

THE FRIDAY BULLETIN

The Weekly Muslim Update

Stephen Munyaiho returns home after Saudi pardon

In an unprecedented show of faith driven solidarity, compassion and international coordination, Stephen Munyaiho also known by his Islamic name Abdulkareem returned to Kenya on Monday narrowly escaping execution in Saudi Arabia after a 13-year legal ordeal. His release, made possible by a donation of KSh129.5 million or one million US dollars from the Muslim World League, has been hailed as a landmark moment of global Islamic unity and mercy.

Abdulkareem's journey from a death sentence in a foreign prison to freedom at home stands as a powerful testament to the influence of collective Muslim goodwill. Just before returning to Nairobi he performed Umrah (lesser pilgrimage) in Makkah, a deeply symbolic moment of spiritual rebirth. Upon landing at Jomo Kenyatta International Airport he was welcomed by government officials, family, religious leaders and members of the Muslim and interfaith communities who



had campaigned tirelessly for his release.

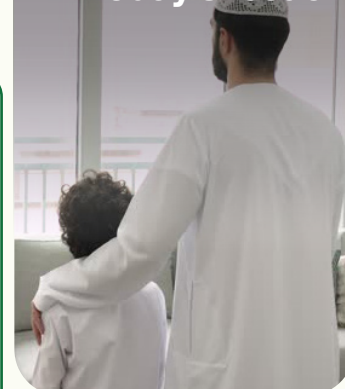
"I sincerely thank Allah Subhanahu wa Ta'ala for His mercy and every individual who played a role in saving my life, especially the Muslim World League, SUPKEM and the Kenyan Muslim community whose intervention changed my fate. May Allah reward you all," Abdulkareem said in an emotional statement. Abdulkareem's

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Jamia Mosque Nairobi hosts luncheon honoring Crown Prince of Perlis



His Royal Highness, Tuanku Syed Faizuddin Putra Jamalullail, the Crown Prince of Perlis, Malaysia (LEFT), receives Executive Box Award Plaque from Chairman of Jamia Mosque Committee (Nairobi) Sheikh Muhammad Osman Warfa during the luncheon.

Jamia Mosque Nairobi hosted a special luncheon on Friday last week in honor of His Royal Highness Tuanku Syed Faizuddin Putra Jamalullail, the Crown Prince of Perlis, Malaysia, and his delegation, who had earlier joined worshippers for Jumua prayers at the iconic mosque.

The event, held at the Syed Abdullah Shah Memorial Library, brought together Muslim leaders from various organizations and prominent Muslim personalities in celebration of the esteemed

guests. Addressing the gathering, the Chairman of Jamia Mosque Committee, Sheikh Muhammad Osman Warfa, expressed deep appreciation for the Crown Prince's visit.

"I want to take this opportunity to welcome and sincerely thank you your Highness Syed Faizuddin Putra Jamalullail the Crown Prince of Perlis, and your delegation for sparing time to visit us. We do not take it for granted," he said.

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Jamia hosts luncheon for Perlis Crown Prince

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In his written remarks, Sheikh Warfa highlighted Jamia Mosque's legacy and its commitment to Islamic values and unity.

"Your Highness Prince Syed Faizuddin Putra Jamalullail, Jamia Mosque Nairobi was founded and built in 1925 and this year marks 100 years of Jamia Mosque's existence. Your special visit has coincided with this auspicious date in our journey. The strength of this mosque lies not in its beautiful structures but in the heart of those who built it and serve it with dedication and devotion. Many of whom are here and others have passed on. May Almighty Allah grant them Janatul Firdaus," said Sheikh Warfa.

Abdullahi Abdi, Chairman of the National Muslim Leaders Forum (NAMLEF), called on the Crown Prince to support Da'awa initiatives and the construction of mosques in rural Kenya. Health Cabinet Secretary Aden Duale commended Jamia Mosque Nairobi for its leadership in Da'awa and humanitarian efforts. He added that "Jamia is the epitome of Islam in the country," and reaffirmed Kenya's commitment, under President William Ruto, to strengthening ties with Malaysia.

In his remarks, His Royal Highness Tuan Ku Syed Faizuddin Putra Jamalullail, who was accompanied by Her Highness Dr Hajah Lailatul Shahreen Akashah Khalil and their son Syed Sirajuddin Areeb Putra, expressed sincere gratitude to Jamia Mosque's leadership and the wider Muslim community. The Crown Prince emphasized the need for transnational Islamic

unity, stating the importance of Muslims strengthening solidarity and promoting Islam as a religion of mercy and compassion for all. Malaysia's High Commissioner to Kenya, H.E. Ruzaimi Mohamad, reaffirmed the High Commission's dedication to enhancing collaboration between Malaysian and Kenyan Islamic institutions.

"As the High Commissioner of Malaysia to Kenya, I reaffirm my commitment to serving as facilitator in further enhancing the relationship between the Perlis Islamic Religious and Malay Customs Council (MAIPs), and the Jamia Mosque Committee Nairobi. I believe this effort will not only deepen our institutional ties but also encourage more Kenyans to learn about Malaysia and the rich heritage of Perlis," said the High Commissioner.

