

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jama Mosque Nairobi

2027 elections: Let us embrace unity and stop playing ethnicity card

The scars of 2007 still run deep. We remember the bloodshed, the displacement, the shattered lives. We remember the bitter truth: the political manipulation of ethnic identities fueled a firestorm of violence that tore our nation apart. As a Kenyan —what exactly would you lose by clearing your whole mind of all the ethnic debris that you have allowed to accumulate as a result of years of bad ethnic upbringing? In 2007, the demons of tribalism really flared up after the hotly disputed national elections which left more than 1,000 people dead and thousands others internally displaced. The 2010 Kenyan Constitution contains several principles that aim to bring about the political inclusion of all the ethnic communities of Kenya. The first principle in this respect is the one that recognises the very existence of diverse ethnic communities in Kenya, which had been thus far viewed as a taboo in Kenya's political discourse. The third paragraph of the Preamble of the Constitution therefore recognises the "ethnic, cultural and religious diversity" of the Kenyan people. Such recognition is an important first step towards mandating "the state to acknowledge the ethnic plurality that characterises the society it seeks to govern. Campaigns are starting to heat up, yet instead of centring on policies and the pressing issues affecting ordinary Kenyans—such as unemployment, healthcare, food security, and public debt—many political actors are resorting to tribal mobilisation or, as commonly pronounced,

balkanization. This is both disheartening and dangerous. Some leaders have built their platforms not on national unity but on ethnic arithmetic—popularly referred to as the "tyranny of numbers." Kenya is a mosaic of 44 ethnic communities, these communities are bound together not just by geography, but by a shared aspiration for justice, equality, opportunity, peace and progress. Every Kenyan deserves a seat at the table – what many call "the cake-baking table" – without prejudice or exclusion based on ethnicity or political affiliation. Ethnic mobilization undermines national unity and Kenyans should recognize their neighbors as fellow citizens regardless of language or tribe. Citizens should reject politicians who exploit Kenya's ethnic diversity and regional affiliations to foster hostility for personal gain. Ethnicity per se has never been the problem. The dilemma arises when politicians use ethnicity for their personal gain and create a divide which breeds tribalism. Preventing the resurgence of ethnic politics is vital for Kenya's stability ahead of the 2027 elections. Citizens and civic leaders must hold politicians accountable for their specific developmental track records rather than their ethnic backgrounds. Today, we stand at a crossroads. The whispers of ethnic divisions are growing louder, and the same dangerous tactics are being employed. It's a recipe for disaster, a path

Continued to Page 2



In Today's Issue

- 1 Lessons from Prophet Ibrahim and Prophet Ismail (A.S)**
Prophet Ibrahim's conversation with Prophet Ismail implies the Quran's emphasis on positive fathering.
- 2 Muslims Urged to Focus on Deeper Meaning of Sacrifice**
Thousands of Muslims gathered at mosques and open prayer grounds across the country on Wednesday to mark Eid ul-Adha, as religious leaders urged faithful to reflect on the deeper meaning of sacrifice beyond the ritual animal sacrifice.
- 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!

Muslims mark 1447 AH Eid ul Adh'ha



Muslim faithful during prayers to mark Eid-UI-Adh'ha at the Sir Ali Muslim club grounds along Park Road in Nairobi on Wednesday May 27, 2026. The Eid prayers were led by Sheikh Ibrahim Njuguna (FULL STORY ON PAGE 2).

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Opening ceremony and official handover of the NYS Sharifa Masjid



On Monday May 25, 2026, marked a momentous occasion during the grand opening ceremony and official handover of the NYS Sharifa Masjid, constructed within the NYS Headquarters, Nairobi. The construction project was fully undertaken and completed through the generous support of Dr. Wassim Bhut.

The successful completion of the mosque stands as a significant milestone in enhancing the spiritual welfare of officers and service members within the National Youth Service.

The ceremony was graced by Hon. Ismail Maalim Madey, CBS, Principal Secretary, State Department for Special Programmes, while the event was hosted by the Commandant General, James K. Tembur, MBS.

Also present were the Chairman, NYS Council, Lt. Gen. (Rtd.) Mulata, Deputy Commandant General Nicholas Makokha, Deputy Commandant General Evans Yaite, senior officers of the Service, Jamia Mosque Committee Member and Former Senator Billow Kerrow, among other distinguished guests.

The official handing over and taking over of the NYS Sharifa Masjid marks a major achievement in fostering spiritual growth, unity, and inclusivity within the Service.

Muslims urged to focus on deeper meaning of sacrifice during Eid ul-Adha prayers

Thousands of Muslims gathered at mosques and open prayer grounds across the country on Wednesday to mark Eid ul-Adha, as religious leaders urged faithful to reflect on the deeper meaning of sacrifice beyond the ritual animal sacrifice associated with the celebration. At the Sir Ali Muslim Grounds along Park Road in Nairobi, large crowds streamed into the venue from the early morning hours for Eid prayers led by Imam of Masjid Riyadha Majengo, Sheikh Ibrahim Njuguna, who delivered a Khutba centered on obedience to Allah, generosity, and responsibility towards society. In his Eid Khutba, Sheikh Njuguna said sacrifice in Islam extends beyond the offering of animals and should be demonstrated through service, discipline, and devotion to Allah despite prevailing hardships and temptations. "Sacrifice is more than just slaughtering livestock," Sheikh Njuguna told the congregation. "True sacrifice

