

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Duale accuses Media house of discriminatory reporting on ID probe

Health Cabinet Secretary Aden Duale has accused Standard Media Group of engaging in ethnic profiling and discriminatory reporting against Kenyans of Somali origin following an investigative report on alleged irregularities in the issuance of national identity cards and passports. In a statement, Duale said ethnic profiling has no

place in Kenya and emphasized that the Constitution guarantees equal rights to all citizens regardless of their ethnicity.

"The preamble of our Constitution celebrates and recognizes our ethnic diversity as the people of Kenya," he said, adding that Article

Continued To Page 7

In Today's Issue



1 Prophetic Solutions for Cultivating Hope in a Cycle of Negativity

Prophetic tradition provides something more profound and transformative: a call to optimism, trust in Allah, and action in the face of fear.

2 Umma University launches School of Engineering

In a significant step towards advancing innovation and contributing to Kenya's national development agenda, Umma University has launched the School of Engineering.

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

Advertising & Feedback

We welcome your advertising inquiries and feedback.

Kindly contact us at:

fridaybulletin@jamiamosque.co.ke

Mombasa Governor Hosts Omani Delegation



H.E. Abdulswamad Shariff Nassir, Governor of Mombasa County, together with H.E. Sheikh Ahmed bin Saud Al-Siyabi, Secretary General of the Office of the Grand Mufti of the Sultanate of Oman, during the international conference themed "Omanis and Swahili: Between Influence and Mutual Interaction," organized by the International Istiqama Muslim Charitable Association. During the conference, the association pledged 500 scholarships for Certificate and Diploma programmes in Arabic language studies and requested the Mombasa County Government to allocate land for the construction of an Islamic university in Mombasa, which it committed to building free of charge.

Prof. Muhammad Salim Badamana appointed chairman of Jamia Mosque Majlis Ulamaa

Renowned Islamic scholar and academic Sheikh Prof. Muhammad Salim Badamana has assumed the role of Amir (Chairman) of the Majlis Ulamaa, the Council of Muslim Scholars at Jamia Mosque, Nairobi, ushering in a new era of leadership for one of the country's influential Islamic scholarly bodies.

Prof. Badamana succeeds the late Sheikh Fathuddin Thangal, who served as chairman for many years before his passing in Kerala, India, last year. His appointment marks a significant transition for the council, which plays a central role in providing religious guidance to the Jamia Mosque Committee and addressing matters affecting the wider Muslim community. Before taking up the position, Prof. Badamana

had served as deputy chairman of the Majlis Ulamaa since 2021, contributing to the council's religious and educational initiatives.

The newly constituted Majlis Ulamaa brings together a team of distinguished scholars and Islamic leaders from across the country. Members include Dr. Islam Muhammad Salim, a prominent scholar based in Mombasa; Sheikh Ahmad Uthman, Imam of Landhies Mosque; Dr. Adam Khamis Mwaburi, an academic and researcher from Mombasa; and Dr. Ismail Hassan, Director of Direct Aid (Africa Muslim Agency).

The council also comprises Sheikh Abdulrahman Ishaq, Imam of Parklands Mosque; Qari

Continued To Page 2

Umma University graduates 874 students as new Chancellor pledges growth

Umma University on Tuesday celebrated the graduation of 874 students during its 9th graduation ceremony, marking a significant milestone for the institution as newly appointed Chancellor Ambassador Mahboub Maalim Muhammad pledged to strengthen partnerships and advance research and innovation.

Held at the university's graduation square in Kajiado County, the ceremony saw graduates receive master's and bachelor's degrees, diplomas, and certificates across the institution's various academic schools.

The event, themed "Excellence (Ehsan) in Education: Empowering Creative Minds for Transformative Leadership," brought together university leaders, government officials, students, and their families in a celebration of academic achievement and resilience. Presiding over the ceremony for the first time as Chancellor, Ambassador Mahboub Maalim Muhammad commended the university's management for its dedication and commitment, saying their efforts had enhanced the institution's sta-

bility and reputation. He pledged to strengthen collaboration with government agencies, industry stakeholders, and international institutions to promote cutting-edge research, embrace digital transformation, and equip students with skills required in a rapidly evolving job market.

Addressing the Class of 2026, the Chancellor urged graduates to uphold the values instilled by the university and remain committed to lifelong learning and innovation. "As you embark on the next chapter of your lives, I encourage you to never stop learning, embrace innovation, pursue excellence with integrity, and create opportunities for others as you create opportunities for yourselves," he said.

Chief Guest and former Mandera Senator Ambassador Mohamed Maalim Mohamud praised the university for expanding access to quality higher education while fostering technological advancement and innovation. Vice Chancellor Dr. Halima Saado Abdillahi challenged the graduates to apply the knowledge and skills they had acquired to

develop innovative solutions that address Kenya's development priorities. She reaffirmed the university's commitment to inclusivity and leadership development, highlighting the launch of the Umma University Women in Science and Technology (UUST) initiative, which aims to mentor and support girls and young women pursuing careers in Science, Technology, Engineering and Mathematics (STEM). "Through the launch of the Umma University Women in Science and Technology initiative, we have created a platform that mentors and supports girls and young women pursuing careers in STEM fields," she said.

Dr. Halima also underscored the university's community engagement efforts, revealing that in partnership with the KCB Foundation, the institution has trained 350 Micro, Small and Medium Enterprise (MSME) entrepreneurs in Kajiado County with practical business and management skills to enhance local economic development and sustainable livelihoods.

SOHA marks day of the African Child as Garissa raises alarm over child trafficking

SOHA Educational Complex, a project of the Isiolo-based Star of Hope Association (SOHA), joined schools across Isiolo County in commemorating the Day of the African Child last week, celebrating children's rights, education, and their potential to shape the future.

