you do not understand Arabic, try listening to a video that shows the translation along with the recitation, or go for an audio that has the translation immediately after. Or just listen to a tafseer lesson by a scholar.

Ask Allah's forgiveness when he mentions Hellfire, and ask for Allah's bounty when He mentions Paradise. When Allah mentions stories of the righteous, ask to

be like them, and when Allah mentions stories of the wretched, ask to be distanced from their behavior.

Make a Lot of Dhikr (Remembrance) of Allah

While you cannot pray or fast, you can still make dhikr! And in fact the Prophet said:

Shall I tell you about the best of deeds, the most pure in the sight of your Lord, about the one that is of the highest order and is far better for you than spending gold and silver, even better for you than meeting your enemies in the battlefield where you strike at their necks and they at yours?

The Companions replied:

"Yes, O Messenger of Allah!"

The Prophet (peace be upon him) said: Remembrance of Allah. (Ahmad)

Allah has kept the door to the best of deeds open for you— make best use of it. The famous jurist and Hanafi scholar, Ibn Abidin recommended that a menstruating woman make ablution (wudu) for each prayer time, sit in her usual place of worship, and make dhikr for the time it takes for her to normally pray so that she does not lose her habit of worship while in this state.

Send Blessings upon the Prophet

Allah says in the Quran:

"God and His angels send blessings upon

the Prophet— so, you who believe, send blessings upon him too and give him greetings of peace." (Surah Al-Ahzab 33:56)

No other deed did Allah mention that He does it, His angels do it, so believers do it too, except sending peace and blessings upon the Prophet.

Make it a habit to send lots and lots of blessings upon the Prophet. Even just repeating *sallallahu alayhi wasallam* or saying *Allahumma salli alaa Muhammad* counts as sending blessings upon the Prophet.

Give Generously in Charity

The Prophet (peace be upon him) said that:

The best of charity is the one given in Ramadan. (At-Tirmidhi)

He also said that "charity is a proof of faith" (Muslim), and



"protects from the fire of hell". (Al-Bukhati and Muslim)

Need any more motivation?

Make Lots of Dua

The Prophet said:

Dua is worship. (At-Tirmidhi)

Allah says:

"Call upon Me and I will respond to you." (Surah Ghafir 40:60)

There are lots more than can be done, but for now this is a good healthy list to keep in handy, in case you cannot pray on the greatest night of the year!

Light of Knowledge Quiz

Which was the first Surah of the Qur'an revealed during Ramadhan?

- A Surah Al-'Alaq
- B Surah Al-Fatihah
- C Surah Al-Baqarah

Answer to be revealed in the next issue

Last week's answer was choice B :
" The Cave of Hira "

Why Is the night of power so special?

By Professor Shahul Hameed

The expression Laylat Al Qadr actually means "The Night of Power" or "The Night of Decree". This was the night on which the Quran started being revealed (over a time span of 23 years) from God the Almighty to His messenger Muhammad (peace and blessings be upon him).

Allah says:

Verily! We have sent it (the Quran) down on the Night of Decree (Laylat Al Qadr). And what will make you know what the Night of Decree is? The Night of Decree is better than a thousand months. Therein descend the angels and the ruh (Gabriel) by Allah's Permission with all decrees. Peace... until the break of dawn. (Surah Al Qadr 97:1-7)

Ibn Kathir, a famous scholar who wrote one of the most famous interpretations of Quran commented on the phrase: (Therein descend the angels and the ruh):

"This means that the descending of the angels increases during this night, due to the vast amount of its blessings. And, the angels descend along with the descent of blessing and mercy, just as they descend during the time when the Quran is recited. They encompass the gatherings in which Allah is remembered and spread their wings for the true seeker of knowledge, showing respect for him."

A Special Night

This night occurs only in Ramadan, since the Quran was revealed in it:

Verily, We have sent it (the Quran) down in the night of al-Qadr.

This means that its revelation from Allah to His prophet, Muhammad (peace be upon him), began during that month.

Abu Hurairah reported that the Prophet said:

"The blessed month has come to you. Allah has made fasting during it obligatory upon you. During it, the gates of Paradise are opened, and the gates of Hellfire are locked, and the devils are chained. There is a night during this month, which is better than a thousand months. Whoever is deprived of its good is really deprived of something great." (Ahmad, Annasa'i and Al Bayhaqi)

So, one who would miss Laylat Al Qadr is a very unfortunate person indeed! This is how and why the Night of Power should become so special for worshipers, who strive hard to meet its blessings.

Abu Hurairah reported that the messenger of Allah said:

"Whoever stand in night prayer on Laylat Al Qadr out of solely his true faith (iman) and seeks the divine reward, then his previous sins are forgiven."

(Al Bukhari)

Performing Qiyam
Every sincere believer is eager to stand in prayer during the Night of Power, aspiring the forgiveness of sins, as well as a great reward from Allah; because no one wants to miss a great deal of blessing

by missing this night. The hadiths quoted above are evidence for the virtue of the night of Al Qadr, as well as of performing Qiyam Al Layl (night vigil prayer) during it. It is also clearly indicated that Allah has honored this night and made it better than a thousand months, which is equivalent to eighty-three years and four months!

For this reason, whoever performs Qiyam Al-Layl (night vigil prayer), with true faith... while seeking reward in it, will be forgiven. So, we should give attention to our participation in the long prayers during the nights on which Laylat Al Qadr could fall.

Concerning praying in congregation, the Prophet Muhammad has said:

"Whoever stands in prayer with the imam (the prayer leader) until he (the imam) concludes the prayer, it is recorded for him that he prayed the whole night..." (Abu Dawud, Tirmidhi and Ibn Majah)

It is recommended to supplicate a lot during this night, as it was reported by `A'ishah (may Allah be pleased with her), that the Prophet recommended a specific supplication on this night:

"Allahumma innaka `affuwwun, tuhibbul `afwa, fa`fu `annee."

("O Allah, You are the One Who pardons greatly, and loves to pardon, so pardon me.")

I'tikaf

Also, one form of worship, especially during Ramadan is i'tikaf. The essence of this ritual is to devote oneself to the Almighty by praying, reading the Quran, etc. in the mosque for a chosen period of time that can extend from one hour to the last ten days of Ramadan.

It is optional and carries great reward. Mus-



lims can undertake it at any point during the year as a sign of devoting oneself to worship for a set time. It is worth mentioning here that in Islam, monasticism is forbidden.

As for the endeavor of i'tikaf, it is recommended in the noble month of Ramadan, as mentioned. The maximum duration of i'tikaf is from the 19th of Ramadan, at sunset to the sighting of the new moon, whether this occurs on the 29th or the 30th.

I'tikaf can also be observed for lesser period, but preferably the length should not be less than one night. Women can also enjoy it, either at the mosques or at home, by confining themselves to a specific space and devoting the time for prayers.

When is Laylat Al-Qadr?

Ibn Abbas reported that the Prophet said: "Seek the Night of Power on the last ten nights of Ramadan, on the night when nine or seven or five nights remain out of the last ten nights of Ramadan (i.e. 21st, 23rd, 25th respectively)." (Al Bukhari)

So, we should preferably seek out Laylat Al Qadr in the odd nights of the last ten days of Ramadan: the night of the twenty-first, the twenty-third, the twenty-fifth, the twenty-seventh and the twenty-ninth.

