

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jama Mosque Nairobi

Kenyan MPs unite in call for recognition of State of Palestine

A rare wave of cross party unity swept through Kenya's National Assembly on Wednesday, August 6, as lawmakers demanded that the government officially recognise the State of Palestine.

Members of Parliament spent more than two hours debating the humanitarian crisis in Gaza, with a strong consensus emerging for urgent diplomatic action. The legislators condemned the State of Israel for what they described as a dangerous Zionist ideology that promotes the total destruction of lives and property, including deliberate starvation. They said these actions spare no one, not even innocent children, women, the elderly, the disabled, or the general population in the occupied Gaza Strip.

The heated session, chaired by Deputy Speaker Gladys Boss Shollei, saw more than 20 MPs speak out against the ongoing conflict, calling for an immediate cessation of hostilities and citing what they described as a blatant violation of international law.

The motion, tabled by Kisumu Town West MP Shakeel Shabbir, sparked a series of emotionally charged speeches condemning Israel's military campaign and expressing solidarity with the Palestinian people.

"Kenya must take a stand. We must recognise the State of Palestine but also affirm Israel's right to exist," Shabbir told the House. He lik-

ened the situation in Gaza to the 1994 Rwandan genocide and urged the international community to stop turning a blind eye to what he called "one of the worst humanitarian disasters of our time." Kamukunji MP Yussuf Hassan said: "The people of Gaza are civilians, not militants, and yet they are being deprived of food, water, electricity and medicine. This is collective punishment." He described Gaza as "a prison under siege" and accused Israel of "weaponising starvation" by blocking aid convoys, an act he said was a clear breach of international and humanitarian law.

Mandera North MP Abdullah Bashir Sheikh, vice chair of the National Assembly's Defence, Intelligence and Foreign Relations Committee, stressed the broader impact of the crisis. "This is not just about Muslims. Palestinian Christians and their churches are also under attack. This is an assault on humanity itself," he said, drawing a distinction between the Israeli people and their government and calling for peaceful coexistence. Wajir North MP Ibrahim Saney accused Israel of attempting to eradicate an entire population. "This is the deliberate targeting of civilians. People queueing for food and water are being killed. What is this, if not extermination?" he asked.

Migori MP Fatuma Mohammed broke down in tears as she spoke of the human toll. "Over 61,000 dead, 28,000 of them women. These are

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In Today's Issue



1 Zakat, its significance and legal standing

Allah indicates in the Glorious Quran that His mercy is inclusive and that he singled out the pious who give Zakat as the most entitled to it. So, whoever withholds due Zakat risks their entitlement to the mercy of Allah.

2 World Press Body Condemns Killing of Journalists in Gaza Strike

WAPC described the attack as a blatant assault on press freedom aimed at silencing those reporting on the Gaza conflict.

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

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CONTACTS

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

email: fridaybulletin@jamosque.co.ke

Al Amin Academy Shines at Kenya National Festival



A section of students together with their teacher pose for a group photo after outstanding performances rooted in Islamic tradition at the 97th Kenya National Festival held in Meru County.

The annual event is a celebration of talent, creativity, and cultural expression from across the country, attracting schools from all regions. The school secured first place in Arabic solo verse and second place in choral verse for boys and girls.

FULL STORY ON BACK PAGE.



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Muslim Officers urged to uphold Islamic values in service

Muslim officers drawn from different discipline forces and services have been advised to perform their duties in line with Islamic faith and teachings.

The advice was issued by various speakers and Islamic scholars who emphasized the importance of adhering to the fundamental teachings of Islam when propagating the faith.

The call was made during a get-together symposium held at The Noble Hall in Mombasa, attended by prominent Islamic leaders including Imam of Landhies Mosque Nairobi, Sheikh Ahmad Uthman, Imam of Jamia Mosque Nairobi, Sheikh Jamaludin Osman, Sheikh Saad Ahmed, and Sheikh Said Bafana, among others.

In their speeches, the scholars urged Muslim officers to prioritise their Islamic faith as they perform their duties and offer services in their various departments and stations.

Addressing the gathering in a rare and inspiring moment, Coast Regional Police Commander Ali Nunow emphasized the need for Muslim officers to remain true to their faith and uphold the correct teachings emanating from the Qur'an and the traditions of Prophet Muhammad (peace be upon him) to enhance their spiritual affairs and development.

The regional police commander underscored the responsibility of every Muslim

believer to extend an invitation to humanity to embrace Islam, adding that it was imperative for Muslim officers to adhere to the teachings of Islam as this would guarantee their success in this life and the hereafter.

Quoting the saying of Prophet Muhammad (peace be upon him) that encourages Muslims to "convey the message of Islam even if it is just one verse," Commander Nunow reminded the faithful of the importance of sharing truth and guidance, no matter their position in society.

He noted that Muslim officers can serve as positive role models and bridge builders within their communities, fostering trust and understanding between law enforcement and Muslim populations.

The commander urged Muslim officers to remain steadfast in Islam and safeguard their faith while working at their various stations for spiritual nourishment, identity, and a better life.

