

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Malaysia PM Pledges Closer Ties with Kenya's Muslims on Da'wah and Education



Malaysian Prime Minister, His Excellency Anwar Ibrahim (CENTRE) receives the Jamia commemorative book, "Jamia Mosque Nairobi: 100-Year Journey," from Jamia Mosque Committee Chairman, Sheikh Mohamed Osman Warfa (SECOND LEFT) and Jamia Majlis Member Sheikh Ibrahim Lethome (LEFT) during a meeting with the leadership of the Jamia Mosque Committee at a Nairobi hotel on Monday, as Deputy Chairman Abdullatif Essajee (SECOND RIGHT) and Secretary-General Abdulbari Hamid (RIGHT) look on. Also present at the meeting, was Jamia Mosque Treasurer Billow Kerrow.

Malaysia's Prime Minister, His Excellency Anwar Ibrahim, has reaffirmed his country's commitment to deepening religious and cultural ties with Kenya's Muslim community through enhanced cooperation in da'wah and education.

During a meeting with the leadership of the Jamia Mosque Committee on Monday at a Nairobi hotel – part of his two-day state visit – the Prime Minister expressed enthusiasm for closer collaboration with Kenya's Muslims. "Malaysia is keen on working together with the Muslim community in Kenya, and I am encouraged by the strong da'wah efforts taking place here," he said. In a symbolic gesture, Prime Minister Anwar

Ibrahim presented copies of the Holy Quran to the Jamia Mosque Committee, highlighting Malaysia's ongoing global initiative.

"We have committed to distributing one million copies of the Quran around the world as a response to the burning of the Holy Book in Sweden in 2023," he said.

Jamia Mosque Committee Chairman Mohamed Osman Warfa thanked the Prime Minister for prioritising direct engagement with Kenya's Muslim leadership. "We are honoured that you have given us this opportunity to discuss issues affecting the Muslim community in Kenya," he said.

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Jamia Mosque Committee Calls for Peace and Unity, amid Viral Inflammatory Video

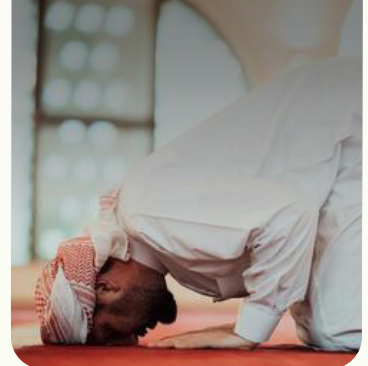
The Jamia Mosque Committee has urged Kenyans to uphold peace, unity, and religious tolerance following the circulation of a viral video by the founder of Christ Chosen Generation Ministries that targeted the Muslim community.

The appeal was made during last Friday's Khutba at Jamia Mosque in Nairobi, where the Committee was granted time to deliver an official

statement on the growing trend of inflammatory and divisive online content. Delivering the statement on behalf of the Committee, Sheikh Ibrahim Lethome, a respected Islamic scholar, strongly condemned the video, describing it as "a reckless and dangerous attempt to incite hostility against Muslims."

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In Today's Issue



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For the mind, body, and soul to be attentive and focused in prayer, there are practical steps a person could perform some before the prayer.

2 Hajj Expo Set for Saturday at BBS Mall, Eastleigh

This event will bring together pilgrims, licensed tour operators, travel agencies and service providers in one place. It will help Kenyans prepare properly for the Hajj pilgrimage by giving them clear and reliable information

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

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Kenya's Most Influential Muslim Awards Celebrate Excellence and Leadership

The 6th edition of Kenya's Most Influential Muslim Awards, featuring nine award categories, was held last Saturday at the Kenyatta International Convention Centre (KICC) in Nairobi.

The event brought together Muslim personalities and organizations from across the country to celebrate excellence, leadership, and service. The awards recognized the 100 Most Influential and Inspirational Kenyan Muslims of 2025, highlighting outstanding contributions across diverse sectors.

Among the honorees were members of Jamia Mosque and its media arms. Rahma Swaleh, Mustafa Kassim, and Urban Shihemi were recognized for their work with Jamia TV, while Mbarak Abucheri received accolades as editor of The Friday Bulletin. All four were awarded the Media and Communication Award, selected from a pool of ten nominees, reflecting the impact of Jamia Mosque's media initiatives in informing and engaging the community and demonstrating the positive role of faith-based media in society.

The awards also included a special Muslim Social Impact category, celebrating corporations, organizations, associations, and institutions for their contributions to social welfare and community development. Twenty organizations were honored, including the Royal Embassy of the Kingdom of Saudi Arabia, Voices for Palestine, National Muslim Leaders Forum (NAM-LEF), Nairobi Muslim Academy, Daawah Center, Al-Kheir Foundation, Kenya, and the Kenya Association of Muslim Medical Professionals (KAMMP).