means striving in the way of Allah using your energy, your time, your wealth, and your influence, even in the face of hardships and temptations." The religious leader said Muslims should use the occasion to examine their relationship with Allah and their treatment of others, noting that true success lies in obeying divine commands and avoiding what has been prohibited. He urged worshippers to support vulnerable members of society and share the blessings of Eid with neighbors, relatives, and those in need regardless of religious background. "Be generous to neighbors, the needy, family, and friends," he said. "Extend kindness to people you know and those you do not know, both Muslims and non-Muslims alike, because that is what Islam teaches." Sheikh Njuguna also called on Muslims to use the celebrations to repair strained family relations and reconcile with estranged relatives, saying Eid should strengthen unity and social cohesion with-

in communities. While describing Eid ul-Adha as a day of joy and gratitude, the Imam cautioned against celebrations that contradict Islamic teachings, stressing that festivities should remain within the values prescribed by religion. Referencing the story of Prophet Ibrahim, whose willingness to sacrifice his son in obedience to Allah forms the basis of Eid ul-Adha commemorations, Sheikh Njuguna said the occasion remains a reminder of complete submission, faith, and devotion. He maintained that the ritual animal sacrifice remains an important act of worship for Muslims with the financial means to perform it, noting that the practice also promotes sharing with the less fortunate through the distribution of meat to families and the needy. Similar gatherings were witnessed in major towns and cities across Kenya as Muslims marked one of the holiest celebrations in the Islamic calendar.

Let us embrace unity and stop playing ethnicity card

Continued From Page 1

we must not tread again. Our politicians must understand that using ethnicity as a weapon is not only morally reprehensible, it's a betrayal of the very people they claim to represent. It fosters fear, mistrust, and ultimately, violence. It diverts our attention from the real issues that affect our lives like poverty, unemployment, lack of access to healthcare, and crumbling infrastructure. We, as a nation, must rise above this divisive rhetoric. We must demand a future where our leaders focus on building bridges, not walls. A future where

our shared humanity, our common dreams for a prosperous and peaceful nation, are prioritized over the cynical manipulation of our ethnic backgrounds. It is time to stop playing the ethnicity card. Let's focus on the issues that truly matter. Let's invest in education, healthcare, and job creation. Let's work together to build a future where every Kenyan, regardless of their ethnicity, can thrive. We have the potential to be a vibrant, diverse, and prosperous nation. We must choose to embrace our shared future, not be consumed by the ghosts of the past.

Let us demand a future where unity, not division, is our guiding principle. Let us be the generation that heals the wounds of the past and builds a truly united Kenya for all. Kenya cannot afford to retreat into ethnic corners every five years. We must instead build a politics of ideas, values, and accountability. For a country that has come a long way in democratisation, this is a critical moment – To build a truly inclusive society, we must renounce bigotry, embrace diversity, and ensure equal rights for all.

Powerful conversations between a father and a son: Lessons from Prophet Ibrahim (A.S) and Prophet Ismail (A.S)

By Muhammad Haniff

Let us ponder the verses of the Quran in Surah As-Saffat (37:101-111) relating to the conversation between Prophet Ibrahim and his son, Prophet Ismail, about the dream in which Allah Subhannahu wa Ta'ala commanded the former to sacrifice the latter.

This is the story from which Eid al-Adha became a day of great significance in Islam. It is where the act of sacrificing animals (qurban) on the day and the three days after it (Days of Tashriq) for the purpose of feeding the poor became an important religious ritual.

As Muslims, the Quran is our basis as a source of guidance in our lives. Many lessons could be learned from these verses pertaining to fatherhood.

First lesson – Active fathering

Prophet Ibrahim's conversation with Prophet Ismail implies the Quran's emphasis on positive fathering. Traditionally, many of us are aware of the important role of mothers as educators to children. However, from the numerous passages in the Quran narrating the conversations between a father and his child i.e. dialogue between Luqman and his son (Surah Luqman, 31:12-19), Prophet Ya'qub and his children in Surah Yusuf, and Prophet Nuh and his son (Surah Hud, 11:42-43), it implores us to infer that the Quran enjoins all fathers to play an active and positive role in the upbringing of their children.

Thus, a good Muslim father should not be an "armchair parent" who delegates the upbringing of the children at home to only mothers. Let us be active and positive fathers among us in the sharing of roles as a parent for all our children.

Second lesson – Importance of children's good upbringing

The role of fathers in the upbringing of their children is essential in Islam. Prophet Ismail's response to his father, Prophet Ibrahim, when informed about Allah Subhannahu wa Ta'ala's command, underpins his obedience and commitment to Allah Subhannahu wa Ta'ala.

He accepts the command and his destiny without any doubt. It also indicates Prophet Ismail's high maturity despite being just a "ghulam (boy)", as mentioned in Surah As-Saffat, at that point in time.

"So We gave him good news of a forbearing son (ghulam)." (Surah As-Saffat, 37:101)

The maturity, obedience and commitment displayed by Prophet Ismail could not have been achieved without a good upbringing by his parents. Thus, parents who wish for their children to be as obedient to Allah Subhannahu wa Ta'ala and filial to their parents as Prophet Ismail cannot overlook the important role played by Prophet Ibrahim in providing good fa-

therly guidance to his son, guidance that is rooted in divine revelation. In this regard, one must also note that Prophet Ismail is not the only son of Prophet Ibrahim who succeeded him as Prophet. Prophet Ibrahim's other son became Prophet Ishaq. Good parenting grounded in the guidance of a father is essential, even when it pertains to the Prophets of Allah Subhannahu wa Ta'ala.

