

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Jamia Marks 100-Year Journey with Book Launch



TOP: Health CS Hon. Aden Duale, Jamia Chairman Mohamed Warfa (Right), Jamia Deputy Chairman Abdullatif Essajee (Second Left), Jamia Secretary General Abdulbari Hamid (Centre) Jamia's 100 Year Journey book author Ghalib Tamim (Left) during the launch of Jamia's commemorative book, yesterday.

INSET: Jamia Mosque Nairobi 100-Year Journey Book after the unveiling.

Jamia Mosque Nairobi has unveiled a commemorative book celebrating its 100-year journey, marking a century of faith, community service, and leadership. The launch, held at the mosque, drew hundreds of Muslim faithful, including Health Cabinet Secretary Aden Duale, scholars (ulamaa), community leaders, and members of the Jamia Mosque

Committee. The book, titled "Jamia Mosque Nairobi 100-Year Journey" and authored by Ghalib Yusuf Tamim, provides a detailed account of the mosque's history — from the laying of its foundation stone on September 7, 1925, to the completion of its construction in 1933. It explores the mosque's early be-

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In Today's Issue



1 The Benefits of Non-Muslims Visiting Mosques

Not exposing non-Muslims wisely and effectively to the light and guidance of Islam would be a serious spiritual failing in Muslims.

2 Horizon TV Rebrands to Jamia TV

After eight unforgettable years of edutainment and growth, the premier Islamic television channel Horizon TV has officially rebranded to Jamia TV, marking a new chapter with a fresh identity while maintaining its core mission.

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

Boost your Islamic knowledge with our weekly Crossword Puzzle, Knowledge Quiz, and Ayah of the Week.

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CONTACTS

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

email: fridaybulletin@jamiamosque.co.ke

Jamia Mosque to host Open Day as part of 100-Year event

In yet another initiative aimed at promoting interfaith harmony and understanding, Jamia Mosque Nairobi will tomorrow open its doors to people of all faiths for an Open Day event. Held under the theme "A Century of Peaceful Co-existence," the event is part of the ongoing activities marking the mosque's 100-year journey—from its modest beginnings as a mabati

(corrugated iron) structure to becoming one of the most prominent Muslim institutions in East and Central Africa.

For the ninth consecutive year, the Jamia Da'wah Department will organize the day-long programme, which will run from 9:00 a.m. to 4:00 p.m. The Open Day provides a unique opportunity for non-Muslims to learn more

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Horizon TV Rebrands to Jamia TV as Part of Jamia Mosque's 100-Year events

After eight unforgettable years of edutainment and growth, the premier Islamic television channel Horizon TV has officially rebranded to Jamia TV, marking a new chapter with a fresh identity while maintaining its core mission.

The rebranding is among the series of activities by Jamia Mosque Nairobi to commemorate its 100-year journey, during which it has grown into one of the most influential centres of Islamic heritage in East and Central Africa.

The transition from Horizon TV to Jamia TV was unveiled yesterday at Jamia Mosque Nairobi. The new identity features a refreshed logo, colour scheme, and program lineup designed to reflect the station's Islamic identity and its central role in Jamia Mosque's Dawah initiatives.

Launched on March 24, 2017, Horizon TV was the largest Muslim media project in East Africa, initiated by the Jamia Mosque Committee to provide a platform for shaping Muslim perspectives and fostering social awareness.

Speaking during the rebranding ceremony, Health Cabinet Secretary Aden Duale urged Islamic scholars and community leaders to leverage media platforms to guide and mentor young people.

"I call upon our Islamic scholars and community leaders to use media platforms to sensitize young people on the dangers of immoralities such as drug abuse, so they can grow into responsible members of society," said Duale.

Jamia TV Board Chairman Abdullatif Essajee said the rebrand introduces a dynamic programming format featuring



Health CS Hon. Aden Duale, Jamia Chairman Mohamed Warfa, Jamia Deputy Chairman Abdullatif Essajee, Jamia Secretary General Abdulbari Hamid and Jamia Mosque Imam Sheikh Jamaludin Osman during the rebranding of HorizonTV to Jamia TV, yesterday.

spiritual and lifestyle content tailored to enrich viewers' experiences in line with Islamic principles.

He announced that in addition to the traditional broadcasting languages — Kiswahili, English, and Arabic — Jamia TV will now include Somali-language programming.

"This is a channel owned by Jamia Mosque on behalf of the Muslims of Kenya. It is a historic undertaking that, inshallah, will go a long way in enhancing the visibility of Muslims in the media," Essajee said.

Essajee traced the channel's origins to Jamia Mosque's acquisition of Tamaz Com-

munications Limited, a company that had been granted a temporary television broadcasting license. He described the rebranding as a major milestone and a fulfilment of a long-standing dream for the Muslim community in Kenya and the wider East African region.

He emphasized that the new identity reflects Jamia Mosque Nairobi's continued commitment to promoting Islamic values, education, and community empowerment. In attendance were members of the Majlis, board members of Jamia TV, and other distinguished guests.

Jamia Marks 100-Year Journey with Book Launch

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ginnings, architectural significance, expansion, and community impact, tracing its evolution into East Africa's largest national mosque. The book is now available at Jamia Mosque Nairobi at a cost of KSh 1,500.

Author Ghalib Yusuf Tamim expressed his gratitude to the Jamia Mosque leadership for the opportunity and support to undertake the project, noting that the publication will serve as a lasting heritage for future generations.

Jamia Mosque Nairobi has long stood as a central hub for Islamic practice in East and Central Africa and continues to serve as a monument to the community's resilience and faith.

Addressing the gathering, Health Cabinet Secretary Aden Duale commended the mosque's leadership for its steadfast role in promoting Islam and championing the interests of the Muslim ummah across Kenya. "Jamia Mosque is the mother of all mosques in the country, and I commend its leadership for their pivotal role in the spread of Islam and for being at the fore-

front in advocating for the interests and aspirations of the Muslim community," he said. The CS further lauded Jamia Mosque Nairobi for its humanitarian work, saying its initiatives have greatly contributed to alleviating the suffering of the less privileged in society. Jamia Mosque Committee Chairman Sheikh Mohammed Osman Warfa reflected on the mosque's historic construction, describing it as a monumental undertaking.

He explained that the building stones were imported from India through the port of Mombasa and transported by rail to Nairobi. From the station, Indian railway workers carried each block on their shoulders to the construction site, where laborers worked under harsh colonial conditions and the constant threat of wild animals that roamed nearby.

Sheikh Warfa reaffirmed the Committee's commitment to continuing its core mission of Da'wah (propagation of Islam) to preserve and advance the legacy of the mosque's founders.

In recognition of dedicated service to Islam and the Muslim ummah, several individuals,

including current and former staff members, committee members, and members of the Majlis Ulamaa, were honored with awards.

Also in attendance were members of the Jamia Mosque Majlis, trustees, and board members of Jamia TV, among others.

Vacancy: Da'awah Officer

A well-established Islamic Center in Nairobi is seeking to recruit a qualified and dedicated Da'wah Officer to join its dynamic team.

Requirements:

- Must be below 40 years of age.
- Hold a Degree in Islamic Studies OR Arabic from a recognized institution.

If you meet the above qualifications and are passionate about serving the community through Da'wah, kindly send your application to:
recruitmentkenya70@gmail.com

The 7 roles of the Mosque

Dr. Jasser Auda

In Islam, mosques are not just "places of prayers." Mosques are – in modern terminology – community centers.

The role of the mosque in Islam is one of the major things that have to be reformed before the Muslim nation is capable of recovering from its present status.

How do Muslims judge what the role of the mosque is from what is not? The answer is clearly by referring to the tradition of the Prophet Muhammad (Peace be upon him) in the days of the message. A quick survey reveals the following roles for the Prophet's mosque during his lifetime.

1- A Place for Prayers for All

The mosque of the Prophet (PBUH) -in Madinah- was the main place for the believers to meet for collective prayers five times a day. This is the one and only role that the mosque is playing today.

However, there is still a major difference, which is that the mosque of the Prophet (peace be upon him) was opened for everybody, men and women, old and small, Arab and non-Arab.

