

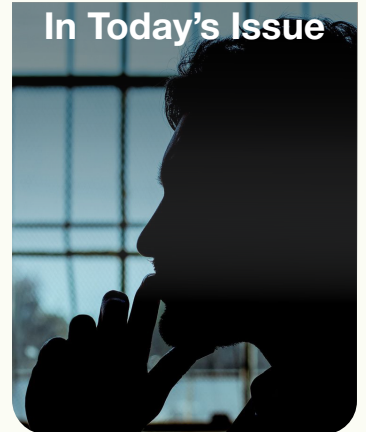
THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

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CONTACTS

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

email: fridaybulletin@jamiamosque.co.ke

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From Swampland to Skyline: The 100-Year Journey of Jamia Mosque



Jamia Mosque Nairobi in 1960's

The history of Jamia Mosque is symbolically intertwined with the history of Nairobi and that of the Uganda Railway. On Sunday, September 7, 2025, Jamia Mosque—an enduring center of Islamic practice in East and Central Africa—will mark 100 years since its inception. Situated on Banda Street in the heart of Nairobi's Central Business District (CBD), the mosque's story mirrors the city's own growth, struggle, and transformation.

Jamia Mosque was founded by Syed Maulana Abdullah Shah in 1902, though construction did not begin until 1925 due to a colonial decree that barred Indians and Arabs from owning land in Nairobi. From the outset, the mosque was envisioned as a beacon of faith, preserving the Islamic identity of the young Muslim population living in interior Kenya during the colonial era.

For the early Punjabi Muslim railway workers, building a mosque was always one of their first acts in any settlement along the railway line. It was Abdullah Shah himself who chose the site for Jamia Mosque. When he approached the colonial authorities in 1902 to request land, the Assistant Commissioner allowed him to pick any site he wished. Placing his finger in the middle of a map of Nairobi, he selected what was then a swampy, uninhabited piece of land. Asked why, Shah replied that it would one day be the center of a great city. His foresight proved true: today, Jamia Mosque sits at the very heart of Nairobi's CBD.

That same year, Abdullah Shah founded what was then called the Muslim Mosque Nairobi on a 100 ft. by 75 ft. plot granted by the colonial government. A temporary structure was erected, and in 1916, Anjuman Islamia purchased adjacent land to allow for expansion. They commissioned William Landels, a Scottish architect, to design a permanent structure inspired by Mughal architecture of the 16th and 17th centuries. Jamia Mosque's design drew from two grand imperial mosques: Shah Jahan's mosque in Delhi and Aurangzeb's mosque in Lahore. Although the Nairobi Municipal Council objected to the height of the minarets—forcing them to be lowered—the mosque nevertheless became the tallest landmark of its time in the city and from the top of the minarets, an outstanding view of Nairobi all the way to the national park could be seen.

Jamia Mosque's beginnings were modest: a small structure of corrugated iron sheets later transformed into an elegant complex of paved stones imported from India. The building project was initiated in the early 1920s by Punjabi Muslim railway workers who volunteered their labor. Construction formally began in 1925, when Abdullah Shah laid the foundation stone on September 7. The following year, on March 23, 1926, His Highness Sultan Muhammad Shah, the Aga Khan III, laid the skewback stone of the mosque.

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The 100-Year Journey of Jamia Mosque

Continued From Page 1

The construction was laborious and costly. Stones were shipped from India to Mombasa and transported by train to Nairobi, where Indian railway workers carried the heavy blocks from the station to the site on their shoulders. Amid colonial restrictions, segregation policies, and even threats from wild animals, the workers persevered. The first mosque committee was composed of railway clerks Mian Allah Baksh and Aziz Ahmed (chairman and secretary, respectively), alongside a tailor, Mian Karam Ilahi. Their ability to rally resources and support from a small, scattered Muslim community was nothing short of remarkable. The mosque was finally completed in 1933. On Friday, August 18 of that year, thousands of Muslims—including Punjabis, Arabs, Swahilis, Somalis, and Nubians—marched in a grand procession from the Indian National Bank (now the Kenya National Archives) to the new mosque, 750 meters away. Hours later, Sayed Khalifa bin Harub, the Sultan of Zanzibar, officially opened Jamia Mosque for prayers. Two days of speeches, sermons, poetry, and prayers in Urdu, Arabic, and Swahili followed, forever sealing its place as the heart of Nairobi's Muslim community.

Abdullah Shah became the first Imam of Jamia Mosque, leading prayers and offering lessons in Islamic knowledge. He was assisted by Sayed Imtiaz Ali, who would later establish Masjid Sayed Imtiaz Ali in Nairobi.

