

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Chief Kadhi Calls for Caution, Reflection in Divorce Matters

Acting Chief Kadhi Sheikh Sukyan Hassan Omar has urged Muslims to approach divorce with the seriousness it deserves, warning that the growing trend of hasty separations poses a threat to the stability of families. Speaking during his Friday Khutbah last week at Jamia Mosque Nairobi, Sheikh Omar expressed concern over the rising number of divorces in the community, many of which are initiated without proper reflection.

"Marriage is a sacred institution, intended to foster companionship, peace, and harmony and should be preserved wherever possible through patience, understanding, and adherence to Islamic guidance," he emphasized.

While acknowledging that divorce is a right permitted in Islam, he cautioned that it should never be exercised impulsively. Decisions leading to separation, he said, must follow Shariah principles rather than be driven by minor disagreements or fleeting emotions.

Sheikh Omar explained that divorce is a structured and deliberate process meant to prevent rash decisions. It provides couples with time for reflection, encourages reconciliation, and ensures that separation occurs only when truly necessary. Once finalized, he noted, returning to reconciliation becomes extremely challenging, underscoring the need for thoughtful decision making. Couples were also advised

to avoid external pressure from relatives or friends dictating the fate of their marriage. He further clarified that although men formally initiate divorce, women equally have the right to request it if their legitimate needs are unmet. Men are obliged to honour such requests once reconciliation efforts have been exhausted. He stressed that misconceptions portraying women as powerless in marital separations are entirely false.

The Sheikh cited poor communication, lack of goodwill, and pride as the principal causes of marital breakdown. He also observed that modern lifestyles and certain Western influences sometimes glamorize divorce, placing additional pressure on Muslim families. Nevertheless, he stressed that marriages can thrive when both partners remain committed to Islamic teachings and the welfare of the family.

He emphasized that unions flourish when spouses act with the intention of pleasing Allah. "When both partners seek Allah's guidance rather than acting on pride or selfish desires, their union gains barakah and worldly challenges take a secondary place."

The Acting Chief Kadhi reminded the congregation that the broader community also has a role in supporting marriages. While respecting

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In Today's Issue



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The sixth edition of the 100 Most Influential Muslims in Kenya 2025 gala will be held tomorrow, Saturday, November 22, 2025.

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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Ayesha Siddiqa Vocational Training Center Graduates 21 Tailoring Students



A section of graduates pose for a group photo during the graduation ceremony held on Sunday at Landhies Mosque, Nairobi. A total of 21 students graduated after mastering tailoring skills. They were awarded a certificate and a sewing machine to support their journey into entrepreneurship and income generation. Full story in Page 6

Scan Here to Give Us Your Feedback!



Jamia Hosts Full-Day Janaza Workshop, to Strengthen Community Knowledge

Recognizing the growing need for proper knowledge of Islamic funeral rites, Jamia Mosque on Saturday hosted a full day Janaza Workshop aimed at equipping community members with the skills required to perform these sacred duties correctly.

The event drew both men and women, with each group attending separate sessions, underscoring the importance of preparedness for the inevitable and the urgency of preserving correct practices.

Facilitated by Al Jameel Janaza Services, the workshop offered comprehensive instruction on all key aspects of Janaza preparation. The sessions covered Islamic rulings on death, step by step guidance on ghusl, shrouding, handling the deceased, and appropriate conduct during burial. Trainers emphasized the principles of dignity, cleanliness and compassion while offering practical guidance to ensure that the rites are carried out accurately and respectfully.

Speaking during the session, Sheikh Salim Shaaban, Imam of City Park Mosque, underscored the significance of the training. "Knowledge of Janaza duties is declining, and fewer members of the community understand the correct rites. Many are misled into incorrect practices. Workshops such as this restore proper procedures and ensure that our community upholds these rites with precision and dignity," he said.

He further cautioned that death may occur unexpectedly and that each individual meets Allah in the state in which they die. Sheikh Shaaban also noted that certain lifestyle choices such as tattoos, piercings or other body modifications may complicate or prevent ghusl, resulting in the deceased being buried in their current state. Sheikh Hassan Magokha urged participants to adhere strictly to the practices of



the Prophet Muhammad (peace be upon him) and discouraged the mixing of cultural customs with Islamic rites. He also addressed the common expectation that funeral expenses should be free, clarifying that they should be met from the deceased's estate according to the teachings of the Prophet.

However, he encouraged the Muslim community to support families that are unable to meet these expenses to ensure that the deceased's burial rights are fulfilled with dignity.

On his part, Brother Abubakar, who conducted the practical demonstrations, emphasized Islam's prioritization of dignity and ease in both life and death, noting that substitutes such as a clean bedsheet may be used when a traditional kaffan is unavailable.