The event featured a moving poetry performance by SOHA students, whose confident presentation captivated the audience and reflected the values, talent, and discipline nurtured through quality education. The performance underscored the institution's commitment to empowering young learners and preparing them to become future leaders. Over the years, SOHA Educational Complex has established itself as a beacon of hope for children and families in Isiolo by expanding access to quality education and creating opportunities for brighter futures.

The association has also extended its educational initiatives to other parts of Ken-

ya, establishing and supporting schools in underserved communities. The organization attributed the continued success of its students and institutions to the transformative power of education and the dedication of its leadership. SOHA acknowledged the visionary guidance of Chairman Dr. Haroon Saeed and the commitment of CEO and Organizing Secretary Qari Abdulrazak, whose efforts have helped turn the association's educational mission into a lasting reality. As the world commemorates the Day of the African Child, SOHA reaffirmed its commitment to nurturing, educating, and empowering children, ensuring they have the opportunity to learn, grow, and realize their full potential. However, as celebrations took place in Isiolo, concern mounted in neighbouring Garissa County over a disturbing rise in the disappearance of children and youths linked to a suspected human trafficking syndicate. Speaking during the county's Day of the African Child celebrations,

Garissa Sub-County Principal Education Officer Nastea Sheikh called for a united response from parents, community elders, religious leaders, and security agencies to protect children from traffickers. "Our children are being taken away by people who are maybe child traffickers in the name of migrating to greener pastures where our youth and school-going children are suffering. We have seen on social media children being beaten and their parents being asked for ransoms of up to Sh3 million. The parents are poor already, coming from humble backgrounds, and cannot afford it," Nastea said. According to reports, the trafficking network allegedly smuggles children and youths out of Kenya through Sudan before taking them to Libya, where they are promised passage to Europe in search of better employment opportunities. Instead, many reportedly fall into the hands of kidnappers who torture them and demand ransom from their families.

Prof. Badamana named new Amir Majlis Ulamaa of Jamia Mosque Nairobi

Continued From Page 1

Abdul Razzaq Faquir Mohammad, Chief Executive Officer of Star of Hope in Isiolo; and Sheikh Ahmad Noor, a respected Nairobi-based scholar. Acting Chief Kadhi Sheikh Sukyan Hassan Omar serves as an ex-officio member.

The council was inaugurated on June 15 and will serve a three-year term during which it will steer the scholarly agenda of the Majlis Ulamaa, offer guidance on religious affairs, and assist the Muslim community in addressing contemporary social,

educational and spiritual challenges through informed Islamic scholarship. Prof. Badamana is widely respected in both academic and religious circles.

He currently serves as chairman of the Pwani University Council and previously headed the Department of Animal Production at the University of Nairobi, where he built a distinguished career in higher education. Beyond academia, he is a familiar figure to many Muslims across East Africa through his contributions to Islamic education in the

media. During the 1990s, he hosted the popular Kiswahili question-and-answer programme *Uliza Ujibiwe* on the Kenya Broadcasting Corporation (KBC), a widely followed show that provided guidance on religious and social issues affecting Muslim communities across the region. His appointment is expected to strengthen the role of the Majlis Ulamaa in promoting sound Islamic scholarship, unity and informed engagement on issues affecting Muslims in Kenya and beyond.

Hijrah: Thinking outside the box

By Dr. Mohannad Hakeem

The event of hijrah highlights two important aspects of the Prophet's life (peace and blessings be upon him):

- His genius planning and visionary thinking.
- His trust in Allah Almighty, and his close connection to the Creator.

Anywhere in the Prophet's biography, you cannot but notice these two traits of his character coming in pair.

Let's examine the event of hijrah as a sample of many events in his life. You can see the two traits complementing each other in one man, in one story.

The genius Prophet

Many Muslims envision the Prophet as a spiritual leader who waits for commands from his Lord before EVERY political step.

It is true that, in terms of legislation and Islam's rulings, Prophet Muhammad is a messenger who delivers Allah's message to the people. Allah says,

"If he [the Prophet] had attributed some fabrication to Us, We would certainly have seized his right hand. Thereafter indeed we would have cut off his life artery. Then in no way would anyone of you (be) debarring (Us) from him." (Surah Al-Haqqah 69:44-47)

But when it comes to politics, worldly affairs, tactics of war, and dealing with different challenges, many of those choices were left to him to take as a human being and as a leader.

He consulted his people and tried to examine every step before he moved. It is this aspect of his life that fascinates me the most, because this is what inspires us to follow his footsteps and integrate his teachings into our lives.

Back to the story of the hijrah, and to the outside-the-box thinking and planning done by our beloved Prophet, we observe the following:

Knocking all doors in search for Muslim capital

Seven years after the message of Islam started, Quraish boycotted Banu Hashim (the Prophet's tribe) because they insisted on protecting him. This resulted in a 3-year siege for the whole tribe, which ended in the 10th year.

Two big supporters for Islam died shortly after that: Abu Talib, the Prophet's uncle, and Khadijah, his first and only wife back then. It seemed that the progress of Islam has reached a dead end.

We all know that he ended up migrating to Madinah, but many times we overlook the planning, the tactics, and the human effort that preceded this great event:

- Shortly after the death of Abu Talib, the Prophet made a move towards At-Taif (a

rival city to Makkah, and the second largest city in Arabia). He was rejected there in a vulgar way. This move deprived him of his privileges that protected him in Makkah as a member of Banu Hashim.

- He was able to negotiate an "asylum" to get back to Makkah under the protection of a pagan leader, "Mut'im ibn 'Adey".