Refer, for evidence, to numerous hadith narrated in Bukhari and Muslim, for example, under the chapters referring to mosques. There are currently shortcomings in mosques in this area in the following senses:

– Women are generally not allowed in the majority of mosques in the Muslim world and their "prayer area," if exists, is usually uncared for than the "men's area."

The Prophet's mosque was different. There was only one area for everybody to pray. Women prayed behind men in their own lines, and the rationale was clear: Islam is avoiding that non-related men and women have such a close physical contact while – supposedly – praying to God. Praying in the Kabah is an exception from this rule for the obvious reason of space limits.

– Banning women from the mosques happened a couple of decades after the death of the Prophet (peace be upon him) despite the protest of some companions who narrated the Hadith:

"Do not prevent the maids of Allah from visiting the houses of Allah (the mosques)." (Ibn Majah)

We see, especially in nowadays West, mosques for Arabs and others, in the same vicinity, for Indians, mosques for Turks and yet others for Afros, etc. All of this is non-Islamic.

The Prophet's companions were from all sorts of backgrounds and all walks of life and they all prayed together.

We also see some people banning small children from entering the mosque, which is also contrary to the tradition of the Prophet (peace be upon him).

2- A Place for Socialization

The praying community used to connect in the mosque. And it is reported that the Prophet (peace be upon him) used to ask about any companion whom he missed from the mosque for a day or two to help him/her if they needed help or visit him/her if they were sick.

3- A Place for Da'wah (Islamic Call)

There are several authentic hadiths that demonstrate that the mosque of the Prophet was the normal place for those who would like to ask about Islam to come and ask. Non-Muslims were not banned or discouraged from the mosque as we, sadly, see today.

4- A Place for Celebration

The Prophet (peace be upon him) advised the companions to: "announce the wedding ceremonies, hold them in mosques, and make them known by beating the drums," and the mosque is the place for all that.

Eid day was also a celebration day when the "Ethiopians used to play with their arrows in the mosque," as Aisha – the Prophet's wife – narrated.

She also reported watching them while standing beside the Prophet (peace be upon him) in the mosque.

5- A Place for Meetings and Deliberation

The Prophet (peace be upon him) used to gather his companions in the mosque to discuss serious matters and come up with decisions about them.

6- A Place for Medical Care

Before the Islamic civilization developed hospitals a couple of centuries later, the mosque of the Prophet (peace be upon him) was a place for care for the wounded in wars and similar crises.

7- A Place for Education

The illiterate used to learn how to read and write in the mosque of the Prophet (peace be upon him).

Muslims developed their whole Islamic civilization based on education they got in the mosques.

The only activity that was forbidden in the mosque – in

addition to the forbidden immoral acts – was buying and selling and related things. The Prophet (peace be upon him) made it a point that mosques are not to be used for material gains.

Otherwise, there are numerous evidences that show that the mosque of the Prophet (peace be upon him) was simply a "community place" that is full of all sorts of activities.



Free Gynecology and Fertility Clinic

Care Hospital invites you to a **Free Gynecology and Fertility Clinic** on **15th November 2025** from 8:00 AM to 5:00 PM. This special clinic aims to support women experiencing fertility challenges and gynecological concerns.

Are you trying to get pregnant?

Do you have any of the following symptoms:

- Irregular / painful / heavy menses
- Persistent lower back pain
- Recurrent pregnancy losses
- Fibroids
- PCOS (Polycystic Ovary Syndrome)
- Problems with urine, recurrent infections,

Then this is the clinic for you!

We will be offering the the following Services :

- Free consultation with our specialists
- Discounted Laboratory tests
- Discounted ultrasound
- Discounted pharmacy and physiotherapy services

Registration fee is **500ksh**

To register or inquire about the clinic, contact 0715 525 252.

We are located in Eastleigh Pumwani, directly opposite BBS Mall.

From the Holy Qur'an Ayah of the week

Theme: Lasting legacy through good deeds.



"And Allah increases those who were guided, in guidance; and the enduring good deeds are better to your Lord for reward and better for return..."

Childbirth: Gentle initiation into Motherhood

By Nadine Ghows

Many people today view childbirth as something scary and painful.

Ask any woman about birth and she will most likely tell you that birth is painful, fearsome and full of complications.

Women are usually so caught up in the idea of pain in childbirth that this overshadows simple, logical truths – that birth is a natural, normal and healthy physiological process. How did we become so fearful of birth and so insecure about our bodies' ability to birth naturally?

How did we start to depend on medical professionals to tell us about birth instead of educating ourselves and trusting in Allah's perfect design?

As a society, we have been programmed to believe that childbirth is painful and torturous. Scary stories handed down from generation to generation among family and friends have shaped our views on birth. Women learn about birth from their female counterparts and many times buy in to the drama. Pop –culture and mass media also play a big role in affecting the way we view birth.

When was the last time you saw a peaceful, calm birth scene in a movie or TV show?

Misconceptions

Historically, in medieval times, the conditions surrounding childbirth led to many deaths. Women were made to suffer during childbirth as they were thought to be the lesser sex and childbirth was a means of atonement for their sins. Most laboring women were left alone and denied any form of pain relief or emotional support.

Birth became a lonely and painful affair and death in childbirth became a common phenomenon. This led to much fear among women... not of birth, but of death. This fear of death has come to be associated with all births. It has been passed down through generations and remained forefront in our minds.

In the Qur'an, the immaculate birth is related to us in the story of Isaa's birth.

The pangs of labor drove her to the trunk of a date-palm. She exclaimed: "Oh, if only I had died before this time and was something discarded and forgotten!" A voice called out to her from under her: "Do not grieve. Your Lord has placed a small stream at your feet. Shake the trunk of the palm toward you, and fresh, ripe dates will drop down to you.

Eat and drink, and delight your eyes. If you should see anyone at all, just say:

'I have made a vow of abstinence to the All-Merciful, and [so] today I will not speak to any human being.'" (Maryam 19: 23-26)

Looking at this from a psychological perspective, Maryam was in an extremely distressed state because of what the townsfolk were saying about her and her special condition. But Allah (SWT) told

her not to grieve and to relax and delight in the nourishment He provided for her in the form of dates and water. This must have had an immensely soothing and comforting effect on her and she was then able to birth with ease.

From this surah we get the impression that indeed birth is a momentous and challenging occasion, but more importantly is that we are told how to approach birth – with a positive mindset. If a laboring woman is calm and relaxed, her uterine muscles work effectively to open her cervix and she is able to birth with ease and minimal discomfort. When we are emotionally relaxed, beta-endorphins flood our body and act as our own natural painkillers. These hormones are said to be between two to five hundred times more powerful than morphine. If endorphin levels in the body are optimized it is even possible for the mother to experience a pain-free birth. If on the other hand, a woman approaches her birth with anxiety and fear, there is a physical and chemical reaction, called the "fight or flight" response that happens in her body. The brain releases stress hormones, which cause the blood vessels supplying oxygen to the uterus, to constrict. Blood and oxygen flow away from the uterus and other vital organs to parts of the body involved in "fight or flight", like the arms and legs. This results in ineffective uterine contractions as the muscles of the uterus no longer work in harmony. Tension is then created and the mother actually begins to feel pain. When this happens, she becomes even more fearful and then feels even more pain.

And so, the vicious cycle of 'fear-tension-pain' continues and will result in a long and drawn-out labor.

If the woman is in a hospital, it is likely that she would have to undergo a cesarean section.

Why Do So Many Births End up Like This? What is Contributing to Our Fear?

Apart from preconceived notions about pain in childbirth, the birthing environment also affects the laboring woman's psyche. Many women who give birth in hospitals may subconsciously be wondering what they are doing in a hospital if hospitals are really meant for sick people. When a laboring woman changes into a hospital gown and is wheeled into a hospital room, she takes on the role of 'sick patient'. Her mental state is that of needing medical help to birth her baby.