As Nairobi grew, so too did the number of worshippers. The original mosque, measuring 22m by 10m, soon proved too small. An open courtyard with a pond and taps for ablution was added, but weather conditions remained a challenge. In February 1994, the Majlis authorized the installation of tents, followed by canopies in May of that year to shield worshippers from the sun. However, these were inadequate during the rainy season.

An unexpected solution arrived in the late 1990s when Dr. Ezzeddin Ibrahim, a delegate from the Sheikh Zayed bin Sultan Al Nahyan Charitable and Humanitarian Foundation (UAE), visited Nairobi and performed prayers at Jamia. Experiencing the courtyard's harsh conditions first hand, he proposed the foundation's assistance. The foundation went on to sponsor an extension project worth over USD 3 million. Completed in 1999, the new facility was inaugurated on March 2, 1999, by Abdullah Bin Sultan Al-Dhaheeri, the foundation's Director General.

Today, Jamia Mosque accommodates up to 12,000 worshippers. Its facilities include a grand prayer hall, a women's prayer section on the upper floor, administration offices, lecture rooms, classrooms, a library, and a parking bay. Yet, space remains a pressing challenge. During Ramadhan,



Jamia Mosque Nairobi in 1933, upon completion

the mosque often rents parking space from Nairobi County to transform Banda Street into an outdoor prayer ground. Plans for further expansion are under consideration.

Beyond worship, Jamia Mosque has grown into a vital social and economic institution. It offers bursaries to needy Muslim students in secondary schools, colleges, and universities. It provides humanitarian aid during disasters, free medical checkups for vulnerable groups, guidance and counseling services, and support for marriages and conflict resolution—particularly in pastoralist Muslim communities.

Economically, the mosque manages zakat collections through a transparent system that ensures funds reach the most deserv-

ing. This has significantly reduced poverty among many Muslim families in Nairobi and beyond.

Today, Jamia Mosque stands not only as an architectural masterpiece and a spiritual sanctuary but also as the nerve center of Kenya's Muslim community. With its modern facilities, multipurpose hall, media outlets, and Islamic television channel, Jamia Mosque continues to embody the foresight of its founder, Syed Abdullah Shah—forever rooted in the heart of Nairobi, and forever at the heart of its people.

Plans are on top gear to organize a three day event to mark the 100 years of Jamia Mosque Nairobi.



Jamia Mosque Nairobi after the extension

Law of attraction in Islam

By Sheikh Jamaludin

Muslims seeking their goals should focus on strengthening their relationship with Allah through prayer, good deeds, ethical striving and trust in His perfect wisdom, rather than techniques aimed at manipulating universal energies.

The concept of the "Law of Attraction" the popular New Age idea that focusing on positive or negative thoughts brings corresponding positive or negative experiences into your life does not exist in mainstream Islamic theology as a distinct or endorsed principle.

Islam has its own comprehensive framework for understanding destiny, effort, supplication and Divine Will that differs fundamentally from the "Law of Attraction".

The following summarises the main Islamic viewpoints that are pertinent to the conversation:

1. Primacy of Divine Will (Qadar):

The core belief is that everything happens by the Will, Knowledge and Decree of Allah. Nothing occurs without His permission.

The Holy Quran States 64:11:

"No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart..."

The Holy Quran States 57:22:

"No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy."

This directly contradicts the "Law of Attraction" implication that humans control reality solely through their thoughts. The fact of the matter is that although humans possess the ability to act and make choices, Allah ultimately decides what will happen.

2. Supplication (Dua).

Islam strongly encourages believers to ask Allah for their needs and desires. This involves humility, sincerity and submission to His Will. Success in Dua depends on Allah's wisdom, timing and what is ultimately best for the believer (even if unseen), not just the intensity of positive thinking.

The Holy Quran States 40:60:

"And your Lord says, 'Call upon Me; I will respond to you.'..."

3. Trust in Allah (Tawakkul):

After making Dua and taking necessary action, Muslims are taught to place their complete trust and reliance on Allah for the outcome. This trust is active, not passive wishful thinking.

The Holy Quran States 3:159:

"Then when you have taken a decision, put your trust in Allah"

4. Action and Effort (Amal)

Islam emphasizes the necessity of righteous action and effort alongside faith and Dua. Merely thinking about a goal is insufficient.

The Holy Quran States 13:11:

"...Indeed, Allah will not change the condition of a people until they change what is in themselves..."

This verse highlights the need for internal and external change through action.

Our beloved Prophet Muhammad (PBUH) exemplified this: he made Dua and took concrete, strategic steps towards his goals, trusting in Allah for the result.