Among the notable dignitaries present were the Perlis Mufti Prof. Dr. Mohd Asri Zainul Abidin, CEO of MAIPs Mohd Nazim Mohd Noor, and Second Secretary of the Malaysian High Commission to Nairobi, Syarafina Adilah Abdul Nasir. Prominent Kenyan Muslim figures in attendance included Jamia Mosque Committee Secretary-General AbdulBari Hamid, Deputy Secretary-General Hussein Abdinassir, Treasurer Billow Kerrow, Deputy Treasurer Khider Farouk Adam, Imam Sheikh Jamaludin Osman, Trustee Zool Nimji, Chairman of the Muslim Education Council Zafar Niaz, and Abdullahi Abdi of NAMLEF, among others.

KNCHR calls for nationwide human rights awareness

The Kenya National Commission on Human Rights (KNCHR) has called for a coordinated, nationwide civic education campaign to address the growing lack of public understanding of human rights across the country. The commission warns that without urgent action, millions of Kenyans will remain vulnerable to violations and systemic injustice.

Speaking recently during a public engagement forum in Garissa on the Draft Complaints and Enforcement Regulations 2025, KNCHR Commissioner Denis Wamalwa stressed that the challenge of human rights awareness is not limited to one area but is a national concern — though marginalised regions, particularly in North Eastern Kenya, are among the hardest hit due to low literacy and limited access to reliable information.

"Across Kenya, people are suffering in silence simply because they don't know their rights or where to seek help," said Wamalwa. "Injustice thrives where knowledge is lacking. We must urgently invest in civic education if we are serious about protecting our citizens."

Participants at the forum pointed to routine violations in underserved areas, including extrajudicial killings, enforced disappearances, arbitrary arrests and detentions, gender-based violence, female genital mutilation (FGM), early and forced marriages, land grabbing, and forced evictions. Many rural residents, especially in North Eastern counties, are unaware that such acts are violations of their constitutional rights.

Fatuma Bathi, a Garissa-based human rights advocate, acknowledged that while progress has been made, serious gaps remain. "Yes, more people are speaking up and perpetrators are facing consequences. But the most vulnerable populations are still the least informed," she said. "We need to reach people in their own language, through the platforms they trust, especially in rural and pastoralist communities."

Bathi recommended expanding community-based sensitization programs, particularly via vernacular FM radio, deploying more human rights officers in remote and high-risk areas, and increasing collaboration between civil society groups, law enforcement, and the media.

Her colleague, Muktar Dahir, echoed the call, warning that "without awareness, justice remains a distant dream." He added, "We encounter violations almost daily — from police brutality to gender-based violence. The first step toward accountability is education."

In response, the KNCHR pledged to expand its outreach efforts, particularly in underrepresented regions.

Kenyan returns home after Saudi pardon

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case drew global attention not only for its legal complexity but also for the remarkable way the Muslim community led his rescue.

After years of unsuccessful local fundraising efforts a breakthrough came in early 2024 when the Supreme Council of Kenya Muslims presented his case to Sheikh Dr Muhammad bin Abdul Karim Al Issa, Secretary General of the Muslim World League, during his official visit to Kenya.

Moved by the plea, the Muslim World League pledged to pay the full blood money or diyah of KSh129.5 million required by the victim's family for pardon under Saudi Arabia's Qisas law.

By March 2025 the Muslim World League had completed the payment securing Abdulkareem's release. SUPKEM Chair Hassan Ole Naado praised the act as a reflection of Islamic values. "This is what Islam teaches us to preserve life, seek justice and show mercy. We are proud that the Muslim world stepped in to save a life when all other doors seemed closed," noted Ole Naado.

The gesture by the global Muslim body highlighted the strength of international Islamic solidarity with SUPKEM serving as

the vital link between Kenya and the wider Muslim ummah.

While the Muslim World League provided the financial support the Kenyan government gave crucial diplomatic assistance. President William Ruto raised the case directly with Saudi Crown Prince Mohammed bin Salman. Prime Cabinet Secretary Musalia Mudavadi and Foreign Affairs Principal Secretary Dr Korir Sing'oei helped ensure diplomatic channels remained open throughout the process.

Still Abdulkareem's release may not have been possible without the relentless grassroots efforts led by his mother veteran journalist Dorothy Kweyu who launched the Bring Back Stevo campaign in 2014. Her consistent advocacy gained support from religious and civic leaders including the Kenya Conference of Catholic Bishops and many members of the Kenyan public. In their joint statement, campaign leaders Dorothy Kweyu and journalist Joseph Odindo noted:

"We thank the Muslim World League for paying the blood money and all those who prayed, donated, or campaigned. This was not just a legal rescue—it was a deeply spiritual triumph."

Luqman's 5 Gems of Advice to his Son from Surah Luqman

By Muhammad Luqman

In Islam, there is an abundance of wisdom in our treasure trove of tradition. The Quran, the Sunnah and the words of those chosen lay the foundation and motivation on how we can go about life. A prominent figure, who is known to be wise, is the pious Luqman.

The following are five pearls of wisdom from Surah Luqman, verse 13 to 19, that serve as guidance to succeed in this world and the hereafter:

1. Do not commit acts of shirk

And when Luqman said to his son while he was advising him, "O my dear son, do not associate (anything) with Allah. Indeed, association (with Him) is great injustice." (Surah Luqman 31:13)

The message Luqman wanted to relay was simple yet the most important of all: "do not associate (make shirk of) Allah with another".