Third lesson – The importance of effective parental communication with children

Effective communication with children is a critical skill for parents towards good upbringing and guidance. For example, we can refer to the conversation,

"Then when the boy reached the age to work with him, Abraham said, "O my dear son!" (Surah As-Saffat, 37:102).

In this verse, Prophet Ibrahim addressed his son with, "Ya Bunayya..". It must be noted that Prophet Ibrahim did not use phrases such as "Ya Ibni.." or "Ya Waladi.." which mean, "O my son..." . He used the phrase that connotes an affectionate feeling in Arabic, which means, "O my beloved or dearest son...". The choice of words highlights Prophet Ibrahim's approach to dealing with his son – with good manners (adab) and love and affection, instead of authority and power.

The same communication style could also be found in other verses with father and son conversations in the Quran.

Fourth lesson – Instil faith with conviction instead of blind obedience

Our modality in communication between parents and children need not be on the basis of "listen and obey". As parents, we can take the example of Prophet Ibrahim. Prophet Ibrahim did not simply inform his son of Allah Subhannahu wa Ta'ala's com-

mand and demand absolute obedience in the name of Allah Subhannahu wa Ta'ala. Instead, he sought his beloved son's opinion on the matter when he said, "What would be thy view!" (Surah As-Saffat, 37:102)

Therein lies the importance of instilling a critical mind in our children's upbringing in order to cultivate faith and obedience in them through their own personal convictions, as opposed to drilling in them the dogmatic views of religion, absolute obedience to authority and blind conformance to traditions.

Fifth lesson – Be consultative in family affairs

The virtue of being consultative in managing family matters is often underestimated. Prophet Ibrahim consulted his son on a matter that had grave ramifications for his son, despite him being just a young boy.

"Abraham said, "O my dear son! I have seen in a dream that I (must) sacrifice you. So tell me what you think." (Surah As-Saffat, 37:102)

The duality of Prophet Ibrahim's role as both Allah Subhannahu wa Ta'ala's messenger and father did not deter him from being consultative in his tone and manners. One might ask — why would the opinion of a young boy matter in performing divine injunction?

There is a valuable lesson that Allah Subhannahu wa Ta'ala wishes to convey to parents: that a consultative approach is more important when dealing with all our worldly affairs. As long as a matter would have an effect on a child, parents are not to simply impose their preference. In fact, the Quran requires the head of the family (father/husband) to practice consultation, "and consult with them in (conducting) matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him." (Surah Ali-'Imran, 3:159)

This also underlines a crucial point to parents that being in a position of power should not lead them to be authoritarian towards their children.

Sixth lesson – The use of tests in children's upbringing

At the end of the story, Allah Subhannahu wa Ta'ala decreed the replacement of Prophet Ismail with a sheep for sacrifice,

Continued to Page 6

From the Holy Qur'an Ayah of the week

Theme: Pilgrimage

"And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass – That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor..."

Surah Al-Hajj (22:27-28)

Addressing misconceptions: Women and Islam

In the media and public discourse, there are often harmful stereotypes and misrepresentations of Muslims and Islam that perpetuate misconceptions and myths about the religion's stance on women's rights. What does Islam say about women? Does Islam oppress women? Are men superior to women in Islam? Why are women forced to wear the hijab and not men? This article intends to address some common misconceptions about women in Islam.

Misconception 1: Men are superior to women in Islam

It's important to note that, unlike many contemporary discourses on genders, Islam's concept of man and woman is not separate from faith. In Islam, the creation of men and women is not seen as a mere biological evolution or natural selection but as a deliberate act of Allah's will and wisdom. This belief is grounded in the idea that everything in creation has a purpose and a plan and that Allah is the ultimate Creator and Sustainer of everything. Allah s.w.t. says in the Quran: "O humanity! Be mindful of your Lord Who created you from a single soul, and from it, He created its mate, and through both, He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and 'honor' family ties. Surely Allah is ever Watchful over you." (Surah An-Nisa', 4:1) In Islam, both men and women are deemed different but complementary to one another. Both genders are regarded equal by Allah s.w.t. as beings of the same essence created from a single soul. Furthermore, Islam enjoins respect and dignity unto both women and men when Allah s.w.t. accords honor upon all the children of Adam without singling out one gender over the other: "Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures." (Surah Al-Isra', 17:70). This honorable disposition of human dignity upholds respect for both genders' life and rights.

Men and women are addressed in the Quran

Islamic studies scholars have pointed out that the Quran is clear when addressing men and women's respective stature. Umm Salamah (R.A), the Prophet's wife, asked him why women were not mentioned in the Quran like men were. The very next day, the Prophet (PBUH) announced a revelation on the mimbar:

"Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men

who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward." (Surah Al-Ahzab, 33:35)

The verse from Surah Al-Ahzab emphasizes the equal value and worth of both men and women in Islam and how they will be rewarded for their faith and deeds. The fact that the Prophet announced this verse in front of a predominantly male audience also suggests that it was important for men to hear and understand how Allah honors and values women. This event also highlights the agency for women to ask and voice out their concerns in Islam. The idea that Islam prevents women from partaking in public roles or voicing out their concerns is against the Prophet's way of responding to inquiries by female companions.