"Islam is a religion that champions on ease

so when certain material used in the funeral rights, such as kaffan (shroud) are unavailable do not make the process difficult and expensive in abid to acquire one, always use what's available as long as its permissible," he advised.

Participants were also instructed on securing the necessary legal documentation and clearances prior to burial. Hands on demonstrations allowed attendees to practice Janaza procedures, building confidence and preparedness, particularly among young people.

Training in Islamic funeral rites has become increasingly vital to preserve these sacred practices. The worrying trend of many Muslims being unaware of proper procedures highlights the need for more such workshops to safeguard the continuity of accurate Janaza rituals within the community.

100 most influential Muslims event for tomorrow

The sixth edition of the 100 Most Influential Muslims in Kenya 2025 gala will be held tomorrow, Saturday, November 22, 2025.

The annual event, organized by The Muslim Media Company in collaboration with various organizations, is scheduled to take place at the Kenyatta International Convention Centre from 1:30 pm to 6:30 pm.

The 100 Most Influential Muslims Awards are divided into nine categories, including Da'awah Work, Leadership and Govern-

ance, Community Service and Philanthropy, and Personal Development and Academia. Other categories include Business, Entrepreneurship and Social Enterprise, Media and Communications, and Muslim Institutions, Organizations and Businesses.

During the event, Muslim personalities, as well as individuals, institutions, organizations and businesses that have made a positive impact on the Muslim community, will be recognized and awarded.

The Muslim Media Company, a start-up initiative based in Mombasa, aims to celebrate and empower Muslims.

It confers awards to individuals from various sectors for their distinguished and outstanding service to the Muslim Ummah and society in multiple capacities and responsibilities.

Calls for Caution and Reflection in Divorce Matters

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couples' privacy, he said, guidance, counsel, and encouragement from community members can help strengthen relationships. Drawing from prophetic teachings, he highlighted the importance of maintain-

ing goodwill, treating children fairly, and upholding kindness and discretion even during divorce. He urged couples to set aside pride, seek reconciliation, and embrace pre marriage counselling to understand their duties.

"No marriage is perfect, but following Islamic teachings, supporting each other, and acting with sincere intention can make a union a source of enduring harmony, peace, and companionship," he remarked.

Between Anxiety and Trust in Allah

By Theresa Corbin

Most of us have a routine. We wake up at a certain time, brush our teeth, go to the same job, eat the same foods, and so on. But life is full of uncertainties. Life itself is uncertain. And every now and then the false sense of certainty that our routine gives us is pulled back and we experience the uncertain reality of life.

This uncertainty of life has been a defining factor of my life lately. Since I have moved from my home, and as my husband and I seek the means to build a new life, we have been in constant state of flux.

Our life together has been a series of packing, unpacking, repacking, moving, unpacking, and doing it all again.

Tethering to Allah

This may all sound like a great adventure to some who feel stuck in a rut or those who just like to be on the move.

But for me, someone who has suffered from pretty serious anxiety from an early age, uncertainty is like poison.

Stability and routine is a coping mechanism that many people with anxiety cling to.

And when the illusions of stability and certainty are pulled back from my life, it causes an extreme reaction.

My brain goes into overdrive sending signals that I am in constant, life threatening danger. It is a feeling and a state of distress that only those who have experienced it can really understand.

It is a feeling of terror that you are floating away into space not knowing if you can make your way back to solid ground.

However, for the past fifteen years since converting to Islam, I have made Islam my solid ground. No matter where I am, I pray at certain times.

No matter who surrounds me, I know that I have brothers and sisters in faith who know my heart. No matter what upheaval is happening, I know that in Islam I have certainty and stability.

To feel like I can and will make my way back to solid ground, I have tethered myself to my belief in Allah (SWT).

This is a part of the gift of Islam that Allah (SWT) gave to humanity because even for people who do not suffer from mental health issues these certainties provide comfort.

But for those of us with anxiety, or depression, or bipolar disorder, or borderline personality disorder this stability is so much more meaningful.

Allah's Perfect Plan

But lately, even these stable touch points have not been enough to counter the intense anxiety that has swelled inside my mind.

Everything in my world is in upheaval. Nothing is certain, nothing can be planned, and even the simplest plans change a hundred times.

It came to a point where I felt as if I could not take much more. I ask Allah (SWT) in desperation to show me what I needed to learn, how I needed to change.

I needed to know what Allah was guiding me to or away from so that I could just feel better, stable.

After asking Allah to guide me, all I could think of was His plan. The reality is not that life is uncertain.

The reality is that we just don't know what is certain. With Allah is certainty.

