

THE FRIDAY BULLETIN

The Weekly Muslim Update

Respected Muslim philanthropist Zool Nimji passes on

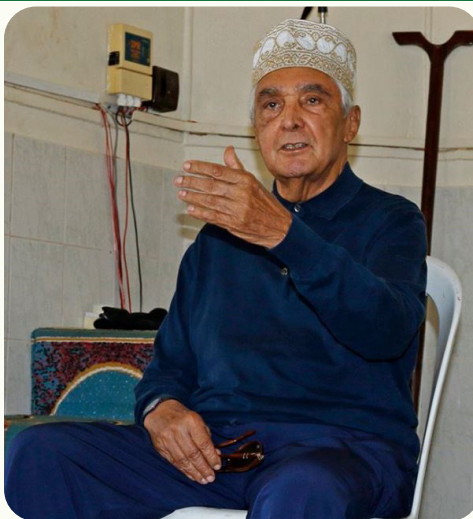
The Muslim community in Kenya is mourning the death of Zool Nimji, a respected philanthropist and community leader. His sudden demise has sent shockwaves across the Muslim community and the nation at large.

Zool Nimji passed on Monday, August 4, in Nairobi. A devoted Muslim and humanitarian, Nimji's lifelong service to the Muslim Ummah has left an enduring legacy — a shining example of generosity, humility, and unwavering dedication to the service of Allah and His creation.

Until his death, he served as a trustee of Jamia Mosque Nairobi, one of Kenya's most prominent Islamic institutions. He was laid to rest at Lang'ata Muslim Cemetery on Tuesday after Janaza prayers held at Parklands Mosque in a ceremony attended by hundreds of mourners, including relatives, friends, and Muslim community leaders.

Zool Nimji was a founding trustee of the Ummah Foundation, a registered nonprofit organization widely recognized for its expansive humanitarian initiatives. Under his stewardship, the Foundation championed education through bursaries for orphans and underprivileged students, supported social welfare programs, and empowered marginalized communities.

The Foundation also delivered essential services in water and sanitation, provided critical medical support including cataract surgeries and aid to rural health facilities, and ran rehabilitation pro-



grams for prisoners. Additionally, it organized community development projects and facilitated Udhhiyyah (Qurbani) distributions during major Islamic observances.

He lived a life devoted to building the Ummah, funding the construction of nearly 35 mosques across Kenya including eight within Nairobi, 12 in prisons, and 14 spread across various regions outside the capital. His da'wah efforts within prisons were unprecedented, reaching souls often forgotten by society and restoring

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A Publication of the Jamia Mosque Nairobi

In Today's Issue



1 Do we measure success correctly?

By having more and more things, we are judged to be successful. Using this as our standard, though, is settling for second best. As Muslims, we need to step back from this relentless pursuit of having more rather than being better.

2 Jamia to host youth mentorship program on Sunday

In its effort to empower young people within the Muslim community, Jamia Mosque Nairobi will play host to a youth mentorship and outreach program scheduled to take place on Sunday August 10, 2025.

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!**

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Muslim PLWDs Benefits from Wheelchairs donations



Jamia Mosque Nairobi in collaboration with Qatar Charity Kenya through its relief and development products program, distributed wheelchairs to persons living with disabilities (PLWDs) in the Muslim community. A total of 30 beneficiaries benefited from the donation of manual wheelchairs. The wheelchairs were handed to the beneficiaries by representatives from Jamia Mosque and Qatar Charity at the distribution exercise was held yesterday at Jamia Mosque Nairobi.



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Voices for Palestine launches Tree-Planting campaign in solidarity with Palestine

A coalition of Muslim organizations under the Voices for Palestine banner has launched a unique humanitarian campaign that merges environmental conservation with international solidarity, in support of Palestinians facing a growing humanitarian crisis.

Unveiled on Thursday in Nairobi, the tree-planting initiative aims to raise funds for critical aid to Palestinians while contributing to Kenya's national efforts to increase forest cover and combat climate change. The initiative seeks to plant thousands of trees across the country as a symbol of hope and resistance. Funds raised through the initiative will go toward providing food, medicine, and shelter for Palestinian families affected by the war.

In a strongly worded statement during the launch, the coalition called on the Kenyan government to reassess its diplomatic relations with Israel, accusing the state of violating international law and United Nations resolutions.

The Voices for Palestine initiative brings together prominent Muslim organizations including the Jamia Mosque Committee-Nairobi, the National Muslim Leaders Forum (NAMLEF), the Supreme Council of Kenya

Muslims (SUPKEM), and the Council of Imams and Preachers of Kenya (CIPK), among others.

Speaking at the launch event, Muslim leaders urged Kenya to break its silence and use its diplomatic voice to advocate for peace and justice in Palestine.

Former Manderla Senator Billow Kerrow, who was present at the launch, emphasized the dual purpose of the campaign. "We stand with the people of Palestine in their time of greatest need. But as we plant these trees, we are also fulfilling our duty to this nation by restoring our environment, mitigating climate change, and securing a greener future," Kerrow said.

Chairman of Voices for Palestine, Ahmed Shariff, decried the ongoing humanitarian disaster in Gaza, describing it not as a conflict but "a deliberate act of genocide."

