

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jama Mosque Nairobi

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Don't read a verse except that you become adorned with its characteristics. That way, you will have a certain understanding and overall state for every verse you read.

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The Kenya Hajj Mission has signed an MoU with Saudi Arabia's Ministry of Hajj and Umrah, allowing 4,500 Kenyans to take part in the 2026 Hajj, expected to take place between May 25 and 30, 2026.

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

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CONTACTS

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

email: fridaybulletin@jamosque.co.ke

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Muslims urged to play active role in governance and politics

Muslims in Kenya have been called upon to actively participate in governance and political processes, ensuring that their voices are heard and their interests represented at all levels of decision-making. The appeal was made by the Chairperson of the Council of Imams and Preachers of Kenya (CIPK), Sheikh Abdalla Ateka, and the Organising Secretary, Sheikh Khalifa Muhammad.

Speaking to the media during a press briefing last Thursday at Sir Ali Muslim Club, Park Road, Sheikh Ateka emphasized that active engagement in governance is essential for protecting community interests and contributing to national development. "Our community must engage constructively in politics to ensure that our perspectives inform policies that affect us and the country," he said. He also encouraged eligible Muslims to register as voters during the ongoing registration period, describing it as a practical and immediate step toward meaningful participation. Sheikh Khalifa Muhammad added that Muslims should move beyond passive observation, highlighting the importance of assuming leadership roles, participating in policy discussions, and contributing to decision-making processes. Focusing on minority rights, Sheikh Khalifa urged for stronger advocacy to ensure Muslims,

as a minority, are represented in governance structures and that their voices are heard in decision-making. "It is critical that the rights of Muslims as a minority are championed to secure fair representation and meaningful participation in government," he said. The Organising Secretary further called on legislators to exercise due diligence when passing laws, emphasizing the need for policies that serve the welfare of all Kenyans, promote equity, and strengthen national cohesion. Both leaders also underscored that citizens have a responsibility to hold leaders accountable, but this must be done with restraint, peacefully, and with respect for the dignity of public officials. They cautioned against the growing trend of mocking and hurling insults at leaders on social media, particularly among the youth, stressing that Islam upholds the principle of maintaining the honour and dignity of others even when offering critique. Sheikh Ateka and Sheikh Khalifa concluded by urging youth, professionals, and community leaders to take active roles in shaping Kenya's political landscape, advocating for inclusive policies, and assuming leadership positions that strengthen governance, social cohesion, and national development.

Mombasa tree planting event raises Ksh 16 Million



A section of participants during The "Plant a Tree, Save Gaza" fundraising event held in Mombasa, last week Saturday. Organized by Voices for Palestine, the initiative aims to fund more than 400 surgeries and provide essential medicines to hospitals in Gaza. The event raised Ksh 16 million, including pledges, to support emergency medical relief. Full story in Page 2

"Plant a Tree, Save Gaza" Campaign raises Ksh 16 Million for Medical Aid

The "Plant a Tree, Save Gaza" fundraising event held in Mombasa has raised Ksh 16 million, including pledges, to support emergency medical relief for the people of Gaza. Organized by Voices for Palestine, the initiative aims to fund more than 400 surgeries and provide essential medicines to hospitals in the besieged enclave. The funds will be channeled through international relief organizations operating on the ground in Gaza to ensure timely delivery of aid to those in need.

Speaking during the event on Saturday, November 8, Mombasa Governor Abdulsamad Shariff Nassir, who was the chief guest, commended residents for their generosity and solidarity with the people of Gaza. "As the people of Mombasa, we stand firmly for peace, justice, and humanity. The 'Save a Life, Plant a Tree' initiative is a powerful act of solidarity with the people of Gaza. The suffering of innocent children, women, and families is a tragedy that should move every human heart," he said. Sheikh Jamaludin Osman, Imam of Jamia Mosque Nairobi, urged continued efforts to support the Palestinian people, assuring donors that the funds raised would reach

the intended beneficiaries.

"I can assure you the funds will reach the people of Gaza. I have personally witnessed this during a trip to Egypt, where I participated in packaging items donated by Kenyans for Gaza," he said.

He also encouraged Kenyans to sustain their advocacy by providing financial support, amplifying awareness through social media, and boycotting companies that fund or support the Israeli war effort. "We should boycott entities such as Coca-Cola, which continue to fund the machinery behind the genocide," Sheikh Jamaludin added. Under the campaign, participants can contribute by purchasing a tree at Ksh 500 through M-Pesa PayBill 150770, Account: TREE-4GAZA (Jamia Mosque Committee). Council of Imams and Preachers of Kenya (CIPK) Secretary-General Sheikh Muhammad Dor called for continued solidarity with the Palestinian cause, emphasizing that supporting justice and freedom is a moral duty. He also highlighted the humanitarian crisis in Sudan, urging regional leaders to take decisive action to end the suffering there. Former Mandera Senator Billow Kerrow defended the Palestinian resistance against occupa-

tion, citing international law and historical precedents. "Palestinians are not terrorists. Just like the Mau Mau fought British occupation in Kenya, resistance movements such as Hamas are fighting against the occupation of their land for more than 75 years," he stated. Voice for Palestine Chairman Ahmed Shariff Gaza described the dire humanitarian conditions in Gaza, noting that despite a ceasefire, Palestinians continue to face violence and hardship.