5. Positive Thinking & Attitude (Husn al-Dhann):

While not the "Law of Attraction", Islam does encourage positive attitude.

Believers are encouraged to have positive expectations of Allah's Mercy, Forgiveness and Acceptance of their Dua. This known as Husn al-Dhann billah (Good Expectations from Allah).

Also being grateful for blessings is highly emphasized and believed to attract more of Allah's favor. This is known as Shukr (Gratitude).

The Holy Quran States 14:7:

"And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]'"

Islam encourages maintaining hope, optimism and a positive outlook, especially in difficulty while at the same time discourages Su' al-Dhann (excessive negative thinking), suspicion and despair in Allah's Mercy.

However, this positivity is rooted in faith in Allah, not in the belief that thoughts magically manipulate an impersonal universe. It's about spiritual and emotional well-being within submission.

For more clarity, here are some key Differences & Potential Conflicts between Islam and "Law of Attraction" (a) Source of Power:

"Law of Attraction" places power in the individual's mind/energy. Islam places ultimate power solely with Allah.

(b) Mechanism: "Law of Attraction" relies on "vibrations" or attracting energy. Islam relies on Dua, righteous action, Divine Decree and Allah's Response.

(c) Responsibility for Suffering: "Law of Attraction" often blames negative thoughts for misfortunes. Islam views trials as tests, opportunities for growth, expiation of sins or manifestations of Divine Wisdom, not necessarily punishment for "bad vibes."



Blaming victims just because they had negative thoughts is contrary to Islamic teachings.

(d) Goal: "Law of Attraction" often focuses on material wealth, relationships and personal success as ultimate goals. While Islam permits seeking lawful provision, the ultimate goal is the Pleasure of Allah and the Hereafter. Worldly gains are secondary and should be sought ethically.

(e) Occult/Superstitious Elements: Some "Law of Attraction" practices (e.g., specific visualization rituals treated like spells) can border on superstition or practices Islam considers forbidden (like relying on unseen forces other than Allah - Shirk).

Lastly, Islam does not endorse the "Law of Attraction" as commonly understood. Its core principles of Tawhid (Oneness of Allah), Qadar (Divine Decree), Dua (Supplication), Amal (Righteous Action) and Tawakkul (Trust in Allah) provide a fundamentally different framework for understanding how desires are fulfilled and life unfolds. While positive thinking, gratitude and good expectations from Allah are encouraged virtues, they operate within the context of submission to Divine Will and the necessity of sincere effort and lawful means.

From the Holy Qur'an Ayah of the week

Theme: Repentance

"Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful. And return [in repentance] to your Lord and submit to Him before the punishment comes upon you: then you will not be helped."

(Surah Az-Zumar 39:53-54)



Lady Maimunah – A woman of high morals

By Maria Zain

Maimunah bint Al-Harith became one of the wives of Prophet Muhammad seven years after Muslims' emigration to Medina.

She had already been divorced once, after which she re-married and was later widowed.

Many women would have given up on love by then, but Maimunah's story was slightly different.

When she became Prophet Muhammad's wife, she was a vibrant and intelligent woman in her mid-20s.

It was through Maimunah that plenty of Islamic teachings were relayed to Muslims.

Besides being known for her total submission to Allah and her steadfast support for her husband, Maimunah is another Mother of the Believers who narrated many Hadiths. Many of these narrations have to do with the nature of the relationship between her and her husband.

When Prophet Muhammad initiated the marriage proposal to Maimunah, it was a huge family affair. The Prophet spoke to her brother-in-law and her sister Umm Al-Fadl. The proposal was received with much joy and trust in Allah, and Maimunah accepted it willingly.

There is a verse from the Quran that says: "O Prophet, We have made lawful for you... any believing woman who has offered herself to the Prophet and whom the Prophet wishes to wed- this is only for you [Prophet] and not the rest of the believers." (Surah Al-Ahzab 33:50)

Many believe that this verse best suits Maimunah as her soul was firmly dedicated to her new husband.

According to Martin Lings, it was Umm Al-Fadl and her husband Abbas who approached the Prophet to marry Maimunah. Umm Al-Fadl believed such a union would bring great benefit to the Muslim community, which was being built slowly on sturdy grounds. Prophet Muhammad accepted her suggestion and continued to pursue a marriage proposal with Maimunah herself, whom he already knew personally (281).

Prophet Muhammad was already very closely acquainted with Maimunah and Umm Al-Fadl's family, as they too were amongst the first Muslims during the initial revelation in Makkah. In fact, it was even narrated that Prophet Muhammad described Maimunah and her sisters as "the believing sisters", which was an amazing recognition for the entire family.