The multitude of high-tech

machinery and equipment in hospitals also send the message to her that birth needs much help, and that her body is inadequate. The attitudes of many care-providers who dramatize birth also can have a damaging effect on the pregnant woman's confidence about her body's ability to birth her baby. When tests are done and drugs prescribed for every single slight chance of a complication, the pregnant woman gets more and more anxious and insecure about her ability to birth naturally. The pregnant woman is in a vulnerable state and highly suggestible to offers of medical intervention, especially if it is followed by insinuations that she is an irresponsible mother if she does not accept it.

What Can We Do?

An increasing number of women are recognizing the importance of educating themselves about birth.

With knowledge about the physiology of birth, we are able to understand how our hormones help us and how our bodies are perfectly designed for birth. Attending independent antenatal classes such as HypnoBirthing, Lamaze or Bradley classes are certainly useful in this aspect. With adequate information, mothers and fathers will be able to make informed decisions about their baby's birth – in areas such as choosing the right care provider and right place of birth. In many countries, home births and center births are a viable and even the preferred option for low-risk moms.

Light of Knowledge Quiz

Wiping over khuffayn (as part of wudu) is allowed for residents except:

- A Worn after wudu**
- B Cover the ankles**
- C Duration lasts for 72 hours**

Answer to be revealed in the next issue

Last week's answer was choice B: "Al-Qiyamah"

The Path to the Light

By Marwa Abdalla

Every minute, somewhere in the world, a Muslim stands facing Mecca in prayer. In each unit of prayer, nestled into the verses of chapter Al-Fatihah, a crucial du'a, or supplication, is made:

"Guide us to the straight path" (Surah Fatihah 1:6) Often we recite this verse without thinking about what we are asking. What is the straight path? Where does it begin, and to where does it lead? How do we navigate it, and, if we lose our way, how do we come back again?

The allegory of life being like a path or a road is found in many cultures and languages. We often hear things like, "the path to success is never easy," or "the road of life is filled with twists and turns." However, the specific path mentioned in chapter Al-Fatihah must be something significant enough that we ask Allah Almighty for it in every single one of our prayers. This series of articles hopes, by the will of Allah, to help us learn about this path: the path to the Light.

The Nature of the Path

Throughout the Quran, Allah Almighty uses metaphors and allegories to help us better understand His words. Had Allah willed, chapter Al-Fatihah could have asked for guidance to a specific place—a single spot in space and time whereby the one arriving at it would have achieved faith. But Allah, in His infinite wisdom, described it as a path, a way. This is no coincidence. Think for a moment about a physical path that guides us from one place to another. It may not be paved, but is still distinguishable from the earth around it. The successions of people or animals that have trod over it have worn away at the earth, creating any obvious track in the ground to lead the way. In most cases, the path exists where it does because that is the way upon which travelling is the easiest and safest. For a traveler lost in the woods, finding a path brings much peace of mind. By definition, a path is not a single spot. It is a series of infinite spots all connected together to form a way. Once we begin taking a path, we don't just stand in one place. We move forward, step by step. Finding the path doesn't mean we've arrived at our desired destination. It just means that we've now found the way to get there.

Similarly in life, we are not all at the same place on our spiritual path to Allah Almighty. Some of us may be just beginning, others may be further ahead. When we recite Al-Fatihah, we ask to be guided to the path, but getting to the path doesn't mean we've arrived at our destination. It just means we've found the way. It is up to us to follow that path.

Allah explains this idea in many places in the Quran: "And verily, this is my Straight Path, so follow it, and follow not [other] paths, for they will separate you away

from His Path. This He has ordained for you that you may become pious." (Surah Al-An'am 6:153)

Scholars have explained the straight path that Allah mentions in the Quran in several ways. They have said it is the path of Islam, of peaceful submission to The One; the path detailed in the Book of Allah, and exemplified in the Sunnah of the Prophet Muhammad; the path of truth; and the path that begins in this life and ultimately leads the believer to al-jannah (Paradise).

Finding the Path

Imagine walking through the woods in the darkness. There is no moon, and we have no flashlight. There may be a very clear path, but in the darkness, we just can't see it. Humans naturally don't do well with darkness. We get uncomfortable by virtue of the fact that we can't appreciate our surroundings—we can't see our way.

Our eyes perceive physical darkness. They send signals to our brain and we, in turn, react to the darkness. If we were really lost in the woods at night, each of us might react differently. Some might sit very still and listen, hoping to use sounds to find their way. Others might start feeling around with their hands, relying on their sense of touch to understand their surroundings. But surely, the wisest step to take when we find ourselves in the midst of physical darkness is to try to find a source of light. That source of light, whether a flashlight, a candle or even just a match, will help us understand our environment far better than if we tried to rely on all our other senses combined. With a source of light we not only find the path, but are better able to keep from veering off of it.

The physical world is one of Allah's signs to His creation. Allah says in the Quran that in the creation of the heavens and the earth and the transition from the darkness of night to the brightness of the day are signs for people of sound understanding. Our physical realities help us better understand our spiritual realities.

Just as Allah Almighty has enabled us to perceive physical darkness, so too has He enabled us to perceive spiritual darkness. Spiritual darkness makes it difficult to decipher things. Truth is indistinguishable from falsehood. Good and evil become muddled. Spiritual darkness makes it very hard to find our way. However, unlike physical darkness, we don't perceive spiritual darkness with our eyes. We perceive it with our hearts. The heart is the vessel that carries our faith. It is the organ with which we know and love Allah Almighty. It is the vehicle we use to traverse the path to Him. We distinguish truth from falsehood with our hearts. We sense spiritual light and darkness with our hearts. We know that it is very hard to follow a path in the darkness: we need light. What is the source of our spiritual light? Allah Almighty tells us that He is the Light of the heavens and the earth. His Light guides us to the path, helps us follow the path, and ultimately helps us arrive at our destination. Allah has given us the tools we need to increase the spiritual light in our lives. We just need to know how to use them.

In the next article, we will, Allah-willing, examine those tools, aim to better understand them, and learn more about how to best follow the path to the Light.

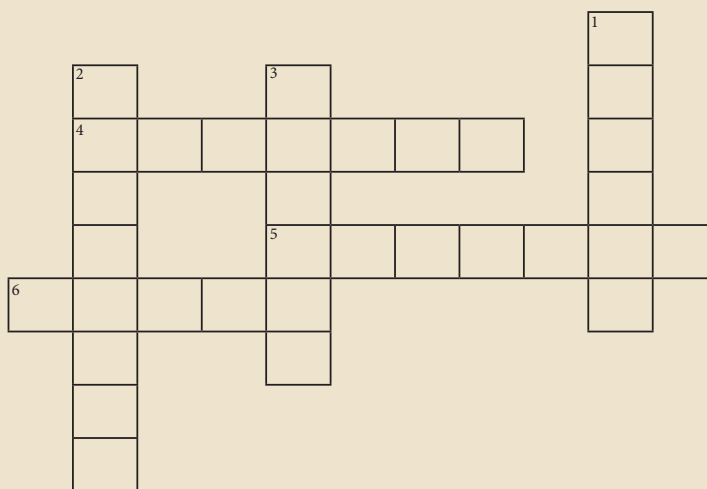
CROSSWORD PUZZLE

LAST WEEK'S ANSWERS ACROSS

2. Muslim
3. Alaq
6. Mustahabb

DOWN

1. Asmawasifat
4. Ahdhiyah
5. Nuh



ACROSS

4. Surah revealed just before the prophet migrated to Madinah.
5. Prophet known as Khalilullah (The Friend of Allah).
6. Term for the full body ritual purification required after a state of major impurity.

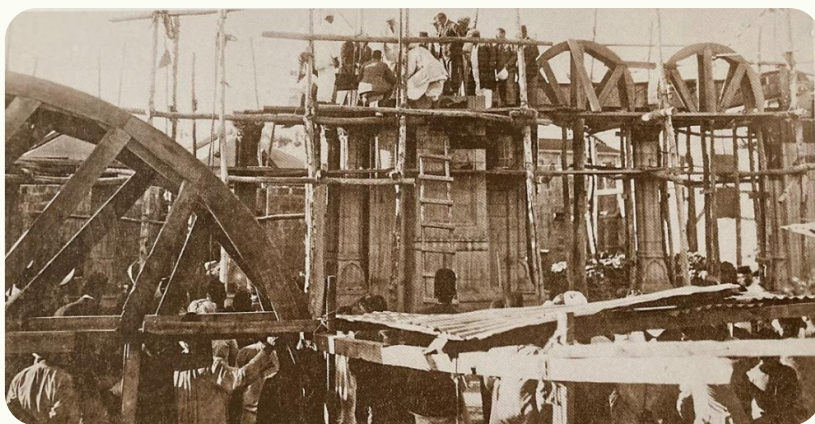
DOWN

1. The study of Quran interpretation.
2. Term referring to the two most authenticate hadith collections.
3. Arabic term for table.