Mut'im helped the Prophet in this difficult time because of his high manners. However, that was also a form of showing his political power (that he can give refuge even to the most wanted man in Makkah).

- The Prophet knew that Mut'im's "visa" cannot last for a long time. So, he and resumed looking everywhere for another tribe. The best opportunity for him was the Hajj season when All tribes of Arabia come to Makkah to offer their dues to the Kabah. One might look at this season as the annual festive of idolatry and disbelief in Arabia (and truly it was). But our amazing Prophet used the same opportunity to spread Islam and offer his message to different other tribes.

For most of them, he had to consider their military power, their strengths and weaknesses, and their political taste or interest, with the help of the expert in genealogy of all Arabs, his Companion Abu Bakr As-Sidique (may Allah be pleased with him).

ESPECIALLY the door of Allah

After talking to all tribes, none of them showed willingness to accept Islam. They were not ready to carry the huge load of hosting the Prophet and his Makkan followers.

From a human perspective, things were also going towards a dead end. But guess what: this is the Deen of Allah Almighty, and it is only HIM who will provide victory for the believers and establish the foundations for the Muslim state.

During the last hours of the Hajj season, the Prophet (peace and blessings be upon

him) met a bunch of young men from Yathrib, from the Khazraj tribe. His advisor, Abu Bakr, was not with him, so he had to check where they live exactly, "So you are the allies of the Jews?", and they confirmed.

"Would you mind if you sit with me and I will speak to you?", they agreed.

The Prophet started presenting Islam to them. He recited Quran and told them his story. He explained the need to find a tribe that hosts Islam and protects him and Muslims from the persecution in Makkah.

And Allah is the best of planners

It is all due to Allah, who set the stage for Islam in Madinah, even before those young men met the Prophet (peace and blessings be upon him):

- The Madinah was immersed in civil war for almost 5 years. This war killed most of the elderly leaders and left the Arab tribes with no experienced leadership. Those youth saw in Muhammad a man who can unite the Arabs and end the bloodshed.
- The Arabs and the Jews coexisted in Madinah for decades. The Jews knew that the time for the seal of prophets has come, but mistakenly expected him to be a Jew.

They kept on promising their Arab tribes that "the time for the final messenger has come, and we will follow him and kill all of you and wipe you out of Arabia". (Interestingly, they were expecting the final Prophet not to guide other nations but to simply kill them all.)

Subhana Allah, those threats from the Jews made those young men accept Islam on the spot. They went back to their people in Madinah promoting and spreading this new Deen.

Allah Almighty helped the Prophet and planned in secret. Allah works in His own ways that we don't (and will never) understand. We only have to believe in Him, to trust Him more than we trust ourselves and our efforts.

At the same time, we have to be creative in our ways and our methods. We have to think outside the box, go outside of our comfort zone and knock all the possible doors.

Allah reminded his Prophet of all of this when He said:

"[Oh Prophet] Remember when the disbelievers plotted to take you captive, kill, or expel you. They schemed and so did Allah, and Allah is the best of schemers" (Surah Al-Anfal 8:30)

From the Holy Qur'an Ayah of the week

Theme: Belief

"And your Lord is
going to give you,
and you will be
satisfied...."

(Surah Ad-Duha 93:5)



Speaking truth to power: Eloquence of Prophet's granddaughter

By Zainab bint Yunus

AHL AL-BAYT – the family of Prophet Muhammad (Peace Be upon Him),—those bound to him by blood and by marriage, those whom he spoke of in his sermon at Khumm:

"And the people of my household, I remind you of Allah with regard to the people of my household! I remind you of Allah with regard to the people of my household, I remind you of Allah with regard to the people of my household. "(Muslim)

And how can we uphold the rights of Ahl Al-Bayt without knowing who they are? We commonly know about the wives of the Prophet and we know of his grandsons Al-Hassan and Al-Hussain, but many of us do not know about the one granddaughter of the Prophet who played an important role during a turbulent period of Islamic history.

Amongst the Women of Ahl Al-Bayt

This woman was Zaynab bint 'Ali ibn Abi Talib. Sadly, her name and personality are unfamiliar to many of us, though she was the granddaughter of the Prophet (Peace Be upon Him), the daughter of Faṭimah bint Muhammad (Peace Be upon Him) and 'Ali ibn Abi Talib.

She was born in the year 5 AH, during the lifetime of the Prophet and was in fact named by him, after his daughter and her aunt, Zaynab bint Muhammad (Peace Be upon Him). She was the third child of Fatimah—daughter of the Prophet (Peace Be upon Him)—and Ali—nephew and son-in-law of the Prophet—born after her brothers Al-Hassan and Al-Hussein. Though the Prophet (Peace Be upon Him) died when she was about five years old, her love for him never waned.

As she grew older, many sought her hand in marriage, desiring to be joined with the family of the Messenger of Allah (Peace Be upon Him). However, her father waited until a man of equal standing came to propose: her cousin, 'Abdullah ibn Ja'far ibn Abi Talib.

Though 'Abdullah became a wealthy man, Zaynab herself was a woman who lived simply. With her husband's support, she used her wealth to provide support for the vulnerable and the needy; it is said that she owned a house which she did not keep for herself to live in, but used as a shelter for vulnerable women, orphans, and the elderly.

In addition, she was a woman who memorized the Quran and was known for her knowledge of the din; she regularly held classes where she taught the women of Madinah—and later, Kufa—though her knowledge was known even to the men. Ibn Abbas related aḥadith upon her authority.

Her nephew, Zayn Al-'Abidin, referred to her as, 'alima ghayr mu'allama ('she who has knowledge without being taught').