CROSSWORD PUZZLE

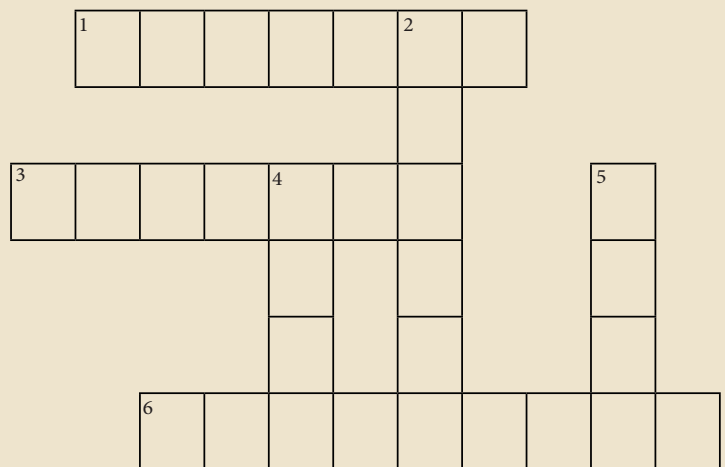
LAST WEEK'S ANSWERS

ACROSS

- 2. Ikhlas
- 5. Ashhurhurum
- 6. Sama

DOWN

- 1. Ar Rasheed
- 3. Al Alaq
- 4. Dhuhr



ACROSS

- 1. Special nightly prayer offered throughout Ramadhan after Isha prayers.
- 3. The City where obligatory fasting in Ramadhan begun.
- 6. The Name of Allah (SWT) meaning "The Guide to the Right Path."

DOWN

- 2. The Surah whose name means 'Sincerity'
- 4. Arabic term for river.
- 5. In the Hijri calendar, Ramadhan comes as which numbered month?

KMA, KCB SAHL watoa msaada wa futari kwa familia 200 Kisumu

Huku Waislamu wakiwa katika mfungo wa mwezi mtukufu wa Ramadhan, Muungano wa Kisumu Muslim Association kwa kushirikiana na Benki ya KCB SAHL umetoa msaada wa vyakula kwa familia 200 zenye mahitaji katika maeneo mbalimbali ya Kaunti ya Kisumu.

Mkuu wa Kitengo cha SAHL katika benki ya KCB Hemmed Hassan Wangalwa, aliongoza zoezi la kugawa vyakula vya futari vilivyojumuisha bidhaa kama vile unga, mafuta, na bidhaa zingine kulisha maskini na mafukara.

Bwana Hemmed alisema chakula kilichosambazwa kitasaidia familia kumakinika mfungo wa mwezi wa Ramadhan. "Tunalenga kuhakikisha hakuna familia maskini zinazoumia wakati wa Ramadhan kwa kukosa chakula, ndiposa kama Benki tumetenga shilling Millionisi Ishirini na tano kutoa huduma za kijamii katika jamii ya Waislamu kote Nchini Kenya," akasema Bwana Hemmed.

Katika ujumbe wake, Katibu Mkuu wa Muungano wa Waislamu Rashid Hussein alitoa shukrani za dhati kwa Benki ya KCB SAHL kwa msaada wake kwa Jamii ya Waislamu jijini Kisumu akiahidi kwamba



muungano huo utazidi kushirikiana na benki hiyo kuuhudumia umma wa kiislamu. Rashid alitoa wito kwa Waislamu wenye uwezo kuwaangalia maskini na mafukara miongoni mwao kwa jicho la rehema kwa kujitolea kwa ukarimu kuwasaidia ili waweze kupata fadhila na baraka za Mwenyezi Mungu katika msimu huu wa funga ya mwezi wa Ramadhan.

Bwana Rashid aliongeza kusema kwamba kwa waumini, huu ni mwezi wa tafakuri na kuchuma thawabu kwa kukithirisha ukarimu na mapenzi kwa wanyonge kwa nia ya kutaka radhi za Mwenyezi Mungu, kwa kutoa cha ziada ili na wao wafurahike na kujihisi kwamba wanatambuliwa na jamii wanaoishi pamoja nao.

Wazazi waandamana kudai haki za vazi la hijab shule ya St Theresa

Wazazi Waislamu walifanya maandamano ya amani katika Shule ya Msingi ya St Theresa's Girls, wakitaka binti zao waruhusiwe kuvaa hijabu ikiwa ni sehemu ya sare za shule.

Wazazi hao, wakijumuika na mabinti zao waliovalia hijabu, walitoa wito kwa utawala kufafanua sera yake kuhusu mavazi ya kidini — suala ambalo halijatatuliwa kwa zaidi ya miaka mitano.

Wanasisitiza kuwa hijabu ni haki ya kidini ya kikatiba na kwamba wasichana wa Kiislamu hawapaswi kutengwa na elimu kwa sababu ya imani yao.

Sheikh Bashir Somo wa Baraza la Dini Mbalimbali la Marsabit alihimiza utulivu huku Wizara ya Elimu ikishughulikia suala hilo.

Afisa Uhakikisho wa Ubora wa Elimu wa Kaunti ya Marsabit Gollo Guyo alihakik-

ishia kikundi kwamba wasiwasi wao — ikiwa ni pamoja na idhini ya hijabu na nafasi ya maombi — yamepokelewa na itashughulikiwa.

Maandamano hayo yanaakisi mjadala mpana wa kitaifa nchini Kenya kuhusu sare za shule zinazojumuisha dini mbalimbali. Wazazi wanasema wataendelea na utetezi wa amani hadi suluhu la haki lifikiwe.

Fadhila za Ukarimu na Sadaka katika Mwezi Mtukufu wa Ramadhanani

Hakika mwezi wa Ramadhanani ni msimu wa kufanya kheri. Ni mwezi, ambao Waumini huonyesha aina zote za kheri. Hutumia mikusanyiko yao ya pamoja kuonyeshana undugu, ujamaa na huruma. Huonyesha upendo na ukarimu kwa majirani, wapita-njia na kila mtu katika jamii bila kujifaharisha kwa wengine.

Miongoni mwa kheri ni kutoa sadaka, kusaidiana na kuwa na huruma haswa katika mwezi huu wa baraka. Kuwa na juhudi za kuwasaidia wasiojiweza katika jamii yetu kwa kuwafuturisha.

Mwenyezi Mungu amesema katika kitabu chake kitukufu, "Saidianeni katika kheri wala msaidiane katika uovu."

Sadaka katika mwezi mtukufu wa Ramadhanani ni bora kuliko sadaka katika miezi ya kawaida. Na ndiyo maana Mtume (S.A.W) akasema kuwa mwezi huu ni mwezi wa kuliwazana. Kwani masikini pia katika funga zao hupatwa na njaa na kiu,

na mikononi mwao hawana kile kitakachowatosheleza.

Basi pindi wanapopatikana watu wanawapatia sadaka na kuwafanyia ukarimu, nao hufarijika na kulifiki. Kushiriki ndilo jambo la kuleta furaha zaidi. Kule kuhisi kuwa mwenzangu amefunga kama mimi, na anafuturu kile kile ninachofuturu mimi kwenyewe kunaleta raha moyoni.

Na katika sadaka zinazotiliwa mkazo katika mwezi wa Ramadhanani ni kuwafuturisha waliofunga. Amesema Mtume (S.A.W): "Mwenye kumfuturisha aliyefunga anakuwa na malipo sawa na ya aliyemfuturisha, na hayapungui malipo ya aliyefunga kitu chochote."

Kwa kuzingatia Hadith hiyo, hebu mtu ahesabu fadhila atakazozipata kwa kila mfungaji anayemfuturisha. Hapana shaka hii ni fursa ya kipekee ya kupata fadhila nyingi za Mwenyezi Mungu kwa wakati mmoja.