PICTORIAL: JAMIA'S 100 YEAR JOURNEY



Founder of Jamia Mosque Nairobi,
Maulana Sayed Abdullah Shah.

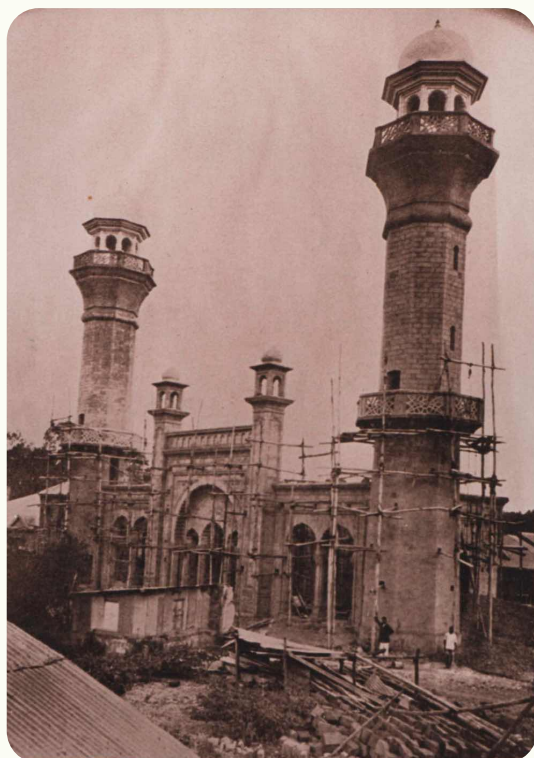


H.H. the Aga Khan graces a defining moment in history — laying the skewback stone of the main arch of Jamia Mosque Nairobi on 23rd March 1926, marking the symbolic rise of an architectural and spiritual landmark in the heart of the city.



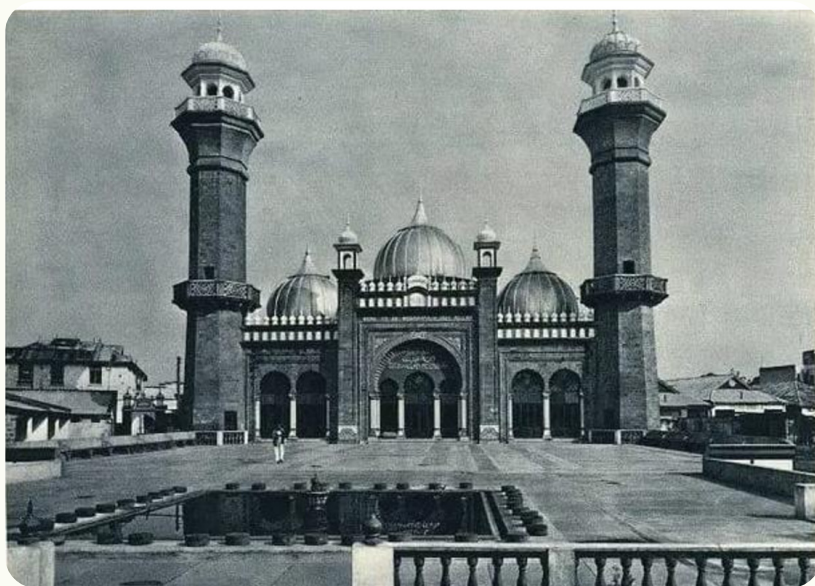
Jamia Mosque in 1933

Majestic and timeless — Jamia Mosque in 1933, freshly completed and standing proudly at the heart of Nairobi. A masterpiece of Islamic architecture, its elegant domes and arches marked the dawn of a spiritual and cultural landmark that continues to define the city's skyline



Jamia Mosque Nairobi, 1925 to 1933

This rare photo captures the mosque under construction, still roofless yet already showcasing its towering 105-foot minarets. Inside, winding staircases spiraled upward — a testament to the craftsmanship and vision behind one of Nairobi's most iconic landmarks.



Jamia Mosque in the 1950s

A serene view of the grand mosque standing in timeless grace, its front courtyard adorned with a glistening fountain that once drew worshippers and visitors alike. The gentle play of water mirrored the mosque's spiritual calm, making it a true oasis in the heart of Nairobi.

PICTORIAL: JAMIA'S 100 YEAR JOURNEY



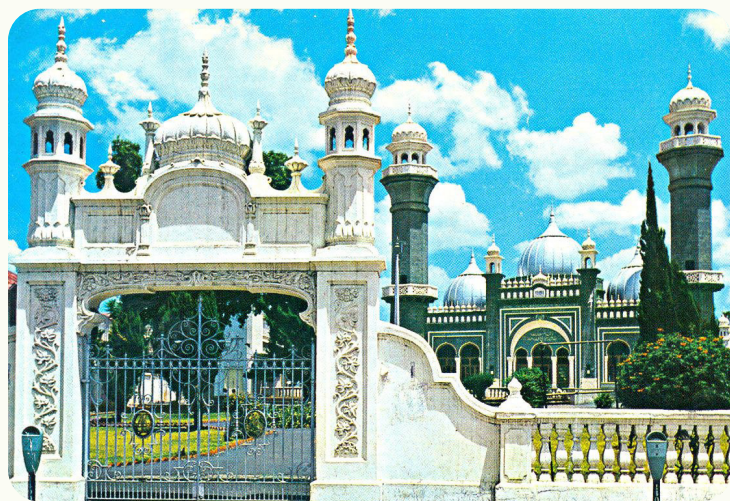
Jamia Mosque in the 1960s

A timeless sanctuary of faith, once graced by lush gardens that framed the mosque's grand façade. This scene evokes an era when the mosque served as a spiritual and social hub, its manicured lawns and trees offering a peaceful retreat in the bustling city. The greenery complemented the mosque's domes and minarets, blending architecture, devotion, and nature — a true reflection of Nairobi's golden years.



Jamia Mosque in the 1970s

Jamia Mosque in the 1970s — standing gracefully behind its elegant wall fence, a timeless symbol of faith amid Nairobi's golden era. The scene is brought to life by the charm of old vintage cars parked nearby, capturing a nostalgic blend of spiritual serenity and classic urban allure.



A timeless view of Jamia Mosque Nairobi — its majestic domes and grand entrance standing tall against the blue skies, a testament to enduring faith and architectural splendor that has graced the heart of the city for generations.



Jamia Mosque in the 1980s

A Glimpse into Timeless Majesty Step back into the golden era of Nairobi's spiritual heart. This captivating image from the 1980s captures Jamia Mosque standing tall and serene amid a rapidly changing cityscape — a symbol of faith, unity, and enduring architectural beauty that has watched Nairobi evolve through the decades.



A nostalgic glimpse of Kigali Street before the rise of Jamia Mall — a lively stretch dotted with old vintage cars, the iconic Jamia Mosque standing gracefully in the backdrop, and the bustling City Market completing the city's vibrant scene. A snapshot of Nairobi's charm before modern transformation took over.



An old vintage photograph of Jamia Mosque A timeless glimpse into history — an old vintage photograph of Jamia Mosque, capturing its enduring grandeur and spiritual charm. Every brick and shadow whispers tales of faith, resilience, and Nairobi's evolving heartbeat through the ages.

PICTORIAL: JAMIA'S 100 YEAR JOURNEY



Nov. 11, 1975 — The Late President Idi Amin leaving Jamia Mosque Nairobi after attending prayers before departing for Uganda.