She was a woman of piety and had a deep love for worshipping Allah, spending her nights in prayer and her days fasting. People around her spoke of her as 'abida (the worshiper), zahida (the ascetic), faṣiḥa (the skillfully fluent), and baligha (intensely eloquent).

Thus, long before any of the troubling political incidents during her father's khilafa (caliphate, rule) and the subsequent years, Zaynab bint 'Ali ibn Abi Talib was a woman whose piety, good character, and knowledge were already known. She was a beloved wife who was supported by her husband; a sister whose older brothers consulted her for her wisdom in many matters.

However, the swiftly changing political landscape of the Islamic empire was inescapable, especially for Zaynab. Her father's assassination and the death of her brother Al-Hassan came as devastating blows to herself and to the Ummah; Al-Hussain then gathered his family together, including his sister Zaynab and her children, and together they traveled from Madinah to Makkah.

After the uneasy truce during the khilafa of Mu'awiyah ibn Abi Sufyan, the ascension of Yazid ibn Mu'awiyah as khalifa (caliph) resulted in far more overt turmoil. Once again, Al-Hussain decided to travel, and his family refused to stay behind – the men, women, and children all formed a caravan and made their way to Iraq, where the people of Kūfa had promised their allegiance to the grandson of the Prophet (Peace Be upon Him).

Alas, once the members of Ahl Al-Bayt arrived, they found to their shock a completely different state of affairs than what they were expecting – rather than a loyal group of the twelve thousand people who had already sworn bay'a (oath of allegiance) to Al-Hussain, barely a hundred people remained at Al-Hussain's side. Betrayed by the people of Kūfa, they found themselves driven towards



Karbala, where every member of Al-Hussain's household knew full well what stark reality awaited them.

Ibn Ziyad had dispatched an army of 4,000 soldiers, a ruthless military general and politician. There, in the desolate plains of Karbala, Al-Hussain and Zaynab bint Abi Talib sat together in their tent, their children gathered around them, knowing full well that this night might be their last together as a family. Sorrowful yet firm in their faith in Allah, they knew that their qadar (destiny) could not be averted. Though tears fell from Zaynab's eyes, she spent the night in prayer seeking the support of her Lord alone.

The next morning, on the 10th of Muḥarram –the day that Musa had been saved from Pharaoh—Allah gave Al-Hussain a victory of his own: shahada, martyrdom in the cause of justice against oppression.

The death of Al-Hussain was, in and of itself, a lesson to the Ummah: to understand that though injustice and oppression may seem to be powerful today, just as they seemed powerful when Al-Hussain was killed, Allah alone is the Most Powerful. Victory in the sight of Allah does not always mean that the enemies of Islam are immediately destroyed with a miracle, but that their destruction in the Hereafter will be eternal and all the more painful.

CROSSWORD PUZZLE

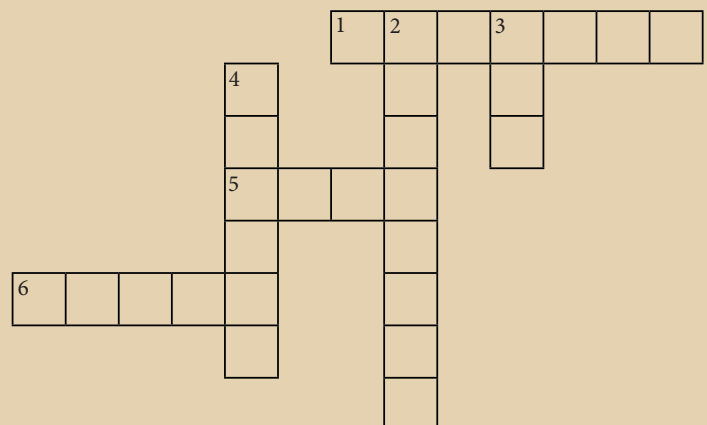
LAST WEEK'S ANSWERS

ACROSS

4. Al-Afuww
5. Dajajah
6. Three

Down

1. Sutrah
2. Nabawi
3. Qadr



ACROSS

1. The Prophet (PBUH) encouraged this act on the Day of Ashura.
5. Prophet linked to the origins of the day of Ashura
6. The name given to the 10th of Muharram.

DOWN

2. The Name of Allah meaning "The Acceptor of Repentance"
3. Surah whose name means "The Fig"
4. Arabic term for fish

Prophetic solutions for doom spiraling: Cultivating hope in a cycle of negativity

By Dr. Jibran Khokhar

What if I fail this exam? What if I never get the job I want? What if I end up poor?" Negative thought spirals, often called doom spirals, begin with a single anxious idea that multiplies into dozens of related fears, each feeding the next until a person feels trapped, overwhelmed, and paralyzed. Psychologists describe doom spirals as patterns of repetitive and catastrophic self-talk that worsen stress and impair decision-making. This anxiety not only disrupts your mood but can actively harm your performance, and when performance drops, it reinforces the same anxious thoughts, creating a self-fulfilling loop. While psychological strategies like reframing or distancing help, the Prophetic tradition provides something more profound and transformative: a call to optimism, trust in Allah, and action in the face of fear.

The science of inner chatter

Ethan Kross, in his book *Chatter: The Voice in Our Head, Why It Matters, and How to Harness It*, explains how the inner voice is a double-edged sword. It helps people plan, reason, and prepare, but when it turns negative it spirals into chatter that is harsh, repetitive, and unproductive. This kind of chatter fuels doom spirals, trapping people in cycles of catastrophic thinking. Kross highlights that chatter is strongly linked to stress and can aggravate symptoms of anxiety. In some cases, it contributes to physical health problems through its impact on the body's stress systems, including sleep disruption, elevated cortisol, and impaired immune function. What modern science observes about the destructive cycle of inner chatter resonates closely with what the Prophetic tradition cautioned against: hopeless self-talk that amplifies despair.