Anasema Mtume (S.A.W), "Yule mwenye kumfuturisha mfungaji katika mwezi huu wa Ramadhanani, basi kitendo chake hicho kitakuwa ni kafara ya madhambi yake. Na ataachwa huru na moto wa Jahannam. Na atakuwa na malipo sawa na malipo ya mfungaji, bila ya kupungua malipo ya mfungaji japo kidogo."

Hadith hizi ni dalili tosha kuonesha ubora wa sadaka katika mwezi huu mtukufu wa Ramadhanani. Ukarimu katika mwezi huu wa Ramadhanani hauishii katika kutoa sadaka tu, bali ikiwezekana hata kuwakusanya masikini na kufuturu nao pamoja.

Shughuli hii, licha ya kupata thawabu kwa mfungaji, lakini huwa ni yenye kumuondolea mja kiburi na kujiona katika moyo wake.

Mwezi mtukufu wa Ramadhanani ni msimu wa utifu wa hali ya juu, ukarimu, sadaka na kheri mbalimbali. Na wala si mwezi wa ubakhili.

Ramadhani hiyo inakwenda zake,ewe muislamu

Mstahiki wa kuhimidiwa na kutukuzwa ni Allah; Mola Muumba wetu aliye tuambia katika kitabu chake kitukufu: “Hawawi sawa watu wa motoni na watu wa peponi. Watu wa peponi ndio wenye kufuzu”.

Rehema na Amani zishuke juu ya Bwana wetu Muhammad bin Abdullah, Aali zake, maswahaba wake na kila aliye itika mwito wake na kufuata maagizo yake mpaka ile siku ya hukumu ya haki.

Ama baadu,

Wapendwa ndugu zetu katika Imani.

Assalaamu Alaykum Warahmatullah Wabarakaatuh.

Tuanze kwa kumuomba Mola wetu Mtukufu atutakabalie amali zetu tulizo zitenda katika siku zilizo kwisha kwenenda zake kwa kasi ya moto wa nyika na atuwezeshe kuzidisha kheri katika siku chache hizi zilizo salia za mwezi mtukufu wa Ramadhani. Kisha tukumbushane ya kwamba tumo na tunaishi ndani ya kumi la mwisho la mwezi mtukufu; kumi la kuachwa huru na moto.

Tayari limekwisha pita kumi la mwanzo na siku chache tu zilizo tupa kisigo limeondoka kumi la pili na sasa tunaishi masiku ya kumi la mwisho. Kama tulicheza na kuzembea katika makumi hayo, basi ni wajibu wetu mkubwa kuzinduka na kuitumia vema fursa hii iliyo bakia; kwa wale wapenzi na mashabiki wa mpira, hizi ni dakika za lala salama. Piga ua upate goli, uibuke mshindi au ufungwe upokwe pointi tatu muhimu.

Ewe ndugu mfungaji-Allah akurehemu-muombe Allah na ilhali mwenyewe ukijipinda katika kuyapatiliza masiku machache haya yaliyo bakia ya Ramadhani yako, ni kweli kuna uwezekano mkubwa wa kuja kwa Ramadhani nyingine; Ramadhani ya mwaka 1443.

Lakini wewe hauna dhamana ya kuwa hai mpaka Ramadhani hiyo, ninacho taka kusema na kukukumbusha na pasina kuisahau nafsi yangu ni kwamba hii ndio Ramadhani yako uliyo tunukiwa na Mola. Ishukuru neema hiyo kwa kuhakikisha unaitumia kila siku, kila saa, kila dakika na kila sekunde ya hizi siku zilizo bakia katika kumtii na kumridhisha Mola wako ili utakapo rudi kwake umkute naye amekuridhia, unataka nini tena kingine kinacho ishinda radhi ya Allah?!

Itumie fursa hii kabla hajajakuponyoka, sote tunaona ni namna gani siku zinavyo kwenda mbio, ni jana tu mwezi uliandama tukaanza kufunga, mara hiyo ljumaa ya kwanza, kisha hiyo ya pili, halafu ya tatu na sasa tunaitazamia ya nne inayo tufungia ukurasa wa Ramadhani ya mwaka 1442H.

Kwenda mbio huko kwa siku kunatukumbusha kauli yake Bwana Mtume-Rehema na Amani zimshukie: “Hakitasimama Ki-yama mpaka zama zikurubiane (ziende mbio)...”. Tukiyatia akilini maneno haya ya Mtume wa Allah, ni wajibu wetu na sisi

kukimbizana na zama kwa kutenda yale yanayo mridhisha Mola wetu ndani yake na kujiepusha na yote yanayo mchukiza. Tukimbizane na zama kwa kujitahidi kuingia katika kundi la wale watu wema ambao Allah anawataja kwa kauli yake tukufu, tusome kwa mazingatio: “Kwa hakika hao ambao kwa kumwogopa Mola wao Mlezi wananyenyekea. Na wake ambao aya (ishara) za Mola wao Mlezi wanaziamini. Na wale ambao Mola wao Mlezi hawamshirikishi. Na wale ambao wanatoa walicho pewa, na hali nyoyo zao zinaogopa kwa kuwa watarejea kwa Mola wao Mlezi. Basi wote hao ndio wanao kimbilia katika mambo ya kheri, na ndio watakao tangulia kuyafikia”. Al-Muuminun [23]:57-61

Na wale wanao tajwa na Allah kwa kauli yake: “Na yakimbilieni maghfira ya Mola wenu Mlezi, na Pepo ambayo upana wake ni mbingu na ardhi, iliyo wekwa tayari kwa wachaMngu. Ambao hutoa wanapo kuwa na wasaa na wanapo kuwa na dhiki, na wanajizuia ghadhabu, na wasamehevu kwa watu, na Allah huwapenda wafanyao wema. Na ambao pindi wafanyapo uchafu au wakajidhulumu nafsi zao humkumbuka Allah na wakamwomba msamaha kwa dhambi zao – na nani anaye futa dhambi isipo kuwa Allah? – Na wala hawaendelei na waliyo yafanya na hali wanajua. Hao malipo yao ni msamaha kwa Mola wao Mlezi, na Bustani zipitazo mito kati yake. Humo watadumu, na mwema mno ujira wa watendao”. Aali Imraan [03]:133-136

Muislamu mpendwa-Allah akurehemu-hakikisha mchana na usiku wa Ramadhani yako, unakupitia ukiwa unasoma Qur’ani, ukiwa unauamirisha msikiti kwa kurukuu na kusujudu humo.

Ukiwa unaunga udugu, unatengeneza mahusiano yako na Mola wako, mahusiano yako na mkeo, mahusiano yako na ndugu zako, mahusiano yako na Waislamu wenzako.

Ukiwa umekaa Itikafu humo, ukimswalia kwa wingi mno Mtume wa Allah. Ukitoka msikitini ukaenda kuwatembelea wagonjwa, wajane, mayatima na kuwasaidia kwa ulicho jaaliwa, ukatoa sadaka kuwapa masikini na mafakiri, ukawalisha watu chakula, ukasuluhisha baina ya walio hasimiana na... na...

Muislamu akishayatenda hayo, tahamaki Ramadhani hiyo imefungasha virago, inakwenda zake kwa Mola wake ambako huko itatushuhudia kwa yote yale mema na mabaya tuliyo yatenda ndani yake.

Halafu ndio inamjia muislamu furaha ya Eid. Hapa sote tunapaswa kujiuliza: Ni ipi furaha ya kweli ya Eid? Na tena tuzidi kujiuliza: Kuisherehekea kwetu Eid kunatakiwa kuweje?