The coalition accused Israel of weaponising starvation and urged the Kenyan government to call for the unconditional entry of food and humanitarian aid into Gaza. They said that since last year's military offensive, over 70,000 people have been killed, with most of Gaza's population displaced and critical supplies obstructed.

Respected Muslim philanthropist passes on

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hope where darkness prevailed. Beyond mosque construction, Nimji established centres of learning, supported charitable institutions, and touched the lives of thousands in need. Through his charitable organizations, he provided education bursaries for nearly 400 students annually, ensuring access to education remained within reach for the underprivileged. Every brick he laid, every student he supported, and every soul he uplifted became a testimony to his devotion and his vision for a stronger, more united Ummah.

His vision and leadership laid the foundation for impactful charitable programs that continue to uplift communities across Kenya. He also served as a trustee and senior committee member of Parklands Mosque in Nairobi, where his presence was marked by humility, wisdom, and a deep dedication to the growth and welfare of the mosque and its congregants.

In addition, he was the Managing Trustee of the 3Z Foundation, further extending his reach in supporting faith-based and humanitarian causes both locally and internationally. Throughout his life, Zool Nimji exemplified the true spirit of Islamic charity, giving quietly but generously, always placing the needs of others before his own. His work impacted countless lives, from orphans and widows to students and the sick.

In his message of condolences, Jamia Mosque Committee Chairman, Sheikh

Muhammad Osman Warfa, eulogised Zool Nimji as an individual who served Islam and Muslims with dedication and humility. Sheikh Warfa said the Zool Nimji's death is a great loss to the country and the Muslim community at large. "Brother Zool Nimji served Islam and Muslims with unwavering dedication, humility, and integrity. He was a devoted community leader who had the interests of Islam and Muslims in his heart. Abdulbari Hamid, Secretary General of the Jamia Mosque Committee, described Brother Zool Nimji as an astute and vibrant Muslim leader who sacrificed his life and time to serve Islam and Muslims. "We have lost a great pillar who was always dedicated to Islamic affairs and played an influential role in Da'awa activities. His passing is a profound loss to the community, but his legacy will continue to inspire generations to come. In his remarks Sheikh Abdulrahman Ishaq, Imam of Parklands Mosque praised the late Zool Nimji as a man whose life was a shining example of generosity, humility and committed to the service of Allah and His creation." Mr Zool was not merely a Philanthropist; he was a rare gem among souls, a man whose presence radiated warmth and whose deeds spoke louder than words. He lived a life devoted to building the ummah. May Allah (SWT) grant him Maghfirah (forgiveness), envelop him in His infinite mercy, and elevate his rank to Jannat-ul-Firdaus. Ameen.

Cabinet approves sweeping reforms to regulate religious organisations

In a decisive move to tighten oversight of religious organisations across Kenya, the Cabinet has approved a far-reaching policy framework aimed at regulating faith-based institutions and curbing abuse carried out under the guise of spiritual authority. The proposed reforms, developed in response to the Shakahola tragedy that shocked the nation, were adopted during a Cabinet meeting chaired by President William Ruto on Tuesday last week. The framework places religious leaders at the heart of accountability efforts, with a strong emphasis on self-regulation rather than State control.

"The Government shall not allow criminal enterprises to masquerade as religious ministries," read part of the Cabinet communiqué, which underscored the importance of preserving freedom of worship while protecting citizens from spiritual exploitation and fatal indoctrination.

The implementation of the reforms will be supported by a multi-agency collaboration involving security agencies, interfaith platforms, and educational institutions. At the core of the proposals is the establishment of a Religious Affairs Commission, a recommendation first made by the Presidential Taskforce on the Review of the Legal and Regulatory Framework Governing Religious Organisations, which was chaired by Rev. Mutava Musyimi.

Under the new framework, religious institutions will be required to formally register with authorities, disclose their leadership structures, and submit to regular audits to ensure transparency and accountability. Preachers, particularly those who claim to possess prophetic or healing powers, will undergo mandatory vetting to verify their theological training, doctrinal integrity, and ethical standing.

The Cabinet also proposed amendments to several existing laws, including the Societies Act and the Penal Code, in order to provide legal backing for enforcement actions targeting rogue religious leaders. If approved by Parliament, the reforms would represent the most significant restructuring of Kenya's religious landscape in decades. While many faith leaders have expressed support for the need for greater accountability, some clerics have raised concerns about possible overreach and state interference in matters of doctrine and religious expression. However, human rights organisations and families of victims have insisted that regulation is urgently needed to prevent similar tragedies from recurring. The Religious Affairs Commission, once established, will function as an independent statutory body, working in tandem with the Office of the Attorney General and other relevant ministries to ensure a careful balance between religious freedom and public safety.

Intention (Niyyah) is the foundation of every action

By IslamicWeb Team

The Messenger of Allah (Peace be upon him) said: "Verily actions are by intentions, and for every person is what he intended." [Al-Bukhari and Muslim]

Many scholars began books with this Hadeeth. Imam Al-Bukhari may Allah have mercy upon him commences his book of Hadeeth (Saheeh Al-Bukhari) with this Hadeeth and explains that every action that is done without seeking Allah's pleasure is invalid and devoid of reward. It can be said that the entire religion revolves around this Hadeeth. Imam Ash-Shafi'i may Allah have mercy upon him said, "this Hadeeth constitutes a third of all knowledge."