In the Leadership and Governance category, thirteen nominees were recognized, including Dr. Mohammed Othman, Chairperson of the Islamic University of Kenya, Dr. Mbarak Mohammed, Lamu County Deputy Governor; and Hon. Rahim Dawood, Imenti North MP. The Da'awah and Shariah Advisory category featured eleven nominees, among them Mohammed Swaleh Kibulanga, founder of Itqaan Arabic Institute, and Omar Abdullahi Noor, CEO of Omario Book Store.

In the Personal Development, Law, and Academic Category, eleven nominees were considered, including Abdissalam Sheikh Mohammed, chairperson of Al-Ihsan Peace and Development Organization; Yusuf Abdallah Shikanda, Principal Magistrate, Judiciary and Adilla Anyanzwa, Principal of Ummah University TVET Institute. The Community Service, Philanthropy, and Activism category recognized sixteen nominees, including Aisha Alamin the County Coordinator, Red Cross Society, Mombasa Branch, and Rukia Mwinyi, Outreach Coordinator at the U.S. Embassy, Nairobi.

The Science, Medicine, and Technology category featured thirteen nominees, including Faizal Mirza, Riyaz Bachani, Dr. Saud Fuad Mohammed, and Dr. Abeid Athman. The Business, Entrepreneurship, and Management category included nineteen nominees,



(RIGHT) Mbarak Abucheri, an editor at The Friday Bulletin, receiving his certificate during the event. He was honored in the Media and Communications Category, recognizing the impact of The Friday Bulletin and its role in showcasing how faith-based media can positively influence society.

while the Food, Fashion, and Arts category, with six nominees, celebrated creative excellence. According to Suleiman Ndoro (Dr. Audi), Founder and CEO of The Muslim Media, nominees across all categories distinguished themselves through leadership, innovation, and contributions to society.

"These awards celebrate the courage, innovation, and leadership of Kenyan Muslims who are shaping our communities and inspiring the next generation. Every nominee embodies a commitment to service and excellence," he affirmed.

Hajj Expo Set for Saturday at BBS Mall, Eastleigh

The much-awaited Hajj Expo will take place on Saturday, 29 November, at Business Bay Square (BBS) Mall in Eastleigh, Nairobi.

This one-day event will bring together pilgrims, licensed tour operators, travel agencies and service providers in one place. It will help Kenyans prepare properly for the Hajj pilgrimage by giving them clear and reliable information.

Organised by Gulf African Bank, the expo will offer a wide range of services, includ-

ing Hajj and Umrah travel packages, hotel bookings in Makkah and Madinah, travel insurance and health advice. Experienced staff from approved Hajj operators will be available all day to answer questions and guide pilgrims.

"The expo is a one-stop centre where Kenyan pilgrims can meet trusted operators, compare packages and plan their journey with confidence," the organisers said.

Visitors will also enjoy free talks and workshops that cover health and vaccination re-

quirements, spiritual preparation for Hajj, the latest Saudi regulations, and how to use online tools for visas, flights and hotel bookings.

The event is open to everyone and entry is completely free. It will run from 9:00 a.m. to 9:00 p.m. With thousands of Kenyans performing Hajj every year, the expo offers a valuable chance to get accurate information and avoid common mistakes when planning this once-in-a-lifetime journey.

Malaysia PM Pledges Closer Ties with Kenya's Muslims

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Warfa also welcomed the donation of Qurans, noting its significance for underserved communities. "The copies of the Holy Quran will go a long way in helping people who are in need, especially in rural areas where access remains scarce," he said.

The meeting was attended by Cabinet Secretary for Youth Affairs, Creative Econ-

omy and Sports, Salim Mvurya; Malaysian Ambassador to Kenya, His Excellency Ruzaimi Mohamad; Jamia Mosque Nairobi Secretary General Abdulbari Hamid; Deputy Chairman Abdullatiff Esaajee; Treasurer Bilow Kerrow; and Majlis member and Da'wah convenor Sheikh Ibrahim Lethome.

Earlier on Monday, Prime Minister Anwar Ibrahim was accorded full military honours

during an official welcome ceremony at State House, hosted by President William Ruto.

The ceremonial reception highlighted the growing diplomatic and economic partnership between Kuala Lumpur and Nairobi, with both leaders emphasising collaboration in the digital economy, housing, and education.

5 Practical Steps to Maintain Focus in Prayer

By Shakiel Humayun

The brain has roughly 86 billion brain cells and is estimated to generate 50,000 thoughts a day. A lot of noise exists in the mind before the call to prayer (adhan) is even made. The call to prayer begins with "Allahu Akbar" (Allah is greater) to help the mind cut through and rise above this mental noise.

For the mind, body, and soul to be attentive and focused in prayer, there are practical steps a person could perform- some before the prayer. Waiting to focus when the prayer has already started will prove to be ineffective.

1. Experience the Wudu (Ablution)

Water is the origin of life. It rejuvenates the body and soul. An ablution before prayer calms the muscles in the body and refreshes it. This makes the person focus better on what's coming up next.