In another instance, Umm Salamah heard the Prophet call out, "O people!" and begin instructing the congregation. She rose to join them when her maid, who was brushing her hair in her room, held her back, explaining that the Prophet "had called the men, not the women." "Indeed, I am among the people," Umm Salamah replied.

Imam Tahir ibn Asyur also illustrates the presumption that the Shariah's commands include both men and women, except when what is specified as applying to one of the two sexes.

The believing men and believing women are allies of one another

The Quran describes how men and women should work together as partners (awliyā-u ba'dh) to build a strong family and a fair society. The idea of partnership entails no superiority between men and women because God commands both sexes to support one another. The Quran states: "Men and women are protectors of one another: They enjoin what is just, and forbid what is evil, they observe regular prayers, practice regular charity and obey Allah, and his messenger on them will Allah pour his mercy for Allah is exalted in power, wise." (Surah At-Tawbah, 9:71).

Women can be role models to both men and women

A hadith of the Prophet highlights four exemplary and best women in paradise:

"The Messenger of Allah Subhannahu wa Ta'ala. drew four lines on the ground, then he said, "Do you know what this is?" The Companions replied, "Allah and His Messenger know best." He then said: "The best of the women of Paradise are Khadijah bint Khuwaylid, Fatimah bint Muhammad, Maryam bint 'Imran and Asiya bint Muzahim, the wife of Pharaoh." (Musnad Ahmad)

From this hadith, it is evident that women in Islam hold a significant role. Additionally, Allah Subhannahu wa Ta'ala praises Maryam (A.S) for her chastity and performed a miracle through her by carrying Prophet Isa (A.S). in her womb without any physical

contact from men. Allah Subhannahu wa Ta'ala mentions in Surah At-Taḥrim verse 12:

"And (Allah has also cited the example of) Maryam, daughter of 'Imrān who guarded her chastity, so We breathed into her Our spirit, and she testified to the truth of the words of her Lord and His books, and she was one of the devout (men and women)." (Surah At-Tahrim, 66:12)

According to this verse, Maryam was not just amongst the qanitat (devout women). Allah Subhannahu wa Ta'ala. clearly mentions here that she is amongst the qanitin (devout men and women), hence suggesting that she is a great example for both devout men and women. In other words, Maryam has a special rank amongst both men and women.

Other female figures have also been highlighted for the quality of their discernment, the sincerity of their worship, their conviction and courage, or their degree of closeness to Allah Subhannahu wa Ta'ala. For example, during the period when the Prophet was preparing to sign the Treaty of Hudaibiyah, the companions of the Prophet were in a state of confusion. They could not proceed with their plans to perform umrah in Makkah, which they longed to return to. This is due to the unseen intervention made by the polytheists of Makkah. The prophet instructed his companions to perform the cutting of their hair (tahallul) to leave the state of ihram (a sacred state which a Muslim must enter to perform the hajj or the minor pilgrimage umrah). However, they were confused and in denial of their situation, which led them to remain as they were without following the Prophet's instructions.

Umm Salamah (R.A) who was present on this journey with the Prophet observed

Continued to Backpage

Light of Knowledge Quiz

Term for animal sacrifice performed ANYWHERE during Eid al-Adha?

A Aqeeqah

B Hady

C Udhiyah

Answer to be revealed in the next issue

Last week's answer was choice A: "Ihram"

Overcoming desires: A Quranic guide to disciplining the soul (Tazkiyah)

The foundation and spirit of Islamic legislation lies in dealing with the human self (Nafs) in all its forms. The human condition is not static; there are souls that are strong and firm, and others that are fragile and weak. Because the states of the human soul vary, the cure for its ailments must be tailored accordingly.

Success in this life and the Hereafter relies heavily on Tazkiyah (purification)—disciplining the soul and curing it of its afflictions. Allah Almighty says:

“But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge.” (An-Nazi‘at: 40-41). This article explores the Quranic methodology for understanding the self and mastering the desires that seek to control it.

The Three States of the Soul in the Quran To master the self, one must first understand its nature. The Quran categorizes the human soul into three distinct types:

1. The Reassured Soul (An-Nafs Al-Mutma‘innah)

This is the noblest state—a soul that finds total tranquility in its Lord. It is the soul that receives the glad tidings at the moment of death:

“O reassured soul, Return to your Lord, well-pleased and pleasing [to Him]...” (Al-Fajr: 27-28)

2. The Striving, Reproaching Soul (An-Nafs Al-Lawwamah)

This soul struggles against sin. It may slip, but it constantly repents and strives for correction. Its reward is forgiveness and mercy, as Allah promises those who struggle and remain patient (An-Nahl: 110).

3. The Soul That Commands Evil (An-Nafs Al-Ammarah bis-Su‘)

This is the tempted soul, infatuated with whims (Hawa). It leans wherever its lusts incline. This is the wretched state, where the soul is veiled from Allah by its own desires.

The Disease: Doubts vs. Desires The Quran describes itself as a “healing for what is in the breasts” (Yunus: 57). The diseases of the heart generally fall into two categories:

Doubts (Shubuhāt): Intellectual confusions regarding faith, where one cannot distinguish between truth and falsehood, or Sunnah and Innovation.