Muslim scholars differ in opinion as to the limits of the Prophet's *sallallaahu `alayhi wa sallam* (may Allah exalt his mention) saying: 'actions are by intentions'. Many of the later scholars are of the opinion that the limit is that the action is made correct or acceptable with the intention. What is meant by this is that a legislated action needs an intention. As for habitual actions such as eating, drinking, dressing, etc., they are not in need of an intention.

Some say 'actions' here is to be understood in its generality; therefore, nothing is exempt from it. Others relate this as the saying of the majority, meaning the majority of the early scholars. This occurs in the words of Ibn Jareer At-Tabari, Abu Talib Al-Makki, and others from the early scholars may Allah have mercy upon them. Imam Ahmad may Allah have mercy upon him said: "I like that for every action, from prayer, fasting or charity or any action of righteousness that there be an intention preceding the action."

Fadl Ibn Ziyad may Allah have mercy upon him said: "I asked Abu Abdullah (Imam Ahmad may Allah have mercy upon him) about the intention in action, how should it be? He said: 'One should concentrate on himself when he intends to do an action, not doing it for the sake of people (showing off).'"

It is possible that the limits of the saying, 'actions are by intention', are that the action is good, corrupt, acceptable, rejected, rewarded, or not rewarded according to the intention.

Therefore, this statement informs us of the Islamic ruling concerning this: the correctness or incorrectness of the action is in accordance with the correctness or incorrectness of the intention.

The saying of the Prophet after this: 'and for everyone is what he intended' informs that one cannot gain anything from his action except what he intended. So, if he intended good, he gets good. If he intended evil then he gets evil.

This second statement (of the Hadeeth) is not merely reiterating the first, because the first statement points to the fact that the goodness or corruptness of the action is according to the intention necessary for

that action to exist. The second statement points to the fact that the reward of a person for his action is according to his good intention, and that the punishment for his action is according to his evil intention.

Scholarly definition of the word 'Intention':

1. To distinguish different types of worship, one from the other. Like distinguishing Noon (Dhuhr) Prayer from Afternoon ('Asr) Prayer, or distinguishing the fast of Ramadan from other fasts, or distinguishing actions of worship from actions of habit: like distinguishing bathing from impurity from bathing for the purpose of cleanliness.

2. To distinguish for who or what the action is done: is it for Allah only, for other than Allah, or for Allah and others than Him?

The meaning of 'intention' in the speech of the Prophet and the Salaf (righteous predecessors) was used generally to carry the meaning of 'desire'. In the Quran, the word 'desire' is often used to describe an intention, as in Allah's (Subhanna wa Ta'ala) Saying (which means): "...Among you are some who desire this world, and among you are some who desire the Hereafter..." [Surah Al-Imran 3: 152]

In other verse Allah (Subhanna wa Ta'ala) Says (what means): "Whoever desires the life of this world and its adornments..." [Surah Hud 11: 15] And He Says again (what means): "And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life..." [Surah Al-Kahf 18: 28]

Sometimes intention is described with the word 'seeking' as in Allah (Subhanna wa Ta'ala) Saying (which means): "But only seeking the countenance of his Lord, Most High." [Quran 92: 20] And (which means): "...and you do not spend except seeking the countenance of Allah..." [Quran 2: 272]

Regarding the second meaning of intention, there are numerous examples from the 'Sunnah' and the statements of the 'Salaf'. To mention a few: Prophet Muhammad (Peace be upon him) said: "People will be gathered upon their intentions." [Ibn Majah]. The prophet also said: "Mankind will be resurrected upon their intentions." [Muslim]. The Prophet also said: "For the ones whose concern is this world, Allah will scatter his affair, and place poverty between his two eyes. He will not get from the world except what is written for him. For the

one whose intention is the Hereafter, Allah will gather for him his affair and place contentment in his heart, and the world will come to him willingly." [Ibn Majah] Zayd Ash-Shami may Allah have mercy upon him said: "Verily I like to make an intention for everything I do even if it is eating and drinking." Sufyan Ath-Thawri may Allah have mercy upon him said: "I have not treated anything more difficult than my intention, because it keeps changing." Ibn Al-Mubarak may Allah have mercy upon him said: "May be a small action is made great by its intention, and may be a great action is made small by its intention."

The three above-mentioned sayings were reported by Ibn Abi Ad-Dunya in his book 'The Sincerity and the Intention'. Imam Ahmad may Allah have mercy upon him said that the foundation of the religion is upon three Hadeeths:

1. "Verily actions are by intention." [Al-Bukhari and Muslim]
2. "Whosoever introduces into this affair of ours that which is not part of it then it is rejected." [Muslim]
3. "The Halal (lawful) is clear and the Haram (prohibited) is clear." [Al-Bukhari & Muslim]

Conclusion

Islam teaches us to perform good actions, stay away from the forbidden actions and stop at the doubtful matters. Actions must be done correctly, according to the teachings of Islam, and seeking the Pleasure of Allah, Almighty. Who is sincere and correct in it? If the action is sincere and incorrect, then it is not accepted.