Ablution also has a spiritual side. When a person performs ablution their sins drop as the water drips off their limbs. The Prophet Muhammad said:

When a Muslim or a believer washes his face in ablution, then every sin which he committed with his eyes will be washed away with the last drop of water. When he washes his hands, then every sin which he committed with his hands will be washed away with the last drop of water. And when he washes his feet, then every sin which he committed with his feet will be washed away with the last drop of water until he emerges purified from sin. (Muslim)

Believing that sins have shed during ablution motivates the worshiper to seek forgiveness in the upcoming prayer. If sins fall off by washing, how much more would be forgiven if the worshiper focuses and sincerely asks for forgiveness from his Lord in prayer?

2. Pray in the Mosque

Ever wondered why fasting in Ramadan

seems easier than fasting any other time in the year? Acts of worship become easier to perform when people around you are also doing them. Their actions serve as an encouragement and social proof. Making salah at home tends to make one delay the prayer, risking its deadline. Having a fixed congregational time at the masjid is an appointment that one works to meet.

By going to the Mosque, the worshiper gets to put themselves into the right mindset before prayer. The worshiper realizes that they are actually visiting a House of Allah, a House of Worship. The worshiper enters this sacred place at the door with humility. The worshiper's spiritual and emotional states begin to adjust for the prayer.

Praying in the congregation also brings about more rewards. The Prophet Muhammad said,

Prayer in congregation is twenty-seven times better than prayer prayed individually. (Al-Bukhari)

Looking forward to this greater reward brings the worshiper in the mood for seeking more rewards from Allah and His Mercy.

3. Standing Before Allah

"Straighten the Rows" is what the Imam usually says before the prayer begins. That is because Allah does not look at a crooked row. An unaligned row is an indication that the worshipers are not prepared to present themselves before the King of Kings.

These few moments before the takbir (saying Allahu Akbar to start the prayer) are instrumental for focusing in prayer. Straightening the rows is a message to not just focus on the physical alignment of prayer, but also for the spiritual and emotional engagement of prayer.

Hatim al-Asam was asked about his condition during the moments before prayer. He said:

"When I stand for the prayer, I envision the Ka'bah in front of me, the Sirat (the bridge over the hell-fire) beneath me, Paradise on my right, Hell on my left, and the Angel of Death behind me."

4. Allah is Greater

Hearing the takbir, "Allah is Greater" (Allahu Akbar), which signals that the prayer has begun, makes everything else at that moment not worthy of attention because Allah is Greater.

At every new posture in prayer, the same words are repeated, "Allahu Akbar", to remind the worshiper that the movements should not cause a shift in focus.

5. The Words of Salah

What are you saying in prayer? Learn what Surah al-Fatihah means. Read up on its exegesis (tafsir) and deep meanings. Scholars have mentioned that if they wanted to, they could fill the backs of camels with the exegesis of Surah al-Fatihah.

These words make the conversation between the worshiper and Allah. Knowing what they mean, saying them with genuine intent, and feeling their meanings allows the worshiper to be engrossed in prayer.

Also, learn the rest of the words of the prayer for the different postures. When the worshiper sits on the floor in front of the Lord of the Worlds and says "at-Tahayatu lillahi", what does that mean?

The prayer is not a monologue, but an actual conversation. The worshiper converses with Allah and anticipates His responses. When the worshiper says:

{In the name of Allah, the Entirely Merciful, the Especially Merciful.

[All] praise is [due] to Allah, Lord of the worlds –

The Entirely Merciful, the Especially Mer-

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From the Holy Qur'an Ayah of the week

Theme: Prayer a source of guidance.

"O you who have
believed, seek help
through patience and
prayer. Indeed, Allah is
with the patient."

(Surah Al-Baqarah (2:153))



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The Distinction between Roles and Oppression: Muslim Women in Islam

By Umm Fatima Zahra

In recent years, the narrative that Muslim women are oppressed has been perpetuated by various media outlets, scholars, and activists in the West. Despite Muslim women around the world frequently pushing back against this misconception, some of these ideas have, unfortunately, seeped into our own communities. This raises a significant question: Do we truly believe that we are not oppressed, or have we begun to internalise these external narratives?

Understanding the Role of Muslim Women in Islam

Islam has laid out distinct roles for men and women, rooted in balance and equity. The obligations and rights given to each are complementary, designed to uphold the well-being of the family and society. Yet, these roles are often misinterpreted through a modern, secular lens, which leads to the misunderstanding that Muslim women are being "oppressed" by their faith.

For example, some women may question why they need to seek permission from their husband before going out, or why they should adhere to his requests, like covering more modestly, spending more time with their children, or limiting their use of social media. They may ask: "Why does he get to tell me what to do, but I don't have the same authority over him?" In today's world, this can feel like a form of control or restriction, especially when viewed through the framework of modern gender equality.

But this raises an important point: Are we confusing the roles and responsibilities assigned to us by Allah with oppression?