Her Marriage to the Prophet

Indeed, Umm Al-Fadl had been right in initiating the relationship. Prophet Muhammad, through his marriage with Maimunah, was led to opportunities to spread the teachings of Islam to the tribe of Banu Hilal, and consequentially, another important Muslim community began to grow

and integrate with the first one.

Upon joining the Prophet's household, Maimunah became instrumental in strictly endorsing the Prophet's orders, by decree of Allah. Her passion towards her husband and her love for Islam were an emotional ride, but were always based on reason and logic.

Maimunah Amongst the Women

Aishah's recognition of Maimunah did not end there.

Aishah always praised Maimunah's morals and dedication to Allah's directions.

Of course, the Mothers of the Believers were the women that no other could contend with, as they were all recognized as virtuous and strong Muslims who were hand-picked by Allah to teach and nurture the nascent Muslim community that was still learning about the faith.

There were several occasions on which Maimunah stepped up as the Prophet's consultant, advisor, and aid. She walked the talk of the Quran by virtue of Prophet Muhammad, rushed to his aid when he needed her, and maintained her love for Islam above all.

She provided all the ingredients of a thriving marriage. Through her sayings, she spoke of intimacy between husband and

wife. All this indicates that Maimunah was picked as a wife for anything more than her zeal in nurturing a strong marriage. And it was only through her piety and submission to God that she achieved that.

Maimunah Amongst the Muslims

Her complete submission to Allah and Prophet Muhammad encouraged her to denounce worldly pleasures. Maimunah was known to the Muslims as a woman of charity. She freed slaves and cared for the poor. And it was through her actions that other Muslims followed suit.

Yet her participation in Muslim society was even more apparent during war. During the battles that took place in the Prophet's life time, it was Maimunah who mobilized the first female group who would accompany the men at war and provide medical aid and



emotional support for the wounded.

Maimunah was actively involved in traveling with the Muslim army when they needed the help the most. With her husband leading the battles, she mostly felt that it was his right to have her by his side.

In many ways she served Islam throughout her entire life, relaying important aspects of Muslim life. She took care of her kin and encouraged good relations amongst all Muslims. Moreover, she was leading by example and translating emotions into sense and logic. She did so in hopes that her and her husband's behavior would be adopted by the Muslim followers.

But over and above her zeal for charity and serving the Muslim community, Maimunah was still romantic at heart. Her passion and emotional attachment to Prophet Muhammad lived on within her.

Light of Knowledge Quiz

Whom did the Prophet (s.a.w) appoint as their guide during their journey to Madinah?

A

Abdullahi bin Uraiqit

B

Amir bin Fuhaira

C

Mus'ab bin Umair

Answer to be revealed in the next issue

**Last week's answer was choice B :
"Ghaaru Thaur"**

4 Steps to loosen grip of peer pressure

By Tabassum

Imagine you're cheering your team at a sports event, in a huge open-air auditorium holding tens of thousands of people.

You're wearing your team's green colors and waving their green flag excitedly. Then you look around you and notice that you're the only one wearing green and waving a green flag.

Everyone around you is wearing red and staring at you, frowning. Suddenly, all the excitement drains out of you. You lower your flag, feeling extremely awkward and nervous, and a strong urge to escape.

It's always easy to go with the flow, and hard and stressful to swim upstream, to be the odd one out. Most people decide to do the first.

Peer pressure is a very strong force. If you are a young Muslim, and you see almost everyone from your generation going against Islamic principles, even ridiculing them, then it's hard not to lose your Muslim identity.

But there are steps you can take to loosen the pull of peer pressure on your mind.

Step 1: Think

Sometimes, while walking down a busy road, you walk in the steps of the person right in front of you. But then the person takes a left turn, and you, ruminating over some past event or future plan, follow him, though your destination lies in the opposite direction.

Why?

Because your mind is too busy to think where you're going, and so you just go with the flow.

That's why Allah Almighty asks:

So where are you going? (Surah At-Takwir 81:26)

Do you know where you're going? Or are you just following the general direction mindlessly?

Mental laziness is a common human weakness. We'd rather go with the general opinion than take the trouble of using our brains. That's why Allah tells us repeatedly in the Quran to reflect, ponder, and think.

In fact, Allah Almighty compares those who do not think with livestock. Allah says: "Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way." (Surah Al-Furqan 25:44) A sheep follows its herd mindlessly; it doesn't use its brains to find out how to choose the greenest and safest fields.

So step one for loosening peer pressure's hold is: Don't be like livestock. Utilize the advanced thinking organ Allah has gifted you.

Step 2: Look Through the Quranic Lens

Even if we choose to think and ponder, external influences affect our thinking processes and can make it warped.

