

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

CIPK calls for ethics to be integrated into University Curriculum

The Council of Imams and Preachers of Kenya (CIPK) is advocating for the integration of ethics and integrity into university curricula as part of efforts to combat corruption in the country. According to the Secretary of the CIPK Nairobi Chapter, Sheikh Ibrahim Muhammad Kazee, the approach to introduce mandatory courses on ethics, governance, and anti-corruption will instill values and knowledge in young people to prevent unethical behavior and promote a culture of honesty in public and private sectors. Speaking to The Friday Bulletin, Sheikh Ibrahim proposed that the Ethics and Anti-Corruption Commission (EACC) partner with the Kenya Institute of Curriculum Development (KICD) to embed ethics and integrity into Kenya's higher education system. He lauded President William Ruto's renewed

commitment to fighting corruption, terming it a "positive step in the right direction" and urging Kenyans to support the initiative.

President Ruto, while unveiling a new multi-agency anti-corruption strategy, vowed that the fight would be relentless.

"This fight against corruption is one of the most difficult tasks I have undertaken, but I am determined to see it through. If you engage in stealing from the public, be prepared to either run out of Kenya or go to jail," the President warned.

Sheikh Ibrahim said massive graft in both national and county governments had deprived citizens of essential services and weakened the economy.

"The country has been marred by rampant corruption, denying Kenyans proper and quality

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In Today's Issue



1 Muhammad

Prophet Muhammad (Peace be upon him) excelled at business and marriage and fatherhood. In fact for some years he lived an enviable lifestyle. Due to his honesty and fair dealings with all people, he also became known as Al-Sadiq (the truthful).

2 Kenya Shines at Global Qur'an Competition in Russia

Kenya has once again raised its flag high on the global stage after securing the top three positions at a prestigious international Qur'an competition held in Russia.

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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Jamia hosts Halal science workshop to drive growth



Diplomats His Excellency Jibril Ibrahim Abdulle, Ambassador of the Federal Republic of Somalia to Kenya, Her Excellency Morakot Janemathukorn, the Ambassador of the Royal Thai Embassy to Kenya, His Excellency Dr. Khalid Mohammed Al Kathiri, Permanent Representative and Head of the League of Arab States to the UN Offices, His Excellency Ruzaimi Mohamad, High Commissioner of Malaysia to Kenya, His Excellency Dr. Akram Jamil Sulaiman, Chargé d'Affaires of the Republic of Iraq in Kenya, Jamia Majlis members, and other stakeholders pose for a photo during the event at Jamia Multipurpose Hall in Nairobi.

Jamia Mosque Nairobi on Tuesday hosted a high-profile Halal Science Technology Transfer Workshop aimed at strengthening the halal industry across East Africa.

The workshop was co-organized by the Royal Thai Embassy in Kenya, Embassy of the Federal Republic of Somalia in Kenya, the Halal Science Centre at Chulalongkorn University and Jamia Mosque Nairobi. It brought together diplomats, experts, entrepreneurs, Islamic scholars,

and key stakeholders in the halal industry at the Jamia Multipurpose Hall.

Themed "Empowering Somali and Kenyan Entrepreneurs with Halal Science," the event drew strong diplomatic representation, including the Ambassador of the Federal Republic of Somalia to Kenya, His Excellency Jibril Ibrahim Abdulle; the Ambassador of the Royal Thai Embassy to Kenya, Her Excellency Ms. Morakot Janemathukorn; Malaysia's High Commissioner to Kenya,

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CJ Koome hosts Zanzibar delegation to strengthen ties

On Tuesday last week, Chief Justice Martha Koome hosted a high-level delegation from Zanzibar aimed at strengthening institutional partnerships between the two judiciaries.

The delegation, led by Zanzibar's Chief Kadhi, Sheikh Hassan Othman Ngwali, visited Kenya to exchange knowledge on key areas such as Alternative Dispute Resolution (ADR), judicial capacity building, and technology integration. The visit also sought to foster collaboration through experience-sharing in the administration and modernization of Kadhis' Courts to ensure they remain effective, relevant, and responsive to the needs of Muslim communities. Addressing the delegation in Mombasa, Chief Justice Koome emphasized the importance of closer ties between Kenya and Zanzibar judiciaries. "Kenya and Zanzibar must strengthen collaboration and remain committed to the principles of justice, mercy, and accountability in service delivery," she said.

Justice Koome further affirmed Kenya's readiness to work with Zanzibar in enhancing

the rule of law and advancing justice systems across East Africa. She noted that the Kadhi Courts in Kenya have been fully automated in line with other courts, while the judiciary has placed strong emphasis on institutionalizing ADR. "Mediation, alternative (traditional) justice systems (AJS), and reconciliation are deeply embedded in Islamic tradition," she added.

On his part, Sheikh Ngwali praised the learning exchange, noting that his team had gained valuable insights. "We have gained knowledge and learned a lot on Alternative Dispute Resolution (ADR) mechanisms that offer culturally appropriate and effective mechanisms for resolving disputes," he said.