The Influence of Secular Ideologies

Secular ideologies have become so ingrained in modern society that even practicing Muslims can sometimes find themselves questioning the values of their faith. Many of the ideas around "freedom" and "empowerment" in the West are built on individual autonomy and breaking away from traditional roles. This often conflicts with the collective and family-centric values of Islam.

Muslim women are frequently told by the West that their modesty, their obedience to their husbands, and their commitment to their families are forms of oppression. While Muslim women may argue against this, it's undeniable that some of these narratives have subtly shaped our thinking. We may feel uncomfortable or defensive when reminded of the responsibilities Allah has placed upon us as women. But these responsibilities are not burdens—they are honourable duties designed to protect and elevate us, not suppress us.

The truth is, secular ideologies have led to the erosion of traditional family structures in many parts of the world. Gender roles,

which once provided stability and direction, are now seen as outdated or regressive. But in the Islamic worldview, these roles are divinely prescribed and essential for maintaining balance in society.

The Role of the Husband

There is a growing focus on how husbands should treat their wives—reminding them to be kind, just, and caring. These reminders are necessary, given the immense responsibility men carry in Islam to protect, maintain, and support their families. However, it's equally important for Muslim women to understand their own responsibilities and the rights of their husbands. Just as a husband is obligated to fulfill his duties, so too is a wife obligated to fulfill hers.

Islamically, a husband has the right to set certain boundaries within the home, as long as they are in accordance with the Shariah. For instance, he may request his wife to limit her social media use or to dress in a manner that upholds modesty. These are not arbitrary demands meant to exert control, but they are part of the husband's role in safeguarding the household from fitna (temptation) and ensuring the moral integrity of the family.

Yet, in today's climate, many Muslim women may question: "Why should I follow these rules if my husband isn't bound by the same restrictions?" The answer lies in understanding the distinct, complementary roles that Allah has assigned to men and women. These roles are not identical, but they are balanced. A husband may not have to seek permission to go out, but he carries the heavy burden of being financially responsible for his family, a role that the wife is not required to shoulder.

Preserving Islamic Values in a Secular World

We live in a world where morality is increasingly diluted, and what was once considered inappropriate is now celebrated. The Muslim family unit, with its clearly defined roles and responsibilities, is under threat from the pressures of modern secular ideologies. Gender roles are being redefined, traditional values are under attack, and the lines between right and wrong are becoming blurred. This confusion, often termed as "woke" mentality, poses a great risk to our families and, most importantly, to our children. As Muslim women, we must ask

ourselves: Are we upholding the values of our faith, or are we succumbing to external pressures that conflict with our deen? Standing for the rights of Muslim women does not mean abandoning the traditional roles assigned to us. Rather, it means embracing those roles proudly and recognising their value in the eyes of Allah. It means resisting the urge to conform to secular ideologies that promote individualism at the expense of family and community.

Conclusion: Defining Our Own Narratives

The real question is not whether Muslim women are oppressed, but whether we have allowed ourselves to be influenced by those who don't understand or respect our values. In a world where traditional roles are being questioned and even demonised, it's essential that we define our own narratives. As Muslim women, we are not oppressed by our faith. Rather, Islam grants us a clear, purposeful role in life, one that is integral to the success of our families and our communities.

We must strive to view our responsibilities not as restrictions, but as divine trusts. These roles were created by Allah, who knows what is best for us, our families, and our society. By embracing our roles and understanding the wisdom behind them, we strengthen the fabric of our homes and protect the values that have kept the Muslim community strong for centuries. It's time to stand for Muslim women's rights, but to do so within the framework of Islam, not under the influence of secular ideologies that have no place in our faith.

Light of Knowledge Quiz

Which of the following rituals is part of Hajj but not 'Umrah?

- A Wuquf at Arafat (standing at Arafat)
- B Sa'y (walking between Safa and Marwah)
- C Awaf (circumambulation of the Ka'bah)

Answer to be revealed in the next issue

Last week's answer was choice C :
"Caliph Uthman (R.A.)"

How I Came to Love the Prayer as a Convert

Sariya Contractor

I am a convert to Islam and have been a Muslim for a very long time. Sometimes I think back to before I embraced Islam and realize that though certain aspects remain the same, Islam has brought tremendous change to my life.

I guess I was always a good human being — charitable, kind to people around me and cared about their worries. Islam however brought a direction to my life.

Through Islam, I knew why I had to be good. There was now a purpose for my creation that I could comprehend and fall back on. I and all of creation are created for a simple reason which is to worship our Creator. Everything else is secondary, a worldly test that we have to pass.

And so now I together with the rest of Creation — the angels, the oceans, the animals, the flowers and the universe — unite in our worship of Allah.

We sing His praises with our voices rising together in a magnificent crescendo or sometimes we praise Allah by ourselves in the silence of our hearts, deep inside our souls. Also we pray as well and if you concentrate hard enough, these prayers and praises can be heard in the roar of the ocean, in the twitter of the birds and in the beating of hearts.

As Muslims we lead our life to a pre-determined routine, ordained by Allah and that revolves around our Salah (ritual Prayer).