How do you correct your thinking? By looking through the lens of the Quran.

Build a strong connection with the Quran, because it's the friend and guide that helps you think clearly. It teaches you how to use your mind unbiased. Allah calls the Quran 'light', because it sheds light on the truth and clears away prejudices and confusion.

Step 3: Surround Yourself with Righteous Companions

There's a very famous experiment that every Psychology 101 student knows about. The experimenter, Asch, lied to each participant that he was going to have a vision test. A group of Asch's confederates pretended to be coparticipants. Asch showed them the following picture and asked which line in the second picture matches the one in the first:

As you can see, the answer is very obvious. But the fake participants (stooges) all chose a wrong answer on purpose. The real goal of the experiment was to count how many times the real participant chose the wrong answer to conform with everyone else.

Asch found out that, in twelve trials, 75% people went with the wrong answer at least once, and 32% gave wrong answers in every trial. Interestingly, this number plummeted from 32% to 5% if only one fake participant went against the group and gave the right answer.

That proves the power of having even one likeminded companion in combating peer pressure.

The Prophet Muhammad (peace be upon him) compared a good friend and a bad one with a perfume seller and a blower of bellows, respectively. Even if you don't buy perfume or use the bellows, just coming in touch with the person will leave a scent, or soot, on you. (Bukhari 5534)

Where to Find Good Friends?

But how do you know which friends are good? You'll find out by following steps one and two mentioned above.

A man who had killed a hundred people went to a scholar and asked if he could repent. The scholar advised him to leave his evil town and migrate to another town.

There you will find people devoted to prayer and worship of Allah, he said. "Join them in worship." (Bukhari and Muslim)

You live in the 21st century, you don't need to physically migrate to another town. All you need is virtual migration.

Apps like Muslim Central can provide you with the virtual company of scholars. Websites like ours share thoughts of practising Muslims from all over the world. There are even virtual educational institutions offering degrees in Islamic studies. And there are thousands and thousands of Islamic books you can order online.

Also, some Islamic institutions arrange seminars, bootcamps, retreats and tours where you come in touch with practising Muslim peers.

Try to connect with the Muslim youth around you. Hang out together and offer prayers together, for, as the Prophet Muhammad (peace be upon him) said:

The wolf eats up a solitary sheep that stays far from the flock. (Abu Dawud)

Step 4: Increase Exposure to Nature

Humans aren't the only creation of Allah. There are billions of other kinds of beings all around you. And, what's more, all these beings are Muslims (submitters to Allah).

If you expand your definition of 'peer' to everything in creation, the peer pressure from the comparatively few disobedient human beings will seem negligible.

CROSSWORD PUZZLE

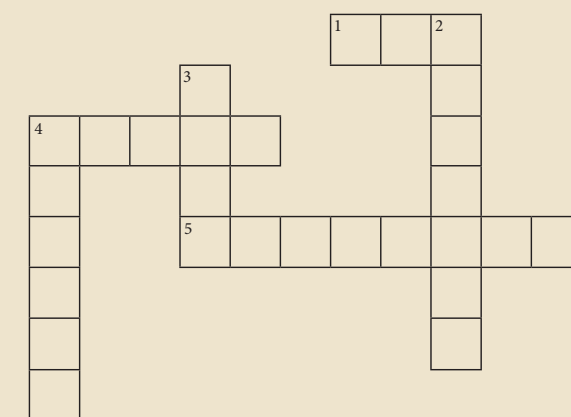
LAST WEEK'S ANSWERS

ACROSS

1. Nuh
5. Maalik
6. Muawwidhat

DOWN

1. Umar
3. Dajjal
4. Eight



ACROSS

1. Prophet Ibrahim (A.S) was an uncle to this prophet.
4. How many mosques are considered the holiest
5. Ayyam al- Bidh (White Days) fasting begins on which date each month?

DOWN

2. The foundation of Islamic creed.
3. Issue discussed in the longest verse in the Qur'an.
4. This ritual involves walking around the Ka'abah seven times.

Kakamega Muslim Benevolent Fund launch on October 11

The official launch of an ambitious project, the first of its kind in the region, aimed at catering for the welfare and needs of Muslims during times of calamity and crisis, is set to be unveiled in Kakamega County. Official launch of the Kakamega Muslim Benevolent Fund, an initiative designed to provide financial assistance to Muslim families in times of sickness, bereavement, or other challenging circumstances would be held on Saturday 11th October, 2025 at Mumias Muslim Primary school grounds.

Prominent personalities within the Muslim community will grace the event that will be a milestone and an achievement.