Kabla hatujaingia kujaribu kuyajibu maswali hayo kwa kiasi cha maarifa yetu, kwanza tuseme: Katika jumla ya mambo yanayo julikana katika sheria, ni kwamba mfanyakazi anapokwisha itekeleza kazi aliyopewa, tena akaitekeleza kwa mujibu wa makubalino baina yake na muajiri wake.

Huyo anastahiki kupewa ujira wake kamili, kwa kuitia matendoni kauli yake Mtume wa Allah-Rehema na Amani zimshukie: “Mpeni muajiriwa ujira wake kabla halijakauka jasho lake”.

Na miongoni mwa mambo yasiyo na shaka ndani yake, ni kwamba mfanyakazi anaye ifanya kazi yake kwa uaminifu na ukweli unao leta tija, huyo hufurahia nati-ja inayo tokana na kazi yake hiyo. Na furaha hiyo huonekana na kuhisiwa na kila aliye na macho.

Mchukulie kuwa ni mfano yule mwanafunzi anaye jitahidi na kufanya bidii na akikesha kudurusu masomo yake, unafikiri huwaje furaha yake mwanafunzi huyo pale yanapotoka matokeo ya mthani na akawa amefaulu vizuri.

Matokeo aliyo yapata kupitia juhudi kubwa iliyo chukua muda wake mwingi. Hapana shaka furaha yake hiyo huonwa na kila mwenye macho aliye karibu naye. Qur’ani Tukufu imetupigia taswira ya furaha hiyo katika ubainifu kina na wa wazi, Allah Ataadhamiaye anasema: “Siku hiyo mtahudhurishwa – haitafichika siri yoyote yenu. Basi ama atakaye pewa kitabu chake kwa mkono wake wa kulia, atasema: Haya someni kitabu changu! Hakika nalijua ya kuwa nitapokea hisabu yangu. Basi yeye atakuwa katika maisha ya kupendeza. Katika Bustani ya juu”. Al-Haaqah [69]:18-22

Ndugu mfungaji-Allah akurehemu-kutokana na taswira hii fasaha, tunaweza kusema ya kwamba: Atakaye funga Ramadhani kwa Ikhlas na uaminifu, akitarajia ujira kutoka kwa Allah, akaihifadhi funga yake na akaifunga itakiwavyo, huyo atakuwa na furaha katika dunia yake na katika akhera yake.

Ama furaha yake ya hapa duniani, inakuja kutokana na yeye kuitekeleza amana yake aliyo aminiwa na Allah kwa Ikhlas na yeye akalihisi hilo kwa dhati yake na yeye mzima.

Na kwamba yeye amekihifadhi kile alichofanywa kuwa khalifa/kiongozi wake mpaka amekifikisha kwa yule aliye mpa pasina mapungufu wala kuzembea. Na furaha hiyo kuu ndio inayo muweka kwenye safu za watu watukufu.

Ama ile furaha ya akhera, hiyo basi ndio furaha ya hakika, ndio furaha ya kweli, hiyo ndio furaha iliyo tajwa na Allah katika kauli yake Ataadhamiaye: “... Na atakaye epushwa na moto na akatiwa peponi basi huyo amefuzu. Na maisha ya dunia si kitu ila ni starehe ya udanganyifu”. Aali Imraan [03]:185

Mtu kufuzu na kufaulu mthani wa umri mzima; mthani wa dunia, kufaulu huko kukawa ndio sababu ya kuingizwa peponi na kuepushwa na adhabu kali na chun- gu ya moto wa Jahannamu, hiyo furaha

yaendelea katika Ukurasa wa 12

AG urged to facilitate Waqf selection panel to begin its work

The Attorney General, Dorcas Oduor, has been urged to allow the selection panel for the nomination of candidates for appointment as members of the Waqf Commission of Kenya (WCK) to officially discharge its mandate and responsibility.

The selection panel, comprising five eminent Muslims, was unveiled through a special Gazette notice dated December 15, 2025, issued pursuant to section 7(1) of the Waqf Act.

Despite their appointment several months ago, the selection panel has yet to initiate its work aimed at facilitating the nomination of new commissioners. The panel's composition includes Mohammed Alawi Hussun as chairperson of the selection panel. Members are Sheikh Hassan Ali Amin, Shoaib Vayani, Sumaya Hassan and Hannan Hassan El-Kathiri.

Speaking exclusively to The Friday Bulletin, North Rift Chairman of Council of Imams and Preachers of Kenya (CIPK) Sheikh Abubakar Bini, implored on the government through the office of Attorney General to expedite the nomination process for new commissioners in accordance with the constitution and the new Waqf law.

Sheikh Bini who stressed the importance of reforms within the Commission to restore confidence to encourage more Muslims to bequeath their properties to the Waqf Commission emphasized the urgency of reconstituting the commission, stating that the process should not be delayed any further.

He appealed to the Attorney General Dorcas Oduor to operationalize the Waqf Act 2022 and offer moral and financial support to the Waqf Selection panel to carry out its work and responsibility of nominating new Waqf commissioners.

The prolonged absence of commissioners at the Waqf Commission has had significant repercussions on its operations, particularly in its role of administering waqf properties within the Muslim community.

The term of the former commissioners expired in 2019, leaving the Commission without appointed commissioners for the past seven years.

Additionally, the term of the Chief Executive Officer and Secretary of the Commission concluded in March 2021.

The urgency to appoint new commissioners and rejuvenate the Waqf Commission is becoming increasingly apparent as the Muslim community seeks to enhance the proper management of waqf properties and uphold its vital role in supporting the needs of the ummah.

Jamia Mosque Supports Employees with Ramadhan Packages

In a heartfelt gesture of appreciation, Jamia Mosque Nairobi distributed specialized support packages to its staff on Wednesday at the Jamia Multipurpose Hall, recognizing their tireless service during the Holy Month of Ramadhan.

The initiative is designed to ease the increased demands of the season and to acknowledge the pivotal role staff play in ensuring the mosque remains a serene and functional environment for thousands of worshippers who visit daily.

From maintenance to security, these employees form the backbone of the mosque's operations during its busiest period.

The ceremony was presided over by the Jamia Mosque Committee (JMC) Deputy Chairman, Abdulatif Essajee, accompanied by members of the mosque's senior management team.

While addressing the gathering, Mr. Essajee lauded the dedication of the staff, noting that their "unseen" efforts are what allow the spiritual activities of the Holy Month to proceed seamlessly.

"The spirit of Ramadhan is rooted in compassion, sharing, and gratitude," Mr. Essajee stated during the distribution. "Today, we are here to say 'Thank You' to our brothers and sisters who work diligently behind the scenes. Their commitment to serving the worshippers and maintaining the sanctity of this House of Allah does not go unnoticed. These packages are a token of our recognition of their hard work and our desire to ensure their families are supported during this period of fasting."

The support packages, which contain essential food items and household sup-



Jamia Mosque Committee (JMC) Deputy Chairman, Abdulatif Essajee (RIGHT), handing over a Dry Food Package to one of the Staff members of Jamia Mosque, Nairobi Ibrahim Musa at the Mosque's MultiPurpose Hall on Wednesday. The support packages, essential food items form part of the JMC's broader staff welfare program.

plies, form part of the JMC's broader staff welfare program.

By prioritizing the needs of its employees, the mosque committee aims to foster a culture of inclusivity and motivation.

Senior management present at the ceremony echoed these sentiments, emphasizing that such initiatives strengthen the

bond within the Jamia Mosque fraternity.

As the community continues its journey through Ramadhan, the JMC reaffirmed its commitment to excellence in service, driven by a workforce that feels valued and respected.