The Prophet Muhammad (Peace Be Upon Him) said:

"Allah wrote down the decrees of creation fifty thousand years before He created the heavens and the earth." (Sahih Muslim) And Allah Almighty asks us to trust His plan. He tells us in the Quran:

"[...] and put your trust in Allah if you are believers indeed" (Surah Al-Ma'idah 5:23) I realized that I could not and cannot know what harm Allah (SWT) may be keeping from me. I cannot know, at this point, what Allah may be directing me toward.

All I know is the bitterness of the prevention and/or guidance and I have to put my trust in Allah if I strive to be a mu'min (a believer).

After asking Allah to guide me, I could only think that it might hurt now, but Allah's plan is perfect and if I trust in Him as He has asked, it will be more than OK.

The Prophet said:

"I am amazed by the believer. Verily, Allah does not decree anything for the believer except what is good for him." (Muslim) Allah's Perfect Knowledge

After asking Allah (SWT) to guide me, I could only think that Allah knows it hurts, but sometimes the medicine is bitter.

But He also knows that and is with me as I struggle. He is



with me in times when I feel like a puddle of pain, panic, and tears; and He has a perfect plan for what is on the other side of this instability, this upheaval. He is the ultimate knower, Al-'Alim (the All-Knowing).

"And He is the All-Knowing, the All-Powerful." (Surah Ar-Rum 30:54)

As I focused on Allah's perfect plan and knowledge, and returned to these thoughts day after day, they started to become a few more tethers to solid ground. Truly knowing and internalizing, as I move forward, that no matter where I am, what I am going through, Allah is with me in His knowledge and has a perfect plan has become a great comfort to me.

While I fully recognize and advocate seeking medical means to good health including good mental health— It takes medical attention, physical activity, and spiritual awareness— having faith in Allah's plan and knowledge are a few more touch points of stability that I and anyone can use to cope with anxiety and other forms of mental health issues.

From the Holy Qur'an Ayah of the week

Theme: Focus on True Purpose of Life



"O you who have believed, let not your wealth or your children divert you from remembrance of Allah. And whoever does that then those are the losers. And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, 'My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous.'"

(Surah Al-Munafiqun 63:9-10)

The Misunderstood yet Powerful Niqab

By Umm FatimaZahra

The niqab, a face covering worn by some Muslim women, has often been a topic of debate both within and outside the Muslim community. For those of us that choose to wear it, the niqab is a deep expression of faith, modesty, and personal freedom. However, despite its significance, the niqab is sometimes misunderstood or even disapproved of, not just by wider society but, unfortunately, by some within the Muslim Ummah itself. This article aims to highlight the importance of the niqab, the respect it deserves, and the need for unity among Muslims, regardless of the personal choices they make about their clothing.

The Niqab: A Personal Journey and a Divine Guiding Light

For many of us, wearing the niqab is not just about covering the face; it is part of a spiritual journey. The decision to wear it often comes with a deep sense of spiritual awakening and a desire to be closer to Allah. This journey is very personal, and many like myself, feel that wearing the niqab brings peace, freedom, and a stronger connection to the deen (faith, way of life prescribed by Allah).

The niqab can also be seen as a reflection of 'haya' (modesty), a core value in Islam. The Prophet Muhammad (Peace be upon him) said, "Modesty is a part of faith..." (Sunan Ibn Majah 4184). For those who wear it, the niqab is a way to show this modesty, an outward sign of our commitment to live a life of piety and humility. Many women who adopt the niqab notice a difference in how they are treated by others, often experiencing a new level of respect as they align their outer appearance with their inner values.

The Misconceptions and Challenges Faced by Niqabis

Despite its importance, the niqab is often misunderstood, even within the Muslim community. Some Muslims may view the niqab as unnecessary or too extreme, linking it with backwardness or extremism. This view is not only wrong but also harmful. The niqab is not about seeking attention or making a political statement; it is about personal devotion and seeking the pleasure of Allah. Every woman who chooses to wear the niqab does so based on her own understanding of Islam and her own personal reasons, and these should be respected.

Moreover, niqabis often face challenges that other Muslim women may not experience. In many parts of the world, the niqab can lead to discrimination, harassment, or even legal restrictions. Sadly, these challenges can sometimes result in a lack of support from within the Muslim community itself. Instead of standing by their sisters who choose to wear the niqab, some Muslims may distance themselves or look down on them, thinking the

niqab brings unnecessary attention or danger to the Ummah.

The niqab as a divine decree

It is important to understand that the niqab, like the hijab and other forms of Islamic dress (abaya, jilbab etc), are acts of worship. Allah says in the Qur'an: "O Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies. In this way it is more likely that they will be recognized 'as virtuous' and not be harassed. And Allah is All-Forgiving, Most Merciful." (Surah Al-Ahzab 33:59). This verse shows the importance of modesty in Islam and the protection it offers.