The one-day symposium brought together Muslim officers from the Kenya Defence Forces (KDF), Kenya Police Service, Administration Police Service, Directorate of Criminal Investigations (DCI), Kenya Prisons Service, Kenya Wildlife Service (KWS), Kenya Forest Service, the National Youth Service (NYS) and the General Service Unit (GSU).

Abbas Gullet takes helm as KNH Board Chair amid service delivery challenges

Renowned humanitarian and former Kenya Red Cross Secretary General Abbas Gullet has officially assumed the role of Board Chair at Kenyatta National Hospital (KNH), the country's largest and oldest referral facility.

Dr Abbas Gullet will lead the board for a three year term, with his appointment taking effect immediately. Dr Evanson Kamuri remains the hospital's Chief Executive Officer, while Dr Julius Ogato, Alfred M. Kagika, Elizabeth Wangia, Prof. George Osanjo, Dr Joseph Wafula Mutunga, Catherine Kathure, Thomas Kipkoskei and Calvin Nyachoti will serve as board members.

His appointment comes at a time when KNH is under increasing pressure to improve safety and service delivery, following recent reports of serious security concerns including the second murder incident in Ward 7B on July 19, 2025.

With decades of experience in crisis leadership, institutional reform and sustainable humanitarian systems, Dr Gullet is seen as bringing a wealth of expertise to the position. KNH hopes that with his diverse background in health, humanitarian work and enterprise, he will help elevate the institution's standards and restore public confidence.

Speaking during last Wednesday's handing over ceremony, outgoing Board Chair Dr Samier Muravvej thanked hospital staff for their support during his two year tenure. "I remain a part of the family even as I depart," he said, expressing optimism for the hospital's future.

Medical Services Principal Secretary Dr Ouma Oluga, who was present at the event, reaffirmed the government's full support for the new leadership.

Dr Muravvej wished his successor well, noting, "I am confident that the new KNH Board Chairperson will contribute greatly to the health facility's prosperity."

On his part, Dr Gullet described his appointment as both "a surprise and an honor" and pledged to lead with dedication. "I am so grateful to the President, who considered me for this position. I believe in work. Work, work, and more work," he told KNH management, promising hands on, transparent leadership rooted in trust, accountability and public service.

Dr Muravvej has been reassigned to serve as the Non Executive Chairperson of the Board of the National Syndemic Diseases Control Council, continuing his leadership role within Kenya's health governance sector.

MPs condemn Israel over starvation in Gaza

Continued From Page 1

mothers, daughters, life givers. What we are witnessing is an attempt to erase Palestine from existence," she said.

Westlands MP Tim Wanyonyi questioned the global silence. "More than 170 UN member states recognise Palestine. Why have others not followed suit? Why do

some still hesitate to support a people fighting simply for dignity and survival?"

The House is expected to forward its resolution to the Ministry of Foreign and Diaspora Affairs, urging the government to formally acknowledge the State of Palestine in Kenya's foreign policy stance.

JSC appoints Sheikh Sukyan Omar Hassan as acting Chief Kadhi

The Judicial Service Commission (JSC) has appointed Sheikh Sukyan Omar Hassan, the Senior Principal Kadhi, as the Acting Chief Kadhi for a period of three months effective from August 6, 2025.

According to a letter by Chief Registrar of the Judiciary, Winfridah Mokaya, dated August 6, 2025, and copied to Chief Justice and President of the Supreme Court of Kenya, Justice Martha Koome, Deputy Chief Justice and Vice President of the Supreme Court of Kenya, Justice Philomena Mwilu, and Dr. Elizabeth Kalei, Director of Human Resource Management, Development and Administration at the Judiciary, Sheikh Sukyan will perform all functions of the office during the period.

"Hon Sukyan Omar will discharge all the

duties and responsibilities of the chief Kadhi during the acting period. The acting appointment is for a period of three (3) months or until the position is substantially filled, whichever comes earlier. Please be advised accordingly," read the letter sent to judges, judicial officers, registrars, directors, heads of departments, and judicial staff members.

The JSC, at its meeting held on July 14, 2025, and in accordance with Article 170 of the Constitution and Section 2 of the Kadhis' Court Act, considered and approved the appointment of a serving Kadhi to act in the position of Chief Kadhi.

The position fell vacant following the death of Sheikh Abdulhalim Athman Hussein on July 10, 2025.

Zakat, its significance and legal standing

Definition of Zakat:

Linguistically, Zakat denotes growth, increase, and abundance. In Islamic terminology, it specifically refers to the prescribed portion of wealth to be given to those deserving, as ordained by Almighty Allah. It also includes the act of giving out that prescribed portion.