Likewise, if it is correct and not sincere then it is not accepted. It is only accepted when it is both sincere and correct. It is sincere when it is for the sake of Allah, and correct when it is done according to the teachings of Islam.

From the Holy Qur'an Ayah of the week

Theme: Forgiveness

"Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.'"
(Qur'an 39:53)



Who are the Mahrams of a Woman?

By IslamicWeb Team

When people distance themselves from the instructions of Islam and the rulings of religion -- especially that which guard chastity and the 'Awrah (parts of the body that must be covered), prevent mixing of progeny and other immoral acts -- they fall into the pit of vice and immorality.

As a ruling of Sharee'ah (Islamic legislation), a woman has to know who her Mahrams (non-marriageable men) are, so as to guard herself and her religion. The following question was raised to An-Nawawi may Allah have mercy upon him: "Who is the woman whom a man is permitted to look at and meet her in seclusion?"

An-Nawawi may Allah have mercy upon him replied, "It is every woman whom he is permanently forbidden to marry due to a permissible reason because of her unlawfulness."

"Permanently" is said to exclude the wife's sister and her like, namely her paternal aunt, maternal aunt, and her daughter if the marital contract is concluded with the mother yet the marriage has not been consummated with her. "Due to a permissible reason" excludes the mother and her daughter with whom a man had sexual intercourse mistakenly believing that it was lawful.

The mother and her daughter are permanently forbidden, not because of a permissible reason, but because doubtful intercourse which is neither described as permissible nor unlawful, because the man was oblivious and thus, incompetent to receive religious commitment at that time.

"Because of her unlawfulness" excludes the woman who is involved in Li'aan (oath of condemnation). This woman is permanently forbidden to remarry (her ex-husband) as an act of punishment, not because she is unlawful for him. Allah knows best." [The Fataawaa that is known as Al-Manthoorat by An-Nawawi, question no. 223.]

Allah The Almighty Says (what means): {And not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private as-

pects of women.} [Surah An-Nur 24:31]. As regards "their fathers" up to the end of the verse, Ibn Katheer may Allah have mercy upon him said, "These are all Mahrams for the woman who, therefore, is allowed to appear to them in her adornment without excessive display of beauty."

Explanation of Mahrams:

- Their fathers: The woman's father.
- Their husbands' fathers: The husband's father and grandfathers, up to all levels.
- Their sons: The woman's sons down to all levels, and also the sons of daughters down to all levels.
- Their husbands' sons: Male sons of the husband, including grandsons down to all degrees, whether they are sons of the husband's sons or daughters.
- Their brothers: The woman's brother
- Their brothers' sons: The brother's sons down to all degrees.
- Their sisters' sons: The sister's sons down to all degrees.
- Their women: Muslim, not polytheistic women, according to the preponderant opinion.
- That which their right hands possess: This may mean either: bondmaids or bondmen.
- Children who are not yet aware of the private aspects of women: Because they are so young they do not understand anything about women or their 'Awrah (parts of the body that must be covered).

If a child is young and does not understand that, there is nothing wrong with him entering upon women, but if he is an adolescent or approaching adolescence, so that he knows and understands these things, and can make a distinction between a woman

who is beautiful and one who is not, then he should not enter upon women.

Are a woman's paternal and maternal uncles her Mahrams?

Al-Qurtubi may Allah have mercy upon him said, "The majority of scholars held that the maternal and paternal uncles of a woman are like other Mahrams in that they are allowed to see of the woman what is permissible for them to see."

Is the daughter's husband a Mahram for her mother?

Ibn Katheer may Allah have mercy upon him said, "The majority of scholars held that the wife's mother becomes forbidden to be married to a person once he concludes the marital contract with her daughter."

Is the mother's husband a Mahram for her daughter (i.e. his stepdaughter)?

The majority of scholars held that a stepdaughter is permanently unlawful (haram) in marriage to her stepfather, regardless of whether she was under his guardianship or not.

However, the view adopted by Dawud ibn 'Ali and his companions—chosen by Ibn Hazm and narrated by Abu al-Qasim ar-Rafi from Imam Malik (may Allah have mercy upon him)—was that the stepfather is not considered a mahram to his stepdaughter except under two conditions.

As Ibn Hajar (may Allah have mercy upon him) stated in Fath al-Bari, The prohibition of marrying a stepdaughter is dependent upon two conditions:

1. She must be under the guardianship of the man.
2. The marriage with her mother must have been consummated."

Light of Knowledge Quiz

Which of the following best defines the term 'Al-gharimin' as a category for receiving Zakat?

- A People who are new converts to Islam and need financial support.
- B Travelers who have run out of money and are far from home.
- C Those burdened by debt who are unable to repay it.

Answer to be revealed in the next issue

Last week's answer was choice C : "Al-Qalam (The Pen) ."

Do we measure success correctly?

By Idris Tawfiq

"That man is really successful." We usually say this to mean that he has a lot of money, or a fancy car, or a house. We do not usually call a boy in the street cleaning shoes successful, do we?

We do not usually say that someone living in a tiny flat in London has made a great success of his life. We measure success by how many exams we pass, by the kind of university degree we get, or by the job we get. Success, according to this scale, means the clothes we wear and the car we drive.