It is the act of associating anything with Allah (Subhanna wa Ta'ala) in His Divine essence or attributes or acts. Such as the belief that there is another independent god or the belief of other beings that may share a divine attribute like an autonomous eternity or all-powerful.

Shirk is an act that compromises the identity of a Muslim in having true faith in Allah and in the creed, which is the essence of Islam.

No matter the age or status of a person, it is always beneficial to remember the dangers of shirk because it is a "great injustice" (as mentioned in the surah) that is done to Allah (Subhanna wa Ta'ala), The One who creates all.

These days, people might commit it without actually knowing that it is shirk. Therefore, in line with what is being said, one should not take it lightly and should always acknowledge Allah's right by purifying one's speech and actions from associating another with Allah's exclusive right for Divinity.

2. Honor parents

"And We have commanded people to (honor) their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return. But if they pressure you to associate with Me what you have no knowledge of, do not obey them. Still keep their company in this

world courteously, and follow the way of those who turn to Me (in devotion). Then to Me, you will (all) return, and then I will inform you of what you used to do." (Surah Luqman, 31:14-15). Other than avoiding acts of shirk, Luqman reminds us to honor our parents. He explains how difficult it is for mothers to bear a child and encourages us to be thankful to both parents for their forbearance.

If not for our parents, we would not be able to eat the food we love, travel to the many wonders of the world or experience joy of any kind. We would not be born into this world if not for them. They are the reason that we thrive in this world and if that is not enough, they were there during our infancy, when we could not fend for ourselves.

Of course, Allah is The Maker and He is the sole original reason for our existence. Hence, Allah states in his verses more than once that we will return to Him. One should always find ways to return to the path of Islam and repentance. This is the apex of gratitude that we can show to our parents and The Creator.

We can see from the aforementioned how respect that is due to our parents is one that grants us blessings from Allah (Subhanna wa Ta'ala). The question is, to what extent? The verse continues to explain that matters which lead to disobedience to Allah (Subhanna wa Ta'ala) are exceptions and do not fall under the command of due respect. The Prophet said:

"There is no obedience to anyone if it is disobedience to Allah. Verily, obedience is only in good conduct." (Muttafaq 'Alayh)

This can also be seen in some companions of the Prophet who faced strong opposition from their parents during the early days of conversion to Islam. Despite that, they are told to obey their parents in matters that are reasonable and good while continuing to treat them with respect, kindness and virtue as due.

3. Be in the state of muraqabah

Luqman added, "O my dear son! (Even) if a

deed were the weight of a mustard seed—be it (hidden) in a rock or in the heavens or the earth—Allah will bring it forth. Surely Allah is Most Subtle, All-Aware." (Surah Luqman 31:16)

Imam Al-Ghazali teaches us in his book Ihya Ulum Ad-Din (Revival Of Religious Sciences) that man should go through a state of watchfulness (Muraqabah) to purify the heart and to avoid the perils of the Day of Judgement. He dedicates a chapter for Muraqabah and elaborates on its mechanism where a person should monitor himself/herself, for Allah is always monitoring us (Ar-Raqib).

This is what Luqman was trying to impart to his son. We need to know that there is nothing that escapes Allah's attention, not even the smallest creation hidden in the deepest depth of the earth. Anyone can hide the sins that he does but all will come forth during The Day where secrets are divulged during The Day of Judgement. Hence a Muslim will always need to keep in mind that Allah is watching, and this should strengthen his position of Muraqabah to help himself in avoiding bad deeds.

4. Resolve to practice four beneficial acts

"O, my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to." (Surah Luqman, 31:17). After touching on the etiquette with Allah, parents and the self, Luqman shares with his son the four acts to resolve towards which directly and indirectly interact with the community.

Each of these acts is a key that reflects good character as well as proof of faith within the society. Performing each act will lead to great rewards from Allah and thus, we should strive to perform all 4 consistently. Allah (Subhanna wa Ta'ala) also mentions in Surah Al-Ahqaf:

"So, have patience like 'those of firm resolve (Ulul Azm) among the messengers'"

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From the Holy Qur'an Ayah of the week

Theme: Allah Knows What You Need



And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Acquainted and Seeing. (Qur'an 42:27)



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Khawlah Bint Tha'labah : The inspirational woman of Surah Al-Mujadilah

By Syafiqah Mohammed

In Islam, women are honoured. Within marriage, Prophet Muhammad (peace be upon him) set an example of kindness, respect, and equality in his relationships with his wives. He emphasised the importance of treating one's spouse with love, compassion, and understanding.

Khawlah Bint Tha'labah (Radhi Allahu 'anha) one of the female companions of the Prophet shattered stereotypes. It was her unwavering faith and her deep awareness of her own worth as a wife that emboldened her to voice her concern about the injustice made against her, which was a case of verbal abuse by her husband, Aws Bin Samit. Her plea was heard by Allah (Subhanna wa Ta'ala), thus leading to the revelation of Surah Al-Mujadilah (The Woman Who Pleads) that addressed the issue directly in her defence. This remarkable event impresses upon us the value of women in Islam.