Mombasa Woman Representative Zamzam Mohammed applauded the dedication of women who mobilized support for the initiative. "We commend our sisters and mothers who tirelessly raised funds to help the people of Gaza. It was a powerful moment of unity and compassion, as Mombasa stood together for justice, peace, and humanity," she said, pledging to rally her fellow legislators in Parliament to support the cause. The event was organized in collaboration with the Mombasa County Government, Muslim organizations, mosque Imams, and women's groups.

JSC shortlists 34 candidates for position of resident Kadhis

The Judicial Service Commission has shortlisted 34 candidates for the position of Resident Kadhi.

The shortlist follows the advertisement published on 9th June 2025, in which five (5) vacancies were announced.

The last major recruitment for Kadhis occurred in 2015, during which 20 were appointed, bringing the total to 56. However, efforts to expand the workforce in 2022 and 2023 stalled, leaving the institution to struggle with a shrinking number of judicial officers despite the growing demand for services. In a notice on Wednesday, November 12, JSC Secretary Winfridah Mokaya said the recruitment process attracted a total of 261 applications.

According to Winfridah Mokaya, the dates for the selection interviews will be communicated to the candidates. "Following the review of applications, the JSC shortlisted 34 candidates. Dates for the selection in-

terviews will be communicated to the candidates," the notice added. The interviews come as the Kadhi Courts across the country experience the growing shortage of Kadhis after some Kadhis retired while others have passed away.

The list includes Hassan Makokha, Abubakar Muhsin Ali, Ahmed Abdulhafidh Karama, Hussein Muktar Hilowle, Osman Duba Molu, Adhan Mohamed Shide, Abdulqadir Ibrahim Alareimy, Abubakar Abdu Maka, Mohamed Ali Omar, and Ibrahim Gollo Wako. Others are Faki Said Mkan-ga, Siasa Idd Ngare, Hasan Yusuf Akasi, Feisal Hatib Ali, Ashraf Onyango Saleh, Ali Salim Said, Hassan Mohamed Gure, Abubakar Jirma Duba, Abdisatar Abdi Ibrahim, and Ali Hassan Okunne. Also short-listed are Abdallah Ronald Akuku, Adan Ahmed Dakat, Juma Dokata Diba, Saidi Shabani Mwagoti, Yassir Abdulkadir Shai-bu, Elijah Cheruiyot Maritim, Abdiwahab

Sanbur Adan, Abdirahman Dekow Guhad, Adan Ali Maalim, and Ahmed Abdikarim Abdirahman. Others are Mohamed Abdikher Kulmiye, Abdijimal Mohamed Abdirahman, Mohamed Sheikh Ismail, and Abdulkarim Abubakar Shekue.

At the same time, the Council of Imams and Preachers of Kenya (CIPK) is calling on the Judiciary Service Commission (JSC) to reopen and operationalize closed Kadhis' Courts in several regions including Lamu, Thika, Murang'a, Meru, Maua, Kitale, Vihiga, Busia, Homa Bay, Migori, and Mwingi. The CIPK Secretary Nairobi chapter Sheikh Ibrahim Kazee Muhammad stressed that expanding these services is essential to bringing justice closer to Muslim communities in underserved areas. He also appealed for the number of Kadhis recruited in the current hiring cycle to be increased from the advertised 5 to at least 20.

Senator Faki urges fast-tracking of Coastal land injustice report implementation

Mombasa Senator Mohamed Faki has called on the National Land Commission (NLC), the national government, and the Mombasa County Government to expedite the implementation of a Senate report addressing historical land injustices that have long affected thousands of coastal residents.

Speaking during a public meeting with residents from affected areas, Senator Faki said the Senate had adopted a report directing the NLC to fast-track investigations

into historical land disputes in Mombasa and ensure that no evictions take place until the government acquires the contested land from private owners.

"The National Land Commission has already confirmed that there will be no evictions in Mombasa until the government purchases the land. Both the national and county governments must now move quickly to buy these parcels and resettle the residents," he said.

The report is part of a broader Senate initia-

tive aimed at resolving long-standing land injustices across Kenya's coastal region, where many urban residents live as tenants on privately owned land without ownership rights, despite decades of occupation. Senator Faki cited the 2015 Waitiki land settlement in Likoni as a model that should be replicated in other contested areas where long-term tenants continue to face eviction threats.

He revealed that his committee will devel-

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5 Best secrets to engage with the Quran

By Abu Hamid Al-Ghazali

The Prophet Muhammad (peace be upon him) said:

Read the Quran, for it will come as an intercessor for its reciters on the Day of Resurrection. (Muslim)

Know that there are external manners and internal hidden secrets to reading the Quran.

As for the hidden secrets, they are five:

1- Sense the Greatness of the Words

That you sense, at the beginning of your reading, the greatness of the words by sensing the greatness of the speaker.

You do this by feeling in your heart the presence of The Throne and His Dominion, the heavens and the earth, and all that is in between them of Jinn, humans, animals and plants; and that you remember that the Creator of all of them is One, and that they are all within His Grasp and Power, experiencing His Favors and Compassion; you feel that you want to read His words and see through them His Attributes, His Beauty, His Knowledge and His Wisdom.

Know that just as the Quran can only be touched by those who have purified themselves—while being veiled from the rest—its true meaning and secrets are also veiled from the hearts if they are vile and impure.