By having more and more things, we are judged to be successful. Using this as our standard, though, is settling for second best. As Muslims, we need to step back from this relentless pursuit of having more rather than being better.

How do we really measure success?

Is it by the job we have or the trainers we wear? Is it by the latest mobile gadget or the most fashionable pair of jeans? It is the custom in the West that whenever a funeral takes place, someone usually stands up and says "a few words" about the person who has died.

With the coffin in full view of everyone, a speech is often given. At these speeches, though, no one says how many pairs of shoes the man had when he was alive. No one mentions how many holidays he took in a year. No one mentions his job or his car or what he achieved as a businessman.

What is usually said is that he was a good husband and father, or that he was loyal to his friends and honest at work. In other words, in death, we instinctively know what is important. And they aren't new trainers!

Our Approach

As Muslims, our whole approach to life is different from the agenda that society sets for us. It is sometimes very hard to avoid following this agenda when everything around us is telling us to do so, but we try. As Muslims, our number one priority is to please Allah. We have certain obligations that we must fulfill before anything else. We must, for example, pray five times a day. We must fast during the month of Ramadan and pay zakah, the money due to the poor, if we are able to do so. We must also go on pilgrimage once in our lives to Makkah if we have the resources. These things make us different. We do not do them for personal gain but for the sake of Allah alone. Without these basic things in our lives, we cannot really call ourselves Muslims.

In talking about success in life, however, it might be tempting to give advice about which courses to take in school or college. It might be tempting to give tips on how to prepare for a job interview so as to impress our potential employers. It might even be tempting to advise on how to clinch a business deal or secure a promotion at work. Giving such advice, though, if that is all

we did, would be selling ourselves short. Of course, being Muslim means that we should be the best we can be at all times, so preparing well for interviews, dressing well, and speaking politely and with confidence should be a natural part of how we behave. Good manners and a courteous approach to other people are what Muslims should excel at.

We can also aim to be the best on the football team, the fastest athlete on the field, or the first in our class. But if we do not achieve these things, it is not the end of the world. They are important, but they are not that important. In fact, so many things that bring "success" in this world, like being an expert in our field and giving 100 percent effort all of the time, are part of the message of Islam.

Muslims know that they were created by Almighty Allah and that all they do reflects the gifts He has given them. Similarly, all that Muslims do is a way of telling others what Islam is like. The way we behave and the way we speak tells others far more about Islam than our speeches about the faith can ever do.

What's Expected of Us

Real success for Muslims, though, is not about getting a job or acquiring money, however important these things may be. For Muslims, the greatest success in life is to do what Allah wants, and this might even put us at odds with. We are called upon as Muslims to be honest men and women, no mat-

ter what. We are called to promote justice, no matter what the cost or how difficult a position that might put us in. We are called upon more than anything as Muslims to be men and women of prayer. With prayer will come the real success of this life.

Prayer is Not Only a Ritual

Through prayer, we see things as they really are, not as others would have us see them. The ancient Romans used to have the finest system of roads ever known. These roads were straight and well-paved, and they enabled soldiers and messengers to be dispatched quickly to any part of the Roman Empire. All roads, of course, led to Rome, the center of the Empire.

The Roman Empire, like all empires after it, has long since gone. Once great men, who held sway over the whole of the known world are now not even remembered. Their triumphs and their successes are long forgotten, like the successes of all worldly power.

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- Office 3rd Floor (800 sqft)

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CROSSWORD PUZZLE

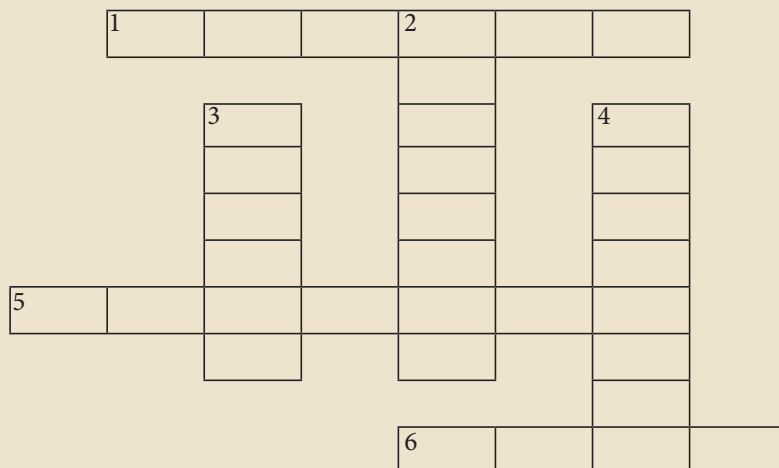
LAST WEEK PUZZLE ANSWERS

ACROSS

2. Fitrah
4. Qudsi
6. Maslahah

DOWN

1. Khadijah
3. Nine
5. Salah



ACROSS

1. Fardh (obligatory duty) in Islam that only some Muslims need to do—if enough people do it, the rest are not responsible.
5. Title given to a select group of prophets known for their unwavering determination and perseverance.
6. The battle fought on 17th of Ramadhan, in the 2nd year after Hijrah.