For some of us, the niqab is the most complete form of this modesty, and we are honouring Allah's guidance as expressed in Surah An-Nur 24:31: "And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests, and not reveal their 'hidden' adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, those 'bond-women' in their possession, male attendants with no desire, or children who are still unaware of women's nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance all together, O believers, so that you may be successful."

Safiya bint Shaiba narrated that: 'Aisha used to say: "When (the Verse): "They should draw their veils over their necks and bosoms," was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth." (Sahih al-Bukhari 4759).

Narrated Umm Salamah, Ummul Mu'minin: "When the verse "That they should cast their outer garments over their persons" was revealed, the women of Ansar came out as if they had crows over their heads by wearing outer garments." (Sunan Abi Dawud 4101).

Respecting Differences and Fostering Unity

One of the most important lessons we learn from the Qur'an and the teachings of the Prophet Muhammad (Peace be upon him) is the value of unity and mutual respect. The Qur'an reminds us: "And hold firmly together to the rope of Allah and do not be divided..." (Surah Al-Imran 3:103). This verse encourages us to maintain unity within the Ummah, to support one another, and to avoid divisions based on differences like how we choose to express piety.

While most scholars agree that the hijab (covering the head, hair, neck, chest and body with loose clothing) is obligatory, opinions on the niqab vary.

Some scholars see it as obligatory, while others consider it commendable but not mandatory. Regardless of these differing views, it is clear that the choice to wear the niqab should be respected and supported.

Unfortunately, some Muslims look down on niqabis, seeing them as too strict or out of touch with modern society. This attitude not only harms the women who wear the niqab but also weakens our community. Speaking badly of those who wear the niqab is not only divisive but also goes against Islamic teachings. The Prophet Muhammad (Peace be upon him) said, "Do not belittle any good deed, even meeting your brother (Muslim) with a cheerful face" (Riyad as-Salihin 121). If we are encouraged to be kind even in small matters, how much more so should we be when it comes to respecting each other's sincere acts of worship?

The Impact of the Niqab on the Ummah

It is important to understand that the niqab does not bring danger or shame to the Ummah. Rather, it is attitudes of intolerance, judgment, and division that weaken us. When we choose to wear the niqab, we are exercising our right to express our faith in a way we believe is most pleasing to Allah. This should be celebrated, not criticised. Every Muslim woman who wears the niqab, hijab, or any form of modest dress does so as part of her personal journey towards Allah. This journey deserves respect and support from the entire community. Moreover, the niqab serves as a reminder to the Ummah of the importance of modesty, dignity, and self-respect.

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Light of Knowledge Quiz

Who standardized the Qur'an so that all copies of the text were uniform?

- A Caliph Abu Bakr (R.A)**
- B Caliph Umar (R.A)**
- C Caliph Uthman (R.A)**

Answer to be revealed in the next issue

**Last week's answer was choice A :
"Focus on calling to Islam"**

How Knowledge Can Make Us More Spiritual

By Claudia Azizah

The very first word of revelation to our beloved Prophet Muhammad was the word "Iqra!". This is an imperative and means: "Read!".

This very first word of revelation points to an extremely important part of our religion, which is knowledge. We read to obtain knowledge.

But why is knowledge so important in Islam? Because it is only through knowledge that we can do what Allah expects us to do. It is only through knowledge that we know our place on this earth and our role as human beings.

It is only through knowledge that we can worship Allah as He wants us to worship Him. And it is only with knowledge that we can become true spiritual beings.

It is through knowledge, acting on that knowledge in the right and good intention, sincerity and perseverance in our actions that knowledge can transform us into spiritual beings and make us better Muslims and more beloved to Allah.

Acting Upon Our Knowledge

There exists a difference between knowledge and information. Everybody can get information. We live in a world that is flooded with all kinds of information, including information about Islam. Anybody can open the Internet and find the information he or she is looking for.

However, the difference between knowledge and information is that knowledge becomes a part of a person.

True knowledge becomes ingrained in a person and makes that person act accordingly.

One of the most important things to do after we obtained new information is to act upon it. Only by acting upon what we have learned does information become knowledge.

When we act on the knowledge we have, this knowledge becomes an inherent part of ourselves and only then can it be truly called knowledge. And once we act upon our knowledge, Allah will grant us more knowledge. Our Prophet Muhammad (peace be upon him) said that if Allah wishes good for a person, He grants him understanding in religion (Islam). We should always make supplication to Allah to gift us with sacred knowledge. (Surah Taha 20:114)

No Spirituality without Sacred Knowledge

If we aim to become true servants of Allah, we have to endow ourselves with sacred knowledge. We have to learn how we can become pleasing to Allah.

We have to learn how to clean and polish our souls. We have to learn how to feel the feelings that Allah has put in our religion. If we long for more spirituality in our lives, we have to search for sacred knowledge. We need to learn more about this beautiful religion.