Prophetic optimism and Qur'anic hope

The Prophet Muhammad (Peace be upon him) warned against language that entrenches despair. He said: "If a man says, 'The people are ruined,' he is the most ruined of them all." (Ṣaḥīḥ Muslim, no. 2623) Constantly declaring destruction only deepens hopelessness, both within the speaker and among others. By contrast, the Prophet (Peace be upon him) cultivated hope, especially in times of hardship. When visiting a sick bedouin, he said: "No harm. It is purification, if Allah wills." (Ṣaḥīḥ al-Bukhari, no. 5662) Instead of allowing illness to trigger a spiral of dread, he reframed it as an opportunity for purification and spiritual elevation. The Prophet (Peace be upon him) also said: "None of you should wish for death because of a calamity that has befallen him. If he must wish for something, let him say: 'O Allah, keep me alive so long as life is better for me, and cause me to die if death is better for me.'" (Ṣaḥīḥ al-Bukhari, no. 5671; Ṣaḥīḥ Muslim, no. 2680) From this, we learn that in moments of overwhelming distress, the

believer is directed to resist hopelessness and instead trust Allah's wisdom.

By reframing hardship as a test of trust rather than a reason for despair, the Prophet (Peace be upon him) laid the foundation for an enduring optimism that extends even to life's final moments. In another report, he (Peace be upon him) emphasized that Allah's mercy always outweighs despair: "None of you should die except thinking positively of Allah." (Ṣaḥīḥ Muslim, no. 2877) And so even at life's end, righteous optimism is not naivety but a bold act of faith. Perhaps the most striking display of Prophetic optimism appeared in one of the darkest moments of early Islamic history. During the Battle of the Trench, the Muslims faced an army of ten thousand and were exhausted, hungry, and under siege. While digging the trench, they struck a large rock that could not be broken. The Prophet (Peace be upon him) struck it with his axe, and with each strike a spark appeared. He said that with the first spark, he was given the keys to Syria, with the second, the keys to Persia, and with the third, the keys to Yemen. (Musnad Ahmad, no. 1454) At a time when the Muslims could barely imagine survival, the Prophet (Peace be upon him) spoke of a future of expansion and victory. His words were not empty reassurance but a way of turning their attention away from immediate fear toward long-term hope rooted in divine promise. The Prophet's words in that moment embodied a principle that the Qur'an reinforces throughout its message, that faith demands perseverance and hope even when circumstances seem impossible. Allah says: "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) In another verse, He tells the believers: "So do not weaken and do not grieve, and you will be superior if you are true believers." (Surah Al-Imran 3:139) These verses provide a direct counter to the inner voice of doom, reminding believers that hopelessness fades in the presence of Allah's limitless mercy and power.

Reframing doom spirals with faith and action

Modern psychology shows that one way to interrupt negative loops is through "distancing"—that is, seeing one's situation as if it were happening to someone else. This broadens perspective and reduces emotional intensity. Islam adds another layer: reframing through tawakkul, or trust in Allah. Where the doom spiral says, "You are finished," faith reminds us that Allah's mercy and power are greater than any trial. It serves to distance a person from their lack of control over their trial, finding refuge instead in the reality of divine control over all their affairs. This shift in focus, from self-preoccupation to divine reliance, reshapes how hardship is understood. These Prophetic teachings reinterpret challenges

not as signs of doom but as chances for purification, resilience, and reward. At the same time, they encourage the believer to undertake a similar exercise through tafakkur, or pondering, which allows them to revise their understanding and the outcomes of their trials. While neuroscience highlights how the brain is wired to magnify threats, revelation teaches believers to counter this and magnify hope through faith.

Hope in Islam, however, is not a passive state of mind—it demands movement. While a doom spiral immobilizes, Islam pushes toward constructive action and active coping strategies. The Prophet (Peace be upon him) taught: "If the Final Hour comes while you have a sapling in your hand and it is possible to plant it before the Hour comes, then you should plant it." (Musnad Ahmad, no. 12902) Even in the face of the ultimate catastrophe, the believer is instructed to act. This hadith reframes action itself as worship, regardless of whether outcomes are seen.

The Prophet (Peace be upon him) extended this ethic beyond extraordinary moments to the smallest acts of everyday life: "Do not belittle any act of good, even if it is meeting your brother with a cheerful face." (Ṣaḥīḥ Muslim, no. 2626) Every positive step, however small, carries meaning. Planting hope in the form of words, deeds, or even a smile disrupts the downward pull of despair. From the perspective of neuroscience, doom spirals are damaging patterns of cognition that hijack attention and narrow the sense of possibility. From the perspective of faith, they are opportunities for resistance, to remember Allah, reframe the inner voice, and act with hope.

Light of Knowledge Quiz

The additional day recommended to fast along with Ashura is known as?

- A Arafah
- B Tarwiyah
- C Tasu'a

Answer to be revealed in the next issue

Last week's answer was choice B: "The day Musa (AS) and his people were saved."

Kenyans to download Birth Certificates online as State digitises services

Kenya's drive to digitise public services gained fresh momentum on Monday following the unveiling of an online system that now allows approved applicants to download and print birth certificates directly through the government's eCitizen platform, eliminating the need to physically collect the documents from government offices.

The new service was announced by Interior and National Administration Cabinet Secretary Kipchumba Murkomen following a strategic consultative meeting with

senior officials from the State Department for Immigration and Citizen Services held at Nyayo House in Nairobi, a key government complex that houses immigration and civil registration services.