Significance of Zakat in Islam

Zakat is one of the five pillars of Islam. It is so important that Allah Almighty frequently juxtaposes it with prayer in the Glorious Quran, including the verses that read, "And establish prayer and give zakah..." (Surah Al Baqarah 2:110) and "Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord" (Surah Al Baqarah 2: 277). Besides, Allah commanded it to Prophet Isa and to our Prophet Muhammad (Peace be upon him). In his infancy, Prophet Isa stated, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. He has made me a blessing wherever I go, and bid me to establish prayer and give alms-tax as long as I live..." (Surah Maryam 19: 30-31). The Prophet (Peace be upon him), also said, "Verily, al-Islam is founded on five (pillars): testifying the fact that there is no god but Allah, establishment of prayer, payment of Zakat, fast of Ramadan and Pilgrimage to the House." (Sahih Muslim)

The Reasoning Behind its Obligation

A Muslim pays Zakat due in their wealth as an act of obedience to Allah's command, seeking His pleasure, and desiring its reward. However, Zakat also involves noble humanitarian objectives, high ethical values, and sublime spiritual virtues that benefit both the givers, the recipients, and the society.

1. The benefit of giving out Zakat?

- Allah accepts the deed of giving out Zakat and increases its reward for the giver.
- It cleanses the giver's soul from greed and miserable mammon worship.
- It cleanses the giver's soul from the stains of sins and transgression, as well as their detrimental bearings on the heart.
- It is a training ground for the individual to maintain the virtues of generosity, munificence, and bountifulness.
- It entails self-development for the wealthy givers and elevation in their status, as the upper (giving) hand is better than the lower (begging) hand..
- It wins people's love for the giver.
- It purifies wealth and protects it from damage.
- It improves wealth, as Zakat is a multiplying blessing.
- It distinguishes the obedient from the disobedient.

2. Benefits for the Zakat recipient

- Sparing the recipient of the humiliation of begging or indigence.
- Purifying their hearts from the ills of envy

and hatred towards the wealthy.

- Nurturing a sense of belonging in them and thus encouraging them to benefit their community.
- Closing the doors to societal evils.

3. Benefits for the society

- Promoting the spirit of brotherhood, love, and affection.
- Promoting security and safety among the affluent members of society, regarding their wealth, and among the poor, in terms of their wellbeing..
- Manifesting the nation's sublime values form and promoting sincere cooperation in righteousness and piety in it..
- Promoting virtues and preventing vices.

Zakat Disbursement Channels

There are specifically eight Zakat disbursement channels. Those eight due recipients of Zakat are the poor, the needy, those employed to collect it, those [new converts] whose hearts are brought together for Islam, for freeing captives, those in debt, for the cause of Allah, and stranded travellers. These categories are outlined in the Holy Qur'an, where Allah the Almighty states: "Zakah expenditures are only for the poor and for the needy and for those employed for it and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise." (Surah At-Tawbah 9: 60)

The share of some of the types mentioned in the noble verse has fallen, due to the lack of their place, not to abrogate their legal ruling, and their details will come in the third chapter.

Punishment of (intentional) non-payment of due Zakat

Allah indicates in the Glorious Quran that His mercy is inclusive and that he singled out the pious who give Zakat as the most entitled to it. So, whoever withholds due Zakat risks their entitlement to the mercy of Allah, Who says, "...My punishment - I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses." (Surah Al A'raf 7: 156)

Withholding due Zakat is



compared to disbelief in the sense that disbelievers are ungrateful for the existence of Allah.

The Almighty says, "Say, [O Muhammad], 'I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness.'" And woe to those who associate others with Allah – Those who do not give zakah, and in the Hereafter they are disbelievers." (Surah Fussilat 41: 6-7).

Such withholding is considered an act of disbelief in Allah and in the Hereafter, since those who withhold it are not fully sure of Allah's Word and reward; otherwise, they would have given out such Zakat out of a desire for Allah's reward and in avoidance of severe punishment. Such punishment is outlined in the Holy Quran in a verse that reads, "The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], 'This is what you hoarded for yourselves, so taste what you used to hoard.'" (Surah At-Tawbah 9: 35).

From the Holy Qur'an Ayah of the week

Theme: Charity

"Say, 'O Prophet,' 'Surely 'it is' my Lord 'Who' gives abundant or limited provisions to whoever He wills of His servants. And whatever you spend in charity, He will compensate 'you' for it. For He is the Best Provider."
(Qur'an 34:39)



The Forbidden Zone: Muslim & non-Muslim relationships

By Naaila Moumaris

"I like you, but I'm not supposed to be because of my faith."

"My parents would never accept you because you're not Muslim."

"You don't look Muslim to me so why can't we be together."

"I don't care if you're Muslim. We're all human. What difference does it make?"

These are all comments one may hear between a Muslim young lady and a young man anywhere in the world.

Young people attend school today, social function in groups and have social media as a form of connection. Thus, today's youth can easily develop an attraction to one another and seek to pursue it.

Outside of the gaze of parents, family members, and perhaps even friends, many young people connect and bond.

However, at some point, the reality of the Muslim young lady's circumstance kicks in. And kicks hard! She soon realizes, "I cannot introduce my parents to this young man nor marry him."

This is a consequence of Islamic tenelements not allowing a Muslim woman to marry a Non-Muslim man as she would lose her Islamic rights and privileges. The spiritual circumstance surrounding this matter is for another time and place.