Imam Ahmad bin Hambal recorded that Khawlah bint Tha'labah said:

"By Allah! Allah sent down the beginning of Surah Al-Mujadilah in connection with me and Aws bin As-Samit. I am the wife of Aws bin As-Samit, and he was an old man whose temper was getting worse. One day, when he came home, I asked him something. He became angry and said, 'You are like my mother's back to me.' (an expression called zihar, which was lightly used but equivalent to a divorce in pre-Islam Arabian societies)

After saying those words, he left the house and sat in the meeting place of his people for a while. Then he came back and wanted to have marital relations with me. I rejected him and said, "Don't come close to me! By the One in Whose Hand is the soul of Khuwaylah! You will not have your way with me after saying what you said until Allah and His Messenger issue judgement about our case."

He tried to force himself on me, but I was able to resist. I finally gave him the kick of a strong woman against an old man until he fell. I next hurriedly went to one of my neighbours and borrowed a garment from her, and went to the Messenger of Allah. I told him what happened and kept complaining to him about the ill-treatment I received from Aws.

The prophet said,

"O Khawlah! Your husband is an old man, so have Taqwa of Allah regarding him." Then I replied, "I will not go home, O Rasulallah, until the revelation of the Al-Qur'an regarding me."

Suddenly, the Prophet received a revelation and fainted for a moment. He then woke up and said, "O Khawlah, the Quran has been revealed regarding you and your husband." He then recited Surah Al-Mujadilah to Khawlah. This surah begins by describing her situation, stating:

"Indeed, Allah has heard the argument of the woman who pleaded with you, O Prophet, concerning her husband and appealed to Allah. Allah has heard your exchange. Surely Allah is All-Hearing, All-Seeing." (Surah Al-Mujadilah, 58:1)

This verse highlights the divine recognition of the plea made by Khawlah regarding her husband and her appeal to Allah (Subhanna wa Ta'ala) for justice. It also illustrates the importance of addressing grievances and seeking justice for those who are wronged.

The next few verses address the specific issue brought forward by Khawlah :

"Those of you who (sinfully) divorce their wives by comparing them to their mothers (should know that) their wives are in no way their mothers. None can be their mothers except those who gave birth to them. What they say is certainly detestable and false. Yet Allah is truly Ever-Pardoning, All-Forgiving." (Surah Al-Mujadilah, 58:2)

The practice of "zihar" where a husband would declare his wife to be like his mother, thereby prohibiting him from resuming marital relations with her, is condemned. Allah s.w.t. clarifies that such a declaration is unjust and false, emphasising that a sacred relationship between spouses cannot be nullified by mere words. Implicit in the verses is the fact that divorce should be conducted with fairness and justice, respecting the rights and dignity of both parties involved.

Nonetheless, Allah (Subhanna wa Ta'ala) also highlights the possibility of forgiveness as it prescribes an expiation for those who have uttered zihar and seek reconciliation with their wives. It underscores the importance of repentance and making amends for wrongful actions.

"Those who divorce their wives in this manner, then (wish to) retract what they said, must free a slave before they touch each other. This 'penalty' is meant to deter you. And Allah is All-Aware of what you do. But if the husband cannot afford this, let him then fast two consecutive months before the couple touch each other. But if he is unable 'to fast', then let him feed sixty poor people. This is to reaffirm your faith in Allah and His Messenger. These are the limits set by Allah. And the disbelievers will suffer a painful punishment." (Surah Al-Mujadilah, 58:3-4)

When the Prophet conveyed to Khawlah that her husband should free a slave, she responded that he did not have the means to do so. The Prophet then informed her that her husband should fast for two consecutive months, but she explained that her husband was too old for that. Finally, the Prophet proposed that her husband should feed sixty poor people, but she mentioned that he could not afford to do that. The Prophet mercifully told her, "We will help him with a basket of dates."

Khawlah replied she would also help him with another sack of dates. The Prophet fi-

nally said to her,

"That is good and kind of you. Go and give charity on his behalf and take good care of your husband". She did as the Prophet instructed.

Lessons we can learn from the story of Khawlah (Radhi Allahu 'anha)

1) Fairness and justice

The story of Khawlah bint Tha'labah voicing her concerns to the Prophet deeply leaves an impression regarding the status of women in Islam. Essentially, it provides profound lessons on how women should be respected.

Khawlah's husband, Aus, had uttered the words of zihar, by telling her, "You are to me like my mother's back!". This was a common expression of anger in the pre-Islamic period that effectively nullified a marriage. Unfortunately, it was not uncommon before Islam for the term to be used lightly without considering the consequences. The revelation that followed condemns this inappropriate behaviour and warns husbands against using zihar, which not only shows disrespect but also violates the principles of equality within marriage. The revelation in Surah Al-Mujadilah also informs us that zihar is not equivalent to a divorce but demands a penalty for its illegal basis and insult to the sacred bond of marriage before reconciliation. Khawlah saw this as a grave injustice. She recognised the need to question the compatibility of such practices in a Muslim society. She pondered what would happen to her children and herself, with her failing eyesight and frail body, if zihar was considered equivalent to divorce.

This incident became a catalyst for change, as it ultimately led to the revelation condemning the inappropriate practice of zihar. It reinforced the principles of respect and equality within marriage, em-

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Light of Knowledge Quiz

Which was the first creation made by Allah (Subhanahu wa Ta'ala)?

- A Al-Kursiy (The Footstool)
- B Al-'Arsh (The Throne)
- C Al-Qalam (The Pen)

Answer to be revealed in the next issue

Last week's answer was choice A : "Cleanliness."