We awake with the birds, before dawn to offer our Fajr prayers (Dawn Prayer); and we sleep only after offering our Isha prayer (Night Prayer).

Then we take breaks from work or study to offer Zuhr prayer (Noon Prayer) and Asr prayer (Afternoon Prayer). And at sunset we hasten so that we do not delay our Maghrib prayers (Sunset Prayer) we must pray before twilight fades away!

Our purpose in life is to worship our Creator and to sing His praises and Salah is what He recommends. Today after so many years of praying it seems easy — almost second nature, but there were times when I found it tough. Learning the Arabic chapters that constituted my prayers; remembering their order; fitting the five prayers into my schedule. This seemed too much to accomplish, even the prayer positions were tough. But I had embraced my new way of life and Islam was my choice! I knew that my prayer was one of the five pillars of my new faith. And I had to make efforts, I had to strive and I had to learn.

Learning the Ropes

I got my Mom (who had reverted a while before me) to write the prayers, in English, in my school diary. I barely listened to what my teachers were saying and by the end of that day I knew my prayers. By the end of the week I knew them well. I could now pray — first hurdle tackled!

The prayer positions which I was so wor-

ried about were not that difficult at all. When people four to five times my age could pray I was a nut to be complaining. So this meant a second hurdle was now out of the way!!!

I had begun to pray but the most important hurdle still remained — how was I going to fit so many prayers into my schedule? I was in my last two years at school, so I had to work hard which meant I had to do homework and study when I got back home. And I had to take an afternoon nap as well, talk to my friends on the telephone, eat, and watch my favorite TV programs, I was such a busy girl! And in the middle of all of this I had to pray as well. Was this because it was too difficult for me to adjust to my new life style or were these simply evil thoughts from Satan? I guess we know the answer to this one.

And I admit that for a long time I was a naughty girl — though I began to pray, it was only once or twice a day. I slowly graduated to praying three times a day — missing Fajr and Isha regularly. This went on for a long time. I realize now that this was only a matter of making up my mind. I simply needed to decide that I would pray five times a day and Allah would have helped me. Unfortunately I didn't take this decision for a very long time.

The Turning Point

I went on with this flaw in my practice for sometime, till one day suddenly, in a very round-about way, I realized the error in my ways. And I had already started wearing a scarf over my everyday clothes, I was an avid reader and read a lot about Islam and generally knew quite a bit about it. My friends most of whom were Muslim normally came to me when they had questions on Islam



which I could normally answer. They considered me to be a pious and knowledgeable Muslimah. One day I heard a friend saying that I must surely be praying five times a day. This came as a bit of a shock to me! I realized then that I had knowledge and was therefore aware of what was required of me a Muslim. Also, strangely I had the image of an individual who prays five times a day — I was perceived as a practicing Muslimah. It was then that I made up my mind, no more excuses; no more lying to myself.

The Way Forward

Today, I realize the discipline that prayer brings to my life. It is not difficult to maintain the schedule; rather it comes naturally to a believer. Everything else you feel are evil thoughts that an individual can overcome by simply being determined. I have had many beautiful moments since then. Moments that became memorable because I prayed and lost myself in the worship of my Creator. Offering Fajr in the midst of an evergreen forest, Zuhr in a car park with my husband as the Imam and at work in the table-tennis room. Islam is so wonderfully simple and unpretentious.

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CROSSWORD PUZZLE

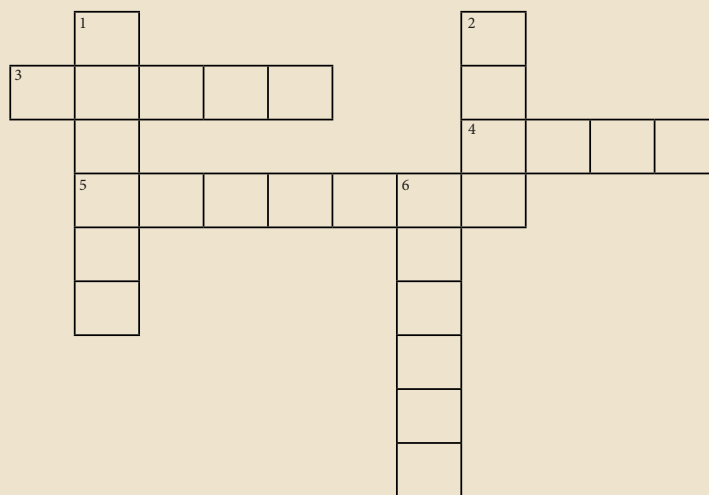
LAST WEEK'S ANSWERS

ACROSS

3. Ibadat
4. Qiyamah
6. Taqriyyah

DOWN

2. Tuwa
2. Mustashfa
4. Ali



ACROSS

3. Holy Book revealed to Prophet Dawud (A.S.).
4. The Caliph called 'Al-Faruq' due to his strong sense of Justice.
5. Surah that exclusively discusses the signs of the Day of Judgement.