Both sides of the story

For now, imagine how it feels to care for someone and not be able to respond? Form a mental picture of learning the rights of Allah supersede desires and having to accept this in a capacity you don't identify with due to being of another faith, such as Christianity or Hinduism.

While respect for religious obligations and culture have priority, these events feel hurtful to the young people involved.

Some collect their faculties faster than others and move on. Many young people tell themselves, "I knew better! It's never been a secret a non-Islamic marriage will not be for me."

Taking accountability for what one believes to be your values and principles makes a huge difference in acceptance. Not discrediting one's role and feeling, "Had I not gone to the forbidden zone, I would've been safe."

On the other hand, many young people struggle. Matters of the head and heart aren't easy to reverse. How do you get over liking someone? What do you do with the heartache you feel and missing this person?

First, let's put it out there.

When this occurs, within the brain, an emotional thirst grows in response to the loss of companionship.

This stimulates brain activity equal to that which develops when addicts experience withdrawal from controlled substances. Feeling drunk in love is real and biological! Despite this brain activity, you can self-manage during this time.

First, put pen to paper and make a list of the reasons this relationship cannot move forward. Review the reasons matching your ideals and principles.

Firmly gluing yourself to your Islamic conscience and beliefs makes all the difference in the world.

Truthfully, while a relationship with a non-Muslim may have felt good in the present, long-term, having a difference of religious beliefs, with two persons practicing their faith can be disastrous.

Some will say, "I've seen other couples do it." Exceptions always exist, and it never means it is Islamically acceptable.

Secondly, within those circumstances, usually both or one of those persons has greatly reduced or abandoned their Islamic practice.

No one should sacrifice faith for a marriage, a spiritual union and contract created by Allah.

If you're the person who was dumped, consider this. Your former friend had been contemplating ending the relationship before it was presented to you.

For you, the parting came without warning. This was in the works. You just didn't know. Relationships end before they actually end.

People pull away prior to saying, "I'm not going to do this because of my faith." With



a Muslim young lady, for the non-Muslim, there is an Islamic division between the two of you. Beginning friendships with this type of dissidence causes emotional hardship.

Next, review the compromises, explanations and sacrifices you would have had to make for this interaction to continue.

Sacrificing respect for Islam, honor to parents and your Islamic convictions isn't worth it. While you may feel sad, which is normal, adhering to Islam for the sake of Allah always has benefit.

A good rule to live by is to not follow the person on social media. Reminiscing, taking a stroll down memory lane, mentally perfecting this person in your head will not guide you to self-management.

As a matter of fact, these actions take you to dark spaces you don't want to go. Do not intentionally cause yourself unhappiness.

Look at this as growth. You had an Islamic experience causing you to grow, to demonstrate your love for Allah and to trust in Allah's infinite wisdom. While you may ask,

Why would Allah allow this to happen and then take it away from me?" Challenge yourself to examine, while Allah decreed for it to happen, "Am I being tested and how can I use this to have Allah's favor?"

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Light of Knowledge Quiz

In which Surah and verse of the Quran is the first Sajdah (prostration) mentioned?

- A** Surah Al-A'raf, verse 206
- B** Surah Al-Baqarah, verse 200
- C** Surah An-Nahl, verse 50

Answer to be revealed in the next issue

Last week's answer was choice C :
"Those burdened by debt who are unable to repay it. "

Have you ever thought about power of shame?

By Theresa Corbin

I have always thought that it is the right and even the obligation of the youth to examine the social structure established by the previous generations and rebel against the corruption and injustices they find in it. I see this kind of generational rebellion as the natural way of humanity correcting itself perennially. But sometimes, the baby is thrown out with the bathwater. Sometimes, youth culture does not have the wisdom to see the baby in the bath and removes the good with the bad.

The good going away with the bad is a reality of modern times. Youth culture, in its dismantling corruption and injustices, has taken aim at shame. Rightly so they are rejecting a kind of shame that is put upon the human in unjust ways.

But they are not pausing to think if shame is ever useful. They have not looked with wisdom to even see if the baby is still in the bath.

What Is Shame?

Shame is a very painful feeling of humiliation caused by the awareness of a misdeed. Shame has a moral imperative. It is an embarrassment at the thought of a sin. There exists an extreme and toxic shame. In the framework of shame-based religions, there is an understanding that the human being is inherently shameful. In this context, they teach that feeling sexual desire, angry, etc. are shameful, and that we are born in sin and are therefore shameful. Their approach is very harmful to our well-being as humans.

Mary Lamia, Ph.D., a clinical psychologist writes, "[...] with shame, 'bad' behavior is not separate from a 'bad' self [...]" In the context of religious doctrines this drives the human being to not view him/herself as self, but as sin itself.

Shame as the basis of faith leads to feelings of humiliation, disgrace, and inadequacies in the face of impossible standards. This is so toxic that in many cases it has led to rejection of faith and in extreme cases has led to violence.