Murkomen described the rollout as a major milestone in the government's broader digital transformation agenda, saying it is aimed at making essential public services more efficient, accessible, and citizen-centred.

"Kenyans can now download and print birth certificates online, a significant step towards improving accessibility and reduc-

ing the time required to obtain essential documents," he said. Under the new system, applicants whose birth certificate requests have been processed will be able to log into their eCitizen accounts, access the Civil Registration Services portal, and download their certificates for printing from any location with internet connectivity.

The Ministry of Interior said the initiative is expected to significantly ease congestion at service points, including Huduma Centres and civil registration offices, while also

Continued To Page 7

Umma University launches School of Engineering to drive innovation

Umma University has unveiled its new School of Engineering, marking a major milestone in the institution's expansion and reinforcing its commitment to advancing innovation, technological development, and Kenya's industrial growth.

The School of Engineering becomes the latest addition to the university's growing portfolio of academic programmes, joining the School of Law and Sharia, School of Nursing and Midwifery, School of Business and Technology, School of Education and Social Sciences, and School of Sharia and Islamic Studies.

The project was officially launched after President William Ruto presided over the groundbreaking ceremony for the facility last year during the commissioning of the Abdulrahman Al-Sumait Complex.

Speaking during the university's 9th graduation ceremony, former Mandera Senator Mohamed Maalim Mohamud hailed the establishment of the new school as a significant investment in the country's future and a demonstration of Umma University's commitment to expanding access to quality higher education.

He said the institution's latest initiative comes at a time when the world is being transformed by rapid technological advancements, artificial intelligence, and climate-related challenges, making engineering education increasingly vital.

"Engineering lies at the heart of human progress. Engineers design smart cities, develop transformative technologies, and build critical infrastructure that drives economic growth and improves lives," Ambassador Mohamud said.

He noted that the School of Engineering would nurture a new generation of professionals equipped not only with technical expertise but also with creativity, leadership skills, and a strong commitment to serving society.

According to the ambassador, the school is expected to become a centre of excellence where innovation thrives, industry and academia collaborate, and students develop practical solutions to emerging global and local challenges.

"The school will serve as a centre of excellence where groundbreaking ideas are

born, where industry and academia work together, and where students are empowered to provide solutions to emerging global and local challenges," he added.

Ambassador Mohamud further observed that Umma University's strategic location near the Athi River industrial hub provides

an ideal environment for strengthening partnerships with industry and promoting research, technological innovation, and economic development. Umma University is the first Islamic chartered university in Kenya accredited by the Commission for University Education (CUE).



Build Your Future with the School of Law and Sharia at Umma University

The legal profession remains one of the most respected and influential career paths in society. At Umma University's School of Law and Sharia, students are equipped with the knowledge, skills, and ethical foundation needed to excel in today's dynamic legal environment.

The School of Law and Sharia offers a unique academic experience that combines legal education with practical learning, critical thinking, and professional development. Through a comprehensive curriculum, students gain a strong understanding of legal principles, justice systems, governance, human rights, and Sharia law, preparing them for diverse opportunities in the legal field.

At Umma University, learning goes beyond the classroom. Students engage with experienced lecturers, participate in legal discussions, research activities, moot court sessions, and community outreach programs that enhance their practical understanding of the law. The university's supportive environment nurtures future advocates, legal advisors, judges, policymakers, and scholars who can contribute positively to society.

The School prides itself on producing graduates who are competent, ethical, and ready to make meaningful contributions in both local and global contexts. Whether your goal is to practice law, pursue further studies, work in public service, or specialize in Islamic jurisprudence, Umma University provides the foundation needed for success.

Current students continue to benefit from the quality education and opportunities available within the School.

Message from a valedictorian graduate from School of Law and Sharia

"Joining Umma University's School of Law and Sharia has been one of the best decisions I have made. The lecturers are supportive, the learning environment is conducive, and the program has helped me develop confidence, analytical skills, and a deeper understanding of justice and the law. I feel well-prepared for my future legal career." Abubakar Mohamed James

September 2026 intake is ongoing. Take the first step toward a rewarding legal career by joining the School of Law and Sharia at Umma University today.

Apply now and become part of a community dedicated to knowledge, justice, and service.

Enrol Now

September 2026 Intake Ongoing

• Bachelor of Laws and Sharia(LL.B)

#InventingKnowledge

+254 703 969 000 | admissions@umma.ac.ke

Our Campuses: Kajjido, Garissa

SUPKEM reviews 2026 Hajj operations, unveils early framework for 2027 Hajj

The Kenya Hajj Mission under the Supreme Council of Kenya Muslims (SUPKEM) has undertaken a comprehensive review of the 2026 Hajj operations and unveiled an early operational calendar for the 2027 Hajj exercise, in a move aimed at strengthening planning and coordination among stakeholders.

The review meeting, held on Sunday at Islamia House, SUPKEM headquarters, brought together accredited Hajj agents, SUPKEM officials, and other stakeholders involved in the 2026 pilgrimage. The session assessed the recently concluded Hajj operations and initiated groundwork for the 2027 pilgrimage, which corresponds to the Islamic year 1448 AH.

The meeting was held against the backdrop of new policy directions announced by Saudi Arabia's Ministry of Hajj and Umrah, which indicate that the traditional one-year preparation cycle for participating countries is no longer sufficient. The updated framework requires countries to

begin early preparations in line with the revised Hajj calendar set by Saudi authorities. In his remarks, SUPKEM Chairman Hassan Ole Naado briefed Hajj agents and the public on ongoing preparations for Hajj 2027, reaffirming the Kenya Hajj Mission's commitment to delivering a smooth, well-coordinated, and spiritually fulfilling pilgrimage for Kenyan pilgrims.