2- Contemplate the Quran

That you contemplate its meanings while reading, if you [want to be] of the people of the Quran. Repeat all that your tongue has recited unmindfully; don't count mindless reading as part of your good deeds because the purpose of beautiful recitation is to increase contemplation.

Ali (may Allah be pleased with him) said: "There is no goodness in an act of worship that is void of understanding, nor in recitation that lacks contemplation."

3- Reap the Fruits of Knowledge

That you reap the fruits of knowledge from their branches and seek them from their abodes, as you contemplate; don't seek the antidote from where you seek the gems, nor the gems from where you see the musk and [fragrance], for every fruit has its own branch and every gem its own source.

This is facilitated by knowing the ten categories we have sorted the Quran into. Of these ten, are the following:

1- That of the Quran which relates to Allah (Glory be to Him), His Attributes and Actions; seek from it the knowledge of greatness and magnificence.

2- That which relates to guidance to the Straight Path; seek from it knowledge of mercy, compassion and wisdom.

3- That which relates to the destruction of enemies; seek from it knowledge of honor and might, conquest and overpowerment.

4- That which relates to the lives of the prophets; seek from it knowledge of kindness and blessings, favors and generos-

ity. So, for each category, seek from it that which is most befitting...

4- Avoid What Prevents You from Understanding

That you avoid whatever inhibits your understanding, because that is the covering that prevents you from understanding. Allah (glory be to Him) says:

"...Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness..." (Surah Al-Kahf 18:54)

The God-conscious seeker of truth is tested with one of two kinds of coverings: either the veils of doubt and denial that test those who are weak in faith, or the veils of heart-saturating desires that test the ones engrossed in the life of this world.

As for the worshipers who are solely focused on the Way of Allah, they [struggle] with two other kinds of veils:

1- Whispers

The first is the whispering which diverts the heart from thinking about one's intention. How was it at the beginning? Is it still there now? Is there still sincerity now? That is if he were in prayer.

Another type of whispering is that which diverts your focus to correct the pronunciation of the letters, which leads to doubt and repetition.

This happens in prayer and outside of it [as well]. How can the secrets of the Kingdom be seen by a heart that is focused [only] on how the lips open and close, and how the tongue and jaws move, and how air passes through them?

2- Limiting oneself to the apparent meanings of the Quran

The second kind of veil the worshiper faces is limiting oneself to the apparent meanings of the Quran. This truly inhibits understanding... [because] the truth that Allah has ordered His servants to believe in is of degrees; it has both an apparent meaning

(like an outer skin) and a deep internal meaning, which is like the marrow.

For example, [Allah] has ordered His creation to believe that He can be seen; however, seeing has an external and internal [meaning].

If one believes that seeing Allah is similar to the seeing humans are accustomed to in this world, how can he expect to know the secret of Allah's saying: "You will not see Me..." (Surah Al-A'raf 7:143)?!

And how will he understand that is impossible in this life with this eye that is limited to seeing directions and sides?! And how will he understand His saying: "Vision perceives Him not" (Surah Al-An'am 6:103) side-by-side with His saying: "[Some] faces, that Day, will be radiant. Looking at their Lord" (Surah Al-Qiyamah 75:22-23)?!

5- Capture the Lights of the Quran

That you do not limit yourself to capturing the lights [of the Quran], but also glean the appropriate conditions and effects. So, don't read a verse except that you become adorned with its characteristics.

That way, you will have a certain understanding and overall state for every verse you read.

So, when mercy and the promise of forgiveness are mentioned, you become elated with happiness; when anger and harsh punishment are mentioned, you cringe and become overtaken with fear; at the mention of Allah (Glory be to Him), His Names and His Greatness, you lower your head and feel miniscule—as if you're vanishing from witnessing His Glory; at the mention of the disbelievers, and Allah's Exaltedness above having a son and spouse, you bow your head and lower your voice, as if hiding from shame...

These effects should also show on your limbs, as with crying out of sadness, sweating at the forehead from shame, shuddering and shivering in awe of His Glory, and feeling joy in the limbs, tongue and voice when given glad tidings, and feeling fear in them [when being warned]. If you do that, all your parts take part in receiving the barakah (blessings) of the Quran.

From the Holy Qur'an Ayah of the week

Theme: Justice

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just: that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do."

(Surah Al-Ma'idah 5:8)



Before entering into intercultural Marriage

By Janet Kozak

Intercultural marriages are completely allowed in Islam.

Prophet Muhammad (Peace be upon him) even encouraged the believers to give less weight to things like culture, race, beauty, and wealth in order to find a mate based on a compatible level of faith. When considering a spouse for an Islamic marriage, the main thing to look for is a spouse's level of practice and faith in the religion. Little, if any, consideration should be given to culture or the colour of one's skin. Those in successful intercultural marriages relate to the many positivities that can outweigh any negative experiences. One white American Muslimah married to a black Jamaican Muslim shared that over the course of their marriage they have had absolutely zero challenges related to them being an interracial couple. Yet another Pakistani sister who married an American brother notes, "Alhamdulillah, I did not face any major challenges. My husband and I were focused on Islam and wanted to teach our children Islamic values in the best Islamic environment as possible." But intercultural relationships can have their share of challenges.