Violence and Rejection

James Gilligan, a psychiatrist who studies the relationship between shame and violent crime, says, "Universal among the violent criminals [Gilligan worked with] was the fact that they were keeping a secret, a central secret. And that secret was that they felt ashamed—deeply ashamed, chronically ashamed, acutely ashamed. I have yet to see a serious act of violence that was not provoked by the experience of feeling shamed [...]."

In these extreme cases where shame was a startling introduction to life and the exposure to shame was oft repeated, the injustice of being shamed as an innocent child made the victims of shame rebel against the society that did not offer them dignity and honor as human beings or protect them from parents who treated them with gross indignity.

Shaming people for being people has not only created a crime epidemic in many societies, it has also pushed many people to rebel against faith. And some of those who have felt the most shame in a religious context are even violent against religion or religious people, as is the case with antitheists. This is the context in which youth culture needs to push back, to throw off the mantle of shame. Shame is not a part of the human being's natural state and shame is dangerous if wielded in this way.

But this is not what is happening. Youth culture is not rejecting shame as a toxic and erroneous religious doctrine. They are not weeding out toxic shame from faith. They are leaving religion and shame all together without understanding different faiths or the proper place of shame.

Shame's Function

Islam does not teach the human being to feel shame for his/her natural state. In fact it teaches us that the human being is honored (Surah Al-Tin, 4), dignified (Surah Al-Isra', 70), and the most favored of God's creation (Surah Luqman, 20).

Islam teaches that God created us with a good nature, fitra, not in sin. Islam also rejects the idea that we should feel shame for what makes us human. It teaches that each emotion and human drive has its proper place in our lives and should not be denied entirely but used in an appropriate and healthy manner.

From this perspective,

shame has its place in the Islamic context. We are created with the emotion of shame so that we feel embarrassed at the thought of sin and humiliated at the thought of others discovering our misdeeds.

Islam teaches that intrinsic shame should prevent us from committing sins and when we slip, shame prevents us from willfully exposing our sins. But by rejecting the sense of shame entirely, we bring about a society wherein people do not put shame in its proper place, where people even brag about public displays of belligerent corruption.

A clear example of the divorce from shame and shamelessness' impact on society can be seen in the evolution of pornography. Only a few decades ago, people felt shame to admit that they consumed porn. But steadily porn became more common and was consumed more openly.

Today, porn is everywhere and watched by nearly everyone, including children. People feel no shame about it.

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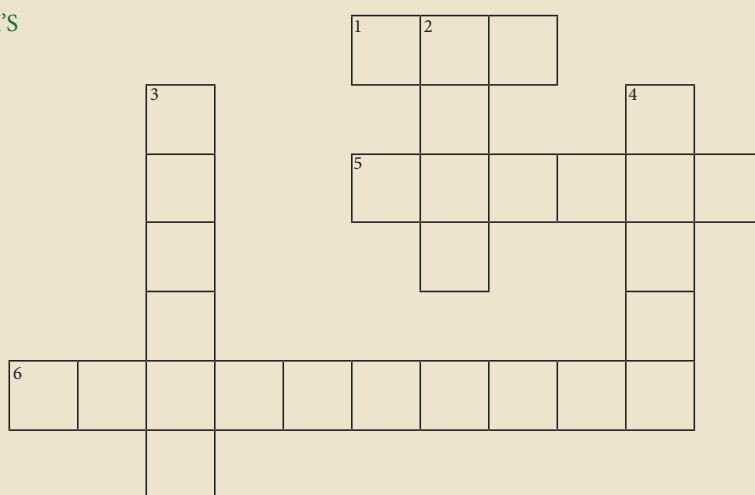
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CROSSWORD PUZZLE

LAST WEEK'S ANSWERS ACROSS

1. Kifaya
 5. Ululazm
 6. Badr
- ### DOWN
2. Abubakar
 3. Mawquf
 4. Muhammad



ACROSS

1. The first messenger (Rasul) sent by Allah (Subhanna wa Ta'ala) to a disbelieving people.
5. The angel who is the keeper of Hellfire.
6. Collective term for the last three chapters (Surahs) of the Qu'ran.

DOWN

2. The Sahaba (companion) that narrated the first hadith in Arba'in An-Nawawiyah.
3. End-times figure, warned by every prophet who will cause great fitnah.
4. How many categories of people are entitled to receive Zakah.

UNECIT and Sheikh Siraj Rahman College signs MOU for Idaadi and Thanawi

The Uganda National Examination Committee for Idaadi and Thanawi (UNECIT) has entered into a strategic partnership with Sheikh Siraj Rahman College of Islamic Studies (SSRCIS) in Kenya, marking a milestone in efforts to harmonize and enhance Islamic education across East Africa.

The Memorandum of Understanding (MOU) was signed by UNECIT Chairman Dr. Abdul Hafiz Walusimbi and Dr. Salahudin Farooqui, a Trustee of the Islamic Foundation of Kenya (IFK) who represented SSRCIS. The College is a project of the Islamic Foundation Kenya.