Desires (Shahawat): The intense craving to acquire pleasures that the self loves, regardless of their lawfulness. Desires are arguably the most dangerous. When a desire takes possession of the soul, it becomes the leader. A person possessed by the love of money will commit fraud or theft without hesitation.

A person possessed by lust will



violate the sacred limits of chastity. The Human Rank: Between Angels and Beasts

Humans are unique composite beings. Allah created angels with intellect but no desire, and animals with desire but no intellect. Humans possess both. He whose intellect overcomes his desire rises above the rank of angels. He whose desire overcomes his intellect falls below the rank of beasts.

As the scholar Ibn Taymiyyah noted, animals act on instinct with no will to do otherwise. But when a human—gifted with hearing, sight, and a heart—chooses to ignore the truth for the sake of lust, they become “more astray” than livestock (Al-A‘raf: 179).

The Method: Emptying Before Adorning A core principle in Quranic self-discipline is “Emptying before Adorning” (At-Takhliyah qabla At-Tahliyah).

Just as you cannot fill a cup with pure water if it is already filled with toxins, you cannot fill the heart with the light of faith if it is crowded with the darkness of sins.

Takhliyah (Emptying): Cleaning the heart of Shubuhāt and Shahawat.

Tahliyah (Adorning): Filling the cleansed heart with faith and righteous deeds.

This is why the Quranic revelation was

gradual. Mother of the Believers, Aisha (may Allah be pleased with her), noted that the early revelations focused on Paradise, Hellfire, and faith. Had the prohibitions against alcohol and adultery been revealed before faith had settled in the hearts, the people would have rejected them.

The Anchor: Prayer as Protection

How does one stop the slide into unchecked desire? The Quran draws a direct link between the quality of one’s prayer and their control over their desires. Allah says regarding the generations that failed:

“But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil.” (Maryam: 59). The verse suggests a sequence: Neglecting prayer leads to following desires. Conversely, establishing prayer properly acts as a shield:

“...Indeed, prayer prohibits immorality and wrongdoing...” (Al-Ankabut: 45). If a person prays but still commits major sins, they must examine the quality of their prayer. A prayer performed with true Khushoo (focus) and sincerity inevitably disciplines the soul.

Continued to Page 7

CROSSWORD PUZZLE

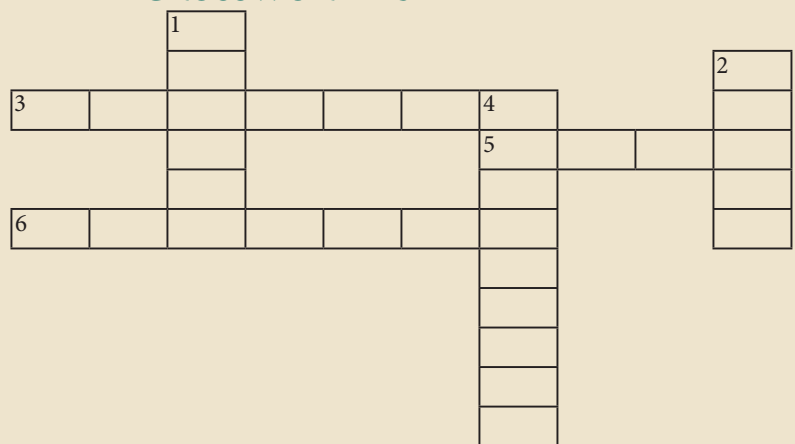
LAST WEEK'S ANSWERS

ACROSS

- 2. Arafah
- 5. Al-Ghaniyy
- 6. Maaz

Down

- 1. Hady
- 3. Four
- 4. Zalzalah



ACROSS

- 3. The Name of Allah meaning “The Just”
- 5. Collective Islamic term for animals permitted for sacrifice during Eid ul-Adha.
- 6. Surah whose name means, “The Earthquake”

DOWN

- 1 The son of Prophet Ibrahim whose planned sacrifice is commemorated during Eid ul-Adha.
- 2. Arabic term for “Camel”
- 4. The three days after Eid ul-Adha during which fasting is forbidden in Islam.

Missing children: Public safety alert to parents and guardians

There is an alarming increase in cases of school-going children disappearing during school commute hours.

Parents, guardians, teachers, boda boda riders, and the entire community are urged to remain extremely vigilant and alert.

Most reported incidents are happening; early in the morning as children go to school and in the evening as children return home along lonely roads, estates, footpaths, and bus stages.

Disturbingly, reports indicate that some strangers, using vehicles or motorcycles, are approaching children pretending to help them, offering lifts, sweets, gifts,

money, or even claiming to know their parents. Parents are strongly advised to immediately speak to their children and remind them of the following safety measures; Never accept lifts, food, gifts, money, or favors from strangers, Never enter a stranger's vehicle or follow anyone claiming "your parent sent me."

Children should walk in groups at all times whenever possible, avoid isolated routes, shortcuts, bushes, or dark paths.

Teach children to scream, run, and attract attention if approached suspiciously, ensure children memorize at least one parent or guardian's phone number. Know your child's exact departure and arrival time

daily, follow up immediately if your child delays unusually. Younger children should be escorted to and from school where possible. Report any suspicious vehicle, stranger, or unusual movement around schools immediately to authorities or community leaders.

Schools should also enhance vigilance at gates and release points. Parents are reminded that criminals are becoming more organized and bold.