According to NAMLEF Western Region-

al Coordinator Cassim Ochibah, "The fund will serve Muslims in Kakamega County and services would be extended to the twelve sub-counties. The fund registration fee will be Ksh 100 and also monthly subscription shall be Ksh 100 (one hundred)." Ochibah called on Muslim residents in Kakamega to register with the fund, noting that after six months of membership, individuals will be eligible to receive support. In addition to financial aid, the fund will also offer Islamic spiritual services, tents, chairs, and public address system services to bereaved families.

The fund's management committee will be led by Brother Suleiman Wawire, who will oversee the implementation and coordina-

tion of its various services.

As part of its long-term goals, the initiative also plans to fundraise for the purchase of a hearse van to support the transportation of deceased Muslims within the county.

Ochibah emphasized the importance of this addition, stating, "The hearse would provide dignified funeral services to Muslim families, ensuring that all deceased Muslims are well-prepared for their final journey, regardless of their social or economic status."

The Kakamega Muslim Benevolent Fund is expected to be a significant milestone in promoting communal support, compassion, and dignity among the Muslim community in the region.

Kenya's Muslim community charts new path with proposed Marriage curriculum

A proposed draft of a Marriage Course Curriculum, the first of its kind in Kenya, is being developed to strengthen the institution of marriage within the Muslim community.

The initiative is spearheaded by the Jamia Mosque Committee, Nairobi, in collaboration with the Family Resource Centre (FRC). Once finalized, the curriculum will undergo a pilot phase, during which it will be evaluated and refined before being approved for use nationwide.

As part of the development process, consultative meetings have already begun with the aim of raising awareness within the Muslim community and gathering inputs to chart the way forward. The next stakeholders' forum is scheduled to take place in Mombasa.

At a consultative review session held on Saturday at the Jamia Mosque Multipurpose Hall, participants—including Imams, Muslim Marriage Officers (MMOs), Muslim chaplains, psychologists, counselors, mediators, and community opinion leaders—welcomed the draft curriculum. Many speakers stressed the importance of structured marriage education to help couples navigate modern challenges while remaining grounded in Islamic principles.

Among the topics integrated into the proposed curriculum are: the purpose of marriage, selecting a spouse, preparation for marriage, wedding etiquette, rights and responsibilities, parenting in Islam, conflict resolution, and the exemplary model of Prophet Muhammad (Peace Be Upon Him). The curriculum aims to strengthen marriages by providing couples with holistic understanding, practical skills, and solutions to societal issues, ultimately fostering strong, stable families.

Acting Chief Kadhi Sheikh Sukyan Hassan Omar lauded the effort, noting that marriage is a cornerstone of Islamic society. He emphasized that the proposed curriculum would support Kadhis and



Stakeholders—including Imams, Muslim Marriage Officers (MMOs), Muslim chaplains, psychologists, counselors, mediators, and community opinion leaders pose for a group photo after a consultative review session held on Saturday at the Jamia Mosque Multipurpose Hall.

Muslim Marriage Officers in effectively guiding couples and building stronger families.

Jamia Mosque Committee Deputy Chairman, Abdullatif Essajee, said rising marital conflicts and high divorce rates within the Muslim community were key motivators behind the curriculum's development.

"A marriage course curriculum is important because it equips couples with essential knowledge and practical skills—such as communication, negotiation, and conflict resolution—to build a strong, lasting foundation and navigate the complexities of married life," he said.

Essajee further revealed that the working team behind the curriculum intends to collaborate with other Muslim organizations across the country in search of lasting solutions to the challenges facing Muslim couples.

Sheikh Abdullatif Abdulkarim, Chairman of the Family Resource Centre, echoed the sentiment, highlighting that the curriculum is designed to prepare couples for future

challenges while fostering unity. He urged Muslim stakeholders to take ownership of the initiative to ensure it reflects community needs.

Citing findings from the Family Resource Centre's 2020 report, released in 2023, Sheikh Abdulkarim noted a worrying rise in divorce cases among Muslims in Nairobi County. In 2014, the county recorded 50 divorce cases—the lowest on record—but by 2018, the number had surged to 228, representing an annual increase of 15.6%.

The report identified 22 drivers of divorce, with the most significant being lack of maintenance, desertion, domestic violence, denial of conjugal rights, drug and substance abuse, cruelty, and infidelity.

With these sobering figures in mind, stakeholders expressed optimism that the Marriage Course Curriculum will become a transformative tool for building resilient marriages and securing the future of Muslim families in Kenya.

New Mosque unveiled at Kenya Forest Service headquarters

A new mosque has been officially opened at the Kenya Forest Service (KFS) headquarters in Karura to cater for the spiritual and educational needs of staff members.