DOWN

2. Who ordered the initial compilation of the Quran into a single volume?
3. Name of Hadiths attributed to a Companion of the Prophet (and not the Prophet himself).
4. The Surah also known Surah Al-Qital

Jamia Mosque Nairobi Hosts Free Medical Clinic, reaches over 170 Patients

In a strong display of community service and compassion, Jamia Mosque Nairobi hosted a free medical clinic last Saturday at its Multi-Purpose Hall.

The event was organized by Hashim Medical Centre in collaboration with Metropolis Laboratories and Eye & U Comprehensive Eye Hospital.

The camp provided essential health services to over 170 individuals. More than 124 patients received general medical consultations, including screenings for diabetes, blood pressure, BMI, and basic eye health.

An additional 50 patients underwent specialized eye screening.

As part of the initiative, prescription glasses were also offered at discounted prices, making quality eye care more accessible to those in need.

This initiative reflects Jamia Mosque's continued commitment to public welfare, bridging the gap between healthcare and underserved communities in Nairobi.



An eye specialist conducts an eye test during the free medical clinic held last Saturday at the Jamia Mosque Nairobi Multi-Purpose Hall.

EACC warns corruption still a major obstacle to Kenya's development

The Ethics and Anti-Corruption Commission (EACC) has warned that corruption remains a significant impediment to Kenya's development, urging for a coordinated national response to address what it describes as a deeply entrenched problem in key public institutions.

Speaking during the official launch of the EACC Annual Report for the 2023/2024 financial year on Tuesday, January 28, 2025, Commission Chairperson Dr. David Oginde said the country must urgently re-evaluate its approach to tackling graft.

"This report is not just a record of activities—it's a moment for the nation to reflect on the serious impact of corruption on public service delivery and the lives of ordinary citizens," Dr. Oginde said during the event held at the Integrity Centre in Nairobi.

The report paints a grim picture of the state of corruption in the country, revealing that bribery continues to dominate reported cases, accounting for 42 percent of all complaints received. Institutions identified as high-risk include the National Police Service, the National Transport and Safety Authority (NTSA), the Kenya National Highways Authority (KeNHA), the Ministry of Lands registries, Kenya

Revenue Authority (specifically Port Health Services), and Jomo Kenyatta International Airport (JKIA). Dr. Oginde also raised concern over the complicity of professionals who, he said, knowingly enable fraud and embezzlement under the guise of technical expertise.

"We urge professionals—lawyers, accountants, procurement officers, and HR practitioners—to refrain from using their skills to facilitate the theft of public resources," he said.

He further warned against a growing trend where public officials use family members as proxies to conceal ill-gotten wealth. "We appeal to family members to avoid being drawn into corrupt deals, which ultimately harm the public," he added.

EACC Chief Executive Officer Mr. Abdi A. Mohamud pointed to structural weaknesses as a key contributor to the persistence of corruption.

"We are operating in an environment where legal and policy frameworks are still not strong enough to deter corrupt practices," he said. "What's needed now is stronger commitment—across institutions, sectors, and communities."

Despite the ongoing challenges, the Commission reported significant progress in its

anti-corruption efforts. Over the past year, the EACC filed 47 civil suits to recover assets valued at Ksh 9.2 billion and successfully reclaimed Ksh 2.9 billion in assets and unexplained wealth for the State. It also launched more than 400 active forfeiture cases targeting property worth Ksh 49.5 billion suspected to have been acquired through corrupt means.

Additionally, the Commission said it helped avert the potential loss of Ksh 2.9 billion in public funds through timely investigative interventions. A total of 126 completed investigation files on corruption and economic crimes were submitted to the Director of Public Prosecutions (DPP), along with 56 cases relating to breaches of Chapter Six of the Constitution, which addresses the ethical conduct of public officials.

While commending the achievements, Dr. Oginde emphasized that enforcement alone is not enough to deliver meaningful change.

"The fight against corruption demands a unified national effort—from Parliament and public institutions to professional bodies and the public at large," he said. "We must move from passive concern to proactive accountability."

Muslim Psychologists and Counsellors Association Conference for tomorrow

Muslim Psychologists and Counsellors Association (MPCA) will tomorrow host groundbreaking annual Conference.

The 2-days MPCA conference, the first of its kind, in Africa will be held at the Nairobi Muslim Academy in South C.

Themed "The Power of Combining Psychology, Spirituality and Community

Support for Healing and Growth," the conference marks a significant milestone in bridging mental health with faith-based and community-centered approaches.

The event set to close on Sunday August 10, 2025, will feature a rich diversity of voices, with participation from scholars, imams, psychiatrists, counselors, and com-

munity organizers. Registration is open to psychologists, students, teachers, religious leaders, healthcare professionals, and anyone interested in mental wellness and community development.

The conference aims to foster a deeper understanding of mental health through

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Jamia to host youth mentorship program on Sunday

In its effort to empower young people within the Muslim community, Jamia Mosque Nairobi will play host to a youth mentorship and outreach program scheduled to take place on Sunday August 10, 2025.

The mentorship program themed "Navigating the Artificial Intelligence Ecosystem" will be held at the Jamia Multi-purpose Hall starting at 8:30 am to 11:30 am. The interactive session will bring together youth and students drawn from high schools with the aim to provide guidance, nurture young talent, bridging the AI skills gap, and ensuring ethical and responsible AI development.