He added that Zanzibar would adopt ADR practices to help resolve conflicts more effectively and reduce the backlog of court cases. The session was also attended by Kenya's Acting Chief Kadhi Sheikh Sukyan Omar Hassan, Zanzibar Deputy Chief Kadhi Sheikh Othman Ame Chum, and Judge of the Zanzibar High Court Salum Hassan Bakari, among other officials.

Halal Science workshop to drive growth

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His Excellency Ruzaimi Mohamad; His Excellency Dr. Akram Jamil Suleiman, Chargé d'Affaires of the Embassy of Iraq; and His Excellency Amb. Dr. Khalid Mohammed Al Kathiri, Permanent Representative of the League of Arab States to the United Nations Offices in Nairobi.

The workshop focused on disseminating knowledge on halal practices and exploring how halal science can drive sustainable business and innovation in East Africa. Discussions revolved around academic collaborations, scientific knowledge transfer, and supporting entrepreneurs in developing halal products that meet international standards.

A delegation from the Halal Science Centre at Chulalongkorn University, led by its founder and advisor Prof. Dr. Winai Dahlan, featured prominently in the sessions. The team included Center Director Dr. Pornpimon Mahamad, Deputy Director Dr. Anat Denyingyot, Dr. Najwa Yanya Santivorakul, and Dr. Sarawut Aree, Director of the Muslim Studies Center.

Presentations highlighted key topics such as the global halal economy, halal and haram principles, halal science and technology applications, the HAL-Q system, halal blockchain, halal trade routes, and the evolving needs of modern Muslim societies.

In his opening remarks, Sheikh Muhammad Osman Warfa, Chairman of the Jamia Mosque Committee, thanked the diplomats for their participation and stressed the importance of the forum in empowering Muslim-owned businesses and aligning growth with halal values.

"I want to take this opportunity, on behalf of the leadership of Jamia Mosque, to welcome and sincerely thank you, Your Excellency the Ambassador of the Federal Republic of Somalia to Kenya, and Your Excellency Ambassador of the Royal Thai Embassy to Kenya to Kenya, for sparing time to visit us and for holding the Halal workshop here at Jamia Mosque—it is an honor we do not take for granted," he said. The Ambassador of the Federal Republic of Somalia to Kenya His Excellency Jibril Ibrahim Abdulle lauded the initiative, describing the forum as an important platform for promoting halal business practices and sustainable development in East Africa. He further noted its alignment with the global halal economy, projected to reach USD 5.91 trillion by 2033.

Ambassador of the Royal Thai Embassy to Kenya, Her Excellency Ms. Morakot Janemathukorn, reaffirmed her country's commitment to fostering halal innovation and expanding trade partnerships with the region. Prof. Dahlan, in his address, explained that the workshop was designed as an educational platform to transfer scientific knowledge and innovations to support the growth of the halal sector.

Among those in attendance were Deputy Chairman Abdullatif Essajee, Jamia Mosque Committee Secretary-General AbdulBari Hamid, Deputy Secretary-General Hussein Abdinassir, Treasurer Billow Karrow, Deputy Treasurer Khider Farouk Adam, Imam Sheikh Jamaludin Osman, members of the Jamia Majlis, Sheikh Ibrahim Lethome, Dr. Ali Muhammad Salim, and Abdulhamid Slatch, among others.

Muslims in Thika appeal to Kiambu County Government over alleged Mosque land grabbing

Muslims in Thika have appealed to the County Government of Kiambu to assist the community in repossessing land allegedly grabbed by private developers in the sub-county.

The Ngoingwa Mosque, a cornerstone of the Muslim community on the western side of the Thika Superhighway, is now at the center of a land dispute, highlighting a troubling trend of land grabbing targeting mosques and Muslim schools in the Central Kenya region.

Speaking in Thika, Muslim faithful at Ngoingwa Mosque asked Kiambu Governor Dr. Paul Kimani Wamatangi to intervene to protect parcels of land belonging to the Muslim community against land grabbers.

They decried the grabbing of Ngoingwa Mosque land, stating that the mosque currently sits on a half-acre parcel of land despite initially having been allocated one acre. It is the first mosque on the western side of the Thika Superhighway.

According to residents, the piece of land on which the mosque stands was allocated to the Muslim community by the defunct Thika Municipal Council in 1993, and a letter of allotment was issued confirming the use of the land as a mosque. County Government of Kiambu records also confirm that the land was legally allocated to the Muslim community in accordance with physical planning regulations. Despite this, the community continues to face challenges in securing a title deed for the property.

The residents appealed to the department of lands in the county to fast-track the issuance of the title deed to the Muslim community to guarantee ownership.

In recent months, cases of land grabbing, particularly targeting mosques and Muslim schools within the Mount Kenya region, have been on the rise. A total of five mosques in Kirinyaga County are currently entangled in legal disputes over land ownership, with cases pending in courts.

Elsewhere, in Kwale County, the Ethics and Anti-Corruption Commission (EACC) intervened to stop the attempted grabbing of the historic Kongo Mosque, a centuries-old heritage site on Kenya's Coast. The mosque, dating back to the 14th century, became the subject of controversy after a private developer allegedly obtained a title deed for the land in February 2025, despite its protected status as a national monument.