Intercultural Marriage in Context

Not all cultures are as accepting and welcoming of interracial marriages as we might hope. Sadly, there may be objections from friends and family that can have you doubting both your feelings and your sincere intentions to marry a partner who shares the same Islamic values.

If you find someone of another culture that you want to marry and you're not sure how your parents will feel about it, it's important to approach the issue like the grown adults you all are.

Overcoming Stereotypes

One sister writes: "My family had the view that Pakistanis had no respect for women. His family had the view that Western women did not have the same moral standard as they had." While the couple was eventually able to overcome these stereotypes by living their personal truth, it took some time for their families to come around.

She adds, "Breaking down those negative stereotypes and showing people that two people from different backgrounds can have a genuine relationship....has also been good for our families. It's opened their eyes a bit and helped them learn about different cultures and the fact that we are still good at respecting people."

Make a List

To help prospective partners work through the challenge of overcoming stereotypes together, it can help to list out some of the pros and cons, or even some current fears, to get to the heart of the matter. Make a list of the character traits and positive things that you have in common. This

will help you look past any stereotypes that you may have. It may also be helpful to list out any negative things you see occurring if you were to marry this person. Making a pro-and-con chart is a great way to step back and take a realistic look at the situation from an unbiased perspective.

It may also help you pinpoint some of the biases and stereotypes you are holding onto as well. There can be many obstacles to intercultural marriages, including the cultural biases addressed above, immigration issues, and objections from family. Here are a few ways to deal with the latter:

Convincing The Family

Most likely, you already know how the elders in your family are going to react. You have lived with them your whole life. One Australian Muslimah married to a Pakistani Muslim notes, "Both our parents were very concerned about our marriage." They were worried that her husband was initially only interested in Australian citizenship. If you suspect you are going to get pushback, it's best to be prepared.

Even if you think your parents and family will be open to the idea of an intercultural marriage, it's better to err on the side of caution and gentleness, just in case. Children from a previous marriage or relationship may have their own misgivings and approach the idea of intercultural marriage with caution.

Other close friends and even colleagues may weigh in on the decision once they find out. They may think that one of the partners is only looking for a visa or a financial handout, especially if the couple is currently living in different countries! When you are ready to break the news to your close friends and loved ones, here are a few tips to keep in mind:

Tip #1 – Choose The Right Moment

When we are tired, hungry, overwhelmed, stressed, or hurt, it can be hard to react and take in new information in a kind and rational way. Be sure you choose your moment carefully. Make sure your friends and family are comfortable, in a good mood, and well fed before sharing the news of your upcoming intercultural marriage.

Tip #2 – Keep The Discussion Short

You don't necessarily need to go into all the details in your first discussion. Keep the talk brief and bulleted so that you hit the main points. Don't get into all of the specifics or start answering dozens of



questions. Save the rest of the talk for a few days later, after your family has had time to digest the first round of information (and time to get over the shock of it, if needed).

Tip #3 – Give it Time

If you meet resistance, instead of turning the issue into an argument, agree to discuss the topic again in the near future. Give your family members some time to digest the idea of an intercultural marriage. This will make sure your tempers don't flare and no one ends up saying something in anger that they can't take back. Understand that it may just take some time for family members to get used to the idea of an intercultural marriage, despite how they may have felt about it at first.

Tip #4 – Make The Introduction

When the time is right and after a few rounds of discussion, be sure to introduce the other prospective family to your parents and other family members to humanise the other person. Help them see that your prospective spouse is also a good Muslim despite the difference in your cultures.

Light of Knowledge Quiz

The following are characteristics of Madani Surahs except ?

- A Focus on calling to Islam
- B Have longer verses
- C Often contain laws

Answer to be revealed in the next issue

Last week's answer was choice C :
"Tayammum"

7 Long lasting remedies for youthful stress

From headlines to deadlines, peer pressure to school pressure, and technology trouble to family troubles, the youth are constantly dealing with stress from different situations. We all experience stress from time to time, and it is good to remember that stress is simply the body's way of responding to the changes in life. Yet whether these changes are positive or negative, the resulting stress can still bring about feelings that can affect your state of mind, body, and even health. You can seek relief through great remedies infused in reminders from the Quran and hadith, accepting that these changes are trials for you. "We test you by good and by evil as a trial." (Surah Al-Anbya 21:35)

1. Call on Allah

Whatever you are going through, no matter how enormous or flimsy the situation may seem, turn to your Lord. Complain to Allah first and foremost. He created you and He knows what is best for you, and He has asked you to call on Him. Isn't that a big help? Knowing that relief is only a short request away, you really have no excuse not to ask. When you turn to Him, He will relieve you of the stress and fill your heart with faith and contentment. He will guide you to the best form of action to take. "Your Lord has said: Call on Me: I will respond to you." (Surah Ghafir 40:61)

2. Dhikr—Allah

You can survive through any stress storm, when you keep your tongue moist with the remembrance of Allah. Engage in it with full presence of mind while pondering on the meanings. "The hearts of those who believe find rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest." (Surah Ar-Ra'd 13:28)

Constant remembrance is a great means of reflecting about Allah's Oneness and His unique attributes. This act will engulf you with inner peace in today's fast paced world. One of such profound words of remembrance as captured in a narration states, Whoever says: Allah is sufficient for me, none has the right to be worshiped except Him, upon Him I rely and He is Lord of the Exalted throne.' (Whoever says it) seven times in the morning and in the evening, Allah will take care of whatever worries him/her of the matters of this world and the hereafter. (Abu Dawud)

3. Reciting, Reflecting and Listening to the Quran

The words of the Quran bring comfort and solace, through the verses contained within. Knowing that it is speech of Allah and a promise to the believers, you should eagerly run to it in times of stress as well as for regular reflections when seeking a deeper connection with your fashioner. Reciting the Quran is an act of worship, yet beyond that you must remember it is a manual for your everyday challenges. Reflecting on its meaning brings about a greater connection with its message and

listening to the great words can move you beyond speech, creating a yearning for Allah and His pleasure.