Ole Naado urged prospective pilgrims to make early payments to enable effective planning and timely acquisition of quality services. He noted that details on deposits and other payment arrangements would be communicated in due course to give intending pilgrims adequate time to prepare.

He further emphasized that the Kenya Hajj Mission remains open to constructive feedback from stakeholders and members of the public aimed at improving the pilgrimage experience. He encouraged frank evaluations of the 2026 exercise, particularly on successes, challenges encountered, and areas requiring improvement.

Among the key resolutions reached during the meeting was the retention of 14 accredited Hajj agents, the setting of a minimum quota of 300 pilgrims per agent, and enhanced coordination among operators to ensure compliance with strict timelines issued by the Saudi Ministry of Hajj and Umrah.

The stakeholders also agreed on improved accommodation planning through joint inspections, with accommodation packages to include meals for pilgrims.

The meeting was further informed that Saudi authorities have officially discontinued Class D tents in Mina and Arafat. Going forward, pilgrim accommodation will be limited to Classes A, B, and C across all Hajj operations.

The accommodation reforms, which require earlier and more detailed planning by operators and pilgrims, form part of Saudi Arabia's broader efforts to enhance service delivery and upgrade infrastructure at the holy sites.

Kenyans to download Birth Certificates online as State digitises services

Continued From Page 6

reducing the time and costs citizens incur in accessing the documents.

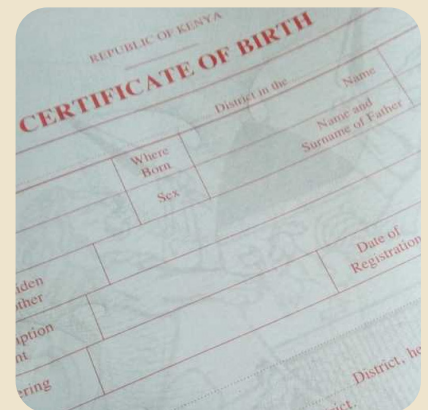
Birth certificates remain among the most critical civil registration documents in Kenya, serving as proof of identity and citizenship.

They are required for school enrolment, issuance of national identity cards and passports, as well as access to a wide range of government, financial, and legal services. According to Murkomen, the reforms were informed by feedback collected during the ministry's "Jukwaa la Usalama" public engagement forums, where citizens raised concerns over delays, congestion, and the

long distances many people travel to access government services.

The online system is expected to address many of these challenges by enabling remote access to essential documents once processing is complete. The launch is part of a wider government strategy to expand digital public services through the eCitizen platform.

During the meeting, the Interior Ministry also announced plans to increase the number of passport application and collection centres across the country in a bid to bring immigration and civil registration services closer to citizens.



Duale condemns Standard Media for 'ethnic profiling' of Somalis

Continued From Page 1

12 of the Constitution guarantees every Kenyan citizen the right to a passport and national identification documents.

The Cabinet Secretary criticized the media house for allegedly singling out Kenyans of Somali origin in its reporting, arguing that members of the community are constitutionally entitled to identification documents like any other citizens.

"That a media house could therefore profile Kenyans only of Somali origin is nothing short of ethnic profiling and targeted discrimination against the Somali community based purely on ethnicity," Duale said. He further described the investigative report as unprofessional, dishonest and biased, claiming it unfairly questioned the citizenship of Kenyan Somalis.

"This has no place in our Constitution," he stated, urging media organizations to uphold professionalism and avoid narratives

that could undermine national unity.

The remarks follow a KTN News investigation that alleged Somali nationals and other foreigners were obtaining Kenyan identity cards, passports and birth certificates through brokers, often by altering personal details.

The report raised concerns over national security, potential infiltration risks and the integrity of Kenya's immigration and electoral systems. Duale's response highlights the longstanding concerns over the treatment of Kenyan Somalis, who have frequently complained of ethnic profiling and discrimination, particularly in the context of security operations linked to regional instability and the threat posed by the militant group Al-Shabaab.

Community leaders have consistently maintained that legitimate Kenyan citizens should not be stigmatized because of the actions

of a few individuals. Meanwhile, the Department of Civil Registration in Marsabit County has dismissed allegations that the government is indiscriminately issuing Kenyan national identity cards to Ethiopian citizens.

Marsabit County Chief Registrar of Persons Isaac Kibet said the department adheres strictly to legal procedures when processing applications and works closely with chiefs and assistant chiefs to verify the citizenship status of all applicants before identity cards are issued. Kibet attributed the recurring claims to Marsabit County's proximity to Ethiopia and the longstanding social and family ties shared by communities living across the border. He disclosed that more than 50,000 people have been registered in the county since the launch of the new national ID registration exercise last year.

Do we truly believe in God, death, and the day of Judgment? A critical reflection

By Dr. Adam Khamis Mwamburi

On 6th June 2026, Kenya woke up to a heartbreaking tragedy. A young and promising medical student, Eugene Mutuku, reportedly a final-year student at the Kenya Medical Training College (KMTC), lost his life after allegedly being thrown from a moving public service vehicle along Thika Road and subsequently run over. According to media reports, the incident stemmed from a dispute involving a fare deficit amounting to less than one US dollar. The tragic death of Eugene Mutuku raises profound questions about the sanctity of human life, the moral state of our society, and whether we genuinely believe in God, death, and accountability on the Day of Judgment. If we truly believed that every human being will stand before the Almighty to account for his or her actions, would such acts continue to occur with alarming frequency?