Muhammad: A Man who excelled in all roles

By Aisha Stacey

Prophet Muhammad (Peace be upon him) is the 7th. Century CE man loved by more than 1.6 billion people in the world today. He is a man who lived in a time where the strong dominated the weak, female children were buried alive and women were little more than possessions traded from father to husband.

However before he died, the world had been transformed, no longer did the weak perish simply because they were weak, the common person was given a voice, and women were liberated from the shackles that bound them.

The Arabian Peninsula changed; its religion went from paganism and idolatry to worship of One God, tribal quarrels gave way to solidarity and cohesion and drunkenness and debauchery turned into sobriety and piety.

A Man of Excellence

Muslims across the centuries and across the world do not worship Prophet Muhammad (Peace be upon him) ; they understand only too well that he is just a man, a human being, like every other human being on this earth though he received revelation from Allah.

They also understand that he is a man who excelled in whatever role that was thrust upon him. He seized every opportunity to please God. In the 21st. century CE we have the advantage of being able to look across time and see what an excellent man Prophet Muhammad (Peace be upon him) was and understand how even people who hated him viewed him as a man of exceptional qualities. He was, as the Quran so eloquently stated, a man of excellent character.

"And indeed, you are of a great moral character." (Surah Al-Qalam 68:4)

As a young man, Prophet Muhammad (Peace be upon him) was thrust into many different situations and was always successful. As a young orphan boy he worked as a shepherd, and as a teenager he accompanied his uncle, a trader and merchant, as far afield as Syria. It was on these journeys that he learned to be an excellent businessman, gained a reputation for being trustworthy and earned the nickname Al-Amin (the trustworthy).

Business & Marriage

In his early twenties he began to work for and later married the wealthy businesswoman Khadijah. Together they succeeded in running a prosperous business and raising a family. Even before prophethood, Prophet Muhammad (Peace be upon him) was considered to be a man with high standards of morality; he preferred the company of his young family to the decadent and debauched lifestyle that was prevalent around him.

Prophet Muhammad (Peace be upon him) excelled at business and marriage and fatherhood. In fact for some years he lived an enviable lifestyle. Due to his hon-

esty and fair dealings with all people, he also became known as Al-Sadiq (the truthful). He was a gentle and hospitable man whose admirable qualities and kind way of dealing with others made people want to draw close to him.

He was able to deal justly with people and many came to him for advice often asking him to mediate disputes. When he was 40 years old, Prophet Muhammad (Peace be upon him) was shocked to find that he was to be the final Prophet of God.

After Prophethood

After prophethood, life changed for Prophet Muhammad (Peace be upon him) but he was able to conquer his apprehension and excel in this area too. He had a close circle of friends and companions and his excellent way of facing the tests and trials God set before him resulted in his companions and even those on the periphery of his sphere of influence wanting to emulate him.

Prophet Muhammad (Peace be upon him) was acutely aware of what a great responsibility this was therefore he was careful to teach the message just as God had prescribed. He warned his followers not to adulate him the way Jesus, son of Mary was praised. We have here a man not to be adulated but to be emulated; a man who excelled in all roles.

There are of course many influential figures throughout the history of humankind; however one would be hard pressed to find many that have excelled in all facets of life. Many experts across many fields, both believers and non-believers consider Prophet Muhammad (Peace be upon him) to be a man that did just that, he excelled in all aspects of both his public and private life.

Non-Muslims on Prophet Muhammad

In the 19th. century CE, the French writer, poet and politician Alphonse Marie Louis de Prat de Lamartine had this to say about Prophet Muhammad.

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images, the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all the standards by which human greatness may be measured, we may well ask, is there any man greater than he?" (Histoire de la Turquie, 276-77)

Also in the 19th. century Thomas Carlyle, a Scottish philosopher, satirical writer, essayist, historian and teacher echoed Lamartine's opinion when he was "simply amazed"

that "...one man single-handedly, could wield warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades." (On Heroes and Hero Worship)

In the 20th. century CE, Indian philosopher, psychologist, parapsychologist, educationist, teacher, researcher and administrator, Koneru Ramakrishna Rao (b.1932), wrote about Prophet Muhammad. Towards the end of the essay he said:

"The personality of Muhammad! It is most difficult to get into the truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes. There is Muhammad, the Prophet. There is Muhammad, the Warrior; Muhammad, the Businessman; Muhammad, the Statesman; Muhammad, the Orator; Muhammad, the Reformer; Muhammad, the Refuge of Orphans; Muhammad, the Protector of Slaves; Muhammad, the Emancipator of Women; Muhammad, the Judge..." (Mohammed The Prophet)

Earlier in the century, George Bernard Shaw, playwright, critic, political activist and co-founder of the London School of Economics had this to say about the character of Prophet Muhammad:

"The medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colors. They were in fact trained both to hate the man Muhammad and his religion. To them Muhammad was Anti-Christ.