Sheikh Abdul Rahman Al-Sudais, Chief Imam of the Grand Mosque in Makkah and President of the Affairs of the Two Holy Mosques, having a word with the late Sheikh Syed Fathahudhin Thangal, then Chairman of Jamia Mosque Nairobi's Majlis Ulamaa, during his visit to Jamia Mosque Nairobi in the early 1990s.



Inside the grand Jamia Mosque in 2014 — a nostalgic glimpse into its serene interior, where timeless architecture, intricate chandeliers, and soft rays of light captured the soul of devotion and history in perfect harmony.



Side aerial view of Jamia Mosque Nairobi, 2017. This captivating aerial shot captures the majestic architecture of Jamia Mosque Nairobi from a side perspective, showcasing its iconic domes, minarets, and the surrounding cityscape. Taken in 2017, the image highlights the mosque's enduring beauty and its central place in Nairobi's spiritual and cultural landscape.



A Glimpse into Tomorrow. The futuristic vision of Jamia Mosque Nairobi beautifully reimagines its grandeur, blending timeless Islamic architecture with modern innovation. A bold vision of expansion, faith, and forward-looking beauty where tradition meets tomorrow.

PICTORIAL: JAMIA'S 100 YEAR JOURNEY



Former President H.E. Uhuru Kenyatta poses for a group photo inside the Mosque with Majlis Members and Majlis Ulamaas of the Jamia Mosque Committee on May 30, 2019. The former Head of State joined the Muslim community for iftar, sharing in the spirit of unity and togetherness during the holy month of Ramadan — a moment that highlighted the strong bond between the nation's leadership and the Muslim community.

Mufti Menk delivering the Friday Khutbah at Jamia Mosque Nairobi on 2nd February 2024. The world-renowned Islamic scholar inspired thousands of worshippers with a powerful sermon.



Dr. Zakir Naik addressing worshippers during the Friday Khutbah at Jamia Mosque Nairobi on 20th December 2024. The renowned Islamic scholar delivered an inspiring sermon to a packed congregation, marking a memorable day in the mosque's history.

Jamia Mosque holds 100-Year Photo exhibition

Jamia Mosque Nairobi on Monday officially launched a special photo exhibition to mark its 100 years of faith, community service and leadership.

The exhibition, which closed on Thursday, October 30, offered the public a rare opportunity to explore the story of one of Kenya's most iconic religious institutions through captivating imagery and historical narratives.

The gallery showcased a rich collection of archival photographs tracing Jamia Mosque's transformation from its humble beginnings in the 1920s to its present day role as a spiritual, educational and social pillar within the Muslim community and the nation at large. Each image, steeped in history, tells a story of resilience, devotion and continuity — of a community bound by faith around one of Nairobi's most enduring landmarks.

Speaking during the official launch held at the Jamia Multi Purpose Hall, the Secretary General of the Jamia Mosque Committee, Abdulbari Hamid, said the exhibition aimed to highlight the mosque's enduring legacy and contributions to religious education, social welfare, civic engagement and Kenya's cultural and architectural heritage.

"Through curated images, the exhibition celebrates the vision of the founders and the generations who have upheld Jamia's mission of unity, service and guidance. As a fraternity, beyond our spiritual and



Former Jamia Mosque Vice Chairman Farouk Adam and his son Khider Farouk Adam at the photo exhibition.

Da'wah activities, we also support education through scholarships for bright and needy students, offer medical assistance and engage in humanitarian initiatives," said Hamid.

He described the exhibition as a heartfelt tribute to the visionaries and faithful who have preserved Jamia Mosque's legacy for generations. "This milestone is not just a reflection of Jamia's history, but of the generations who built, preserved and served through it. We hope this exhibition inspires future generations to uphold the mosque's legacy of unity, service and moral guid-

ance," he added.

Visitors to the exhibition commended Jamia Mosque's leadership for its continued efforts in promoting education, peace and national cohesion, recognising its role not only as a place of worship but also as a hub for community empowerment.

As Jamia marks its centennial milestone, this exhibition stands as a testament to its unwavering commitment to faith, service and national development. For many, it serves as both a reflection of history and a call to uphold the values that have defined the mosque for the past century.

Continued From Front Page

about Islam, its teachings, and the values that guide Muslim life.

Activities will include guided tours of the mosque—Kenya's largest Islamic institution—question-and-answer sessions, and a portrait exhibition highlighting the beauty and universality of Islam. Visitors will also receive refreshments, Islamic literature, reading materials, and translated copies

Jamia Mosque to host Open Day

of the Noble Qur'an. The annual Open Day was first launched in 2018 by the Jamia Mosque Committee as part of its outreach and Da'wah programmes aimed at fostering mutual understanding among communities. Jamia has also introduced revert classes to equip new Muslims with essential knowledge for deeper understanding and integration into the faith.

Meanwhile, on Sunday, October 2, Jamia Mosque Committee will host a free medical camp to offer essential health services to vulnerable members of the community, underscoring the mosque's continued commitment to social welfare and service to humanity.

Tree Planting event to show Solidarity with the People of Gaza set for Sunday

A tree planting event to express solidarity with the people of Gaza will be held on Sunday, November 2, at Uhuru Park, Nairobi.

The exercise, which will run from 8:00 a.m. to 11:00 a.m., aims to plant at least 10,000 trees as part of a dual initiative standing in support of Palestinians while contributing to the government's environmental conservation drive to plant 15 billion trees by 2030. The national effort seeks to combat climate change, restore ecosystems, and increase Kenya's forest cover.

The "Plant a Tree, Save a Life" campaign, organized by Voices for Palestine (VFP), was initially scheduled for October 12 at Karura Forest but was postponed due to unforeseen circumstances.

"Join us in a tree planting event in memory

of the genocide in Palestine. Each tree is an ongoing charity and a step toward keeping Nairobi green," read a statement from VFP. VFP has partnered with the Nairobi City County Government to promote environmental conservation and sustain the city's image as the Green City in the Sun.

"This is more than a tree planting campaign. It is a moral stand, a call to protect life, restore dignity, reclaim justice, and safeguard the environment," said Ahmed Shariff, VFP Chairman.

The initiative follows a previous solidarity event held at Uhuru Park on September 21, where thousands gathered to support the people of Gaza. Muslim leaders and civil society officials also participated in a symbolic tree planting ceremony during that event. For the upcoming event, Kenyans who

purchased trees for Palestine will have an opportunity to personally plant them in honour of the victims of Gaza, who have endured immense suffering over the past two years. The trees will be nurtured to ensure healthy growth and long-term impact. November 2 holds deep significance for Palestinians as it marks the anniversary of the Balfour Declaration — a 1917 statement by British Foreign Secretary Arthur Balfour endorsing the establishment of a "national home for the Jewish people" in Palestine. The declaration marked the beginning of the colonial enterprise that led to the displacement of Palestinians from their land to make way for Jewish settlers, an injustice that continues to resonate today.

Jamia Mosque Secretary General receives National Heroes Award

Jamia Mosque Nairobi Secretary General AbdulBari Hamid has officially received his award and certificate of recognition from the National Heroes Council.

The award was presented to him on Tuesday, on behalf of President William Ruto, by the Council's Chief Executive Officer Dr Charles Wambia during a ceremony held at the Jamia Multipurpose Hall.

AbdulBari was among 180 Kenyans honoured by President Ruto during this year's Mashujaa Day celebrations on October 20. He was recognised for his exemplary service to the community through various humanitarian and philanthropic initiatives.

"As the Secretary General of Jamia Mosque Nairobi, he has spearheaded a remarkable range of projects, including the provision of housing for displaced families, wheelchairs for persons with physical disabilities, and food and medical care for the needy," the Council said in a statement.

In his address, Dr Wambia commended AbdulBari for his outstanding efforts in improving the lives of vulnerable members of society. He also praised the Muslim community for its continued support, noting that the National Heroes Council remains committed to honouring Kenyans who have made significant contributions to the nation — including those at the grassroots level.

Chairman of the Jamia Mosque Committee, Sheikh Muhammad Warfa, thanked the Council for the recognition, saying the award was not only an honour to the Secretary General but to the entire Jamia fraternity.