UNECIT operates under the umbrella of the Uganda Muslim Supreme Council and works to standardize and improve Islamic education. The agreement is expected to foster cross-border academic collaboration, strengthen educational standards, and promote unity in the region.

In his remarks, Dr. Farooqui reflected on the institution's legacy and welcomed the affiliation with UNECIT as a turning point in the College's development. He noted that the partnership will give "added strength and recognition to SSRCIS." He expressed appreciation for UNECIT's "positive approach" and emphasized that "the collaboration between the two institutions will be of great benefit to the Mus-

lim Ummah in the region."

Dr. Walusimbi applauded the effort towards uniformity, stressing that Muslims from both countries will benefit from the collaboration. "IUIU has the capacity to improve education standards of both Idaadi and Thanawi levels.

This collaboration will benefit students through exchange programs, extra-curricular activities and other academic engagements," he said.

Also speaking at the event, IFK Trustee Dr. Haroon Saeed hailed the partnership as an "educational revolution" that would lead to the transformation of Islamic education and the recognition of madrasa education certificates by government. He assured Muslims in Kenya that it would raise educational standards and offer more opportunities for students.

SSRCIS Executive Director Dr. Musa Shauri commended the affiliation, saying it aims to explore potential areas of cooperation and improve regional education standards. "The collaboration will transform lives



for generations to come. The partnership is expected to open up new academic and professional opportunities for students, while strengthening the role of Islamic education as a force for personal and societal transformation across East Africa," he said. The signing ceremony was attended by a high-level delegation from the Islamic University in Uganda (IUIU), including UNECIT Administrative Secretary Muhammad Kagolo. Also present were Dr. Adam Khamis, SSRCIS council member; Sheikh Jamal Azmi, SSRCIS Finance Supervisor; and Sheikh Muhammad Aslam, Administrator of Kisauni Islamic Institute, alongside other dignitaries.

Ombudsman probes complaints of discrimination in ID issuance in Nyeri

The Commission on Administrative Justice (Office of the Ombudsman) has received complaints from Muslims in Nyeri over inordinate delays and alleged discrimination in the issuance of national identity cards.

Speaking on Monday during a public outreach forum at Whispers Park in Nyeri town, the Assistant Director in charge of Complaints and Legal Services at the Office of the Ombudsman, Sarah Muthiga, acknowledged receiving numerous complaints on the matter and stressed that the commission will conduct an inquiry to ensure public institutions adhere to fair administrative practices.

Muthiga said the Commission on Administrative Justice has been investigating systemic issues surrounding the issuance of vital documents, including ID cards, following numerous reports of delays, denial, discrimination, and abuse of power by relevant government departments.

"Ombudsman has previously conducted public inquiries and investigations into these issues, including a recent one in Wajir County. The Ombudsman has also been working to address these issues through engagement with government officials and redress mechanisms," she said.

She added that the Ombudsman is working to ensure that everyone, including

those facing barriers, is included in the process.

The complaints from Nyeri Muslims point to a broader national challenge of discrimination and delays in accessing identification documents, particularly in relation to e-citizen services.

During the open day, which attracted dozens of residents seeking redress for various administrative injustices, many members of the Muslim community raised concerns over systemic delays and discriminatory hurdles in obtaining birth certificates and national ID cards.

Some complainants reported being subjected to additional vetting procedures, prolonged processing times, and unexplained rejections—challenges they claimed were not equally applied to other communities.

"This has denied many of our youth access to education, healthcare, and employment," said one resident who requested anonymity.

The residents also noted that the presidential directive to abolish vetting for IDs has yet to be implemented at the grassroots level.

The Commission on Administrative Justice has previously flagged delays in the issuance of statutory documents as a widespread grievance, particularly among marginalized groups.



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Muslim youths urged to lead in Artificial Intelligence innovation

Muslim youths have been challenged to step boldly into the world of Artificial Intelligence (A.I.) not as passive consumers, but as innovators and leaders shaping the technology's future.

The call was made during a mentorship session held on Sunday at Jamia Mosque Nairobi's Multi-Purpose Hall, bringing together tech experts, academics, and community leaders.

Awadh Ombaso, Chief Executive Officer of Agiled BlockIQ Limited, an IT solutions company operating across Africa, underscored that A.I. is no longer an emerging concept but a defining force of the present. "A.I. is not just the future — it is the present. Those who learn to use it effectively will be better positioned to solve problems, create opportunities, and drive innovation," he said.

Ombaso warned that most A.I. systems and initiatives are currently driven by Western perspectives, which may not always align with the best interests of Islam. He stressed the need for Muslim youth to

engage directly in the field to ensure that as A.I. adoption grows, authentic and accurate information about Islam is protected and promoted.

He dismissed fears that A.I. will entirely replace humans, explaining that its true value lies in boosting efficiency and productivity, but only for those who learn to harness it. While acknowledging that some roles will inevitably disappear due to automation, he urged continuous upskilling to remain relevant. Ombaso also cautioned that A.I. can produce biased or inaccurate results, making fact-checking essential, especially in matters of faith and societal influence.