Tips that helped me connect with Allah in Prayer

By Nichola Taylor

I want to share with you some tips on how new Muslims can really connect to Allah during the prayer. When you first convert to Islam, it's very difficult time, because you have to learn the prayer, the movements and of course you have to learn what to say in your native language as well as in Arabic. And that sometimes can be very daunting and make the prayer seem methodical and robotic almost. You can feel that you don't have any spiritual connection whatsoever because you feel you're just practicing moves and say words you may or may not understand and it just makes you feel away from Allah instead of close to Him. So, I want to give you some tips that I have learned to make me feel really connected to Allah during prayer. No matter how old we are in Islam, our Iman comes up and down.

If you find these tips as closely as you can, you will find that you really reconnect, if you lose that connection; and you will find that you'll start to connect, if you are yet to feel that connection during the prayer Inshallah.

1. Pray in Congregation

When I first became Muslim, like many of you, I didn't really know how to pray, or have a mentor to help me learn how to pray. I had to get the information from the Internet and I used to go home and do the movements and try to say what I could. But I didn't feel anything, I just prayed because I had to pray. I'm sure many of new Muslims feel that way. When I moved to Egypt, it changed because I suddenly found myself with the Muslims and I prayed with them as much as I could. And this is the game changer! At least once a week, try to pray in congregation whether it is in the mosque, or in someone's house.

Because when you pray in congregation, you feel the spirit of the Ummah, you are all doing this together, you're all doing sujud together, you're all saying the same things together... And there is a wisdom behind this: it connects us. And it gives you a spiritual uplift when you are a member of a group that you are praying in, it gives you a spiritual boost.

You don't need to master Arabic to do so, because that will come with time. The whole point of the congregation prayer is to feel that spirituality and to be among your brothers and sisters in Islam who are going through the same thing, at the same time as you. That's something that makes you connected to the prayer.

2. Watch Live Prayer in Ka'bah

Before you go to pray in congregation, you may watch YouTube, live stream prayers in Makkah. When you see this massive group of people all facing Ka'bah, all going down together, all coming up together... it's such a beautiful sight, it really moves you emotionally, it

makes you want to be part of this.

3. Find a Quiet Clean Place

Sometimes we do lose faith and we forget why we have to pray, and we just pray because we have to. This can bring us away from that connection with Allah. In this case we should find a quiet, clean, safe place away from all distractions to perform the prayer.

Once you've done that, then you need to clean your heart and your mind and remember who you are going to pray to Allah. When you put that in your mind, then all the way through the prayer, you're conscious of who you're speaking to and it will give you that warm feeling that you are doing this for the sake of Allah and it will really boost your spirituality as well.

Before we begin, of course we should make the intention of prayer to whom we're praying before. It shouldn't be cold, robotic. We should be talking to Allah in the prayer. Yes, we do have to make moves and we do have to say correct words, but we have to keep in mind we have to connect with Allah and we do these five times a day. It's such a miraculous beautiful feeling that we've got to speak to Allah five times a day. Many of us feel disconnected to Allah (Subhanna wa Ta'ala), but when we're speaking to Him five times a day, we don't feel that disconnection. We have to put in mind that we are speaking to Him and this should fill us with joy, love, and spirituality. And we really feel that connection that we're looking for.

4. Ask Him in Sujud

When we are in sujud (prostra-

tion), this is when you are closer to Allah. It's the perfect time to open your heart and ask Him anything.

He wants to hear you, so you want to ask for that forgiveness, ask for that forgiveness. You want to ask Him for something that's troubling you and you want to stop it, ask Him for that... Take that time in sujud to ask Him and to talk to Him.

You know when you finish, you feel like there is a big weight lifted off your shoulders because you just spoke to Allah in that sujud and that is something that is so beautiful and emotional. I recommend that when you are by yourself in sujud, you really make the most of those times, because that is when you are closest to Allah and that's the best time to have that conversation with Him.

5. Don't Delay the Prayer

When you delay the prayer you're nervous, stressed, and anxious because you just won't miss it, you want to catch it before the next prayer. You're not keep-

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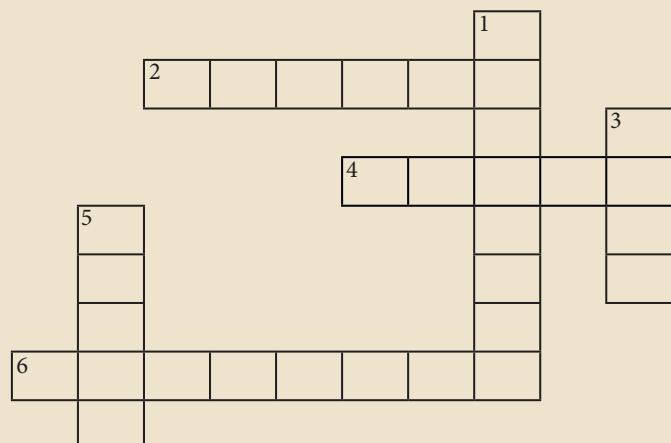
LAST WEEK PUZZLE ANSWERS

ACROSS

3. Ayyub
5. Akhlaq
6. Yahya

DOWN

1. Taqwa
2. Ihsan
4. Barzakh



ACROSS

2. The natural disposition or innate purity with which every human is born in Islam.
4. The name of Hadiths where the Prophet quotes Allah (Subhanahu wa Ta'ala) directly.
6. Islamic legal principle used to derive rulings for issues not directly addressed in the Qur'an or Sunnah, focusing on public interest and societal benefit.