We need to know what is pleasing to Allah and what is abhorrent in the eyes of Allah. We need to start with the basics and slowly work our way up. We cannot expect to feel true love and longing for Allah if we still engage in major sins. It is best to have a genuine spiritual teacher who can guide us on this path to remake ourselves for Allah.

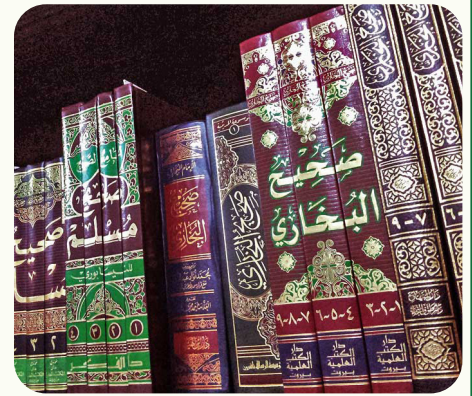
Never Stop Seeking Knowledge

Once we have managed the basics and have become firm in our obligatory acts and abstained from the major sins, we should start searching for more knowledge how we can make ourselves more pleasing to Allah. We need to learn how to become a better servant of Allah.

This is an on-going process. Our beloved Prophet Muhammad (may Allah shower peace and blessings on him) said that we should aim to seek knowledge from the cradle to the grave.

Because by continuously seeking knowledge we acknowledge that we have still not reached the goal. We still have not arrived where Allah wants us to be.

That is the beauty of Islam: you can always get more: more knowledge, more piety, more spirituality, more love, more obedience. The seeker of sacred knowledge will always feel thirsty for more knowledge.



To Seek Knowledge is Our Human Nature

Allah has created humanity with one of His most important characteristics, which is that of knowledge. Allah is the Most Knowledgeable. He is the All Knowing. When Allah created the first human being and Prophet, Adam, He taught him all the names and knowledge.

The scholars of Islam explain that this includes worldly knowledge as well as knowledge about Allah and the names of Allah. This shows that we have been created to learn and to obtain knowledge. Furthermore, Shaykh Kamaluddin Ahmed explained that this sacred knowledge about Allah has been reserved for human beings. It is a light that Allah bestows on those who seek it.

Knowledge is Light

Our Prophet Muhammad said that knowledge is light and what he meant was that

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CROSSWORD PUZZLE

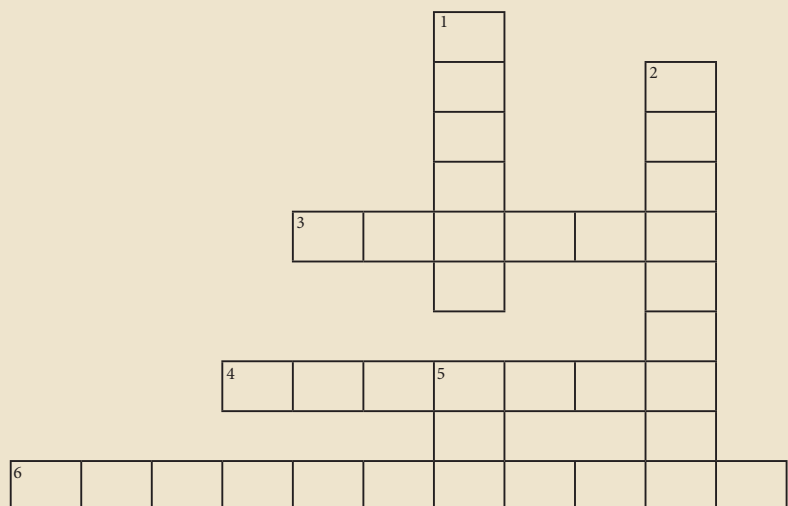
LAST WEEK'S ANSWERS

ACROSS

1. Qawliyyah
5. Sumayyah
6. Uqubat

DOWN

2. Issa
3. Araf
4. Ghadan.



ACROSS

3. Fiqh branch about rituals and worship
4. Surah that exclusively talks about Judgment Day.
6. Type of Sunnah based on what the Prophet(Pbuh)allowed/did not forbid.

DOWN

1. The sacred valley where Musa (AS) was instructed to remove his sandals.
2. Arabic term for Hospital.
5. The Caliph called Asadullah (Lion of Allah) for his bravery and leadership.

Ayesha Siddiqi Vocational Training Center Graduates 21 Tailoring Students

In a celebratory milestone for community empowerment, the Ayesha Siddiqi Vocational Training Center—an initiative of Al Momin Foundation—held its graduation ceremony on Sunday at Landhies Mosque, marking the successful completion of its latest one-year tailoring program.