Dr. Kennedy Mwangi, a lecturer in Applied Mathematics at Karatina University, called on students and young professionals to embrace A.I. instead of fearing it. He emphasized that those who integrate these technologies early will not only stay ahead of the curve but also become drivers of innovation rather than followers.

Adding a global career perspective, computer engineer Waleed Ahmed from North-

ern Cyprus challenged the notion that A.I. is difficult to learn, noting that modern tools and resources have made it more accessible than ever. "It only takes effort and interest," he said.

He urged young people to seize the moment, stressing that employers now value practical skills over academic papers. By taking personal initiative, building competencies, and showcasing real projects, youth can significantly increase their employability.

Waleed further pointed to the pressing reality of rising youth unemployment worldwide, adding that the A.I. sector offers better paying, high-demand opportunities, making this the perfect time for young people to step into the field.

The session explored practical uses of A.I. in business, education, and social development, with all speakers stressing proactive engagement and the ethical application of technology in line with Islamic principles.

Mombasa hosts 23rd FIMA International camp for medical students

The 23rd annual international camp for medical students, featuring scientific programs, community outreach, and cultural exchange, was held in Mombasa early this month.

The week-long camp, held at Sai Rock Resort, was organized by the Federation of Islamic Medical Associations (FIMA) in collaboration with the World Assembly of Muslim Youth (WAMY), the Islamic Medical Association in the Kingdom of Saudi Arabia (IMAKSA), and the Kenya Association of Muslim Medical Professionals (KAMMP). It brought together medical students from various countries to foster learning, connection, and service.

An annual gathering of Muslim medical students representing various Islamic Medical Associations (IMAs) from around the globe, the camp combined education-

al, cultural, social, and recreational activities. This year's theme, "Medicine Through Time, an Islamic Perspective," guided a series of interactive lectures covering topics such as the history of Islamic medicine, medical ethics and Islamic law, and the future of artificial intelligence (AI) in Islamic medicine.

The sessions were delivered by eminent local and international speakers, including Dr. Abdullah Bajaber, Dr. Syarif Kaf Al Ghazal, Dr. Riyadh Abu Sulaiman, and Dr. Hanan Sultan. The lectures offered valuable insights and sparked thought-provoking discussions that bridged the past, present, and future of healthcare in Islam.

A highlight of the program was students' participation in community service initiatives. These included offering health and screening services at a suburban madras-

ah, and visiting Sheikh Khalifa Secondary School to teach essential first aid skills such as CPR and choking management.

Speakers at the event encouraged the young medics to apply their skills beyond the classroom. "Participants are urged to put into action the knowledge acquired to transform lives in their societies," one speaker said, while others called on them to engage in community service as a way of giving back and offering humanitarian support.

More than 100 students attended, benefiting from leadership-focused activities, group discussions, and opportunities to strengthen networks across borders. The camp also sought to inspire future leaders in healthcare. "The camp fervently encouraged participants to nurture their leadership potential," organizers noted.

Miraa and drug abuse threaten youth and development, CIPK warns

Widespread consumption of miraa (khat) and other drugs has been cited as a major contributor to the deteriorating moral state and underdevelopment among youth in the country.

Speaking to The Friday Bulletin, Council of Imams and Preachers of Kenya (CIPK) Nairobi Chapter Secretary, Sheikh Ibrahim Muhammad Kazee, said the problem was on the rise and, if not checked, risked destroying a whole generation across the country.

Sheikh Ibrahim decried that the use of drugs and intoxicants, particularly alcohol and miraa, has contributed greatly to

moral decline, adding that the lives of hundreds of young people have been ruined after becoming addicted to miraa and other substances such as codeine. "The drug is killing the youth, a generation that is so important to this country, and it is unfortunate that the Muslim community is the most affected," he lamented.

He emphasized the need for parents to initiate dialogue with their children to maintain Islamic moral values and keep them away from immorality, stressing that Islam does not condone acts of drug abuse or other forms of lawlessness.

The CIPK official observed that drug abuse

has become a major drawback to social and economic development in the community, where many youth have lost the opportunity to realize their potential and become productive citizens. "Drug abuse is posing great challenge and is a major threat to socio-economic development. It also imposes negative implications on the Muslim community's economic and social stability," he stated.

Sheikh Ibrahim warned that if parents fail to instill good moral values into their children, the Muslim community and society at large risk disintegration.

World Press Body condemns killing of Journalists in Gaza strike

The World Association of Press Councils (WAPC) has condemned the targeted killing of five Al Jazeera journalists — Anas al-Sharif, Mohammed Qreiqeh, Ibrahim Zaher, Mohammed Noufal and Moamen Aliwa — and freelance journalist Mohammad al-Khaldi in an Israeli airstrike on August 10, 2025.

Late on Sunday, an Israeli strike shook al-Shifa Hospital in Gaza City, hitting a media tent near the hospital gate where journalists had gathered to work.

Through the association's President, David Omwoyo, MBS, WAPC described the attack as a blatant assault on press freedom aimed at silencing those reporting on the Gaza conflict.