4. Gratitude

If you are reading this article, then you have a lot to be thankful for. Your life, your sight, intellect, ability to read, internet connection, laptop/tablet/mobile, and many more blessings. "Then which of the Blessings of your Lord will you both (jinn and men) deny?" (Surah Ar-Rahman 55:67)

Everything is from Allah and He Blesses us out of His mercy. Whatever He gives you, take it as a trust and use it wisely. And what may seem like a loss or withholding could actually be for the best. It is only when you are grateful that you will find contentment in every situation. Think about this for a minute – what do you really own that comes only as a result of your knowledge and effort? Is it your health, wealth, career or family? If you remember that your wealth and your children are only a trial from Allah, you will seek the everlasting reward from Him instead—Paradise. And you won't worry too much over temporary inconveniences.

5. Positive Social Support

We all need friends and companions, and a huge part of youth is all about social interactions. What matters is who you choose to spend your time with. When you spend it in the right company— with those who remind you of Allah and the everlasting home of Paradise— they will empower your faith and knowledge and fill your heart with inspirational reminders. A person is likely to follow the faith of his friend, so look to whom you befriend. (Abu Dawud and Tirmidhi). Negative company, on the other hand, will lower your Iman and affect your morals and approach to different life situations. They

will draw you to lowly desires, backbiting, and wasting time. This will only cause you stress upon stress.

"Ah! Woe to Me! Would that I had never taken so-and-so as a Khalil (an intimate friend)! He indeed led me astray from the Reminder (this Quran) after it had come to me. And Shaitan (Satan) is to man ever a deserter in the hour of need." (Surah Al-Furqan 25:28-29)

6. Night Prayers (Tahajjud)

While it is tempting to spend all night browsing the Internet, watching movies, or playing games just to get over some of your worries, why not invest your night time in tahajjud prayers for a more permanent way to manage the stress? You can prepare for this special time by getting some rest during the day and going to bed early while observing the night time sunnah routine. So while the world is sleeping, wake up and engage in a deep conversation with Allah. Ask for forgiveness and for clarity about your affairs, and offload your worries. Use this period to grow a bond with your Creator. When one third of the night remains our Rabb [Lord], Most High, Most Exalted, descends to the first sky and announces, "Who is there to beseech Me that I may answer his prayer and who is there to seek forgiveness that I may forgive him..." (Muslim)

7. Renew Intention

You can change your mindset and reduce stress by tapping into the great power of intention. When you feel overwhelmed with problems and self-defeating thoughts, push Shaitan out of the radar by adjusting your intention switch. You can get more reward and feel better and energized with renewed intention.

CROSSWORD PUZZLE

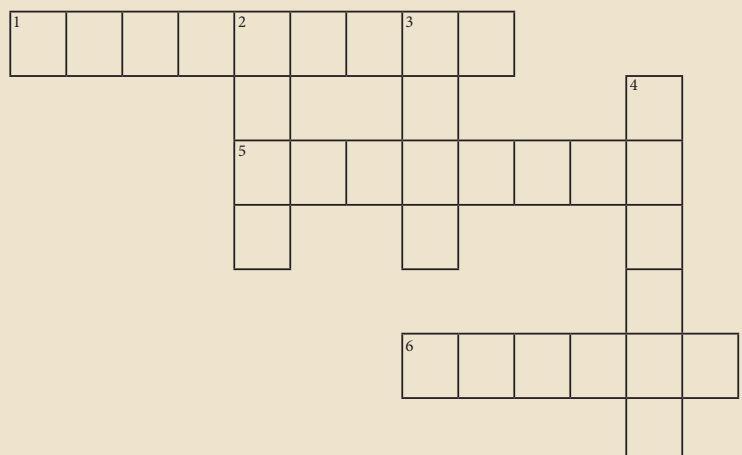
LAST WEEK'S ANSWERS

ACROSS

3. Arika
4. Filiyyah
5. Muamalat

DOWN

1. Istikhara
2. Mikail
3. Alyasa



ACROSS

1. Type of Sunnah based on the Prophets (Pbuh) words.
5. The first martyr of Islam.
6. Fiqh branch that discusses punishments and crime.

DOWN

2. Prophet who spoke as a baby.
3. Longest Makki Surah in the Holy Quran.
4. Arabic word meaning tomorrow.

Stakeholders endorse Marriage course curriculum to strengthen Muslim families

A stakeholders' consultative meeting on the proposed Marriage Course Curriculum—the first of its kind aimed at strengthening the institution of marriage within the Muslim community in Kenya—was concluded in Garissa last weekend.

The initiative, spearheaded by the Jamia Mosque Committee Nairobi in partnership with the Family Resource Centre (FRC), seeks to promote guided, prophetic-based marital education among Muslims.