Itikaf: The Sweetness of Solitude

Before receiving Prophethood, the Messenger of Allah (Peace be upon him) would go away from the hustle and bustle of Makkah and isolate himself in the Cave of Hira.

A'ishah (raḍiy Allāhu 'anhā) says, "Seclusion was made beloved to him, and there was nothing more beloved to him than being alone" (Tirmidhi).

Freeing himself from the mundane day-to-day interaction with his people, he would go up to the mountains, and spend many days there worshipping Allah, in deep reflection. Alone and stationed high up on the mountain, he was able to have a clear perspective on his surroundings: the beautiful sky, the towering mountains, the vastness of Allah's creation — all attesting to the greatness of the One.

The long hours of solitude were essential in preparing the Prophet (Peace be upon him) for his great mission. Purifying his heart from attachment to the world, and instead attaching it to the Lord of the world, prepared him for the momentous responsibility of Prophethood.

This gift of solitude with our Creator has been bequeathed to the whole Ummah, Alḥamdulillah. It is called 'i'tikāf' and refers to the practice of secluding and confining oneself to the masjid for the worship of Allah.

I'tikāf has been mentioned in the Qur'ān and is a great sunnah of our beloved Prophet (Peace be upon him). 'Ā'ishah (raḍiy Allāhu 'anhā) narrated that the Prophet (Peace be upon him) used to observe i'tikāf during the last ten days of Ramaḍān, until his demise. Then, his wives used to observe i'tikāf after him (Bukhāri).

In the year in which he (Peace be upon him) passed away, he performed i'tikāf for twenty days. Ibn Ḥajar (raḥimahullāh) mentions that this may be because he (Peace be upon him) knew that his life was coming to an end, and he wanted to teach his Ummah to try their utmost best when they reach the finishing line, in order to meet Allah in the best state. Another reason is that he (Peace be upon him) was travelling the year before, so he made up for the missed days.

The above indicates the great importance the Prophet (Peace be upon him) placed on i'tikāf. I'tikāf is a great sunnah which we should try to revive in this blessed month.

The Prophet (Peace be upon him) performed i'tikāf in search for Laylat al-Qadr. Al-Zuhri (raḥimahullāh) said, "I am astonished that the people have abandoned i'tikāf. The Prophet (Peace be upon him) would sometimes do certain things, and would sometimes omit them. But he did not omit i'tikāf until he (Peace be upon him) passed away."

The Essence of I'tikāf

I'tikāf is one of the most noble acts when

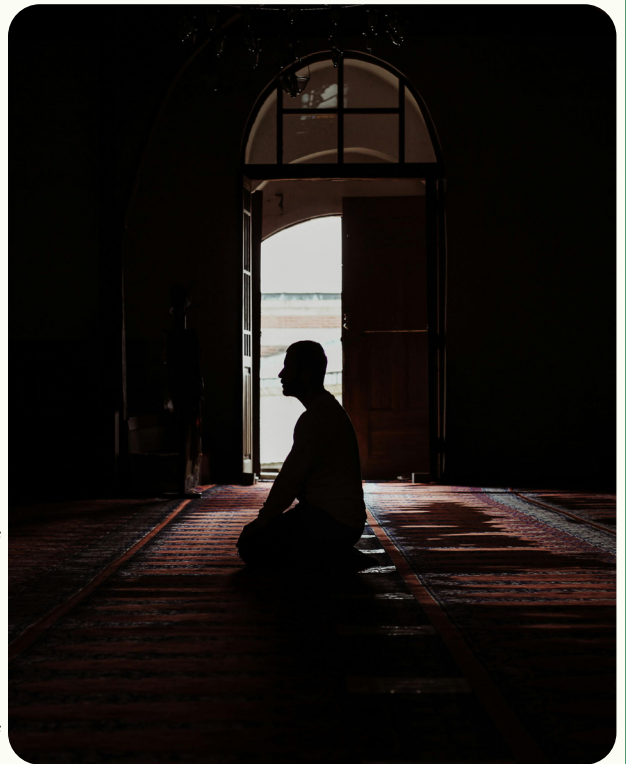
performed with sincerity (ikhlās). During i'tikāf, one distances his heart from worldly matters and hands himself over to his Lord. He is in constant service to Him and takes shelter in His fortified House.

"The example of a person doing i'tikāf is like a man who stops at the door of a great person and says, 'I will not move until you fulfil my need.' The person doing i'tikāf sits in the house of Allah and says, 'I will not move until He forgives me.'" — 'Aṭā' (raḥimahullāh) Ibn al-Qayyim (raḥimahullāh) writes, "The soundness of the heart and its ability to stay firm in its journey to Allah — is dependent on its ability to fully focus on Allah. The heart has a restlessness, which can only be removed by devoting oneself to Allah. Excessive food,

drink, socialising, sleep and talking increase the restlessness of the heart.

They hinder the seeker from the path in his journey to Allah, and weaken him. Through His mercy, Allah legislated fasting for His servants to purge their desire for excessive eating and drinking, and thereby their impulse for sinning: which is the greatest impediment in their journey to Allah. And He (subḥānahu wa ta'ālā) legislated i'tikāf for them.

The purpose and spirit of i'tikāf is for the heart to become attached to Allah, to fully focus on Him, and to spend time in solitude with Him. It is to cut off from the creation, and occupy oneself with Him so much that



His remembrance and love overtake the worries and thoughts of the heart.

His sole concern becomes Allah. All his thoughts revolve around how he can please Allah and draw closer to Him. He begins to find comfort in the company of Allah, instead of finding comfort in the company of His creation.

Through this, he prepares himself to find comfort with Allah in the loneliness of the grave — in which nobody will have a companion or source of solace except Him. This is the greater purpose of i'tikāf. And since this purpose can only be attained in conjunction with fasting, i'tikāf was legis-

Continued to Page 16



VACANCY: ACCOUNTANT

We are seeking a highly motivated and skilled accountant to join our hospital team. The ideal candidate should have a passion for healthcare, a solid understanding of accounting principles, and the ability to work collaboratively with various stakeholders.

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AMUCK to hold 2nd annual Iftar fundraiser to support 42 needy Students

In a bold demonstration of faith-driven solidarity and commitment to education, the Association of Muslims in Universities and Colleges in Kenya (AMUCK) will today convening its 2nd Annual Grand Iftar and Fundraiser 2026, an initiative designed to safeguard the academic futures of 42 financially vulnerable Muslim university students across Kenya.

The event, being held this evening from 5:00 PM to 8:00 PM at Arabian Cuisine, carries the theme "Iftar for Impact." More than a ceremonial breaking of the fast, the gathering represents a strategic and structured effort to mobilize resources toward sustaining access to higher education for deserving students facing severe financial constraints.

AMUCK serves as the umbrella body representing Muslim students in universities

and colleges nationwide. Guided by its motto, "Diversity and Unity among Muslim Students," the association continues to champion academic excellence, spiritual growth, leadership development, and social responsibility. Central to this mission is the AMUCK Students Kitty — a dedicated fund established to provide tuition support and address essential academic needs for students at risk of discontinuing their studies.

The significance of today's fundraiser is underscored by rising financial pressures in higher education institutions, which have left many students struggling to meet tuition obligations.

According to organizers, 42 beneficiaries have already been identified as being at risk of deferring or dropping out due to unpaid fees and related costs. In response, AMUCK has set an ambitious fundraising

target of Ksh. 1.5 million to stabilize and expand the Students Kitty.