"On behalf of the Jamia Mosque Committee, we are truly grateful to the National Heroes Council for acknowledging the contributions of our Secretary General, Brother AbdulBari Hamid. This award is not only his but also a recognition of the collective efforts of the Jamia community," he said.

On his part, Deputy chairman of Jamia



Jamia Mosque Secretary-General Abdulbari Hamid (left) receives his state award from National Heroes Council CEO Charles Wambia.

Mosque Committee, Abdullatif Essajee commended the government for going beyond other spheres of life recognizing and honouring Kenyans who have contributed to the spiritual, education and economic development across the country.

"For us, it is a step in the right direction by the government going beyond other spheres of life and recognise and honor Kenyans who have made contribution to the spiritual, education and economic of our country," he said. In his remarks, AbdulBari expressed his gratitude for the recognition, dedicating the award to all staff members of Jamia Mosque Nairobi and committee members.

The ceremony

was attended by Jamia Mosque Committee Deputy Chairman Abdullatif Essajee, Treasurer Billow Kerrow, Deputy Treasurer Khider Farouk Adam, Committee Member Abdulhamid Slatch, Imam Sheikh Jamaluddin Osman, Director of Da'awa Sheikh Muhammad Sheikh, Director of Information Sheikh Juma Amir, and Executive Officer Said Abdallah, among others.

Saudi Arabia abolishes Kafala system

In a historic labour reform, Saudi Arabia has officially abolished the long-standing kafala sponsorship system, marking a major step toward reshaping labour rights across the Gulf region.

The move, introduced under the Kingdom's Vision 2030 plan, grants new freedoms to millions of migrant workers and underscores growing efforts to establish fairer and more transparent employment practices.

The kafala system, which dates back to the 1950s, had tied a worker's legal status to their employer, a structure that often left migrants vulnerable to exploitation and abuse. While it was initially intended to regulate the influx of foreign labour, it became synonymous with human rights violations such as passport confiscation, withheld wages, restricted movement, and limited legal recourse.

Human rights organizations have long condemned the system as a form of modern-day slavery and urged Gulf states to dismantle it.

Under the new regulations, foreign workers can now change jobs without their employer's consent and leave the country without requiring an exit visa. The reforms, which also extend

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The Benefits of Non-Muslims Visiting Mosques

By Spahic Omer

There are many divergent jurisprudential opinions on whether non-Muslims should be allowed to enter mosques, or not. Almost absolute prohibition is advocated by the Maliki madhhab, or school of law or fiqh (jurisprudence). Conditional permission is supported by the Shafi'i and Hanbali madhhabs. And finally, almost absolute permission is endorsed by the Hanafi madhhab. At any rate, the most correct view is that non-Muslims should be allowed to enter and visit mosques, but under certain conditions. Those conditions revolve around the following matters: that they are given permission beforehand; that their entering is justifiable; that they are acquainted with the dos and don'ts inside mosques, lest the mosque's purity and sanctity should become dishonoured; and that their whole stay and their activities inside mosques are overseen by Muslims. The exceptions, of course, are the holy cities of Makkah and Madinah with especially alMasjid al-Haram in the former and the Prophet's Mosque in the latter. By divine decrees, access to the two holy cities is restricted to Muslims only. Indeed, there are many pros and cons in relation to non-Muslims and their entering mosques. However, if properly perceived and effectively made use of, non-Muslims' entering and visiting mosques could be turned into an excellent avenue and means of da'wah islamiyyah (propagation of and calling people to Islam). This is especially so today when a majority of Muslim countries and their cities are flocked with non-Muslim visitors and tourists (guests), so much so that there are mosques that are visited more by non-Muslims than Muslims. The same, furthermore, is relevant above all today when misconceptions and misinterpretations about Islam and Muslims abound, and when Muslims find it very hard to clarify and dispel those errors and misunderstandings. More often than not, a number of both historical and modern mosques are the target of those people's touristic visits and attention. Visiting those mosques is a must on many non-Muslim visitors' list of things to do. When they come to a Muslim country, most of them do so keen to witness, pay attention to and try to understand only authentic things and issues. After all, they pay handsomely for what they are up to. Muslims do not have to go to non-Muslims to tell them what Islam actually is, and what and who they actually are. Rather, non-Muslims keep thronging to Muslims' midst. Hence, Muslims must make the most of the opportunity at hand and promote Islam's and their cause. A healthy balance between demand and supply is to be created and sustained. The mosque institutions, travel agencies and various governmental bodies in the Muslim world, should coordinate their sincere and well-devised plans and efforts, and should employ only highly qualified and trained personnel for the purpose of guiding those people — who are not only visitors, but also guests — and for explaining thor-

oughly a great deal to them about Islam, Muslims, Islamic history, culture and civilization, all of which the mosque institution as a community centre unmistakably exemplifies. Accordingly, each and every "significant and attractive" mosque ought to have a few highly educated and trained guides — in addition to the tourist guides of a same calibre employed by both tourist and government agencies, who will be with the visitors (guests) most of the time from the moment they arrive till they depart — who should speak fluently a couple of leading world languages. When a group of non-Muslim visitors come to a mosque, a guide will warmly, politely and intelligently welcome them, preferably — if possible — in their own language. He will then accurately and scientifically explain to them about the mosque and what it stands for, along with anything else associated with Islam and Muslims as may be relevant to a particular group of people, or which may arise during a visit and during the ensuing interactions and conversations between a guide and the mosque visitors. Plenty of free pamphlets and other reading materials in various languages should be made available and distributed to the visitors as per their needs and interests. The management of a mosque should strive to spur the curiosity and interest of the visitors, leaving then no query, or need, of theirs unfulfilled, or unattended to. The visitors should be admitted inside mosques up to designated points, having been duly informed of, and complied with, a code of ethics for doing so. Just properly explaining a code of ethics for visiting mosques, which is always bound to trigger a host of other questions, will furnish visiting non-Muslims with lots of accurate information and truths about Islam and Muslims. Moreover, explaining comprehensively the concept of the mosque as the House of God and a place of individual as well as collective worship, its history, architecture, decoration and various religious, educational, social and cultural roles and functions, will furnish the visitors with an invaluable treasure of facts and realities. A great deal of the knowledge they are set to acquire in the course of their visits is likely to stay with them for the simple reason that they came to a Muslim country on their own accord. They did so in order to discover, hear and learn new things, paying considerably for the purpose. It follows that being exposed to, and acquainted with, the real things and issues would mean to most visitors money and time well spent. Besides doing a great service to Islam, a great service to the country and the government will thus be rendered as well, as many job opportunities will open up, resulting in the tourism industry to become yet more meaningful, interesting, thrilling and, of course, more profitable for all parties involved. The tourism industry thus should not be spoken of only as a great revenue source, but also as a great source and means of enhancing the reputation of Islam and Muslims in the eyes of non-Muslims.

The tourism industry is to be turned into a great source, strategy and means of da'wah islamiyyah, with the mosque institution at its heart, which, if properly optimized, has the potential to yield arguably more benefits than a great many conventional, but more challenging and more costly, da'wah islamiyyah sources, strategies and means. Those destinations as are most targeted by international tourist arrivals, such as Egypt, Turkey, Morocco, Tunis, Malaysia, etc., should start thinking of offering advanced and Islamised university programs specializing in tourism management and guidance. The programs should successfully integrate the sectors of Islamic studies, foreign languages, social sciences, humanities and art. Due to their intrinsic holistic, interdisciplinary and integrative character, the programs will be far more challenging and demanding than most of their university counterparts. Furthermore, Allah says: "And if one of the idolaters seeks protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know" (al-Tawbah, 6). This verse stipulates that when non-Muslims in general for legitimate purposes visit Muslims and Muslim lands, both in war and peace, they are to be granted absolute protection and be treated with respect. At the same time, they are to be exposed to the truth and light of Islam as much as possible, and to be provided with enough opportunities to hear, understand and witness the powerful impact of the Word (revelation or the Qur'an) of Allah on the lives of Muslims. Without doubt, there is no better place for fulfilling this task than the realm of the mosque phenomenon, and there are no better people to do it than those who patronize mosques in their hearts, minds and deeds. Additionally, as far as those non-Muslims who peacefully on a permanent basis co-exist with Muslims are concerned, they, too, are to enjoy on a permanent basis absolute protection and respect from Muslims, and are likewise to be exposed to the truth and light of Islam on a permanent basis. This is to be achieved most effectively through the ways Muslims live their virtuous lives, and their institutions operate for their own as well as universal good, rather than through mere words, or slogans, or symbols, which are not backed by concrete initiatives, actions and results. Here again the role of the mosque institution as a community centre and as a symbol and microcosm of Islam and the Muslim existence, will be paramount. For Muslims' non-Muslim neighbours and fellow citizens, special sessions as frequently as on a fortnightly basis should be organized in mosques for the purposes of integration, mutual understanding and promotion of the Islamic noble cause and values.