I have studied him — the wonderful man, and in my opinion far from being an Anti-Christ he must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness." (Collected Letters, 305)

From the Holy Qur'an Ayah of the week

Theme: Guidance

"And We have not revealed to you the Book, [O Muhammad], except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe."

(Surah al-Nahl 16:64)



Infertility Struggle: Childless doesn't mean hopeless

By Theresa Corbin

Whenever people ask me how you can build a strong marriage without children, I chuckle to myself, wondering how people build strong marriages with children.

I imagine my life with children: less sleep, more responsibility, less money, more stress. And I wonder how people keep marriages strong on top of all that.

But then I remember all the stress that comes with infertility. I remember all the times my husband and I were so hopeful that we would bring a child into our family, only to have our dreams dashed time and again.

I remember all my friends whose marriages fell apart after failed fertility treatments. And I remember so many people believing and telling me and my husband that a woman's, a man's, and a marriage's role in this life is to have children.

So how can people who can't or don't have children maintain a strong bond without kids in marital life? This is what I have found to be true:

Remember the Real Purpose of Life and Marriage

The first thing that a couple MUST remember is that our purpose in life is not to have children; this is too far from reality. Our purpose in life is to worship Allah.

"And I did not create the jinn and mankind except to worship Me." (Surah Adh-Dhariyat 51:56)

And, of course, having and raising children, with the right intentions can be one way of doing just that.

But there are so many ways to fulfill our purpose in this life without having children.

There have been many pious people, like Lady Aisha (may Allah be pleased with her) and Jesus (peace be upon him), who never had children but still served their purpose in life phenomenally well.

Allah specifically warns us against this kind of approach to life:

"O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that – then those are the losers." (Surah Al-Munafiqun 63:9)

The first thing my husband and I remind ourselves of when we get sad about not hearing the bitter patter of little feet running through the house is our true purpose in life.

This helps both of us refocus on what really matters. And this refocusing is not just helpful in dealing with infertility but with all of life's let-downs.

Have Mutual Goals, Projects, Aspirations

After the intense passion of the honeymoon phase is gone, having children gives a husband and a wife a mutual goal and a reason to work together.

But having children is not the only thing that can bring a couple together.

The goal of any marriage should be to help each other gain the pleasure of Allah and attain Jannah together.

But couples can have worldly goals that feed into this ultimate goal.

Childless couples can start saving money to buy a house without interest, or even work together to plan and build their own home.

They can support each other as they work toward getting advanced degrees or work to further develop their careers.

They can start or join a charity for a cause in which they both believe. They can even help each other learn a new language or a skill. The options are endless.

The important thing for me and my husband has been to build a sense of family in our marriage. This is a little harder to do without children, but not impossible.

Our goal orientation in our marriage has helped to create a strong bond just like that of raising children. We call ourselves a team and we act as one.

Do Not Point Fingers. It is Allah's will

The next thing to focus on is to steer clear of the blame game. It is easy for spouses to start blaming one another when infertility rears its ugly head.

But this kind of blaming is really just a sign that a couple has forgotten where their children truly come from. Allah tells us in the Quran: "To Allah belongs the dominion of the heavens and the earth; He creates what He wills. He gives to whom He wills female [children], and He gives to whom He wills males. Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent." (Surah Ash-Shuraa 42:49-50)

Blaming someone for not having children is like blaming someone for dying.

It is out of our control. Allah gives life and causes death. If we cannot have children, it is Allah's will alone and no one's fault.

When blame replaces belief in Allah's will, spouses become regretful and resentful. And this toxicity is the opposite of how Allah tells us to live together:

"And among His signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your hearts. Undoubtedly in these are signs for those who reflect." (Surah Ar-Rum 30:21)

Looking at the stories of Adam (peace be upon him) who had no mother or father; Mary who bore

Jesus (peace be upon him) while still a virgin; and Abraham (peace be upon him) and Sarah who conceived very late in life, has helped remind me and my husband that Allah has a plan for us and for our offspring, whether we have children in this life or pray for perfect children in Jannah.

Help Each Other to Be Thankful

No matter how much we have, we human beings always have the capacity to make ourselves miserable over what we don't have. But we can also make a choice to be satisfied with what Allah has given us.

We can look at couples with tons of perfect children and get stuck in our thinking about what we want. Or we can think of all the other blessings that Allah has given us. It is about perspective and gratitude.

Without children, my husband and I have come to really enjoy our marriage.

We have become great friends, teammates, and a family. We have fun together, and we try to protect each other. We are striving for the same goal and we are a constant reminder to each other. We thank Allah for all that we have and sometimes we forget that we "should" be sad that we don't have children.

Inability to have children does not have to be a death sentence to a marriage.

The life of this world will always be riddled with tests, whether those tests are through our children or through not having children at all. All we can do is use the ways in which Allah tests us to become closer to Him. All we can do is ask Allah to make our hearts content and even joyful with what He has chosen for us.

Light of Knowledge Quiz

In which cave did the Prophet (s.a.w) seek refuge after leaving Makkah?