We must not assume "it cannot happen to my child." The safety of our children is a collective responsibility. One warning, one report, or one act of vigilance could save a child's life.

Muslims urged to draw lessons from Prophet Ibrahim's devotion

A call has been made to Muslims to reflect on Prophet Ibrahim's (Abraham) unwavering devotion, total submission to Allah, and immense sacrifices.

Addressing congregants at Jamia Mosque Nairobi, on Friday during Jumu'ah pre-Khutbat, Brother Abdullatif Essajee admonished Muslims to reflect on Prophet Ibrahim's (Abraham) unwavering devotion, recognizing his life as the ultimate blueprint for faith, absolute submission to the Almighty.

Essajee pointed out that throughout his prophethood, Ibrahim faced immense adversity—from being abandoned in the desert to being cast into a fire for his monotheistic beliefs, emphasizing that his exemplary life serves as a profound blueprint for believers to navigate trials and practice steadfast faith.

He noted the importance of total submission to the will of Allah, as demonstrated by Prophet Ibrahim and his unwavering

faith, obedience and sacrifice adding these qualities are particularly relevant in today's world, where commitment to communal harmony and ethical values is paramount.

"Let us remember the lessons from Prophet Ibrahim's life. His devotion to Almighty Allah and his willingness to make the ultimate sacrifice are powerful reminders of the strength of faith and the importance of selflessness. It is also a lesson on the virtue of keeping our promises to Allah and to our fellow men." Essajee stated.

The Deputy Chairman of Jamia Mosque Committee highlighted that Prophet Ibrahim's complete submission to Allah's will, led to his willingness to sacrifice his son, Ismail, in obedience to Allah's commands and that believers are encouraged to trust Allah's divine plan, even when facing difficult or heartbreaking circumstances.

Essajee encouraged Muslims to use this period to strengthen their faith, foster unity, and extend generosity to those in need,

pointing out that the story of Prophet Ibrahim and Ismail teaches Muslims the importance of obeying Allah's commands, even when it is tough.

"Prophet Ibrahim (AS) made a vow to sacrifice his son to Allah, and when it was time to fulfil the promise, he didn't back out. That is a strong virtue worthy of emulation. It was in appreciation of that gesture that Allah converted what would have been a human sacrifice to that of a sheep," he said.

He highlighted the importance of community service and reaching out to the less privileged, especially during the festive season. "The legacy of Prophet Ibrahim forms the foundation for annual observances like Hajj and Eid al-Adha (Qurbani). These rituals stress the importance of generosity, selflessness, and sharing blessings with the less fortunate, the poor, and the displaced," he said.

Powerful conversations between a father and a son

Continued From Page 3

"And We ransomed him with a great sacrifice," (Surah As-Saffat, 37:107)

And pronounced that the whole incident was designed as a test of faith on both Prophet Ibrahim and Prophet Ismail and they were highly praised for successfully passing it,

"You have already fulfilled the vision." Indeed, this is how We reward the good-doers. That was truly a revealing test." (Surah As-Saffat, 37:105-106)

We can extrapolate this lesson and infer that tests and appraisals as educational tools for children should not be limited only to school settings.

The Quran recommends the methodological use of testing and appraising as a parental tool towards character building for children. It must be noted that Allah Subhannahu wa Ta'ala decreed such a challenging and difficult test on both

Prophet Ibrahim and Prophet Ismail not as punishment for sins or mistakes committed by them, but to build their character and prepare them for difficult challenges ahead. This should also be the underlying spirit of children's upbringing in Islam.

Fathers, being the head of the family, should constantly look for opportunities to uplift and elevate their children's character and potential or test their mettle by giving them challenging tasks.

This is also in line with Allah Subhannahu wa Ta'ala's pronouncement in the Quran that life, be it good or bad, is full of tests for mankind's benefit in this world i.e. character building, material progress, survival and in the Hereafter i.e. eternal happy life in Paradise. Seventh lesson – Rewarding children for positive achievements.

Allah Subhannahu wa Ta'ala rewarded Prophet Ibrahim and Prophet Ismail for

successfully overcoming the test. "This is how We reward the good-doers. He was truly one of Our faithful servants." (Surah As-Saffat, 37:110-111).

More importantly, Allah Subhannahu wa Ta'ala made the ritual act of sacrificing an animal a central theme in the commemoration of Eid ul-Adha. Both Prophets will be remembered for their great deed and success by Muslims till the end of time.

"and We let him be praised by succeeding generations" (Surah As-Saffat, 37:108)

Fathers can be gracious in rewarding their children for their good performance and achievements, especially pertaining to character and spiritual development. Fathers can work towards emulating the same values of graciousness in giving rewards and compassion, even in punishment.

Leaders urge Interior CS to gazette lifting of curfew in Lamu

Muslim Community leaders are demanding the government officially gazette and enforce a High Court ruling that lifts the prolonged dusk-to-dawn curfews and travel restrictions in Lamu County.

Despite a High Court order temporarily suspending the curfew in Lamu, Garissa and Tana River counties, the leaders say the directive has not been fully implemented on the ground. The conservatory order issued by Justice Jesse Nyaga of the High Court in Garsen suspended enforcement of any curfew or night travel restrictions in the affected counties pending determination of the case.

The order specifically covers multiple towns and border points, including Holugho, Ijara, Garsen, Kipini, Kiunga and Ishakani.