DOWN

1. The first person to accept Islam
3. Number of Ramadhans Prophet Muhammad (peace be upon him) fasted after fasting became obligatory.
5. The Divine Command given by Allah (Subhanahu wa Ta'ala) during Al-Isra' wal-Mi'raj

CJ Martha Koome condoles with family of the late Chief Kadhi Sheikh Abdulhalim

Chief Justice and President of the Supreme Court of Kenya (SCoK) Martha Koome visited the family of the late Chief Kadhi Sheikh Abdulhalim Hussein Athman at their Mombasa home to offer her condolences and reflect on the legacy of the distinguished religious and judicial leader. During the visit, CJ Koome delivered a heartfelt message in which she described the late Sheikh Abdulhalim as "a prayerful man," further eulogizing him as "a man of integrity and wisdom."

She commended his contributions to the judiciary, especially in advancing justice for the Muslim community in Kenya. "The late Chief Kadhi was a scholar who passionately did his work with dedication to ensure justice to the Muslim community across the country," she said.

Koome also noted his historic achievements, highlighting that he was the first Chief Kadhi to have his rulings published in the Kenya Law Reports, a milestone in the recognition of Kadhi courts in the national legal framework.

Justice Koome recalled the Late Chief Kadhi's visionary leadership and efforts to enhance collaboration within the region. She revealed that Sheikh Abdulhalim had been working on a plan with the Chief Justice of Zanzibar to bring Kadhi's from Zanzibar to learn from Kenya's judicial system. "Unfortunately,



the Late Chief Kadhi did not live to achieve this dream," she said.

Sheikh Abdulhalim Hussein Athman passed away on July 10, 2025, at his residence in Mombasa following a long illness. He had been appointed as Kenya's Chief Kadhi in July 2023 after a competitive recruitment process by the Judicial Service Commission. CJ Koome was accompanied during the condolence visit by several senior judicial officials, including President of the

Court of Appeal Justice Daniel Musinga, Court of Appeal Judges Hon. Lady Justice Agnes Murgor and Hon. Lady Justice Grace Ngenye, JSC Commissioner and High Court Judge Hon. Justice Anthony Mrima, Mombasa Principal Judge Jairus Ngaah, Chief Registrar Winfridah Mokaya, Chief Magistrate Alex Ithuku, Deputy Chief Kadhi Sukyan Hassan, and Principal Kadhi Mombasa Sheikh Abdulaziz Maalim, among others.

Jamia Mosque hosts historic consultative meeting with Crown Prince of Perlis

His Royal Highness Tuanku Syed Faizuddin Putra Jamalullail, the Crown Prince of Perlis, Malaysia, and his delegation held a historic consultative meeting on Friday with the leadership of the Jamia Mosque Committee Nairobi at the Jamia Majlis Hall.

The high-level engagement brought together senior Muslim leaders from both countries and focused on forging stronger ties and collaborative efforts to uplift Muslim communities socially, economically, and spiritually.

The discussions centered around key issues affecting Muslim societies, including the propagation of Islam and the implementation of social transformation projects. Both sides agreed on the importance of fostering long-term partnerships and exchange programs to advance mutual goals.

Chairman of the Jamia Mosque Committee, Sheikh Mohamed Osman Warfa, lauded the meeting as a landmark event, stating that the presence of the delegation from Malaysia marks an "important beginning to strategic cooperation" between the Islamic communities of both nations.

In his welcoming remarks, Jamia Mosque Committee Treasurer Billow Kerrow expressed enthusiasm about future collaborations, saying, "We as Jamia Mosque leadership are ready and willing to work and partner with the Crown Prince of Per-



lis towards Muslim aspirations on matters of development to contribute to progress in the Muslim community."

Kerrow highlighted several pressing challenges facing Muslims in Kenya and called for support in critical areas such as Da'wah (Islamic propagation), education, Islamic media, and humanitarian services. He specifically appealed to His Highness to consider supporting initiatives like a Da'wah centre and Horizon, Jamia Mosque Nairobi's premier Islamic media outlet, emphasizing their role in spreading Islamic teachings nationwide.

Responding to the appeal, Mohd Nazim Mohd Noor, Chief Executive Officer of the Perlis Islamic Religious and Malay Customs Council (MAIPs), welcomed the proposals and reaffirmed the Council's dedication to

meaningful partnerships. He said MAIPs is committed to "working closely with Jamia Mosque Committee for the betterment of the Kenyan citizens and Muslim Communities."

Among the key dignitaries present were Perlis Mufti Prof. Dr. Mohd Asri Zainul Abidin, the High Commissioner of Malaysia to Kenya H.E. Ruzaimi Mohamad, Jamia Mosque Committee Secretary-General AbdulBari Hamid, Deputy Secretary-General Hussein Abdinassir, Deputy Treasurer Khider Farouk Adam, and Imam Sheikh Jamaludin Osman. Also, in attendance were members of the Jamia Majlis including Abdulhamid Slatch, Muhammad Zafar Niaz, Dr. Ali Muhammad Salim, and Dr. Noor Muhammad Ali.

Renowned public health scholar Prof. Mohamed Karama laid to rest

Professor Mohamed Karama, a distinguished scholar in public health and epidemiology, passed away on Wednesday morning at his home in Nairobi.