Masjid Al-Jauda was constructed through the efforts of the World Assembly of Muslim Youth (WAMY) in collaboration with KFS. The opening ceremony, held last Friday, was presided over by Health Cabinet Secretary (CS) Aden Duale, who served as the chief guest.

In his remarks, CS Duale highlighted the historical significance of mosques and extended gratitude to WAMY and KFS for spearheading the project. He noted that mosques serve not only as places of worship and spiritual guidance but also as sources of solace and belonging for the faithful.

He expressed optimism that the new mosque would serve as a centre for daily prayers and religious education, providing Muslim forest officers and their families with a facility to strengthen their faith and deepen their understanding of Islam. As part of his support, the CS pledged to assist in establishing a madrassa at the mosque to promote holistic learning and nurture learners' understanding of their faith and role in society.

Representing the Chief Conservator of Forests, Senior Deputy Chief Conservator of Forests, Dr. Clement Ngoriareng', re-affirmed KFS's commitment to inclusivity and peaceful coexistence in a multi-religious, multi-ethnic, and multi-racial society. He encouraged Muslim officers and rangers to use the new facility for spiritual nourishment and educational growth.

The event was attended by KFS leadership, including Board Member Ahmed Mohamed, Acting Manager for Partnerships and Resource Mobilization, Noor Hussein, and WAMY Country Director, Dr. Irshad Ibrahim, among others.



TOP:The newly constructed Masjid Al- Jauda.The groundbreaking and construction work of the mosque was officially done in February this year.

BELOW: Health Cabinet Secretary (CS) Aden Duale, (CENTRE)assisted by WAMY Country Director, Dr. Irshad Ibrahim (LEFT) and a guest cutting tape to make the official opening of Masjid Al- Jauda at Kenya Forest Service (KFS) headquarters in Karura on Friday last week.

Kenya Muslim Women Welfare Association launches empowerment centre

The Kenya Muslim Women Welfare Association has officially broken ground on the construction of a modern empowerment centre in Yatta Constituency, Machakos County.

The initiative, part of the association's empowerment project, seeks to uplift and empower members of the community, with a strong focus on women.

Speaking during the groundbreaking ceremony, Chief Guest Sheikh Dr. Mohammed Osman, Founder and Director of the Islamic University of Kenya, said the empowerment centre will be a game-changer in the socio-economic development among the women in the region.

He urged the community to come together

for the sake of this noble initiative, reminding them that lasting impact can only be achieved through collective effort and unity.

In a show of support, Dr. Osman pledged Ksh 12 million to fund the project's first phase. He also announced that all new Muslim reverts in the area would be sponsored to study for free at the Islamic University of Kenya.

Responding to requests from local Muslim leaders, Sheikh Osman further vowed to support six Imams from the region to advance their academic knowledge and strengthen their capacity to guide the community.

On her part, the chairlady of the Kenya

Muslim Women Welfare Association, Mariam Muhammad, said the centre aims to equip women with vital skills, opening doors to opportunities in tailoring, plumbing, and other practical fields.

She added that the facility also seeks to tackle deep-rooted challenges in the community, including gender-based violence within families and the harmful practice of mogaka usage in the region.

The deputy county commissioner, Robert Wang'ombe, praised the project, calling it a noble step toward sustainable change. He urged residents to rally behind it, noting that the centre will become a beacon of hope and transformation for generations to come.

KCB Bank eyes expansion in Islamic Investment Funds

KCB Bank is positioning itself to capture a share of Kenya's expanding Islamic finance market, as demand for ethical and faith-based finance solutions continues to grow.

Through its Shariah-compliant arm, SAHL, the lender plans to venture into the Shariah-compliant investment funds market—a move aimed at strengthening its presence in the fast-growing asset management sector.

According to Hemed Hassan Wangalwa, Head of Islamic Banking at KCB Bank Group, the decision is driven by the rising appetite for Islamic investment funds and the flow of capital linked to Kenya's strengthening ties with the Middle East.

"The Middle East is doing very well in this

space and Kenya has been endearing itself to do a lot of business with the Middle East. If we want these investments to flow into Kenya we need more Shariah-compliant vehicles," he said.

Wangalwa added that the bank will continue to work closely with Shariah scholars and religious leaders to ensure SAHL Banking remains compliant with Islamic principles.

KCB also plans to leverage its regional SAHL footprint in Tanzania and Burundi, while exploring opportunities in South Sudan, Uganda, and the Democratic Republic of Congo (DRC). The bank envisions positioning Nairobi as a hub for Islamic finance in the region.