The curriculum is designed to address key aspects of marriage, from preparation to conflict resolution, in order to foster stable and harmonious families.

Earlier, the stakeholders' consultative meeting was held in Nairobi and Mombasa, allowing for stakeholders engagement and feedbacks. Those consulted include Kadhis, Muslim marriage officers, psychologists, mediators, counselors, chaplains from the Kenya Defence Forces,

National Police Service, and Prisons Service, as well as university chaplains, scholars, parents, and students.

The consultative meeting, held at Nomad Palace Hotel in Garissa and officially opened by Garissa Governor Nathif Jama, received strong backing from local leaders. Governor Jama praised the initiative, describing it as a timely effort to address the rising challenges facing Muslim marriages. He further pledged to introduce the curriculum in the County Assembly of Garissa for consideration as a bill. Various speakers at the forum supported the draft document and emphasized the importance of structured marriage education to nurture understanding, mutual respect, and effective communication between couples.

Key topics featured in the proposed curriculum include the purpose of marriage, selecting a spouse, preparation for marriage, wedding etiquette, rights and responsibilities, parenting in Islam, conflict resolution,

and the Prophet Muhammad (Peace Be Upon Him) as a role model.

The curriculum aims to enlighten couples on the principles of Islamic marriage, offer practical solutions to contemporary marital issues, and promote the overall well-being of Muslim families through faith-based learning. Following the conclusion of the stakeholder consultations, a technical team will now review and consolidate the received opinions before submitting the final draft to the Office of the Chief Kadhi for endorsement. Once approved, the Office of the Chief Kadhi will issue certificates to participants who complete the programme.

The rollout of the Marriage Course Curriculum is scheduled to begin in January, starting with the establishment of a physical learning centre in Nairobi, followed by implementation in Mombasa and Garissa, ahead of a nationwide expansion.

Duale urges Muslim leaders to support Cybercrime Law protecting Children from harmful Online content

Health Cabinet Secretary Aden Duale has called on Muslim leaders to support the recently amended Computer Misuse and Cybercrimes Act, terming it an essential safeguard for public morality and the protection of children from harmful online material.

Speaking during the launch of a book documenting the history of Jamia Mosque Nairobi, Duale defended Section 27 of the Act, describing it as a crucial provision for promoting Islamic values and shielding the youth from exposure to inappropriate digital content. The amended law — officially titled the Computer Misuse and Cybercrimes (Amendment) Act, 2024 — was signed into law by President William Ruto on October 15, 2025.

Duale expressed surprise at the court's recent decision to suspend parts of the legislation, noting that a previous ruling had already upheld the constitutionality of the 2018 version of the law.

"The court said it was constitutional. I was shocked the other day when another judge didn't know that his counterpart two years ago had already declared it constitutional," he remarked.

He was referring to a February 2020 High Court decision that lifted an earlier suspension on 26 sections of the 2018 Act following a challenge by the Bloggers Association of Kenya (BAKE).

The Cabinet Secretary emphasized that the intention of the law is not to suppress freedom of expression, but rather to safeguard vulnerable groups—particularly children—from online exploitation and exposure to obscene content.

"Section 27 of the Cybercrime Act was

passed when I was Leader of Majority in Parliament, and that is the section which protects our children from accessing pornographic content," Duale said.

He also expressed concern over rising cases of depression and suicide among young people, attributing them partly to the negative influence of social media content.

Duale appealed to religious and political leaders to publicly back the law, describing it as vital to "saving our children from content that interferes with their morals."

"A large number of young people are on social media, and that is okay, but what do they do there? Imams and leaders of mosques and other religious organizations should do more to guide our youth," he urged. On October 22, 2025, High Court Justice Lawrence Mugambi issued conservatory orders suspending the enforcement of Section 27(1)(b), (c), and (2) of the amended Act.

The ruling followed a petition by activist Reuben Kigame and the Kenya Human Rights Commission (KHRC), who argued that the provisions were unconstitutionally vague and posed a threat to freedom of expression protected under Article 33 of the Constitution.

The amendment introduced stiffer penalties for cyber harassment, including fines of up to KSh 20 million or imprisonment for up to ten years. Its enforcement, however, has been temporarily halted pending judicial review.

Meanwhile, the Attorney General has filed an application seeking to vacate the conservatory orders,

arguing that they were issued ex parte and without the State being given an opportunity to respond.

Through lawyer Paul Nyamodi, the AG told the court that the petitioners failed to serve their submissions as directed, resulting in the issuance of the orders in the respondents' absence. He added that a related appeal is already pending before the Court of Appeal challenging the same provisions. According to the AG, the appellate court is currently handling Civil Appeal No. 197 of 2010: Bloggers Association of Kenya v Attorney General & 4 others, which similarly contests the constitutionality of Section 27 of the Act.

The AG has asked the High Court to stay or set aside the conservatory orders issued on October 22 and to prioritize the hearing of the matter.



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CIPK strengthens community leadership through Imam capacity-building workshop

In a landmark initiative aimed at strengthening community leadership, the Council of Imams and Preachers of Kenya (CIPK) convened more than 200 imams from various mosques across Nairobi for a capacity-building workshop held last Thursday at Sir Ali Muslim Club, Park Road.