"These journalists were neutral observers, dedicated to documenting the truth and amplifying the voiceless. They were not combatants, yet they were deliberately targeted, with baseless accusations used to justify their deaths. This act is part of a broader pattern of unprecedented violence against the media in Gaza," Omwoyo said.

Since October 2023, Israel has killed 269 journalists in Gaza, making it the deadliest conflict ever recorded for reporters.

Omwoyo noted that the systematic killing of journalists, destruction of media infrastructure, and restrictions on independent reporting violate international humanitarian law and threaten global democracy.

"The WAPC mourns these losses alongside Al Jazeera and supports the United Nations' call for a thorough investigation. We demand an immediate, independent international inquiry to hold those responsible accountable," he added.

Amnesty International also condemned the strike as a war crime under international law and paid tribute to al-Sharif, calling him a "brave and extraordinary" reporter.

In 2024, al-Sharif received Amnesty International Australia's Human Rights Defender Award for his resilience and commitment to press freedom.

"We at Amnesty International are devastated and heartbroken," said Mohamed Duar, Amnesty International Australia's spokesperson on the occupied Palestinian

territory. "Anas dedicated his life to standing before the camera, exposing Israel's atrocities against Palestinians, and documenting the truth so the world could bear witness."

Reporters Without Borders (RSF) also denounced the "acknowledged murder by the Israeli army" of al-Sharif, saying the military admitted to targeting him.

RSF told AFP that al-Sharif was "one of the most famous journalists from the Gaza Strip (and) the voice of the suffering Israel has imposed on Palestinians in Gaza."

The press freedom group said the attack echoed the 2023 killing of Al Jazeera reporter Ismail al-Ghoul, also labelled a "terrorist" by Israel.

"Without strong action from the international community ... we're likely to witness more such extrajudicial murders of media professionals," RSF warned, urging the UN Security Council to act.

Al Amin Academy Shines at 97th Kenya National Festival

Masjid Al Amin Academy from Juja Road, Nairobi, has captured national attention with outstanding performances rooted in Islamic tradition at the 97th Kenya National Festival held in Meru County.

The annual event is a celebration of talent, creativity, and cultural expression from across the country, attracting schools from all regions.

The highlight for the academy came when Mushtaq Mukhtar, a Grade 3 student, won first place nationally in the Arabic Solo Verse category with her heartfelt recitation titled Umi, a tribute that moved both judges and listeners.

The school's Arabic Choral Verse teams also made an impressive showing. The boys' and girls' teams each secured sec-

ond place nationally, earning praise for their unity, expression, and dedication to preserving Islamic artistic traditions such as Arabic poems and anasheed.

In an interview with The Friday Bulletin, the school principal reminded parents and educators of the importance of identifying and nurturing talent from a young age, calling for closer cooperation between teachers and families to raise well-rounded, morally grounded learners.

On his part, Mr. Ali Khalid, the CEO of Al Amin Masjid, expressed deep satisfaction with the achievement. He called on parents and teachers to work closely for the sake of future generations.

This year's festival theme, "Enhancing the Creative Economy through Artistic Expres-

sion for Sustainable Development," holds special significance for the school. For Al Amin, competitions like this are not just about winning medals — they are about nurturing faith, discipline, and creativity in young minds.

Students themselves were full of excitement and gratitude, a sentiment shared by their teachers.

The achievements also underscore the strength of the Competency-Based Education (CBE) system, which focuses on practical skills, creativity, and moral values.

By giving learners real platforms to perform, CBE helps transform classroom lessons into talents that can benefit the community and the nation at large.

Have you ever thought about power of shame?

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But with the increase in porn consumption has come an increased rate of violence against women. Porn has become an all-consuming addiction for many. And many men are experiencing sexual dysfunction from the amount of porn they watch. These are only a few problems societies around the world are experiencing because of a lack of shame.

Balance

Here's where we figure out where the baby is in the bathwater. Islam teaches us that shaming people for natural feelings and even their very existence is unjust shame. Islam teaches us that if we do sin, we

should not expose our sins.

The Prophet (Peace Be Upon Him) said, "[...] All of my ummah will be excused, except for those who make their sins known [...]" (Bukhari) Islam teaches that we should not seek to shame others. The Prophet (Peace Be Upon Him) said, "Whoever conceals (the fault of) a Muslim in this world, Allah will conceal him (his faults) in this world and in the Hereafter." (Muslim) And that we should mind our own business when it comes to the sins of others. The Prophet (Peace Be Upon Him) instructed, "[...] do not backbite the Muslims. And do not search into their private matters [...]" (Re-

corded in Ahmad and Abu Dawood)

From the Prophet's (Peace Be Upon Him) example with the alcoholic companion and the Bedouin who urinated in the masjid, we know that shaming others should take a backseat to mercy and compassion. But also, Islam teaches us to avoid extremes, to check and see if there is a baby in the bathwater. We should not collectively reject the entire notion of feeling shame. Shame is a powerful tool. When used improperly it can destroy people and strangle faith out of hearts. However, When used properly it can maintain dignity and reduce corruption.