The mentorship will also help young people navigate the complexities of AI and prepare for future careers in the field.

To be part of the AI revolution, youth wishing to attend and participate in the mentorship program can register through: jamia-mentorshipprogram@gmail.com

Youth mentorship programs are crucial for fostering a thriving AI ecosystem by nurturing young talent, bridging the AI skills gap, and ensuring ethical and responsible AI development. In 2023, Jamia Mosque Nairobi held Youth Tarbiyah Program that brought together high school students from different parts of the country.

The four-day event organized by the Jamia Da'awah Department aimed at engaging young Muslims to inculcate into them Islamic values with a deep understanding of Islamic teachings and practices, while also instilling in them the ability to navigate their daily lives.

The program enabled youth to learn positive behavior and acquire Islamic values that will enable them to cope with negative but strong influences such as indiscipline, drug abuse, violence and irresponsible relationship, which have become wide spread.

National Madrasa teachers' workshop postponed to August 20

The Muslim Education Council (MEC) has postponed the eagerly awaited national capacity building and awareness workshop for the approved Kenya Primary Madrasa curriculum.

The national Madrasa teachers' training had been scheduled to kick-off this Sunday August 10, 2025 at the Islamic University of Kenya (IUK), Kajjado main campus but following requests by Madrasa teachers and stakeholders from various counties across the country the training has been pushed forward to August 20.

The 5 day- training organized by Muslim Education Council (MEC) in collaboration with the Ngara -based Islamia College will now be conducted once for all groups from 20th-25th August, 2025 at the same venue. Reporting date for all participants will be August 20 in the evening.

The workshop set to bring together Ma-

drassa teachers from across the country and other education stakeholder is expected to close on August 25.

Muslim Education Council, a body mandated to represent Muslims on matters of education has been authorized to implement the Madrasa curriculum within the policy framework of the education ministry. The main aim of the induction workshop is to equip madrasa teachers with the essential tools and skills needed to implement the newly developed and approved Madrasa curriculum and create awareness and share plans on the implementation of the madrasa curriculum.

Participants will also be trained on various concepts, including the interpretation of curriculum designs, to ensure effective implementation of the new curriculum.

The Madrasa curriculum was approved by the Kenya Institute of Curriculum De-

velopment (KICD) in 2020. The 2013 Basic Education Act recognizes madrasahs and duksis (Islamic schools in the Somali community as formal schools.

For decades, Madrasa and Duksis have operated without a clear curriculum with each institution using locally generated syllabus while other madrasahs depended on already developed learning guides from countries such as Saudi Arabia, Sudan and Egypt.

Currently, the Government recognizes Islamic integrated schools which follow the syllabus of the Ministry of Education, for both primary and secondary education. Pilot programmes on approved Madrasa curriculum are on-going at various selected Madrasahs across the country to test the curriculum's viability in all their civic engagements and community activities.

Businessman revives push for Islamic University in Mombasa

A coastal businessman has renewed efforts to establish an Islamic university in Mombasa to address the growing educational needs of local communities, especially the marginalized.

Mbarak Bashatir, a prominent figure in the region, is actively advocating for the development of the institution, which he says will expand access to higher education while fostering Islamic values and academic excellence.

The proposed university is set to be established in Mwakirunge, Kisauni. It forms part of a broader national push to involve the private sector in expanding higher education opportunities. The government has in recent years encouraged private players to help meet increasing demand for university education across the country.

Speaking at Masjid Arrahma in Mshomroni, Mombasa, Bashatir emphasized the importance of the initiative, saying, "The

setting up of the Islamic university in Mwakirunge, Kisauni will deepen the understanding of the teachings of Islam among students and will also promote good moral values."

He added that the institution would provide new options for students seeking specialized academic programs rooted in Islamic teachings, thereby contributing to the diversification of Kenya's higher education landscape.

Bashatir also revealed that the project is already attracting support from various quarters. "I have approached friends, local and international well-wishers and donors who are ready and willing to offer support towards the project to contribute greatly to the improvement of education standards in the region," he said.

Calling for greater investment in Muslim-led education institutions, Bashatir stated, "We need to have more Muslim-owned and sponsored institutions of learning from

nursery to university level that provide quality education, as this will help the community to progress thereby contributing positively to the development of the country."

He urged members of the Muslim community to prioritize education as a long-term investment. "I wish to encourage Muslim parents to take the education of your sons and daughters seriously and you would reap enormous benefits after you have invested in their education ventures," he said.

While the current push is gaining momentum, it is not the first time efforts have been made to establish an Islamic university in Mombasa. In 2001, former Cabinet Minister Shariff Nassir and former Coast Development Authority managing director Juma Lugogo spearheaded a similar initiative. However, the project stalled due to unclear reasons.

France, UK, Canada to recognize State of Palestine at UN Assembly

In a historic shift from decades of Western diplomatic policy, France, the United Kingdom, and Canada have announced their intent to formally recognize the State of Palestine at the upcoming 80th United Nations General Assembly in September 2025.