Justice Nyaga warned that disobedience of the court order would attract contempt

of court charges, punishable by imprisonment or asset attachment. Speaking to the Media in Eldoret, the leaders drawn from Uasin Gishu County flanked with their counterparts from Lamu and Tana River Counties led by Sheikh Abubakar Bini and Jamal Diriwo Mungatana urged Interior Cabinet Secretary Kipchumba Murkomen to issue a gazette notice.

They argued the decade-long restrictions and permanent roadblock have contributed to economic stagnation in the region devastating the local tourism sector, farmers, and fishermen.

Sheikh Bini who is the North Rift CIPK Chairman said the curfew had severely disrupted livelihoods by limiting the movement of goods to markets. "For too long, the night travel ban crippled our economy and our way of life," he said, adding that the region has effectively been reduced to a "10-hour

economy". He added that the curfew had also affected access to healthcare, citing cases of pregnant women being unable to reach hospitals at night due to travel restrictions.

In his remarks, Jamal Diriwo Mungatana described the ruling as a step towards ending long-standing marginalisation, but insisted that real change depends on government compliance.

He urged authorities to fully implement the court order and restore freedom of movement while balancing security concerns.

The curfew was introduced by the government in 2017 following a wave of insecurity linked to Al-Shabaab attacks and recurring inter-clan conflicts in parts of Lamu, Garissa and Tana River.

U.O.N Elects Ahmed Rashid as new Students Association President

The University of Nairobi has elected Ahmed Rashid Burrow as the new President of the University of Nairobi Students Association (UNSA), ushering in a new chapter in student leadership at Kenya's premier institution of higher learning.

His election marks a historic milestone, as he becomes the first Kenyan Somali to serve as President of the University of Nairobi Students Association since the institution's establishment more than five decades ago.

Rashid, a third-year Law student, emerged victorious in the recently concluded student elections that attracted participation from students across the university's various campuses and faculties. His election has drawn widespread attention among students and alumni, with many expressing optimism over the new leadership team.

According to the university, Rashid's

team secured 15 votes in the closely contested race, earning him the mandate to lead the student body for the new term. He now takes office at a time when university student leaders are increasingly expected to champion issues affecting learners, including accommodation, academic welfare, governance and stronger engagement between students and university management.

Speaking during the swearing-in ceremony held at Taifa Hall, Rashid pledged to champion inclusive, accountable and people-centred leadership during his tenure. "Leadership is never about one person but the collective feature of everyone in the University," he said.

He further promised to work closely with fellow student leaders and the university administration to ensure student concerns are addressed effectively while promoting unity across the institution.

University of Nairobi Vice Chancellor Prof. Ayub Gitau congratulated the newly elected student leaders and urged them to uphold integrity, professionalism and servant leadership as they begin their term in office. He noted that student leadership remains an important pillar in fostering dialogue, cooperation and stability within institutions of higher learning.

The election outcome has continued to generate discussion on social media, where students and supporters described Rashid's victory as a reflection of the evolving diversity within university leadership spaces.

Founded in 1970, University of Nairobi remains one of Africa's leading institutions of higher learning, producing generations of leaders in politics, law, business and public service.

Overcoming Desires: A Quranic guide to disciplining the soul (Tazkiyah)

Continued From Page 5

Practical Steps: Blocking the Means

The Quran treats desires by cutting off their roots before they grow. Regarding the desire for the opposite gender, the Quran does not simply say "do not commit adultery"; it commands the preventive measures first:

1. Lowering the Gaze (Ghadd al-Basar)

The eye is the arrow of the heart. By controlling the input, you control the output.

2. Modesty

The command for women not to expose their adornment is a protection for society against the "incitement" of desire.

The Example of Prophet Yusuf (Joseph)
The story of Yusuf (peace be upon him) is

the ultimate case study in resisting Shahaawat. He faced the "perfect storm" of temptation:

He was young and strong.

The woman was beautiful, wealthy, and powerful.

She initiated the act and closed the doors.

He was a stranger in the land (social anonymity usually lowers inhibitions).

Yet, he said, "I seek the refuge of Allah."

Because he restrained himself from unlawful pleasure for the sake of Allah, Allah granted him authority over the treasures of Egypt.

This confirms the divine rule: Whoever leaves something for the sake of Allah, Al-

lah will replace it with something better.

Conclusion: The Divine Exchange

The struggle against the self is difficult, but the reward is immense. Half the verses mentioning desires in the Quran warn against worldly indulgence, while the other half promise the believers that in Paradise, they will have "whatever their souls desire." The believer understands this exchange: abstain from the fleeting, forbidden pleasures of this temporary world to secure the eternal, pure pleasures of the Hereafter. "Is the reward for good [anything] but good?" (Ar-Rahman: 60). From Islam Online

North Eastern set for first national celebration since Independence

Kenya's North Eastern region is set to host a national celebration for the first time since independence in 1963, in what leaders are describing as a historic moment of recognition, inclusion and national unity for a region long considered marginalized from major state events.

The historic occasion will take place on June 1 during this year's Madaraka Day celebrations in Wajir County, marking the first time a national celebration of such scale is being staged in the wider North Eastern region since Kenya attained self-rule over six decades ago. Government officials and regional leaders have repeatedly described the event as a "historic first" for Northern Kenya.