HWPL Forum: Faith leaders urged to champion peace and unity

Faith leaders from different religions have been urged to play a pivotal role in fostering peace and love by promoting understanding, tolerance, and unity within communities.

This call was made during the Heavenly Culture, World Peace, Restoration of Light (HWPL) World Alliance of Religion Peace (WARP) Office meeting held at Jamia Multipurpose Hall on Saturday. The forum brought together religious and community leaders from various faiths to engage in dialogue and explore ways to promote peaceful coexistence.

Organized by HWPL, the interfaith gathering focused on peace, love, and unity, with participants examining shared values and discussing how comparative studies of religious scriptures can promote mutual understanding among different faiths.

Speakers underscored the vital role of faith leaders in educating their followers on the

importance of peace, tolerance, and coexistence, emphasizing that lasting peace requires more than laws. They noted that love, compassion, and empathy are essential virtues for building harmonious communities.

Participants also encouraged religious leaders to organize community-building activities that bring people together across faith lines to strengthen interfaith relationships.

Jamia Mosque Director of Da'wah, Sheikh Muhammad Sheikh, highlighted the mosque's continued commitment to interfaith dialogue through initiatives such as its annual Open Day, which he said has fostered greater understanding among people of diverse faiths. He invited participants to attend the upcoming Jamia Mosque Open Day scheduled for tomorrow to learn more about Islam and its teachings.

Father Charles Kilonzo emphasized that interfaith dialogue is key to breaking down barriers and fostering understanding among

different religious groups. "By working together and promoting love, faith leaders can help create a more peaceful and harmonious world," he said.

He further noted that "the world is fragmented and divided, but the pursuit of global peace can serve as a unifying force that transcends boundaries. Guided by scriptural teachings, we can work together to achieve sustainable peace and leave it as a legacy for future generations."

Rev. Humphrey Waweru echoed similar sentiments, stressing the need for faith leaders to nurture peace, love, and unity among people of different faiths to promote harmony and understanding.

In her remarks, Fatuma Muga urged faith leaders to advocate for justice, equality, and human rights, noting that these values are crucial for achieving lasting peace

AMUCK to host 2025 grand Da'wah Conference

Hundreds of young Muslims from universities across Kenya are expected to gather at Adams Masjid (Ngong Road), Multipurpose Hall, for the 2025 Grand Da'awah Conference, themed "Awakened Hearts: The Journey of Believing Youth."

Organized by the Association of Muslims in Universities and Colleges in Kenya (AMUCK) in partnership with the Muslim Students Association of the University of Nairobi (MSAUN) Main Campus Chapter and Al-Haajar TV, the conference aims to inspire spiritual renewal and unity among Muslim youth.

According to organizers, the event scheduled for tomorrow, Saturday, November

1, from 8:00 a.m. to 4:00 p.m. will provide a platform for reflection, learning, and strengthening the bonds of faith at a time when young Muslims face growing social and moral challenges.

In his statement, Mohamed Abdul, Chairperson of AMUCK's Executive Committee, emphasized the importance of returning to faith and purpose amid modern distractions. "In a time when the world pulls us in many directions, this conference reminds us of the one path that truly matters — the path back to Allah," he said. "It is a moment to revive our imaan, strengthen our ummah, and reaffirm that our true honour lies in living by Islam, with purpose and conviction."

Echoing his sentiments, Arkam Salim, Chairman of MSAUN Main Campus Chapter, described the event as a call to spiritual awakening. "This conference is a call to every Muslim heart seeking light in a restless world," he noted. "We pray that every soul that walks in leaves with an awakened heart."

The Grand Da'awah Conference is among the most anticipated events in the Muslim student calendar, drawing participants from universities and colleges nationwide. It is expected to feature keynote lectures, Qur'an reflections, and interactive sessions designed to nurture faith, purpose, and unity among Kenya's believing youth.

Parents urged to monitor Children during long holiday

Parents and guardians have been urged to closely monitor their school-going children during the long holiday to protect them from immoral behaviour and negative social influences.

The call was made by Garba Tulla Senior Principal Kadhi, Sheikh Ibrahim Adan Tullu, who advised parents to be vigilant and ensure their children do not go astray or engage in social vices.

Speaking to Friday Bulletin, Sheikh Tullu cautioned against the misuse of social media platforms such as Facebook, TikTok, X (formerly Twitter), and WhatsApp, which he said have increasingly become avenues for harmful and irresponsible behaviour among the youth.

He expressed concern that many young people spend most of their time on the internet where they freely access content that is detrimental to their moral, physical, and spiritual wellbeing.

"It is unfortunate that some parents allow their children unrestricted access to social media, exposing them to societal ills such as pornography, online dating, drug abuse, and even prostitution," Sheikh Tullu lamented.

Citing research, he noted that many youths are already addicted to social media platforms and are constantly exposed to unregulated and inappropriate content. He particularly singled out TikTok, saying it has "massive negative effects on the masses" due to the lack of proper content control.

He emphasized that addressing these challenges requires a collective effort. "During the long holiday, students are exposed to different social environments. Without proper monitoring, they may easily fall into immoral habits. Parents should therefore create time to guide their children and engage them in productive activities that contribute to their growth and character development,"

he advised. Sheikh Tullu further warned that "there is an appalling moral decay in society that has found its way into our homes," calling for mechanisms to safeguard children from such influences.

He urged parents to be keen on what their children watch online and the kind of friends they keep, while also instilling Islamic values and a strong educational foundation to nurture them into responsible future leaders. "The first line of defence against these vices lies with the parents. They must know what their children watch — whether through movies or smartphones," he said.

Sheikh Tullu also challenged mosque management committees to remodel mosques and other Islamic institutions to make them more youth-friendly by creating programmes and activities that promote moral development and Islamic knowledge.

Wajir named Kenya's safest County in 2025 economic Survey

Wajir County has been named Kenya's safest county in the 2025 Economic Survey released by the Kenya National Bureau of Statistics (KNBS), after recording the lowest number of crimes in 2024.

The recognition marks a remarkable turnaround for the region, which has steadily improved its security through close collaboration among residents, elders, women leaders, and security agencies.

According to the KNBS report, Wajir reg-

istered the fewest reported crimes in 2024, cementing its position as the most secure of Kenya's 47 counties. Mandera ranked second with 373 incidents, followed by Lamu with 401.

Other counties with relatively low crime rates included Samburu (414), Tana River (436), Garissa (646), Taita Taveta (760), Elgeyo Marakwet (802), Isiolo (825), and West Pokot (849).

Interior Cabinet Secretary Kipchumba

Murkomen commended the residents of Wajir and neighbouring counties for embracing peace and cooperating with security agencies to combat crime. He noted that a region once plagued by insecurity was now setting a national benchmark for safety. Local residents have also observed the positive change. "It's now safe to walk home late at night—a big difference from the past when crime and harassment were common," said one resident.

SUPKEM opposes proposed law to regulate Religious Organisations

The Supreme Council of Kenya Muslims (SUPKEM) has strongly opposed plans to introduce a new law to regulate religious organisations, arguing that existing provisions under the Societies Act are sufficient.

Speaking during a public participation forum on the Religious Organizations Bill, 2024, SUPKEM National Chairman Hassan Ole Naado said the proposed legislation is unnecessary, adding that it was being introduced under the guise of preventing a repeat of the Shakahola massacre.