A

Ghaaru Hiraa

B

Ghaaru Thaur

C

Uhud

Answer to be revealed in the next issue

Last week's answer was choice B : "AYUB (AS)"

3 Steps to unlock our minds and find wisdom

By Tabassum

Does the future look bleak? Are you always worried about money? Do you question Allah for your misfortunes? Do you brood on your past? Have you lost khushu in salah? Do you feel lazy in doing good deeds? Do you feel compelled to sin?

All these things indicate Satan's hold on one's mind being so strong that he has clouded one's wisdom.

So far in our search for wisdom, we've been looking at the blocker of wisdom – Satan. We learned what prevents us from using our wisdom. But how do we repair the damage? How do we get back control of our own minds? How do we gain wisdom?

What is wisdom, anyway? In a past article I tried to explain the meaning of wisdom. It's a complex concept which is hard to define. In terms of outcome, wisdom is the ability to make the right choice. My friend told me this drug would make me remember my study notes better. If it's true, I'll be able to pass all my exams. Should I try it? And the next thing you know, another youngster's in the clutches of a narcotic.

Should I answer back to this guy who's shown interest in me? A young hijabi woman who's always lived a confined life will find sudden attention from the opposite sex almost irresistible. It will set her heart in a flutter, and Satan will use her fluttering emotions to cloud her mind.

Satan wants us to make the wrong choice every time. That's why he fogs our wisdom, so that we only see as right what Satan wants to show us.

"... but Satan made their deeds attractive to them." (Surah An-Nahl 16:63)

In order to regain control of our minds, we need to reverse the process Satan pushed us into.

Cleansing

The Prophet said:

"When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases. That is the Ran that Allah mentions in His Book: 'Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.'" (Ibn Majah V5, B37, no. 4244)

True repentance will cleanse your mind and unlock its potentials, enabling you to think and reflect with wisdom.

Protecting

Secondly, we need to invoke Allah's protection against Satan. This isn't just done by isti'adhah (saying 'I seek refuge in Allah from the accursed Satan'). There are several other ways we need to adopt in order to protect ourselves from Satan, the foremost being leaving sins.

When we sin, we open a gateway for Satan to enter into our minds. We need to keep that gateway closed as much as we can. Whenever we slip, we will go back to

step one – cleansing.

The daily remembrances which the Sunnah teaches us also protect us from Satan, especially the morning and evening remembrances. Here's an example:

The Prophet said:

"He who recites three times every morning and evening: 'Bismillahil-ladhi la yadurru ma'as-mihi shai'un fil-ardi wa la fis-sama'i, wa Huwas-Sami'ul-'Alim (In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing),' nothing will harm him." (At-Tirmidhi 3388)

You'll find this and many other Sunnah dhikrs in Shaykh Qahtani's The Fortress of the Muslim.

The Quran also acts as an invincible shield against Satan. Reciting and listening to the Quran is like a medicine for the heart. But it doesn't end there. There's much more to the Quran than we give credit to. More on this later insha'Allah.

Reflecting

In our fast-paced lives, just sitting on your sofa and doing nothing but thinking is something unthinkable. We don't count it as being productive. Smartphone zombies who lie in bed watching video after video in a completely haphazard way are seen as being more productive; at least they are "doing" something.

We need to redefine our definition of productivity; we need to learn to be produc-

tively idle.

Reflection on Allah's signs is a form of worship. In the Quran, Allah encourages us repeatedly to reflect, think, ponder, use our brains.

"...Thus, Allah makes evident the signs to you, that possibly you would meditate." (Surah Al-Baqarah 2:219)

Modern science also has unearthed many benefits of reflection. That's why certain forms of meditation and exercises on relaxing and focusing one's mind have become so popular nowadays.

Consider cognitive behavioral therapy. It's one of the most popular and effective therapies for depression and anxiety, and its focal point is reflection on your thoughts.

Being aware of your thoughts helps you know yourself, your virtues and weaknesses. It helps you discover new meanings in the signs of Allah that surround you in His creation. It improves your ability to detect the whispers of Satan. All these contribute to improving your wisdom.

SPACE TO LET !!!

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> Office 3rd Floor (800 sqft)

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CROSSWORD PUZZLE

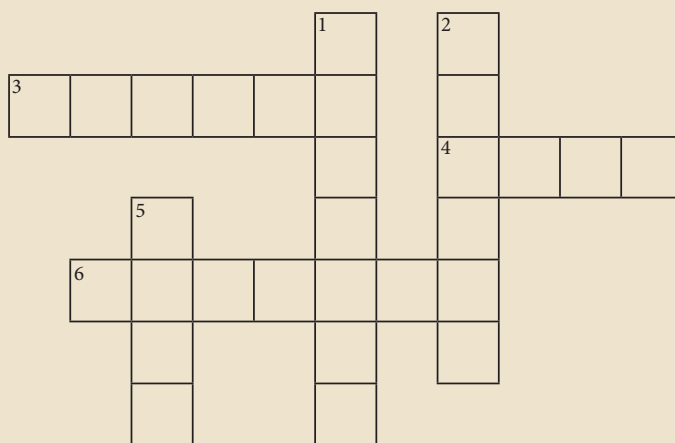
LAST WEEK'S ANSWERS

ACROSS

1. Lut
4. Three
5. Thirteen

DOWN

2. Tawheed
3. Debt
4. Tawaaf



ACROSS

3. Islamic Sacrifice performed to celebrate the birth of a newborn.
4. Fixed punishments ordained by Allah (Subhanna wa Ta'ala) for certain crimes.
6. A recitation rue (tajweed) causing a bouncing sound on certain consonants (huruf)

DOWN

1. Declaration of faith in Islam.
2. The Caliph in whose era the Qur'an was fully compiled and standardised.
5. The last complete Surah revealed in the Qur'an.