The association's inaugural Grand Iftar, held last year, raised Ksh. 1 million and enabled 31 students to continue their education uninterrupted. Building on that momentum, this year's edition seeks to deepen community engagement while amplifying the scale of impact.

Speaking ahead of the event, AMUCK Chairperson Abdul Mohammed emphasized the moral and communal responsibility underpinning the initiative. "Education is a right, not a privilege. No student should be forced to abandon their dreams because of financial hardship. Through this Grand Iftar, we are not merely sharing a meal — we are restoring hope, preserving dignity, and investing in the next generation of Muslim leaders," he said.

State urges Kenyans in Middle East to exercise caution as regional conflict escalates

The Government of Kenya has issued an urgent travel and safety advisory to tens of thousands of Kenyan nationals living and working across the Middle East as tensions in the region escalate following joint strikes by the United States and Israel on Iranian prompting concerns about civilian safety and regional stability.

The advisory, announced by the Ministry of Foreign and Diaspora Affairs, comes as explosions and heightened military activity have been reported in key Gulf hubs including Dubai, Doha, Riyadh and other cities where many Kenyan migrant workers reside.

In a statement released over the weekend, government officials warned that the security situation remains fluid and unpredictable and urged Kenyans currently in countries such as Iran, Israel, Qatar, the United Arab Emirates (UAE), Bahrain, Kuwait, Saudi Arabia, Jordan and Iraq to remain vigilant, limit non-essential movement, particularly near military installations and crowded public spaces, and register immediately with the nearest Kenyan Embassy or Consulate if they have not already done so.

The advisory also cautioned against spreading unverified information on social media and stressed the importance of following instructions from both host government authorities and Kenyan diplomatic missions for official updates.

Kenya's State Department for Diaspora Affairs Principal Secretary, Roseline Njogu, said the government is closely monitoring developments and remains ready to assist citizens in need through diplomatic channels and emergency contact lines. According to government sources, hundreds of calls have already been received on government hotlines from Kenyans in the region seeking guidance and reassurance,

with a significant share coming from those in the UAE and Bahrain.

To support those in distress, the government has issued official emergency contact information for Kenyans abroad. A 24-hour Diaspora Emergency Hotline has been activated and can be reached on +254 207 876 000, while a dedicated WhatsApp line for consular assistance is available at +254 114 757 002. Citizens can also reach officials by email at consular@diaspora.go.ke for urgent help with documentation, safety concerns, or evacuation advice if required.

The Kenyan government's advisory also included direct contact numbers for its diplomatic missions and consulates in the Middle East where citizens can seek support. In the United Arab Emirates, the Kenya Embassy in Abu Dhabi can be reached at +971 2 666 6300, and an emergency/WhatsApp contact is available at +971 54 220 8646. In Qatar, the Kenya Embassy in Doha is reachable on +974 4493 1870. In Saudi Ara-

bia, the Kenya Embassy in Riyadh can be contacted on +966 11 488 1238 / +966 11 488 2484. In Kuwait City, the Kenyan Embassy lists contacts including +965 25 243 771 / +965 25 243 772. These missions have been tasked with maintaining close communication with host nation authorities and Kenyan communities to provide updated guidance as the situation evolves.

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NPS Muslim Officers host Iftar in Mombasa

Muslim officers drawn from the National Police Service hosted an Iftar dinner in Mombasa, marking a moment of reflection and unity during the holy month of Ramadhan.

The Iftar dinner was organised as part of the wider community policing strategy by the National Police Service, which seeks to establish trust, increase cooperation and strengthen the collective responsibility of ensuring safety.

Speaking at the event, Deputy Inspector General (DIG) of the Kenya Police Service, Eliud Lagat emphasized the significance of the sacred month, describing it as a time for deep spiritual contemplation and an opportunity to strengthen faith and understanding of the Qur'an.

The DIG urged Muslim faithful within the Police Service to uphold the principles of Islam during the holy period. He called on them to embrace gratitude, spread kindness, and use the occasion to purify their hearts and draw closer to Allah and His teachings.

"I beseech you to pray for each other and embrace this period with a happy and clean heart. By doing so, you will be fulfilling your spiritual call to Allah," he added. Lagat acknowledged the important role of the Muslim community in fostering social harmony and reaffirmed the Service's commitment to working with all religious groups to enhance safety and security during Ramadan and beyond.

Ramadhan is widely observed as a time for self-discipline and spiritual growth. Muslims believe that the Holy Qur'an was sent down as divine guidance for humanity, offering direction and a path to salvation. Fasting, one of the five pillars of Islam, is undertaken as an act of devotion to attain God-consciousness.

At the same time, police in Mombasa assured the Muslim community of safety during the holy month in a move aimed at enhancing relations between law enforcers and residents, especially during Ramadan.

Lagat said the police were ready to promote unity and safety throughout the period.

"We in the police service cannot succeed without you; together, we make Mombasa safe and thriving," Lagat said.

He restated the Service's resolve to protect all Kenyans irrespective of their faith and to ensure that worshippers enjoy a safe and quiet atmosphere during Ramadan.

Lagat emphasized the need for police officers to work closely with residents to ensure peace and stability prevail, especially during religious occasions when large numbers of people gather.

He observed that trust and candid communication between citizens and security agencies remain paramount in addressing security challenges and sustaining peace.



TOP: Guests following proceedings at the Iftar Dinner hosted by Muslim Officers drawn from the National Police Service, held in Mombasa last week Thursday.

INSET: Deputy Inspector General (DIG) of the Kenya Police Service, Eliud Lagat having a taste of date fruits during the Iftar dinner event.



RAMADHAN DURUUS



**Bro. Abdalla
*Athman***



**Prof. Abdullatif
*Essajee***

TAFSIRI YA QURAN

Bro. Abdalla Athman

MTUME MUHAMMAD

Prof. Abdullatif Essajee

WAJUE MASHABA

Bro. Abdalla Athman

JUMAMOSI / JUMAPILI | AFTER DHUHR SWALAH

JAMIA MOSQUE, NBI

JamiaTV Kenya

Mwalimu Sacco hosts Iftar dinner celebrating Shariah-Compliant growth

In a landmark gesture of appreciation for its growing membership of the Mwalimu Shariah window, Mwalimu National DT Sacco hosted a historic Iftar dinner on Tuesday evening at its Upper Hill headquarters.

The high-profile gathering brought together a diverse assembly of members, senior officials, and religious scholars to celebrate the spirit of Ramadan and reaffirm the Sacco's dedicated commitment to Shariah-compliant finance through its Mwalimu window.

The event was graced by Sheikh Mohammed Abdallah as the chief guest, alongside an expansive guest list that included political and community leaders, representatives from the Teachers Service Commission (TSC), and the Supreme Council of Kenya Muslims (SUPKEM). The presence of these leaders, alongside prominent officials from the banking sector, educationists, and heads of various educational institutions, signaled a powerful message of the Sacco's rapid growth and the broad confidence it now enjoys across both faith-based and professional sectors.

In his keynote address, Sheikh Mohammed Abdallah spoke on the core principles guiding Islamic finance, specifically emphasizing transparency, fairness, and risk-sharing.

"Islamic financial institutions must uphold ethical conduct, accountability, and social responsibility in all their dealings," the Sheikh stated.

"I congratulate Mwalimu Sacco for its notable progress and steadfast adherence to Islamic principles; remaining true to Shariah in a dynamic financial landscape requires strong governance and sincere leadership," he added.

Addressing the diverse congregation, the National Chairman of Mwalimu National DT Sacco, Joel Gachari, reiterated the institution's bold expansion plans aimed at deepening financial inclusion. He announced that the Sacco is set to open new service points in Lamu, Eastleigh, and Garissa, among other areas, to bring Shariah-compliant services closer to its members.