DOWN

1. Arabic term for University
2. Number of Daughters Prophet Muhammad (Pbuh) had.
6. Branch of Fiqh dealing with good character.

IUK Appoints Dr. Mohamed Abdinoor Dahir as New Vice-Chancellor

The Islamic University of Kenya (IUK) Council has announced the appointment of Dr. Mohamed Abdinoor Dahir as the institution's new Vice-Chancellor, succeeding Dr. Ahmed Waqar whose four-year term has come to an end.

The Council described Dr. Abdinoor as "a distinguished academic, researcher, humanitarian, and thought leader" who brings extensive experience in higher education, research, and community service to the role. In his first statement after accepting the appointment, Dr. Abdinoor pledged to build on the university's founding principles while charting an ambitious path forward.

"We shall foster a culture of innovation, critical thinking, and community engagement, empowering our students to become leaders and agents of positive change," he said. Emphasizing collaboration, the new Vice-Chancellor assured the university's governance bodies and wider community of an inclusive leadership style. "I am committed to working with all stakeholders to achieve our common vision," he told the Board of Trustees and Council. He added, "I will empower and support you to excel in your endeavors," in a direct message to faculty, staff, and students.

Dr. Abdinoor expressed optimism about the

future of the young university, stating, "I am honored and excited to embark on this journey with all of you. Let us work together to make the Islamic University of Kenya a shining example of Islamic education and a source of pride for our community." Outgoing Vice-Chancellor Dr. Ahmed Waqar completed his four-year tenure during which the university expanded its academic programs and strengthened its regional presence. The smooth transition marks a new chapter for IUK as it continues to position itself as a center of excellence in Islamic and contemporary education in East Africa.

Pwani Religious Leaders Call on Islamic Institutions to Register as CBOs for Better Governance

Islamic institutions along the Coast have been called upon to formally register as Community Based Organisations (CBOs) in order to strengthen governance, boost credibility, and unlock funding opportunities for community welfare and development projects.

The appeal was issued by Sheikh Abu Qatada, Chairperson of the Pwani Patriotic Religious Leaders, during a public address in Mombasa. He highlighted that CBO registration opens doors to support from government agencies, non-governmental organisations, and international partners while promoting structured and transparent administration of mosques and madrasas.

"Many of our mosques suffer from leadership disputes and lack of transparency, which erodes public trust and hinders pro-

gress," Sheikh Abu Qatada said. "Registering as CBOs will bring proper governance frameworks, accountability mechanisms, and the ability to access grants and partnerships that can transform our communities."

The respected scholar expressed concern over recurring management inefficiencies in several mosques across the region, noting that weak leadership has often stalled important community initiatives. He stressed that transparency in financial dealings and decision-making is not only an administrative necessity but a religious obligation.

"Allah has entrusted us with these sacred institutions. We must manage them with taqwa, honesty, and competence," he emphasised. "Mosques should be beacons of excellence, not centres of wrangling and mistrust."

Sheikh Abu Qatada urged mosque commit-

tees and imams to immediately begin the registration process with relevant government authorities, assuring them that the legal framework for CBOs is Shariah-compliant and designed to empower grassroots organisations. He further called for the election and appointment of God-fearing, qualified, disciplined, and committed individuals to leadership positions within Islamic institutions.

"When we have leaders who fear Allah and serve with sincerity, our mosques will drive education, health, economic empowerment, and youth programmes that uplift the entire ummah," he added.

Religious leaders present at the forum welcomed the initiative, describing it as a timely step towards modernising the administration of Islamic institutions while preserving their spiritual mandate.

Jamia Mosque Committee Calls for Peace and Unity

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He stressed that the Constitution of Kenya guarantees every citizen the freedom of worship, a right that must be protected for all, irrespective of faith.

"Our attention has been drawn to a viral clip that appears to target Muslims and create discord between religious groups in Kenya, which is deeply unfortunate. As the committee of Jamia Mosque, we strongly condemn such utterances that seek to sow division among Kenyans," he remarked. Sheikh Lethome called on Muslims to remain calm and refrain from any form of retaliation, emphasizing that the clip is an isolated incident that does not represent the views or character of the broader Kenyan society.

He reminded the congregation that Islam teaches patience, restraint, and dignified conduct, warning that angry responses would only play into the hands of those intent on division. The scholar revealed that the Committee is actively engaging rele-

vant authorities to ensure a thorough investigation and appropriate action against the source of the video.

"As the leaders of Muslims we are taking such utterances seriously and are following up with the relevant authorities to ensure the matter is addressed swiftly and appropriately."

He further cautioned against the rapid spread of manipulated online content, which he said threatens Kenya's social cohesion. The public was urged to verify information before sharing and to avoid amplifying material designed to provoke fear or mistrust between religious communities. In his closing remarks, Sheikh Lethome reiterated that Kenya's stability rests on the collective commitment to harmony and mutual respect. He called on citizens of all faiths to reject divi-

sive narratives and stand united in defence of tolerance, peaceful coexistence, and constitutional freedoms.