The celebrations are expected to place the region firmly in the national spotlight, with thousands of visitors, senior government officials, diplomats and business leaders expected to attend the event in Wajir.

For many residents, the decision carries significance far beyond the annual national celebrations, symbolizing a shift in how the region is viewed within the country's political and development landscape.

Eldas MP and chairman of the Northern Kenya Parliamentary Group Aden Keynan termed the move a defining moment for the region, saying North Eastern was finally receiving long-overdue national recognition.

"History is not merely being written; it is being magnificently redefined before our very eyes," Keynan said during preparations for the celebrations.

He added that hosting the event in North Eastern sends "a powerful statement of inclusion, recognition and national unity" after decades in which the region remained absent from the national celebrations calendar.

President William Ruto also acknowledged the historic nature of the event while announcing the construction of a modern stadium in Wajir ahead of the celebrations. "The facility will host this year's Madaraka Day celebrations, the first time a national holiday will be commemorated in the Northern Frontier," the President said.

Interior Principal Secretary Raymond Omollo similarly described the celebrations as a milestone for the region.

"This will mark a historic first, as the national event is set to be held in Northern

Kenya for the first time," Omollo said during an inspection of ongoing preparations. Preparations for the celebrations have already triggered major infrastructure upgrades in Wajir, including road rehabilitation, improved street lighting, beautification projects and the construction of a 10,000-seater stadium expected to host the national fete.

Leaders say the investments are helping reshape perceptions about North Eastern, a region that has for years largely been associated with insecurity, drought and underdevelopment. Wajir Governor Ahmed Abdullahi said the county was ready to host what he described as a memorable national celebration, adding that the event would showcase the region's potential and progress.

Beyond the celebrations, residents and leaders hope the attention directed towards North Eastern will translate into sustained investment in infrastructure, healthcare, education, water access and economic opportunities long after the national event concludes.

Addressing misconceptions: Women and Islam

Continued From Page 4

his distress upon returning to their campsite. When he shared what had happened with her, she suggested that he should lead by example and cut his hair first. The Prophet listened to Umm Salamah's suggestions. True enough, the companions followed the Prophet's actions. This event showed us how women were also a source of wise consultation in a significant decision-making episode during the Prophet's life. Separately Al-Shifa' Binti Abdullah and Samra Binti Naik al-Assadiyyah (R.A) were appointed during the time of Caliph Umar Al-Khattab (R.A) to manage the commercial and trading zone, which at that time was dominated by men. This proves Umar Al-Khattab trust in the ability of women to lead and manage, unlike the misconception today that Islam sees a woman's place as in the confines of her home and that she only has to care for her family and children.

Misconception 2: Men dominate and control women in Islam

Another verse that may have been misrepresented by some Muslims justifying leadership to be exclusively for men over women in familial and societal norms is the verse: "Men are the qawamun of women, as men have been provisioned by Allah over women and tasked with supporting them financially..." (Surah An-Nisa', 4:34). But what does qawamun or qiwama mean? And does it mean to oppress women as a God-given right to men?

As highlighted by Ustadhah Nurhannah Irwan in an article titled 'What Is the Role

of a Woman in Islam?', there are different opinions among Islamic scholars about the meaning of this term. [5] For example, al-Tabari (d. 923) interpreted it as being based on men's material advantage [6], while al-Baydhawi (d.1286) [7] and Ibn Kathir (d. 1373) [8] saw it as men's innate superiority. Scholars today tend to agree with al-Tabari's interpretation, viewing qiwama as a practical division of roles rather than biological. They argue that the verse does not prescribe men as superior to women but rather a prescription of responsibility to care for their spouse. Some scholars, like Azizah al-Hibri, see qiwama as conditional and dependent on specific circumstances.

They believe that men's qiwama over women is a responsibility rather than a privilege and that the determining factor for superiority is taqwa or God-consciousness. "... Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware." (Al-Hujurat, 49:13) Therefore, it is important to note that the concept of qawamun or qiwama does not imply the superiority of men over women or allow for mistreatment or abuse.

The additional responsibility bestowed upon men by God should not be used to subjugate women but rather as a means to fulfil societal and familial responsibilities and be more righteous. It also depends on societal changes and changing contexts as more women take on public leadership roles and bear various responsibilities.

Misconception 3: Women are blame-worthy

Some people may hold the misconception that women are responsible for the banishment of humanity from the heavens, as described in the story of Prophet Adam and Hawa (A.S) also termed in other religious traditions as the 'original sin'. The Quran informs us that both Adam and Hawa were deceived by the devil and ate from the forbidden tree, without mentioning one was the reason for their fall. This Quranic story reminds us that the concept of 'original sin' is not Islamic. In Islam, every soul is born without sin and is pure. In fact, no one bears the sin of another. Every individual is responsible only for his or her own actions.

"...No soul burdened with sin will bear the burden of another..." (Surah Al-Isra, 17:15). In a nutshell, the story of Adam and Hawa serves us the following lessons:

1. Women and men have equal ability to comprehend knowledge and divine injunctions
2. Men and women are qualified to be in Allah's presence and are equally susceptible to the temptations of shaytan
3. Both men and women have equal ability to develop and strengthen their level of taqwa (God-consciousness)
4. Allah Subhannahu wa Ta'ala grants forgiveness to both men and women after repenting (taubah) from their sins.

Source: MuslimSG