The forum sought to equip religious leaders with the knowledge and skills necessary to promote peace, inclusivity, and effective collaboration with government administrators at all levels — reinforcing the mosque's role as a center for both spiritual and social guidance.

CIPK Secretary General Sheikh Dr. Muhammad Dor led the discussions, underscoring the importance of inclusivity within mosque and community structures. He urged mosques to establish youth and women's sections to ensure meaningful participation from all segments of society. "When everyone feels represented, we build a stronger, more united ummah that reflects the diversity and vibrancy of our

communities," said Sheikh Dr. Dor.

He further commended Jamia Mosque for its open day initiatives that foster interfaith dialogue, describing such efforts as vital in countering misconceptions and Islamophobia.

Sheikh Dor encouraged other mosques to emulate this approach by opening their doors to neighboring communities to promote mutual understanding.

"Opening our doors to people of other faiths allows them to understand Islam for what it truly is — a faith of peace, compassion, and coexistence," he said. "It is through these engagements that interfaith harmony and national cohesion are strengthened."

CIPK Treasurer Sheikh Hassan Omar highlighted the strategic role imams play in guiding communities, promoting moral responsibility, and linking citizens with government structures. He urged imams to build relationships with local administrators, beginning at the ward level and extending upward.

"Imams are not only spiritual guides but also social leaders who can bridge the gap between the people and government," Sheikh Omar noted. "Just as in the Prophet's time, mosques served not only as places of worship but also as centers for addressing societal challenges."

Echoing these sentiments, CIPK Nairobi Chapter Chairperson Sheikh Hassan Ali Amin called on imams to lead by example in championing peace, stability, and ethical conduct within their neighborhoods to foster social cohesion.

The Nairobi workshop is part of a broader CIPK initiative to conduct similar sessions across the country. Through these engagements, CIPK aims to equip imams with the tools and knowledge necessary to strengthen community involvement, advance interfaith dialogue, and build a peaceful, inclusive society — reaffirming the mosque's enduring role as a pillar of spiritual guidance, social responsibility, and national unity.

Kenya, Saudi Arabia sign MoU to facilitate Hajj for 4,500 Kenyan Pilgrims in 2026

In a major step toward improving Hajj coordination, the Kenya Hajj Mission, under the auspices of the Supreme Council of Kenya Muslims (SUPKEM), has signed a Memorandum of Understanding (MoU) with the Ministry of Hajj and Umrah Affairs of the Kingdom of Saudi Arabia.

The agreement will enable 4,500 Kenyan pilgrims to participate in the 2026 Hajj season.

The signing ceremony was attended by senior officials from both sides. SUPKEM National Chairman and President of the Kenya Hajj Mission, Al-Hajj Hassan Ole Naado, signed the MoU on behalf of Kenya. He was accompanied by Sheikh Abdullahi Salat, SUPKEM Secretary General, and Mr. Jillo Falana, Deputy Consul General of the Republic of Kenya in Jeddah.

Representing Saudi Arabia were His Excellency Dr. Abdulfattah Suliman Al-mashat, Deputy Minister for Hajj and Umrah Affairs; Eng. Dr. Badr AlSolami, Advisor in the Minister's Office; Eng. Abdullah Alshehri, Director General at the Ministry of Hajj and Umrah; and Dr. Rania, who emphasized the importance of the collaboration in supporting Kenyan pilgrims.

According to SUPKEM, the agreement provides a structured framework for allocating Hajj quotas, coordinating travel logistics, and enhancing the services offered to pilgrims during their spiritual journey.

"This agreement signifies our commitment to improving the Hajj experience

for our pilgrims and strengthening the ties between Kenya and Saudi Arabia in matters of faith. The opportunity for thousands of Kenyans to perform Hajj is a profound chance for spiritual rejuvenation and unity," said Al-Hajj Hassan Ole Naado in a statement on his X account.

The signing comes as Kenya continues efforts to streamline the management of Hajj operations, including pre-departure training and coordination with licensed service providers.

Under the new MoU, the Ministry of Hajj and Umrah will work closely with the Kenya Hajj Mission to facilitate visa processing, accommodation, transport within the Kingdom, and other logistical arrangements.

Hajj, one of the five pillars of Islam, is a sacred obligation that brings together Muslims from around the world for worship, reflection, and unity. The par-

ticipation of Kenyan pilgrims in the 2026 season reflects their enduring devotion and commitment to their faith.

Hajj 2026 is expected to take place between May 25 and 30, 2026, corresponding to the 8th–13th of Dhul-Hijjah 1447 AH.



VACANCY ANNOUNCEMENT

Taqwa SACCO, the first Sharia Compliant Financial Institution in Kenya Est. 1998, is looking for suitable candidates for the following positions:

V.NO.	POST	DEPARTMENT	NO. OF VACANCIES
1/2025	ICT Officer	ICT	1
2/2025	Assistant ICT Officer	ICT	1
3/2025	Accountant	Accounts	1

The details of the posts above can be accessed on our website at www.taqwasacco.co.ke/careers.

Interested and qualified candidates are invited to submit their **application letter, detailed CV, and copies of academic and professional certificates** to: careers@taqwasacco.co.ke

The applications should reach us on or before **20th November 2025**. Applicants must clearly indicate the **position applied for** (e.g. "ICT Officer" or "Accountant") as the subject of the email.

Successful candidates will be required to meet the provisions of **Chapter Six (6) of the Constitution of Kenya**.