The vocational center, launched in 2017, was established with a mission to equip vulnerable women and youth with practical skills and tools that support self-reliance and economic independence. Speaking during the event, founder and Operations Director Sister Shamim Malik reflected on the center's core objective,

noting that the project aims “to provide tools and skills that help beneficiaries find their way out of dependency and poverty.” A total of 21 students graduated after mastering tailoring skills. Each graduand was awarded a certificate and a sewing machine to support their journey into entrepreneurship and income generation.

The event was graced by Ayub Khalid, Chairman of the Islamic Foundation, who served as the chief guest. In his remarks, he congratulated the graduates and encouraged them to broaden their horizons by enrolling in other vocational and professional courses offered by Helping Hand for Relief & Development Africa within the

same locality. Jamia Secretary General Abdulbari Hamid, who represented Jamia as the donors of the sewing machines, congratulated the graduands and pledged to continue collaborating with Ayesha Siddiqi Vocational Training Center to empower the community and promote sustainable livelihoods.

The graduation ceremony marked not only a personal victory for the trainees but also a step forward for initiatives seeking to uplift underserved communities through skills development and long-term economic sustainability.

Over 44,000 Schools Cleared for Capitation Amid Ghost Learners Probe

At least 44,495 schools have been cleared for capitation, even as a nationwide audit continues to uncover tens of thousands of ghost learners and non-existent schools.

The Ministry of Education's verification exercise has identified 87,000 ghost learners, raising concerns that nearly Ksh1 billion in capitation funds may have been misappropriated. Investigators have also found 10 schools across 10 counties with no learners at all.

The discrepancies emerged during a nationwide review of Basic Education institutions. An Auditor General's report indicates that falsified enrolment figures have cost the country over Ksh4 billion in the past four years.

Education Cabinet Secretary Julius Ogamba confirmed that the ongoing audit has flagged thousands of fictitious learners and non-existent schools, warning that those responsible will face sanctions. “We have so far uncovered 87,000 ghost

learners in public schools. The government will take action against individuals who inflated enrolment figures. Heads must roll,” Ogamba said. He explained that officials are physically inspecting schools with major discrepancies before taking any punitive action.

“We do not want to condemn people falsely,” he added, noting that nearly Ksh1 billion remains unreleased because reported figures do not match ministry records.

“That would indicate that previously, there could have been numbers higher than they should have been. Once we correlate that, we hand it over for confirmation. Those unable to explain discrepancies will face consequences. We are a country governed by rules,” Ogamba said.

The ministry's verification has also uncovered deliberate inflation of enrolment figures in some schools. Ogamba stated that the findings will be handed over to investigative agencies while officials continue to

review and validate data internally. “We do not want to incriminate people wrongly,” he said, emphasizing that the audit aims to clean up school data and close loopholes that have allowed misuse of public funds.

As of November 10, 2025, 246 primary schools and 102 junior schools had not submitted updated enrolment data, although all secondary schools have been cleared. State Department for Basic Education Director General Elyas Abdi said schools with questionable data will be isolated and physically inspected once the verification concludes.

Ogamba maintained that the over-enrolment figures are lower than some claims.

“They are about 87,000 so far. But verification must be thorough to eliminate errors,” he said, noting that the official audit findings have been postponed for the fourth time since the exercise began on September 5, 2025.

The Misunderstood yet Powerful Niqab

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In a world where superficial values often dominate, the niqab stands as a powerful statement of inner strength and commitment to faith. It challenges the idea that a woman's worth is tied to her appearance and asserts that true beauty lies in her piety and character. For those of us who wear it, the niqab is a source of empowerment, not oppression.

A Call for Compassion and Understanding

As Muslims, it is essential that we approach each other with compassion, understanding, and respect. This means recognising that the niqab, like other expressions of faith, is a deeply personal choice that should be honoured. It also means standing against any form of discrimination, whether it comes from outside or within our own community.

Let us remember that our ultimate goal is to please Allah, and part of that is treating each other with kindness and respect.

The Qur'an teaches us: “...Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment.” (Surah Al-Ma'idah 5:2).

This verse calls on us to support one another in doing good and to avoid actions that cause harm. When we respect the choices of our sisters who wear the niqab, we are fulfilling this divine command.



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We have now opened a new branch at Nasra Gardens, located on Spine Road off Kangundo Road, next to Nasra Gardens Gate A. Our holiday discount applies at this location too!

Parents told to Fulfill Sacred Duty to Their Children

The Acting Chief Kadhi of Kenya has reminded parents of the sacred and unchanging responsibility they owe to their children, cautioning that neglecting parental duties whether through absence, financial abandonment or emotional withdrawal carries both legal penalties and serious religious consequences.