He was remembered as a committed academic, humanitarian, and servant leader whose decades-long career made lasting contributions to Kenya's health-care system and beyond.

Prof. Karama, who once served as Acting Vice-Chancellor of Umma University, guiding the institution through a period of growth and institutional strengthening, was laid to rest at the Lang'ata Muslim Cemetery.

His Janaza prayers were held at Adams Masjid along Ngong Road and attended by hundreds of mourners, including friends, relatives, health professionals, and Muslim community leaders.

A respected board member of Helping Hand for Relief and Development (HHRD), Prof. Karama tirelessly contributed to humanitarian causes.

His early career saw him serve in the Department of Communicable Diseases Control at the Ministry of Health before joining the Kenya Medical Research Institute (KEMRI), where his research focused on the control of schistosomiasis in the Mwea Irrigation Scheme and water and sanitation issues in rural areas.

He later moved into academia, lecturing at Kenyatta University's School of Public Health and supervising postgraduate students at JKUAT University's Institute

of Tropical Medicine. His academic reach extended globally—delivering e-lectures to students in Minnesota, USA, and supervising global health students from Nagasaki University in Japan.

Prof. Karama was also a key figure in research governance. He chaired the AMREF Scientific and Ethical Review Committee for a decade, upholding high standards in research involving human subjects.

During the COVID-19 pandemic, he played a pivotal leadership role as Chairman of the National Muslim COVID-19 Response Team.

"At the height of the crisis, he served with unwavering compassion and utmost dedication," read a tribute. He led volunteer teams equipped with personal protective equipment and ensured mental health support for bereaved families. "His actions were driven by faith, integrity and a deep sense of community responsibility."

In a heartfelt statement, Supreme Council of Kenya Muslims (SUPKEM) Hassan Ole Naado paid tribute, saying, "He was a great Public health professional, scholar and leader of the ummah, humble and soft spoken, I miss a brother. O Allah, forgive him and have mercy on him, and give him strength and pardon him. Be generous to him, and enlarge his entrance (to his abode)."

The leadership of Jamia Mosque Committee Nairobi also mourned his passing. Chairman Muhammad Osman Warfa not-



ed, "The late Prof Muhammad Karama in all his undertakings, he was committed to the course of health well-being in the country at all time."

Abdulbari Hamid, Secretary General of the committee, added, "We have lost a great scholar and servant Health leader who was always dedicated to health matters and played an influential role in his passion to ensure the well-being of Kenyans and communicable diseases are controlled."

Prof. Karama will be remembered for his courageous leadership, compassion, and the indelible mark he left on public health, research, and education in Kenya. May Almighty Allah, in His infinite mercy, forgive his shortcomings, accept his good deeds, and grant him the highest ranks in Jannah. Ameen.

Governor Barasa backs fencing of Kakamega Muslim Cemetery

Efforts to safeguard the Kakamega Muslim Cemetery have received a significant boost following support from Kakamega Governor Fernandes Barasa, who pledged Ksh 100,000 towards the fencing of the graveyard.

The financial support is aimed at aiding the construction of a perimeter wall around the cemetery, which has long lacked proper fencing. The absence of a boundary has exposed the site to trespassing, illegal garbage dumping, and grazing by livestock. Speaking at Kakamega Jamia Mosque and Islamic Centre during the funeral service of the late Prof. Hassan Karakacha Were, Governor Barasa pledged continued support for Muslim-led development initiatives.

"I want to assure you we are going to do

everything possible as the County Government of Kakamega to cater for your needs and aspirations, particularly in matters of development," said the Governor, emphasizing his administration's recognition of the Muslim community's contributions to the county's progress.

Muslim leaders, led by Sheikh Idris Muhammad Luvale, expressed gratitude to the Governor for the generous donation, noting that the fencing would help protect the cemetery from further encroachment and misuse.

Sheikh Idris also commended Governor Barasa for appointing Muslim professionals to county positions and urged him to continue promoting inclusivity and representation in government.

The funeral ceremony honored the late

Prof. Hassan Karakacha Were, an Associate Professor in the Department of Agriculture and Land Use Management at Masinde Muliro University of Science and Technology (MMUST).

A respected educationist and community leader, Prof. Were previously served as the chairman of the Board of Trustees at Kakamega Jamia Mosque and Islamic Centre and as the board chairman of Kakamega Muslim Secondary School. He was laid to rest at the Kakamega Muslim Cemetery, with mourners from various sectors—including education, politics, business, and religious institutions—paying tribute to his dedication and lifelong passion for education and community development.

Tips that helped me connect with Allah in Prayer

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ing yourself the time and the energy to pray properly. It makes you less connected to the prayer and less connected to Allah. So, pray as much as you can on time, when you can.

Because it gives you this sense of close-

ness to Allah, you have the time to connect to Allah, you'll have time to reflect on what you're doing in the prayer.

And it won't be just a series of moves. I hope these tips will help you connect with Allah and make you understand that

prayer is not just about movements, we have to feel the spiritual connection to Allah. May Allah (Subhanna wa Ta'ala) bless you all and may He make prayer very easy for all of you. Ameen.

Abbas Gullet appointed as KNH Board Chair

Veteran humanitarian and former Red Cross chief Dr Abbas Gullet has been appointed the non-Executive Chairperson of the Kenyatta National Hospital (KNH) Board by President William Ruto.