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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!

IMEA Launches 'Champions of Faith' Youth Empowerment Initiative

The International Muslims Events and Awards (IMEAWARDS) has officially launched the Champions of Faith Initiative, a youth empowerment program designed to offer meaningful alternatives to idleness, peer pressure, and substance abuse among young Muslims.

The initiative was unveiled during a ceremony at the Best Western Premier Hotel in Westlands, Nairobi, and is set to take place on December 13 and 14 at the Ulinzi Sports Stadium. Organizers are targeting a full capacity attendance of 10,000 participants.

According to IMEA officials, the program will use sports as a key engagement tool to instill discipline, teamwork and leadership skills among youth. Planned activities include soccer, basketball, archery, indoor games and other competitions aimed at identifying and nurturing talent while giving young people a sense of purpose and direction.

Beyond sports, the program will offer faith-based guidance through Seerah camps and Da'awah sessions, reinforced by mental health support. IMEA emphasized that collaboration with parents, schools and the

wider community will be central in building a strong support system for the youth.

Speaking at the launch, IMEA Chairperson Yassin Mohammed described the initiative as a platform designed to empower the next generation of Muslim youth by merging competitive sports with Islamic values. "The Champions of Faith Initiative was conceived in response to the rising need to keep youth engaged, particularly during long school breaks, to prevent idleness, drug abuse, and negative peer pressure," he explained. He also highlighted an ongoing fundraising drive seeking to raise 100 million shillings to support the nationwide program.

The Chairperson issued a rallying call to well-wishers, corporate organizations and community members to take part in supporting Kenyan Muslim youth, declaring that "10,000 people, one stadium, one voice."

Salma Kwamboka, a Wellness Official at the Football Kenya Federation, applauded IMEA for the initiative, noting that such programs offer young people healthy avenues to relieve stress, improve fitness and develop key life skills. She added that the initiative will revive interest and pride in local sports, create career pathways for upcom-

ing athletes and help address youth unemployment. On FKF's participation, she stated, "We are dedicated to supporting IMEA and other grassroots organizations to ensure young people across the country have access to sports programs that build skills, character, and opportunities for their future."

Dr. Abdallah Bajaber, the National Secretary General of the Kenya Association of Muslim Medical Professionals, underscored the significance of the program in promoting both physical and mental well-being, stressing the need for community involvement in nurturing responsible and balanced youth.

Organizers further noted that the event will provide an opportunity to express solidarity with the people of Gaza and Sudan by raising awareness about ongoing humanitarian crises. The two-day program will gather Muslim leaders, youth representatives, educators, sports coaches and community organizations in a transformative effort to engage and empower young Muslims in Kenya.

Star of Hope Association Launches Ambitious Eye Hospital Project in Mombasa

In a landmark step forward for accessible healthcare in the region, the Star of Hope Association has unveiled plans to establish a state-of-the-art Eye Hospital in Mombasa, marking the organization's most ambitious medical initiative to date.

The facility, which has already been acquired, is currently being transformed into a specialized ophthalmic center dedicated to delivering high-quality, affordable eye care services to Kenyans from all walks of life.

Speaking on the project, Star of Hope officials explained that the hospital will be developed in three strategic phases. The first phase will focus on essential surgeries, including cataract removal and other common corrective procedures, addressing the urgent need for affordable eye care along the Coast where many families cannot access private specialist treatment.

The second phase will introduce advanced interventions such as glaucoma management, retinal surgeries, and pedi-

atric ophthalmology services, significantly reducing the need for patients to travel to Nairobi or seek treatment abroad.

In its final phase, the hospital will evolve into a fully accredited teaching and training institution for ophthalmologists, optometrists, and eye-care technicians, helping to close the critical human resource gap in Kenya's eye health sector and building sustainable capacity for generations to come.

Though based in Mombasa, the Eye Hospital will serve patients from across the country with modern diagnostic and surgical services offered at subsidized rates. To ensure no community is left behind, Star of Hope plans to establish satellite clinics in Lamu County, Mtito Andei, Isiolo, and Nyeri. These outreach centers will provide screening, follow-up care, and timely referrals, bringing essential eye health services closer to remote and underserved populations.

This transformative project builds on Star of Hope Association's established track

record in compassionate healthcare. The organization already runs the Pakistan Medical Center in Mombasa and a bustling clinic in Kibera, Nairobi, where up to 200 patients receive affordable general medical care, laboratory, and ultrasound services daily.

Rooted in the Islamic values of service, mercy, and community support, the new Eye Hospital reflects Star of Hope's unwavering commitment to restoring sight, uplifting livelihoods, and bringing relief to thousands of families burdened by preventable blindness and vision impairment.

When completed, the Mombasa Eye Hospital is poised to become a beacon of hope and a major pillar of Kenya's healthcare landscape, embodying the Qur'anic call to "remove harm from the path" and serving as a shining example of Muslim-led humanitarian excellence in East Africa.