The announcements—delivered in rapid succession—represent not just symbolic acts, but a strategic international repositioning aimed at salvaging the viability of a two-state solution before it disappears entirely under the weight of occupation, settlement expansion, and political inertia. On July 24, French President Emmanuel Macron announced that France would move forward with recognition, stating: "Consistent with its historic commitment to a just and lasting peace in the Middle East, I have decided that France will recognize the State of Palestine."

He described the decision as both a moral duty and a political necessity—a pointed break from the decades-long policy of waiting for a negotiated settlement that has never materialized. Just one day later, on July 25, UK Prime Minister Keir Starmer declared: "We will recognise Palestinian statehood in September unless clear and substantive steps are taken to end the appalling situation in Gaza, stop further annexation, and revive a credible

peace process." His statement placed Israel's far-right government on notice: failure to change course will cost it longstanding Western diplomatic backing. By July 30, Canadian Prime Minister Mark Carney joined the chorus, confirming Canada's recognition plan at the UN Assembly.

He added a framework of conditions aimed at internal reform: "Recognition is contingent on the Palestinian Authority's commitment to holding free and fair elections in 2026."

Carney's stance reflects growing Western frustration not just with Israel, but with the stalled and fragmented Palestinian leadership as well. France's decision is particularly historic: it will become the first G7 country and permanent member of the UN Security Council to formally recognize Palestine. The UK and Canada—long seen as stalwart allies of the United States in Middle East policy—are now signalling an explicit break from the United States' stagnant doctrine of "negotiation first."

The momentum for recognition has been steadily building. On May 22, 2024, Norway, Ireland, and Spain jointly recognized Palestine. Slovenia followed with parliamentary approval on June 4, and Sweden—a pioneer in Western Europe—had done so as early as 2014. Recognition across Asia, Africa, and Latin America—in-

cluding India, China, Russia, Brazil, and South Africa—has long been established, with over 140 countries now recognizing Palestine.

A pivotal UN ministerial summit, held on July 28–29, 2025, brought together 160-member states, with 125 reaffirming support for a two-state solution, and Western powers making clear their intent to act at the September Assembly.

The 80th United Nations General Assembly, scheduled to open in mid-September, will now serve as the stage for this diplomatic rupture—one that could redefine the future of the Israeli-Palestinian conflict and reshape power dynamics at the UN itself.

This coordinated shift among major Western powers signals a breaking point in decades of cautious diplomacy and marks a direct challenge to Israel's current policies and the long-held U.S. position that insists that a Palestinian state must emerge solely from direct talks. With Israel's current leadership openly opposing Palestinian statehood and accelerating de facto annexation of the West Bank, the international consensus is fracturing.

What's at stake is not just recognition—it's the preservation of Palestinian political identity in the face of systematic erosion.

MPCA Conference for tomorrow

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the lens of Islamic spirituality, cultural context, and professional psychological practices.

Riziki Ahmed a Clinical Psychologist and Director Hidayat Timeless described the event as "a transformative platform for knowledge exchange and community empowerment," adding that the conference seeks to "normalize mental health conversations within Muslim spaces while promoting practical, faith-sensitive interventions."

The conference will provide opportunities with themes that will explore contempo-

rary challenges affecting individuals and communities, including: Anxiety and trauma recovery, Family and marital conflict, Youth addiction and behavioral change, AI and cyberspace mental health impact, Spiritual healing and resilience building.

The Muslim Psychologists and Counsellors Association (MPCA) is a national professional body of Muslim mental health practitioners, psychologists, counsellors, therapists, and wellness advocates Founded in 2018 and officially registered in 2021, MPCA exists to close the widening gap between mental health needs and the availa-

bility of culturally and religiously responsive services.

To attend members of the public have urged to register by choosing one of the following options:

Use the registration link below : <https://forms.gle/DBTtQdixBBn3uyee6> OR

Make payment through : PAYBILL 985050 Account 0800096201 and send the payment message to 0722506869.

Payment categories are: MPCA member kshs 1000/ , Non-members kshs 2000/.

Do we measure success correctly?

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One man or one country holds sway over others for a time, but when their time has come, they once again fade into insignificance and someone else takes over. The Romans, though, have left us with the famous phrase, "All roads lead to Rome." Nowadays, all roads no longer lead to Rome. For Muslims, who live always in the presence of Almighty Allah and seek always to please Him, the phrase takes on a different form. For Muslims, all roads lead to Allah. That is the success in life: when everything we do and say brings us closer to our Creator.

At the end of our lives, we will look back on

a life well-lived and see if it has been successful, and we will not judge our success in terms of what we own. As we prepare for that final judgment, when our deeds will be laid bare for all to see, the kind of clothes we once chose to wear will not be important at all.

Success, on that day, will be whether or not we responded straight away when we heard the Adhan, the call to Prayer. Success will be judged on that day by what kind of person we were, not by how many things we had.

And somehow, everyone knows deep down that this is the real success. All the money in

the world cannot buy happiness. We cannot buy a devoted husband or wife or loving children. People respect honesty and integrity. They look up to people who are wise, and they want to be like people who are kind. Reaching out for success, then, is a lifetime's activity.

It means struggling every day of our lives to be better and more faithful to what we are called to be.

The most successful person in all the world has achieved everything when he has managed just one thing: to live as a good Muslim. Let's hope we can all try to be successful in the same way, too.