The Sanctity of Human Life in Islam

Islam regards the unlawful taking of human life as one of the gravest crimes. The Qur'an states: "Whoever kills a person—unless in retribution for murder or spreading corruption in the land—it is as if he has killed all mankind. And whoever saves a life, it is as if he has saved all mankind." (Qur'an 5:32) The Prophet Muhammad (peace be upon him) further emphasized the seriousness of murder, saying: "The destruction of the whole world is less significant before Allah than the unlawful killing..." (Sunan al-Nasa'i) In another authentic narration, the Prophet (peace be upon him) said: "A believer remains within the scope of his religion as long as he does not unlawfully shed blood." (Sahih al-Bukhari) These teachings demonstrate that the preservation of human life is among the highest objectives of Islamic law and ethics.

Justice, Accountability, and Deterrence Islamic law establishes a comprehensive framework aimed at deterring murder and protecting society. In cases of intentional homicide, three primary avenues exist:

1. Capital punishment (Qisas), where lawful retribution may be carried out.
2. Payment of blood compensation (Diya) to the victim's family.
3. Forgiveness, where the victim's family voluntarily pardons the offender. The wisdom behind this framework lies not only in punishment but also in addressing the suffering of the victim's family. Blood compensation seeks to alleviate the financial burden often left behind, especially when the deceased was a breadwinner. By contrast, under conventional criminal justice systems, offenders may serve lengthy prison sentences funded by taxpayers. While imprisonment is intended as a deterrent, critical questions remain: What tangible benefit does the victim's family receive? How are their losses compensated? Once released, the offender eventually rejoins society, while the victim's

family continues to bear the emotional and economic consequences of their loss. It may therefore be worthwhile for policymakers to explore mechanisms that ensure greater restitution for victims' families, including compensation schemes, asset forfeiture where appropriate, and enhanced accountability for institutions whose negligence contributes to preventable deaths.

A Life Lost Over Less Than a Dollar

The circumstances surrounding Eugene Mutuku's death are deeply disturbing. A young man with a promising future in medicine allegedly lost his life over a fare dispute involving an amount of less than one US dollar. This raises painful questions. Has human life become so cheap? What drives individuals to act with such apparent disregard for the consequences of their actions? Can a person in a sound state of mind knowingly eject another human being from a moving vehicle and not anticipate the likely outcome? As a nation widely regarded as religious, Kenya is expected to demonstrate higher standards of moral conduct, compassion, and respect for human dignity. This tragedy should therefore serve as a wake-up call for religious institutions to reassess their role in promoting virtue, discouraging vice, and nurturing a culture of responsibility and empathy.

Where Was Society?

Equally troubling is the broader societal response. If we genuinely care for one another, where were the voices that could have intervened? Where was the collective sense of responsibility among fellow passengers? This incident highlights a growing culture of individualism and indifference. In many urban areas, people witness robberies, assaults, and other forms of injustice yet choose to remain silent. Victims cry for help while bystanders continue with their daily routines as though nothing is happening. A healthy society cannot thrive when citizens become mere spectators to the suffering of others.

The Responsibility of Leadership

This tragedy also reminds us of the state's obligation to provide safe, reliable, and dignified public transport systems. Across developed nations and many developing countries, governments maintain robust regulatory frameworks that prioritize passenger safety and hold operators accountable. The Prophet Muhammad (peace be upon him) said: "Each of you is a shepherd, and each of you is responsible for his flock." (Sahih al-Bukhari and Sahih Muslim). This principle applies not only to parents and community leaders but also to governments, regulators, transport operators, and all those entrusted with public responsibility. The state has both a moral and legal obligation to safeguard the lives and property of its citizens. Economic empowerment is important, but it must be pursued through effective systems that uphold human dignity and prevent avoidable loss of life.

The Culture of Impunity

Why do such incidents continue to occur? One word provides a significant part of the answer: impunity. Some public transport operators have become accustomed to reckless behaviour because previous offenders have not faced consequences severe enough to deter similar conduct. When punishment is inconsistent or perceived as ineffective, criminal behaviour risks becoming normalized. As the Swahili proverb reminds us, "Penye nia pana njia"—where there is a will, there is a way. This case should therefore become a turning point. It should send a clear message that crimes against innocent citizens carry serious consequences and that human life must never be treated lightly.

Revisiting Our Values

Cases of murder and unlawful killings appear with disturbing frequency in our news headlines. Rarely does a day pass without reports of another life lost through violence. Where is our humanity? Do we still value the sanctity and dignity of life? It is important to note that many of these crimes are committed not by the state but by ordinary citizens against fellow citizens. While governments must be held accountable where necessary, society must also engage in honest self-reflection. Perhaps the deeper crisis is not merely political but moral—a crisis of values, attitudes, and character. The Qur'an reminds us: "Indeed, Allah will not change the condition of a people until they change what is within themselves." (Qur'an 13:11) Meaningful change begins with individual transformation. Prayers, conferences, and public declarations will have little impact unless accompanied by sincere efforts to reform our conduct and uphold justice.

A Call to Parliament and Public Institutions

Members of Parliament and relevant oversight institutions must ensure that existing public transport safety laws are fully implemented and enforced. Agencies tasked with protecting citizens must be held accountable for failures in regulation and enforcement. This issue transcends politics. It is about the protection of human life, which is among the highest responsibilities of any civilized society.

Accountability Before God

Ultimately, every individual and institution will stand before God to account for their actions. Governments, regulators, transport operators, and ordinary citizens alike must reflect on a fundamental question: What answer shall we give when asked what we did to prevent injustice and protect innocent lives?

May justice prevail, and may such tragedies never be repeated.

Dr. Adam Khamis Mwamburi
Researcher, Academician, and Member of Majlis Al Ulamaa (Council of Scholars), Jamia Mosque, Nairobi.