The upcoming funds will focus on re-

al-economy infrastructure such as housing, roads, and rail, complementing KCB's existing Sh13.32 billion unit trust portfolio.

The outlook appears promising, especially after Kenya's debut Sukuk raised Sh3 billion through a 15-year note with an internal rate of return of 11.13 percent, channelled toward affordable housing. The successful issuance highlighted clear investor appetite for Shariah-aligned assets.

Currently, the local Islamic funds market remains relatively small at about Sh1.5 billion, dominated by Standard Investment Bank with nearly Sh1.35 billion under management. Other players, such as Etica's funds and Kuza's Shariah Momentum Fund, remain modest in size.

Kaptumo Muslims gets boost towards development initiatives

Muslims in Kaptumo, Nandi County, have received a boost for their stalled development initiatives following a donation facilitated by Health Cabinet Secretary Aden Duale.

Through Aldai Constituency Member of Parliament Marianne Kitany, the community received Ksh 1 million to support the development of facilities at Kaptumo Jamia Mosque.

Speaking at the mosque during the hand-over ceremony over the weekend, Ms. Kitany who thanked CS Duale for the generous donation pledged her contin-

ued support for Muslim-led initiatives in the area. "I will prioritize and supplement the efforts by the Muslim community to ensure Muslim development projects in Aldai Sub-county are supported," she said.

The legislator assured that the Aldai Constituency Development Fund (CDF) would extend financial assistance to local Muslim development projects and educational institutions. "Muslims as the citizens are required to participate in development programmes to be at par with other Kenyans in development matters," she noted, adding that the CDF bursary scheme will

ensure bright and needy students pursue education without obstacles.

Ms. Kitany further encouraged Muslim youth and women groups in Aldai to take advantage of available opportunities.

On behalf of the Muslim community, Supreme Council of Kenya Muslims (SUP-KEM) Nandi chapter representative Ahmed Gude thanked the MP for her gesture. "We appreciate the noble gesture of supporting Muslims and working closely with our leaders to foster development," he said.

CJ Koome Launches Al-Islaah Alternative Justice Centre in Garissa

Chief Justice Martha Koome has officially launched the Garissa County Alternative Justice Systems (AJS) County Action Plan, the Garissa AJS Model, and the Al-Islaah Justice Centre, marking a significant milestone in the Judiciary's efforts to promote community-based dispute resolution.

Speaking on Tuesday during the event, Chief Justice Koome highlighted that the Al-Islaah Justice Centre will serve not only as a hub for resolving disputes but also as a powerful cultural symbol of peace, dialogue, and unity.

"The term Al-Islaah, meaning 'reconciliation' in Arabic, captures the spirit of this centre. It will be a place where the wisdom of elders, the moral authority of religious leaders, and the knowledge of trained mediators converge to offer citizens solutions that heal relationships rather than deepen divisions," said CJ Koome.

She emphasized that justice is not solely about punishment, but about restoration—mending broken bonds and fostering lasting peace within society.

The Chief Justice noted the significance

of the launch, stating that the Judiciary is recognizing and elevating the Maslaha system and other indigenous mechanisms that have served as the backbone of dispute resolution in Garissa for generations. "Garissa, with its rich Somali traditions, strong religious heritage, and unique cross-border realities, has always known that justice cannot be confined to the four walls of a courtroom. Justice must live in the community, in the baraza, in the mosque, and in the council of elders," she said.

By unveiling the Garissa AJS County Action Plan, the Judiciary is reaffirming the constitutional mandate under Article 159(2) (c), which obligates the promotion of alternative dispute resolution methods, including traditional systems.

The Garissa AJS Model is designed as a hybrid system, drawing from three interconnected streams: the autonomous mechanisms such as elders and religious leaders, the court-annexed panels embedded in the Garissa Law Courts, and state-based institutions such as the National Government Administration Officers like the Chiefs and

Assistant Chiefs.

She acknowledged that formal courts alone cannot handle the full burden of disputes—particularly in counties where vast distances, illiteracy, and poverty limit access to the justice system. Strengthening AJS, she said, brings justice closer to the people—delivered in their own language, within familiar cultural frameworks, and at minimal cost.

She also stressed the importance of inclusivity in the AJS framework. The Garissa AJS County Action Plan commits to rights-based justice that ensures women, youth, minorities, and persons with disabilities are not merely beneficiaries, but active participants in shaping outcomes.

Speaking during the launch, Garissa Governor Nathif Jama committed to devolving the AJS Suites Sub-County level saying that the AJS model will promote reconciliation, enhance community cohesion, and restore trust in justice systems by embedding traditional conflict resolution within the formal judicial framework—ensuring that justice is not only done but also seen to be fair and culturally relevant.