"Our growth must always align with Islamic values and ethical finance principles," Mr. Gachari affirmed. "This expansion is part of a broader strategy to ensure that our com-

mitment to being truly Shariah-compliant is accessible to all regions."

Speaking on behalf of the Sacco's Shariah-compliant wing, Saidi Isandeko, the Head of the Mwalimu window, called on the community to embrace the Sacco's specialized product suite, highlighting that the growth of the window translates directly into greater economic strength for members.

"We have designed products that not only meet financial needs but also align with religious obligations, enabling members to save, invest, and access financing in a manner consistent with their faith," Mr. Isandeko noted. He encouraged the community to join the Sacco, emphasizing that the Mwalimu window, officially launched in November 2025 to serve a membership base that is nearly 17% Muslim, offers a pathway to sustainable economic participation.

Dignitaries present praised the Sacco for its initiative in championing ethical finance and promoting inclusive economic growth, noting that the diverse turnout of political and community figures reflects the institution's rising influence.

TSC renews crackdown on Schools withholding KCPE and KCSE Certificates

The Teachers Service Commission (TSC) has once again directed school heads across the country to immediately release all withheld national examination certificates, warning that failure to comply will attract disciplinary action.

The renewed directive follows persistent complaints from parents and former students that some institutions continue to detain certificates over unpaid school fees and other disputes.

In a circular issued in late February, TSC emphasized that certificates issued by the Kenya National Examinations Council (KNEC) belong to the candidates and must be handed over without conditions once received by schools.

The commission reminded principals that withholding the Kenya Certificate of Primary Education (KCPE) and the Kenya Certificate of Secondary Education (KCSE) documents is unlawful and contravenes both education regulations and constitutional protections on the rights of learners.

TSC further warned that any teacher or head of institution found defying the directive would face action under its Code of

Regulations and Code of Conduct.

The commission has tasked its regional and county directors, working jointly with the Ministry of Education, to monitor compliance and report any violations for immediate action.

The firm stance comes amid growing public concern that detained certificates have locked out many young Kenyans from accessing higher education opportunities, employment, and government services that require proof of academic qualifications.

The matter has also drawn attention from Parliament.

The National Assembly's Departmental Committee on Education recently gave TSC a 20-day ultimatum to ensure all withheld certificates are released nationwide, faulting school administrators for using the documents as leverage in fee recovery disputes.

Legislators argued that examination fees for national assessments are already subsidized by the government, making it unjustifiable for institutions to hold certificates "hostage."

This latest crackdown mirrors a similar warning issued last year by Education

Cabinet Secretary Julius Ogamba, who declared the practice illegal and ordered the unconditional release of all withheld KCPE and KCSE certificates, including those held for more than a decade.

At the time, the CS stressed that schools must pursue lawful mechanisms to recover outstanding fees instead of punishing learners by detaining their academic documents.

Despite the 2025 directive, reports indicate that some schools have continued the practice, prompting TSC's fresh intervention. Education stakeholders say the repeated warnings highlight the need for stricter enforcement measures to permanently end the trend.

With the commission now reiterating its zero-tolerance policy, attention shifts to enforcement and accountability.

For thousands of affected students, the directive offers renewed hope that long-withheld certificates will finally be released, allowing them to pursue further education, employment and other life opportunities without unnecessary administrative barriers.

Ramadhani hiyooo inakwenda zake,ewe muislamu

yaendelea kutoka Ukurasa wa 7

ambayo kila muislamu anawajibikiwa kuikimbilia ili aipate. "... Na katika hayo washindanie wenye kushindana". Al-Mut-waffiina [83]:26

Naam, ama juu ya namna ya kuishere-

hekea Eidil-Fitri, katika hili Mtume wa Allah-Rehema na Amani zimshukie-ndiye kigizo chetu chema na kiongozi wetu katika ukumbi huo wa sherehe na baki ya mambo yetu mengine. Yeye aliisherehekea Eid na

pia aliwaamuru maswahaba wake kuishe-rehekea Eid, na kushereheka kwao kuwe ndani ya wigo wa sheria ya Allah.

Bamburi Cement boosts Jamia Mosque Ramadhan food drive

Bamburi Cement, a subsidiary of the Amsons Group, has made a significant contribution to Jamia Mosque Nairobi's dry food distribution programme as part of its Corporate Social Responsibility (CSR) initiatives.

On Tuesday, in partnership with Amsons Group, East African Portland Cement PLC, and Blue Triangle Cement, the company handed over 200 assorted Ramadhan food packages destined for the underprivileged during the Holy Month of Ramadhan.

The donations, which included Sugar, Tealeaves, bean, cooking oil, maize flour, and wheat flour, were distributed to new Muslims (reverts) and needy families, benefiting over 200 households.

This initiative, dubbed the Bamburi Cement Ramadhan Iftar food drive, aligns with the company's commitment to fostering strong ties with local communities while continuing its business operations across the country.

Speaking at the handing over ceremony at Jamia Mosque's parking lot, Amsons Group country representative Tawaqal Rajab Sumba noted, "We are grateful to the leadership of Jamia Mosque Nairobi for agreeing to receive our donation of food rations for the benefit of the underprivileged during this holy month of Ramadan." He further disclosed that the initiative is not limited to Nairobi and Mombasa but extends to Machakos and other counties. "By expanding into other areas and increasing beneficiary numbers, we are strengthening our partnership with the communities we serve," Sumba said. Deliveries are set to target locations across Mombasa, Kili-



Bamburi Cement Supply Chain Director, Kassim Mohammed (RIGHT) pose for a photo with Jamia Mosque Nairobi Executive Officer, Said Abdallah during the handingover ceremony of over 200 Ramadhan Food Packages for the needy, on Tuesday at Jamia Mosque parking.

fi, Kwale, Machakos, and Nairobi counties, where Bamburi Cement operates. "This initiative is rooted in the values of compassion and inclusivity," added Sumba.

He also highlighted that in its second year, the programme now indirectly supports about 30,000 individuals who might otherwise struggle to break their fast. Launched in 2025 after Amsons Group acquired Bamburi Cement Plc, the food drive partners with local communities to offer solidarity to the country's most vulnerable households during Ramadhan.

On behalf of the Jamia Mosque Committee Nairobi, Executive Officer Said Abdallah expressed gratitude to Bamburi Cement and

Amsons Group. "We welcome your kind gesture and this remarkable spirit of sharing exhibited by your esteemed company. The support will go a long way in helping the needy and vulnerable families, specifically the reverts, as they break their fast during this holy month," he said.

Also in attendance during the presentation ceremony were Jamia Mosque Nairobi's Finance Officer Aboobakar Nazir, Da'awa Officer Sheikh Ratib Abdunoor, and Administrator Aboobakar Omar. Bamburi cement was represented by sustainability and Corporate affairs Director Jane Wangari and Supply Chain Director, Kassim Mohammed among others.

Jamia Mosque donates relief food to Physically Challenged, Deaf Muslims during Ramadhan

In the spirit of the holy month of Ramadhan, the Jamia Mosque Committee, through its social responsibility programme, has donated relief food packages to support physically challenged persons within the Muslim community.

The foodstuffs were donated to cushion vulnerable members of the community from prevailing economic hardships and sustain them throughout the fasting period. A total of over 30 physically challenged Muslims benefitted from the food donation exercise, which was carried out on Friday. The presentation ceremony took place at Jamia Mosque Nairobi, where each beneficiary received a package intended to last through the month of Ramadhan.