5 Practical Steps to Maintain Focus in Prayer

Continued From Page 3

ciful, Sovereign of the Day of Recompense. It is You we worship and You we ask for help.}

The Creator responds by saying:

My Slave has praised Me, my slave continues to praise me, my slave declares me Majestic. This is between Me and my

slave, and for My slave is whatever he asks for. (Muslim). "Allahu Akbar" is what the worshiper said to begin prayer. However, the worshiper says, "Peace and God's Mercy be upon you all" (As-salamu alaykum wa rahmatullah) upon exiting the prayer indicating what the state of the worshiper should be at

the end of prayer if it was done properly—a state of peace. The five aforementioned steps can help one cut through noise and distraction that can exist before and during prayer. Being cognizant of the time, location, and reality that surround prayer is key to maintaining focus.

Supreme Court Judge Justice Mohammed Khadhar Ibrahim to Retire Next Year

Supreme Court Justice Mohammed Khadhar Ibrahim will retire from the bench on January 1, 2026, upon attaining the mandatory constitutional retirement age of 70, bringing to a close a remarkable 23-year judicial career marked by historic firsts, courage under authoritarian rule, and an enduring commitment to the rule of law.

Justice Ibrahim, who will proceed on terminal leave ahead of his official retirement date, made history on January 11, 1983, when he became the first lawyer from Kenya's Somali community to be admitted to the Roll of Advocates.

Nearly three decades later, on June 16, 2011, he was appointed to the Supreme Court following a transparent and competitive selection process.

Currently serving as Chairperson of the Judiciary Committee on Elections – a position to which he was appointed by Chief Justice Martha Koome on August 16, 2021 – Justice Ibrahim has played a pivotal role in strengthening electoral justice frameworks in Kenya. Colleagues and legal observers remember him as one of the brave voices during the repressive KANU era.

He was among the pro-democracy activists detained without trial for demanding

multi-party democracy and constitutional reforms in the late 1980s and early 1990s. Before ascending to the bench, he worked with leading human rights organisations, including Kituo cha Sheria and the Mwan-gaza Trust, where he defended the marginalised and advocated for social justice. As he prepares to lay down his judicial robes, Justice Ibrahim leaves behind a legacy defined by integrity, resilience, and an unwavering commitment to justice, qualities that have earned him respect across the legal fraternity and among ordinary Kenyans who saw in him a judge who never forgot the struggles of the vulnerable.

How I Came to Love the Prayer as a Convert

Continued From Page 5

A Muslim's simple prayer keeps her/him strong and away from a whole list of social evils. Prophet Muhammad was talking to his companions and said:

"If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?"

They said:

"Not a trace of dirt would be left."

The Prophet added:

That is the example of the five prayers with

which Allah blots out (annuls) evil deeds. (Al Bukhari and Muslim). A Muslim will avoid sinning because he knows that he will have to face his Creator very soon.

These thoughts keep popping up in mind:

"No partying late into the night – I can't miss the Fajr prayer."

"I got to be honest and fair at work, Zuhur prayer is just a few hours away."

"Lunch will have to be Halal or what will I answer to Allah at Asr prayer."

"Have I been good? Review my day's work at Maghrib prayer."

"Sorry mate, can't drink at the pub, I will be praying Isha before sleeping." Through the prayers they offer, Muslims develop a constant link with their Creator. A relationship that eases a Muslim's life, strengthens their faith; helps them maintain high levels of piety and righteousness and reject temptation. A relationship that is alive, ready to light up and bloom.

Young Interreligious Leaders Raise Alarm over Rising Social Immoralities in Kilifi County

Young Interreligious Leaders for Peace and Reconciliation have raised serious concerns over the escalating cases of social immoralities among the youth in Kilifi County.

Speaking in Kilifi South Sub-County during a leaders' conference that brought together religious leaders from Islamic and Christian faiths, the leaders, led by Chairperson of Young Interreligious Leaders Sheikh Hassan Mubarak, expressed their concerns over the ongoing rising immoralities being spearheaded by the proponents of LGBTQ who are spreading the un-religious ideologies among youth in Kilifi.

Sheikh Hassan said, "as religious leaders it is part of their responsibilities to ensure that moral values are upheld." He called on the government to intensify investigations on certain social groups in the region that are allegedly recruiting young people to join LGBTQ groups. He further added that young girls and women engaging in commercial sex work in Mtwapa should also be arrested and prosecuted as well to fight the immoralities. On his part, Pastor Moses Mtepe raised his concerns over child abuse that is rampant in Mtwapa, where parents are sending their children as young as ten years to sell groundnuts and other items in dangerous places

such as bars, making their lives at risk. He called for protection of children from abuse, exploitation and discrimination to prevent social immoralities. In his remarks, Sheikh Muhammad Juma said that enforced disappearance and extra-judicial killings remain

a significant human rights concern and that "cases of individuals being detained without due process or contact with their families should come to an end." He called for immediate action to address these violations and ensure justice for the victims.



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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

a) There is a specific number of participants targeted. Hence, first come, first served.

b) 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)