Delivering his Friday address last week at Jamia Mosque in Nairobi, he underscored that in Islam the duty of a father is not optional but a binding moral, spiritual and legal trust placed upon him by Allah (Subhanahu wa Ta'ala).

Sheikh Sukyan Hassan Omar expressed deep concern over the rising number of cases in which men withdraw from their children's lives particularly after divorce, leaving women to shoulder all responsibilities.

"Even after divorce, a child's DNA does not change. Their needs do not disappear. Their right to a father remains," he said. He described such abandonment as

a grave failure that violates both Islamic teachings and the natural justice owed to every child.

However, he also acknowledged a growing challenge on the other side where fathers who sincerely wish to remain involved are sometimes blocked by resentment, anger or pride from their former spouses.

He strongly condemned the act of using children as weapons in personal disputes, calling it deeply unfair and harmful. "Children are not bargaining chips. They should never be used to settle scores. They still need their father's presence, guidance, and love," he warned.

The Acting Chief Kadhi appealed to women to cooperate wherever possible, noting that shared parenting strengthens a child's emotional foundation and upholds the principle of justice commanded in Islam.

He stressed that fatherhood extends far beyond financial support, adding that true responsibility includes emotional mentorship, moral guidance, love and availability.

When a father absconds from these duties, he observed, the consequences affect not only the child but the stability of families, communities and ultimately society.

"A child's well-being begins with a father who stands firm in his duty. Ignoring this responsibility is unacceptable," he emphasized.

He further called for collective vigilance in safeguarding the rights of children, urging families, community leaders and worshippers to report cases of neglect and to support vulnerable children whenever possible.

Reinforcing both the moral and legal seriousness of parental responsibility, the Acting Chief Kadhi reminded the congregation that responsible fatherhood does not end at divorce and that every child deserves the protection, care and guidance of both parents no matter the circumstances.

Teachers Warn Religious Education at Risk Under New Curriculum

Teachers have raised concerns that religious education is being devalued under the new Competency-Based Education system, warning that it could disadvantage students eager to integrate religious studies into their academic paths.

They cautioned that this oversight could weaken the moral and ethical foundation traditionally fostered through subjects such as Islamic Religious Education, Christian Religious Education, and Hindu Religious Education.

In a formal letter addressed to the Kenya Institute of Curriculum Development and the Kenya National Examinations Council, the teachers urged policymakers to review the curriculum design to preserve the role of religious education in nurturing values and discipline among young people.

They noted that under the current setup, students pursuing all three science subjects – Physics, Chemistry, and Biology – at senior school risk being excluded from

taking religious studies due to restrictions on the number of examinable subjects.

The curriculum offers three pathways: Science, Technology, Engineering and Mathematics, Social Sciences, and Arts and Sports Sciences. Each learner may only choose seven subjects within their pathway, with religious education falling under the Social Sciences cluster.

"This limitation has significantly reduced the chances for learners to take religious studies, yet these subjects are integral to shaping moral character and promoting spiritual growth, cornerstones of the holistic education envisioned under the CBC system," read part of the teachers' letter.

Under the former 8-4-4 system, secondary school students could take between seven and eight examinable subjects, a structure that allowed flexibility to include religious studies alongside core academic areas. Teachers now fear that the rigid CBE framework will erode that balance.

Faith-based schools, many of which pri-

oritise academic excellence alongside spiritual formation, are particularly concerned. As most of these institutions are expected to adopt the STEM pathway, students wishing to study all three sciences may be unable to enrol for IRE, CRE, or HRE within the subject limit.

Educators warn that such a scenario would compromise the schools' long-standing mission to offer both intellectual and moral guidance, undermining the holistic development of learners.

According to religious education teachers drawn from various secondary schools, the government's drive to modernise the education system is commendable, but the existing arrangement fails to accommodate learners wishing to combine religious studies with other disciplines, particularly the sciences.

They argue that the framework risks curtailing spiritual growth among learners while jeopardising the livelihoods of religious education teachers.

How Knowledge Can Make Us More Spiritual

Continued From Page 5

sacred knowledge, knowledge about our religion will bring light into our lives.

Sacred knowledge illuminates our hearts. If we make the attempt to seek sacred knowledge and depart on the path of knowledge about Islam, we will see that any kind of darkness will leave our life. We will feel closer to Allah.

We will feel more feelings for Allah. Our prayers will become more focused. We will be able to better understand what Al-

lah is telling us in his beautiful book. We will start seeing more signs of His wonderful power and tremendous might in His creation. We will feel it more difficult to do things that are not pleasing to Allah.

And once this shining light of knowledge enters our hearts and lives, it will Insha'Allah also illuminate our surroundings, our families and communities.

We will be able to spread the knowledge and spread the light of knowledge to the

people around us. All knowledge comes from Allah and we should always be grateful for any good knowledge that we can obtain. And when we are grateful and appreciate the knowledge we were given, Insha'Allah, Allah will give us more. More knowledge and more light to make us shine like a bright star.