Garissa Qubaa Mosque shut over leadership wrangles

Qubaa Mosque and Islamic Centre in Garissa has been indefinitely closed down following leadership wrangles that have since escalated to clan conflicts.

The Islamic centre which is located in the outskirts of Garissa town near Modika was closed down by the Garissa County Security and Intelligence Committee.

Quba Islamic Centre has been the subject of persistent wrangles since April, with mediation efforts by the local leaders and security officials failing to bear fruits.

Announcing the closure after leading security team to the centre, Garissa County Commissioner, Mohamed Mwabudzo, said that the decision had been reached in consultation with his security team, local political leaders and the leadership of the Supreme Council of Kenya Muslims (SUPKEM) Garissa branch.

"We have closed down this place until we get a solution to the issues arising. We will take whatever time to find solutions, but the two groups must vacate this place today," Mwabudzo declared.

"We did not make this decision lightly since this is a place of worship. It is a place to find comfort before God and find peace, but we must shut it down because of the fear that this conflict has caused the whole county of Garissa," he added.

In his remarks, Abdullahi Salat, the chairman of SUPKEM's Garissa branch, expressed regret that leaders entrusted with guiding the Muslim community had instead become sources of division.

He said SUPKEM fully supported the closure and urged law enforcement agencies to arrest and prosecute those who had incited violence.

Abdullahi stressed that he had personally engaged with both factions, reminding them that the institution was founded to serve worshippers and that it is a unifying facility that serves all Muslims in Kenya.

The chairman added that SUPKEM had consistently advocated against state interference in religious institutions but emphasised that this case was unique and called on both sides to put the interests of worshippers above personal or clan interests.

"We will not allow Muslims to fight each other here. Some people have already been injured, and we cannot watch you fight because it is our responsibility to make sure that there is peace here and allow the people who want to pray to have a modest time," he said.

CPJ condemns Israeli airstrikes that killed five Journalists in Gaza

The Committee to Protect Journalists (CPJ) has condemned Israeli airstrikes that killed five journalists at Nasser Hospital in Khan Yunis, southern Gaza, on Monday, urging the international community to hold Israel accountable for "continued unlawful attacks on the press."

The victims were identified as Hussam Al-Masri, a Reuters contractor; Mohammed Salama, an Al Jazeera camera operator; Mariam Abu Dagga, a freelance photojournalist with Independent Arabia and the Associated Press; Ahmed Abu Aziz, a freelance journalist contributing to Quds Feed; and Moaz Abu Taha, a freelance video journalist.

According to CPJ, Al-Masri died in the first strike, while the others were killed while covering its aftermath. At least 20 people were killed in the twin strikes, with several others injured, including journalists Jamal Baddah of Palestine Today TV, photographer Hatem Khaled, a Reuters contractor, and freelance photographer Mohammed Fayeq.

"Israel killed at least five journalists in Nasser Hospital on Monday morning. Israel's broadcasted killing of journalists in Gaza continues while the world watches and fails to act firmly on the most horrific attacks the press has ever faced in recent history," said CPJ Regional Director Sara Qudah. "These murders must end now. The perpetrators must no longer be allowed to act with impunity."

CPJ reports that at least 197 journalists and media workers have been killed since the outbreak of the Israel-Gaza war, 189 of them Palestinians.

Israel's Israel Hayom newspaper quoted a security source claiming the strike targeted a camera on the hospital roof allegedly used by Hamas to monitor Isra-



A journalist holds the blood-covered camera belonging to Palestinian photojournalist Mariam Dagga, who freelanced for The Associated Press and was killed in an Israeli strike on Nasser Hospital in Khan Yunis, in the southern Gaza Strip, Monday. (AFP)

el Defense Forces (IDF) operations. "The forces received permission to neutralise the camera, but the incident escalated into a wider incident," the source said.

Reuters confirmed that its live feed from the hospital, operated by Al-Masri, was cut off at the time of the first strike.

IDF Arabic spokesperson Avichay Adraee said Chief of Staff General Eyal Zamir had ordered an investigation. He added, "the IDF expresses regret for any injury to uninvolved personnel. It does not target journalists as such and works as much as possible to minimise harm to them, while continuing to maintain the security of its forces."

The ongoing war has become one of the deadliest periods for journalists in recent

history, sparking renewed calls for independent investigations and stronger measures to protect media workers in conflict zones.