The food packages comprised essential commodities including rice, maize meal, wheat flour, sugar, tea leaves, salt and cooking oil, among other basic household items.

Beneficiaries lauded the mosque's leadership for the gesture, terming it timely and impactful during the sacred month.

"This is a noble deed by our mosque and its leadership. Am grateful that I can now prepare a good meal for my family during this holy month," said Abdalla Malala, one of the beneficiaries.

In addition, Jamia Mosque extended similar support to the Muslim Deaf Community during Ramadhan.

A total of 20 members of the Muslim Deaf Community in Eastleigh benefitted from the food donation.

Last week, the mosque also conducted a large-scale dry food distribution exercise targeting the needy and vulnerable in Githurai 44/45, Deep Sea slums, Gachie, Kibra, Majengo, Riruta and Mukuru slums, among other areas. Over 1,000 families benefitted from the initiative.



Jamia Mosque Nairobi Administrator, Abubakar Omar (LEFT) handing over a Dry Food Package to one of the physically challenged persons at the Mosque last week on Friday.

Young Stars shine at Garissa and Wajir Qur'an competitions

Joy and celebrations marked the grand finale of the Annual Qur'an Competition organized by the County Government of Garissa and Wajir respectively, as outstanding students were honored for their mastery and dedication to the Holy Qur'an. In Garissa County, ten-year-old Abdikhalid Gedi Sheikh of Markaz Al-Bayan Madrasa was the surprise overall winner of the 16th annual Garissa county Qur'an competition.

The soft-spoken pupil outshone hundreds of contestants from across the county to clinch the top prize — a brand-new Toyota Succeed — awarded by Health Cabinet Secretary Aden Duale, who was the chief guest at the ceremony.

A jubilant crowd erupted in cheers as Abdikhalid stepped forward to receive the car keys, which were handed to his mother, Hawa Aden, on his behalf.

"I am grateful to everyone, but most importantly to Allah," the shy and visibly overwhelmed winner said in a brief acceptance speech.

His mother described the victory as a proud moment for the family.

"It is a big day for us. My son has always been disciplined, hardworking and focused. Today we are seeing the results," she said.

Mahir Mohamed Yussuf, the first runner-up, was awarded a fully sponsored Hajj pilgrimage to Saudi Arabia, while Rayan Ibrahim Yarow earned an Umrah pilgrimage.

Speaking during the colourful ceremony, Duale called on parents and guardians to play an active role in nurturing their children, stressing that faith-based teachings are critical in instilling strong moral values. "Religious institutions have remained steadfast in shaping the moral fabric of our society. They are key partners in nurturing disciplined and responsible citizens," he said.

He commended religious leaders for their dedication to mentoring the youth and pledged continued support for institutions offering spiritual guidance.

The ceremony drew religious and political leaders, parents and students from across the county. For 16 years, the annual initiative has promoted Islamic scholarship and spiritual growth among young people, providing a respected platform for excellence in Qur'an recitation. Judges included Sheikh Luqman Abdirahman Hussein (Kenya), Dr Ismail Abdirahman Mohamed (Sudan) and Dr Riyadh Abdullahi Al Absi (Yemen).

Meanwhile, in Wajir County, the 4th Annual Qur'an Competition crowned Abdullahi Abass as the overall best student after he clinched victory in the highly competitive 30th Juz category.

For his remarkable achievement, Abdullahi was awarded a Probox vehicle and a cash prize of KES 260,000 — a reward



Ten-year-old Abdikhalid Gedi Sheikh of Markaz Al-Bayan Madrasa the overall winner of the 16th annual Garissa county Qur'an competition on top of a brand-new Toyota Succeed car he was awarded for his sterling performance, mastery and dedication to the Holy Qur'an.

that drew applause and admiration from attendees.

The annual competition featured three categories, attracting talented participants from across the county. Winners in each category received prizes in recognition of their hard work, while all participants were appreciated

for their commitment to religious learning and excellence.

Speaking during the closing ceremony, Wajir Governor Ahmed Abdullahi reaffirmed his administration's commitment to supporting religious education and nurturing young talent.

"We are proud of our students who have demonstrated discipline, dedication, and deep knowledge of the Qur'an. We will continue investing in programs that uplift our youth spiritually and academically," he said. The ceremony was graced by Chief Guest Hassan Ali Joho, Cabinet Secretary for Mining, Blue Economy and Maritime Affairs, alongside several

national and county leaders who joined residents in celebrating the winners.

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Ramadhan Kareem

أفضل خدمة للشعب

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Itikaf: The Sweetness of Solitude

Continued From Page 9

lated in the best season of fasting i.e. the last ten days of Ramaḍān.”

Ibn Rajab (raḥimahullāh) writes, “The Prophet (Peace be upon him) would reserve a mat upon which he would seclude himself from people, not mixing with or paying attention to them.

This is why Imām Aḥmad (raḥimahullāh) did not recommend for the person doing i’tikāf to mix with anyone; not even to teach them knowledge or make them recite the Qur’ān.

Rather, the best thing to do is to be alone and free oneself to converse privately with one’s Lord, remember Him, and ask Him. The person doing i’tikāf restricts him-

self to the obedience and remembrance of Allah. He cuts himself off from every distraction, and devotes himself physically and spiritually to his Lord and what will bring him close to Him.

He has no concern except Allah, and what will please Allah. Thus, the meaning and reality of i’tikāf is to cut off ties from the creation in order to connect to the Creator. The stronger one’s knowledge and love for Allah, the more the individual will be able to cut himself off and focus fully on Allah.

One of the righteous used to always be alone in his home, remembering his Lord. It was said to him: “Do you not feel lonely?” He replied: How can I feel lonely when He (‘azza wa jall) says, ‘I am the Companion of the one who remembers Me?’” During i’tikāf, one is a guest of Allah in His house. If noble people are always generous to their guests and honour them in the best way, then how will the generosity of The Most Generous be with those who humbly perform i’tikāf in His house?

We are bombarded today with diversions and distractions. I’tikāf offers us a way out, providing the perfect retreat in which to refocus on the purpose of life. I’tikāf may seem like a short period, but if performed properly, it is an intense ‘ibādah bootcamp wherein one learns to control and discipline the nafs. Done properly, i’tikāf is life-transforming.

The Goals of I’tikaf

1. To ‘live’ and ‘breathe’ ‘ibādah.

I’tikāf teaches us the es-

sence of worshipping Allah: to attach our hearts completely to Allah, with utmost humility and servitude. The goal is to attain iḥsān, which is, “That you worship Allah as though you are seeing Him; for if you cannot see Him, He truly sees you” (Muslim).

2. Tasting the sweetness of conversing intimately with Allah. I’tikāf is the perfect time to converse intimately with Allah, to talk to Him directly, to cry to Him, and to plead with Him. Muslim b. Yasār (raḥimahullāh) said, “Seekers of pleasure find no pleasure like seclusion and intimate conversation with Allah.” Muḥammad b. Yusuf (raḥimahullāh) said, “Whoever wants his blessings to be hastened for him, he

should increase in intimate conversation with Allah in seclusion.”

3. Deep thinking (tafakkur) and self-reflection (muḥāsabah).

I’tikāf is the perfect time for deep reflection: reflecting on the Qur’ān, on Allah’s creation, and on the purpose of life.

It is a time to reflect on one’s personal and spiritual state, and to take oneself to account. Ibn al-Jawzi (raḥimahullāh) writes, “How wonderful is seclusion! If the only thing to be obtained from seclusion was reflection on the provisions for the eternal journey, and safety from the evils of socialising, it would be sufficient!”

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