MWARP Donates Printers and Stationery to Lamu Police to Support GBV Victims

Muslim Women Advancement of Rights and Protection (MWARP) has donated printers and stationery to Lamu Central Sub-County Police Stations to expedite justice for victims of gender-based violence and defilement.

The beneficiary stations include Amu, Hindi, and Mokowe, which received the equipment to ensure that survivors are provided services regardless of their ability to pay for critical administrative materials essential to their cases.

According to MWARP officials, the printers will be used to swiftly produce police abstracts, the vital P3 forms, and medical documents that are essential for documenting evidence and building cases against perpetrators.

Speaking during the handover of the

equipment to Hindi police station yesterday, MWARP Programme Officer Mohammed Ganze emphasized that the initiative addresses a practical hurdle that often delays justice. "For a survivor, every moment of delay feels like an eternity and an additional injustice, and by ensuring these forms can be processed immediately, we are restoring a sense of urgency to an otherwise traumatic experience for the victims," Ganze stated.

He further revealed that there has been an upsurge of gender-based violence and defilement cases in Lamu, attributing the trend to the school holiday season already underway.

Hindi OCS Mohammed Noor lauded MWARP for the targeted intervention, noting, "This donation is a direct boost to our

operational capacity and it will eliminate the previous delays in printing these sensitive documents, ensuring that cases can be processed without unnecessary administrative hindrances."

"While we are strengthening our response, prevention is key and I urge all parents and guardians to take exceptional care of their children, as we have noted a disturbing increase in these offenses," he cautioned.

His concerns were strongly echoed by Hindi Gender Police Officer Dorcas Mwadime. "Festivities should not be a cover for crime and this is a direct call to all adults, to refrain from any harmful engagement with minors," she warned

Masjid Al-Wahda, Umoja to Host Women's conference on Sunday.

Masjid Al-Wahda in Umoja is set to host the Noor Al Umma Organization's highly anticipated 4th Women's Conference at the mosque's hall on Sunday, 23rd November 2025.

The event is scheduled to run from 8:00 a.m. to 1:00 p.m. and is open to the public at no cost, as part of the organization's ongoing effort to promote women's empowerment through spiritual education, community dialogue, and shared learning.

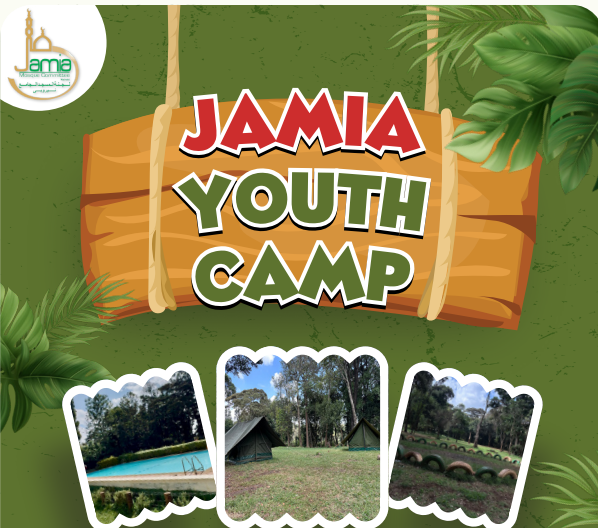
The conference will feature four distinguished speakers: Sheikh Husain Mwinyi, Sheikh Marzuk Shekale, Sheikh Abubakar Issa, and Sheikh A. Nasir Bashir. Known for their religious guidance and involvement in educational programs, the scholars will address topics relevant to contemporary women, including family leadership, moral responsibility, community contribution, and spiritual growth. Organizers say this year's conference holds special significance as it seeks to strengthen unity among women while providing a space for open discussion on issues affecting families and local

communities. By bringing together respected scholars and community members, the Noor Al Umma Organization aims to foster an atmosphere of learning, reflection, and positive action.

Preparations are underway at Masjid Al Wahda, with volunteers arranging seating, sound systems, and logistics to accommodate the expected turnout. Previous editions drew strong participation, and organizers anticipate even greater attendance this year due to increased awareness

and the event's free access. The Noor Al Umma Organization encourages women to attend, emphasizing that the gathering will be both educational and spiritually uplifting.

As the date approaches, the organization expresses optimism that the 4th Women's Conference will serve as a meaningful platform for inspiration, connection, and community strengthening.



Focus: Tarbiyah – Building Character & Faith

6TH-7TH DECEMBER, 2025

AGES 14+

Venue: Rowallan Camp

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- ✓ Survival Skills
- ✓ Football & Sports
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Call/WhatsApp: 0786786060

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!