Israel has largely barred international journalists from reporting independently inside the Strip since the start of the conflict. This means international outlets have relied on local freelance journalists and media workers to report on what is happening there. Meanwhile, local journalists inside Gaza face displacement, starvation, and extreme violence. In July, the Associated Press, Agence France-Presse, BBC News and Reuters released a joint statement warning that their journalists in Gaza are experiencing starvation.

Zamzam Centre hosts education day, calls for balanced learning

On Sunday, Huruma-based Zamzam Centre and Madrasa hosted Education Day for its students at Masjid Nur, adjacent to the National Youth Service (NYS) in Mathare, Nairobi. The event marked a significant milestone in its education agenda and emphasized mentorship and holistic growth.

Guest speakers at the event advocated for an education system that integrates both spiritual and secular knowledge to produce well-rounded individuals. They urged Muslim parents to prioritize both formal education and Islamic religious knowledge to enable children to tap into the different opportunities provided by religion, government, and other social services.

Addressing the gathering, Sister Bilquees Ingrid emphasized the value of learning, describing education as a treasure. She called on Muslim pupils and students to intensify efforts in acquiring both religious and secular knowledge, noting that a strong foundation in both is essential for community progress, prosperity, and effective leadership.

She further urged students to remain focused on productive knowledge, including life skills, without neglecting Islamic teachings. "Prioritize education at all costs; it is vital for community transfor-

mation," she advised. Speaking directly to the students, she also reminded them to remain God-conscious, disciplined, and respectful to their parents and teachers in order to succeed and grow into responsible citizens.

Making reference to a verse from the Holy Qur'an, Sister Bilquees reminded the students that whenever a believer performs a good deed, it draws divine blessings from Almighty Allah.

In her address, Sister Umi Wabomba urged Madrasa teachers to play a more significant role in value-based education to foster a morally grounded society. She stressed the importance of religious learning, stating that religious schools are central in instilling values and principles that guide everyday life. "There is nothing more pleasing to the parent's eyes than to see their children being raised upon the obedience of Allah, the Most High," she added.

Reflecting on the importance of steadfastness in faith, Sister Umi urged parents to prioritize not only academic success but also the teaching of religious values and ethics to their children. "We must ensure that our children receive both secular education and religious teachings," she stressed.

On his part, Zamzam Centre and Madrasa director Ustadh Mustafa Abdalla encour-

aged Muslims to invest in education and promote the initiatives such as education Days and prize-giving events to motivate the students as a way of nurturing moral character and fostering positive growth in the community. "I appeal to all well-to-do Muslims to be at the forefront in generosity and utilize their wealth in supporting Islamic projects, as spending for Allah's sake will multiply our rewards and wealth as Allah is sufficient for His creatures' needs," he said.

Al Nur Masjid chairman, Adan Mahamud, echoed the call for parents to prioritize Madrasa education by channeling resources towards its support. He highlighted that one of the greatest acts a parent can do for their children's welfare is to encourage them to memorize and embody the teachings of the Qur'an. "One of the greatest things a parent can do for the welfare of their children's lives, in this world and the next, is to encourage and help them in every way possible to memorize Qur'an and embody the character that it calls to," he said.

Adan further decried the challenges posed by interfaith marriages, noting that they were affecting the growth and education of children among Muslims, and called on Islamic scholars to educate the community on the dangers.

Integrate ethics into university curriculum to combat corruption

Continued From Page 1

public services. Before the nation plunges into an economic crisis, we must unite in curtailing these practices," he said.

The CIPK official highlighted the importance of value-based education as a tool to tackle corruption and moral decay in society, emphasizing that instilling values

early in life is critical for shaping character and combating corruption.

He stressed that universities play a key role in the formation and imparting of values to society, noting that incorporating ethics into the university curriculum would contribute to empowering youth to face contemporary

challenges and avoid corruption.

Sheikh Ibrahim also pointed out that universities, though often not profit-driven, are significant economic actors with a huge impact in the communities where they operate.

Kenya shines at global Qur'an competition in Russia

Kenya has once again raised its flag high on the global stage after securing the top three positions at a prestigious international Qur'an competition held in Russia. The remarkable achievement not only placed Kenya in the spotlight but also reaffirmed the nation's growing reputation as a hub of Qur'anic excellence.

In a historic victory, Khalid Mahmud of Musab bin Umeir, Eastleigh, emerged as the overall champion, taking first place. He was followed closely by Mohammed Ahmad Haroon of Markaz Huffadh, Donholm, who secured second position, while Abdulrahman Abdullahi Musa from Mombasa proudly clinched third place.

What makes this triumph even more inspiring is the consistency of these young Huffadh. Earlier this year, both Khalid and Haroon competed in the highly competi-

tive Jamia Mosque Nairobi Qur'an finals, where Khalid once again took first place and Haroon finished second.

These champions are no strangers to global recognition, having previously participated in world-renowned contests including the Dubai International Qur'an Competition and Morocco's Qur'an Championships, where they ranked among the top contestants. Their latest victory in Russia adds yet another milestone to their impressive journey of resilience, discipline, and devotion to the Qur'an.