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Nubian community in Kisumu demands full recognition and land rights

The Nubian community in Kisumu County has urged the government to fully recognize and integrate them into Kenya's social, economic, and political systems, citing decades of marginalization and neglect.

Speaking during a public participation forum on the Draft National Policy and Bill on Ethnic Minorities and Marginalised Communities, 2025, Kisumu Nubian Community Secretary-General Ratib Farjala called on the State to expedite the issuance of title deeds for land the community has occupied for generations.

Farjala lamented the government's slow response to historical land injustices, saying it was disheartening that a community that has called Kenya home for decades continues to be denied ownership rights.

"It is unfortunate that the Nubian community, which has lived peacefully on the same land in the Kibos area for many years, still has to go all the way to the Supreme Court to secure land rights that are already enshrined in the Constitution," he said. He insisted that the land in question rightfully belongs to the Nubians

and urged the government, through the Minorities and Marginalized Affairs Unit, to fast-track the process of regularizing ownership and issuing title deeds to legitimate occupants.

Farjala further proposed that 50 percent of the 20 elective and nominative seats reserved for ethnic minorities and marginalized groups in county assemblies and the National Assembly be allocated to the Nubian community. He argued that meaningful political representation is essential for addressing issues affecting marginalized groups, including land ownership, access to education, and employment.

The community also called for 30 percent of government employment opportunities to be reserved for ethnic minorities and marginalized communities to promote inclusion and dismantle structural barriers that have historically excluded Nubians and other minorities from mainstream employment. Farjala emphasized the need for proper identification, mapping, and gazettement of minority groups, saying the Nubian community should be recognized by name rather than being lumped under the gener-

al label of "marginalized communities." He added that such quotas and recognitions must be anchored in law and gazetted in official policy to ensure enforcement and accountability. He called for a review of the legal aid system and the strengthening of institutions such as the National Land Commission to enhance access to justice for marginalized groups.

Farjala cautioned that unless these gaps are addressed, historical land injustice cases will continue to accumulate, even after the five-year legal limitation period lapses, forcing victims into costly and time-consuming litigation.

He urged the government to adopt proactive measures to ensure that communities such as the Nubians are not left behind in Kenya's development and governance structures.

The forum, held in Kisumu, is part of the government's nationwide consultations to gather public input on the National Policy and Bill on Ethnic Minorities and Marginalised Communities, 2025, which seeks to promote inclusion, equality, and justice for historically disadvantaged groups.

Dandora Jamii Mosque launches Waqf Project to support local Muslim Community

Dandora Jamii Mosque has embarked on an ambitious Waqf (endowment) project aimed at boosting income generation to cater for the needs of the local Muslim community.

The proposed development, comprising modern stall units estimated to cost Ksh 450,000, will form part of the mosque's waqf properties. Once completed, the stalls will be rented out, and the proceeds directed towards supporting the welfare of local Muslims in areas such as education, health, and other social needs.

According to the Mosque Chairman, Sheikh Salim Charo, the project seeks to provide sustainable commercial space that will generate income to support social development programs and meet the day-

to-day operational costs of the mosque.

"We are working towards improving the socio-economic welfare of our community and ending the culture of constant dependence," said Sheikh Charo. "These stalls will serve as a waqf—a sustainable, income-generating initiative that will support our social programs and the running of the mosque."

He noted that the number of needy and vulnerable Muslims in the area continues to rise, yet limited financial resources have made it difficult for the mosque to offer the necessary assistance. This challenge, he explained, inspired the idea behind the endowment project.

Sheikh Charo appealed to the local Muslim community to unite and support the initia-

tive, emphasizing the importance of giving for the sake of Allah.

He also called upon well-wishers, donors, and Muslim charitable organizations to contribute towards the project for the benefit of the wider community.

More information on the project can be accessed from the chairman Sheikh Salim Charo through 0724810393 and contributions can be made through Mpesa Pay Bill Number 400200, Account: 897150. Donations can also be made through Bank: Co-operative Bank, Branch: Dandora, Branch code: 11075, Account Name: Dandora Jamii Mosque, Account Number: 01118380145300.

Coastal land injustice

Continued From Page 2

op an implementation matrix to guide the next steps, involving the Ministry of Lands, the NLC, and the county government. Priority areas will include policy and legal reforms to define landlord-tenant relations specific to the Coast region.

"We have given a 90-day timeline for follow-up. Many of these issues don't require new funding—only coordination and enforcement," he added. The Senate report further recommends that the Mombasa County Government conduct a thorough audit of land subdivisions and title alterations amid claims that some parcels have mysteriously expanded in size over the years.

ANNOUNCEMENT

JAMIA MOSQUE NAIROBI QUR'AN COMPETITION 1447 H/ 2026 CE

Registration for this **year's competition** is now open. Madrasah or Islamic Institution wishing to be included in the competition should register with the Da'awah Office in Jamia on or **before 29 Jamadal Thaani 1447 A. H/ 20th December 2025**.

The Preliminary Competition will be held in various places in Nairobi.

NOTE

- There is a specific number of participants targeted. Hence, first come, first served.
- There will be Tarjama/Tafsir for the 30 juz' category from Surah Zalzalah to Surah Naas and Surah Faatiha. (Only three languages will be allowed: Arabic, English or Kiswahili)

SHUKRAN!