"What we know is that Shakahola happened because duty bearers slept on the job, not because there was no law to prevent such a tragedy," said Ole Naado. "Existing laws such as the Prevention of Terrorism Act are adequate to deal with any excesses that led to the Shakahola incident."

Ole Naado questioned the rationale behind introducing the new Bill, noting that it does not identify any weaknesses in the current Societies Act, which already provides for the registration, regulation, and oversight of religious organisations.

"It is the Supreme Council's position that since we already have the Societies Act, the Religious Organizations Bill is a legislative overkill. We don't need it," he said. While acknowledging that the Bill contains a few useful proposals—such as the establishment of a Religious Affairs Dispute

Tribunal—he suggested that such provisions could instead be incorporated into the existing law to strengthen it rather than replacing it altogether. The SUPKEM chairman further raised constitutional concerns, saying several provisions in the Bill discriminate against certain faith groups. He cited the composition of the proposed Religious Affairs Commission, saying it is heavily skewed in favour of Christian representation.

"The Christian faith, in its diversity, has been allocated three representatives, while the Islamic faith has only one," he said, adding that government representation in the Commission would result in Muslims being outnumbered eight to one.

Ole Naado also described it as unfair to allocate Muslims the same number of representatives as Hindus, who make up less than one percent of Kenya's population.

"This allocation is discriminatory and violates Article 27 of the Constitution, which guarantees equality and non-discrimination," he stated.

The Religious Organizations Bill, 2024 also

proposes the creation of umbrella religious bodies to oversee and regulate organisations registered under them. These umbrella bodies would be tasked with developing theological training curricula, setting codes of conduct for religious leaders, determining theological qualifications, and reviewing doctrines and religious teachings.

The Draft Religious Organizations Bill, 2024 and the Draft Religious Policy, 2024 are currently under public review. The proposals stem from recommendations by a Presidential Task Force on the Review of the Legal and Regulatory Framework Governing Religious Organisations in Kenya, chaired by Rev. Mutava Musyimi.

The task force was established in response to the Shakahola tragedy, where controversial preacher Paul Mackenzie is accused of causing the deaths of more than 400 people through starvation.



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Implementation of Waqf Act stalls again as AG revokes Selection Panel

The implementation of the Waqf Act has suffered yet another setback following Attorney General Dorcas Odior's decision to revoke the appointment of the five-member selection panel tasked with nominating members of the Waqf Commission.

In a gazette notice dated October 24, 2025, the Attorney General exercised powers conferred under Section 7(1) of the Waqf Act to dissolve the panel, stating:

"In exercise of the powers conferred by Section 7(1) of the Waqf Act, the Attorney-General revokes the appointment of the members of the Selection Panel, for the purpose of nominating suitable candidates

for appointment as members of the Waqf Commission."

The revocation affects Jawahir Keinan Hassan, Al-Hajji Hassan Naado, Sheikh Ibrahim Lethome, Sheikh Abdalla Ateka, and Sumayya Hassan — a team appointed earlier this year to replace another panel disbanded by former Attorney General Justin Muturi.

This latest move has sparked concern within the Muslim community over the continued delay in operationalizing the Waqf Commission, despite President William Ruto's earlier commitment to expedite the process.

Members of the now-dissolved panel had previously cited a lack of support and unclear

timelines from the Attorney General's office, issues that had already hampered progress.

The continued absence of commissioners leaves Waqf management without critical oversight, posing risks to the accountability and governance of endowment properties established to support religious and social welfare initiatives.

The Waqf Commission was created to enhance the governance and administration of Muslim endowment (waqf) affairs in Kenya — a long-awaited reform aimed at ensuring transparency, sustainability, and community benefit.

Former KNEC Secretary Juma Mohamed Mwachihi Passes On

Renowned educationist and former Secretary (Chief Executive) of the Kenya National Examinations Council (KNEC), Juma Mohamed Mwachihi, has passed away.

Mr. Mwachihi died on Friday, October 24, 2025, at MEWA Hospital in Mombasa while undergoing treatment, his nephew Hamisi Tsumo confirmed.

"My uncle was being treated at the Muslim Education and Welfare Association (MEWA) Hospital in Mvita. He has passed on," Mr. Tsumo said on Friday.

His death comes months after the demise of another former long-serving KNEC Secretary, Dr. Ahmed Yussuf, whom he succeeded in 1998. Dr. Yussuf, who served as Chief Executive from 1978 to 1998, passed away on May 7, 2025, after a long illness.

The passing of two former KNEC heads in the same year coincides with a significant milestone for the council — the rollout of the Kenya Junior School Education Assessment (KJSEA), the first such national assessment in the country's history.

The late Mwachihi, who served as KNEC Secretary until 2005 before being succeeded by Mr. Paul Masiuki Wasanga, was laid to rest on Saturday in accordance with Islamic rites at his home in Mavueni, Kilifi County. The Janazah (funeral) prayers were attended by family, friends, and colleagues from the education sector.

Mr. Mwachihi was a teacher by profession and formerly served as Principal of Shanzu Teachers Training College before joining KNEC. After his tenure at the examinations council, he worked with Kenyatta University's Mombasa campus and later Pwani

University, where he remained until retirement.

The current KNEC Chief Executive Officer, Dr. David Njengere, MBS, described the late Mwachihi as "a distinguished public servant who laid a solid assessment foundation for the country."

Mourners, including educationists, business leaders, politicians, and religious figures, paid glowing tributes to Mr. Mwachihi for his unwavering dedication to education spanning over four decades. In his condolence message, Kilifi North MP Owen Baya described him as "a respected educationist and devoted family man." May Almighty Allah, in His infinite mercy, forgive his shortcomings and grant him a place in the everlasting abode of Jannah. Ameen.

Eldoret residents protest 300 percent water tariff hike

Religious leaders and traders in Eldoret on Tuesday took to the streets to protest a court-sanctioned 300 percent increase in water tariffs by the Eldoret Water and Sanitation Company (ELDOWAS).

The demonstrators marched to the Eldoret Court of Appeal, where they filed a new petition challenging a High Court ruling that upheld the tariff hike.

The Environment and Land Court had earlier struck out a petition by residents, citing lack of jurisdiction under the Water Act, effectively clearing the way for ELDOWAS to implement the new rates.

Leading the protests, Sheikh Abubakar Bini, chairman of the Council of Imams and Preachers of Kenya (CIPK) for the North Rift region, said residents would pursue all legal avenues to have the increase reviewed to a more manageable 50 percent.

He warned that street demonstrations would continue if the utility company proceeds with the current proposal and urged President William Ruto to intervene.

"We will not be muzzled," Sheikh Bini said, emphasizing the community's deter-

mination to seek justice.

The dispute stems from tariff adjustments approved by the Water Services Regulatory Board (WASREB) following an application by ELDOWAS in January 2024, which was gazetted on October 4, 2024.

Residents, led by activist Kipkorir Menjo, had earlier secured a temporary suspension of the new rates on March 25, 2025, before their petition was dismissed.

Mr. Menjo has vowed to appeal the latest court decision, arguing that the sharp increase is unjustified, especially since Eldoret's water supply from Chebara Dam flows by gravity, theoretically lowering operational costs. ELDOWAS has defended the adjustment, saying it is necessary to meet rising operational and maintenance costs and to fund infrastructure expansion to serve the county's growing population. The company's Chief Executive Officer, Lawrence Tanui, maintained that the process followed WASREB guidelines, including public consultations — a claim protesters dispute.

In response to public outcry, Uasin Gishu Governor Jonathan Bii has directed EL-

DOWAS to hold fresh talks with residents and consumer groups. He called for "constructive engagement" to find a fair and lasting solution and gave the water company 21 days to report on the outcome. The directive has already led to a series of meetings between ELDOWAS officials and consumer representatives held in early October.

Kafala system abolished

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protections to domestic workers who were previously excluded from many labour laws, aim to enhance transparency and curb employer manipulation.

The new policy covers more than 13 million migrant workers, many from India, Bangladesh, Pakistan, and the Philippines, who form the backbone of Saudi Arabia's economy.

Analysts say the abolition of kafala also reflects the Kingdom's bid to improve its human rights record and align with International Labour Organization standards.

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