The success has sparked immense pride across Kenya, with many describing the achievement as a reflection of the country's growing investment in Qur'anic education. Speaking at Jomo Kenyatta International Airport upon the champions' return, Mr. Jamal of Musab bin Umeir hailed their victory



as "a source of pride for the entire nation." He noted that their journey from Nairobi's Eastleigh and Donholm to the world stage symbolizes hope and inspiration for upcoming Huffadh across Kenya.

This victory, observers say, is more than just medals and trophies. It is a reminder that Kenya's sons are carrying the Qur'an in their hearts, echoing the timeless message of Islam while firmly placing their country on the international map.

There is something worse than starvation in Gaza

By Shoug Mukhaimar

I woke up one morning in July to a flurry of messages lighting up my phone. Every news channel, every social media post, every conversation buzzed with cautious optimism. "Negotiations progressing well", the headlines declared. "Truce imminent", "Massive aid convoy preparing to enter".

At that moment, we were deep in the throes of famine; some days, we ate nothing at all. You can imagine the cautious joy that flickered in our hearts, the way hope travelled through our messages. Friends wrote to me, their words trembling with tentative relief. "Could this really be the end?" one asked. "Will we remember what safety feels like? Will there finally be bread?"

We dared to dream. We imagined the silence of ceasefire, the taste of warm bread, the comfort of a full meal. Some shops tentatively reopened. Prices dipped slightly. For the first time in months, bread seemed almost within reach. For a fleeting moment, life seemed to return to the streets.

In Gaza, even the most battered communities breathe differently when hope appears – even if it is for a few hours.

My neighbour – a war widow raising seven children alone, including an infant who cries endlessly from hunger – told me how her children weep from empty stomachs while she cries from helplessness. When the truce rumours spread, she dreamed of feeding them properly, of ending their suffering. Like all of us, she watched that hope disintegrate.

By the next morning, everything had collapsed. A new headline, cold and final, sealed our fate: "Negotiations fail. No truce."

Shops that had barely reopened were shuttered. Flour vanished once again. Prices soared beyond reach. Outside Gaza, the media still spoke of aid convoys "on their way", but on the ground, there was nothing. Empty words. Empty trucks. Empty hands.

You can imagine how hearts broke that day. How the spirit of a people dreaming simply of bread was crushed. How mothers searching desperately for food for their children felt.

The fragile hope that had lit our eyes vanished, leaving only hunger, fear, and silence.

This was not the first time it happened. It had happened many times before. And it happened again afterwards.

Just last week, we found ourselves waiting, this time for a single word from Israeli Prime Minister Benjamin Netanyahu after Hamas reportedly accepted a ceasefire proposal. The uncertainty was unbearable. After several days of silence, the Israeli government made impossible demands, effectively killing the latest attempt at negotiations. The news plunged



us back into yet another cycle of despair as hunger, displacement, loss and grief take their toll.

I believe these repeated bouts of ceasefire headlines are not unintentional — they are another form of punishment for the people of Gaza. Another form of torture. We are bombed, starved, displaced and then the news finishes us off.

Hope is dangled in front of us, only to be ripped away, leaving us weaker each time. It is a deliberate, systematic policy aimed to wear off a defenceless population. It is designed to break our spirit, to make us live in constant uncertainty, to strip us of the basic human right to hope for tomorrow. This cycle – hope raised then shattered – leaves deeper scars than starvation.

While we wait for the news, the hunger tightens its grip. Walk outside and you see it etched on faces: men wiping tears, women collapsing in the streets from exhaustion, children too weak to play. Hunger is not just a physical state – it is an unbearable weight that crushes the soul.

Mothers stop planning meals because they cannot promise they can put something on the table. Children learn early that good news often sours by morning. Families sell their last possessions when aid is announced, only to be left with nothing when it fails to arrive.

This repeated devastation breeds more than mistrust of governments and the media; it erodes the very concept of hope. Many here no longer ask, "When will this end?" but "How much worse can it get?"

According to the World Food Programme, 100 percent of people in Gaza now suffer acute levels of food insecurity, with all children aged below five years facing acute malnutrition.

Famine has been officially announced.

Israel continues to claim that its blockade measures prevent supplies from reaching Hamas, even though the US government – its biggest ally – and Israeli officials themselves say there is no evidence of resistance fighters looting aid.

Amnesty International calls the Israeli siege of Gaza "collective punishment" and "a war crime". The Geneva Conventions explicitly prohibit collective punishment and forced starvation.

And so, I cannot help but ask: Where is the world in all of this? How can an entire planet watch two million people be starved, bombed, and stripped of dignity, and still do nothing?

This silence is heavy; it crushes the spirit as much as hunger does. It tells us that our suffering is acceptable, that our lives can fade away without consequence.

History will condemn those who committed these crimes, but also those who stood by and allowed them to happen.

Shoug Mukhaimar is a Palestinian writer based in Gaza and an English literature student at Al-Aqsa University.



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