In a Gazette Notice dated July 25, President Ruto announced Gullet's appointment to the critical role at the country's top referral hospital for a three-year term.

"I, William Samoei Ruto, President of the Republic of Kenya and Commander-in-Chief of the Defence Forces, appoint Abbas Gullet to be the Non-Executive Chairperson of the Board of Directors of Kenyatta National Hospital, for a period of three (3) years, with effect from the 25th July, 2025. The appointment of Samier Muravvej (Dr.) is revoked," reads part of the gazette notice.

As Board Chair, Dr Gullet will be tasked with providing strategic oversight to the

management of KNH, ensuring the institution stays true to its mandate while promoting financial discipline and enhancing effective service delivery. His leadership is expected to play a central role in shaping the hospital's future direction and policies.

Dr Gullet is widely celebrated for his transformative leadership as Secretary-General of the Kenya Red Cross Society, a position he held for nearly 20 years until 2020.

During his tenure, he spearheaded major reforms, expanded the organisation's reach, and oversaw the establishment of E-Plus, now Kenya's largest ambulance service. A life-long humanitarian, Gullet is currently serving as the Vice President for Africa at the International Federation of Red Cross and Red Crescent. His contributions have been recognized both locally and internationally.

In 2007, he was named the UN Person of



the Year in Kenya and has been awarded national honours, including the Order of the Golden Warrior and Moran of the Burning Spear.

Gullet's journey in humanitarian service began in 1973 as a Form One student at Mombasa Technical High School when he joined the Red Cross through the President's Award Scheme.

Luqman's 5 Gems of Advice to his Son from Surah Luqman

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(Surah Al-Ahqaf, 46:35). Here, we can observe the nuance involved where Allah uses the same word 'azm – resolve' to describe the best of his Prophets, the Ulul Azm. There is no doubt that the Ulul Azm did worship Allah (prayers); they enjoined good and forbid evil; they were resilient in carrying out Allah's orders as believers and as Prophets. Therefore, Luqman termed the four keys as an aspiration and a continuous goal to work towards in the path of excellence.

5. Avoid arrogance, observe humility

"And do not turn your cheek (in contempt) towards people and do not walk through the earth exultantly. Indeed, Allah does not like whoever is arrogant and boastful.

And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys." (Surah Luqman 31:18-19).

Finally, the string of advice is concluded with Luqman talking about good character involving interaction with fellow human beings. Luqman knowingly points out that the effect of having good or bad character places the individual either in Allah's favour or in Allah's wrath. A vice that is specifically singled out is arrogance. The dangers of feeling arrogant or acting out in ways that show this side of a person are detrimental to a believer. Rasulullah mentioned in a hadith, "He who has, in his heart, a mustard seed's weight of arrogance will not enter Jannah."

(Sahih Muslim)

With the warning of Paradise being at stake, it is no wonder Luqman puts plenty of emphasis on how a person presents himself/herself. Humility should be reflected in all that we do.

A person might perform acts that denote arrogance without intending to and this is not necessarily wrong. However, the wisdom emanating from the Quran points to avoiding such acts so as not to have arrogance seep into our hearts. The Devil works in ways that are elusive to even the most brilliant of minds. Hence, the believer is always cautious about committing any deed which may cause falling into the Devil's trap.

The inspirational woman of Surah Al-Mujadilah

Continued From Page 4

phasising the responsibility of husbands to treat their wives with love and mercy. Just as Khawlah defended her honour and rights by speaking out against the unfair treatment she received, we also have the right and obligation to do so when we find ourselves in unjust or even abusive situations, whether at home, school or in the workplace.

2) Patience and resilience

In the face of adversity, she exemplified patience and resilience. Instead of engaging in a heated argument with her husband, she sought guidance and solutions from the Prophet.

This act of emotional control and her ability to refrain from impulsive reactions set a powerful example for us. Without the forbearance and foresight to do so, how many thousands of marriages have we seen that have been harmed?

According to the narration cited by Sheikh Mahmud Shaltut in his book, Al-Fatawaa, the Prophet initially responded that Khawlah had become unlawful for Aus due to his zihar declaration, and no revelation had been sent down concerning it.

Even though the response was not as she had hoped, Khawlah persisted to save her marriage. She attempted once more to inquire from the Prophet but his response remained the same. Still, she remained steadfast in her pursuit and turned to Allah (Subhanna wa Ta'ala), displaying unwavering hope in His ability to resolve her predicament.

Khawlah story reminds us that when facing challenges, we should never lose hope, exercise patience, actively seek solutions and act. This is all possible when we strengthen our faith and trust Allah in His wisdom, as He is a Solver. Allah (Subhanna wa Ta'ala) mentions in the Quran:

"Call on Me, and I will answer you" (Surah Ghafir, 40:60). This verse shows us that our most potent weapon is dua (supplication). With unwavering trust in Allah (Subhanna wa Ta'ala), we find solace in His answers, whether immediate or delayed, knowing that His wisdom and timing are beyond our comprehension.

3) Forgiveness

Khawlah story takes an extraordinary turn as she forgives her husband, Aws, despite his transgression. She not only forgives but also assists him in fulfilling the charity due as kaffarah (penalty). She extended her sympathy towards him, who could not afford to do so. Her act of compassion and forgiveness bypasses the material concerns of this world, demonstrating the power of love and mercy in healing emotional wounds resulting from marital conflicts.