

THE

FRIDAY BULLETIN

The Weekly Muslim Update



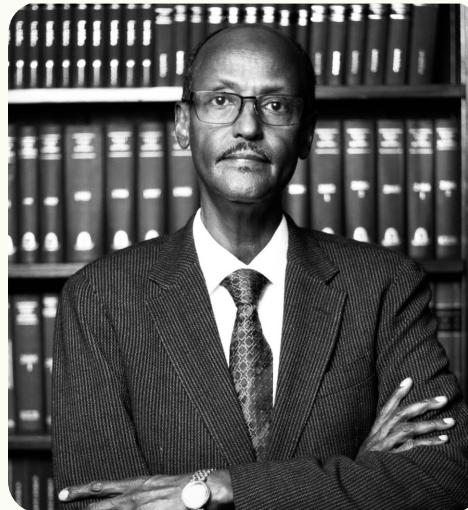
Nation Mourns Supreme Court Justice Mohammed Ibrahim

Kenya was plunged into mourning on Wednesday, December 17, following the death of Supreme Court Justice Mohammed Khadhar Ibrahim, who passed away at Aga Khan Hospital in Nairobi after long illness. He was laid to rest yesterday at Kariokor Muslim Cemetery in Nairobi in accordance to Islamic rites.

Leaders, colleagues and members of the legal fraternity described his death as a profound national loss, citing his unwavering commitment to constitutionalism, electoral justice and the protection of vulnerable communities.

President William Ruto paid tribute to the late judge, hailing him as a towering figure in Kenya's legal and democratic journey. "We will remember Supreme Court Judge Mohammed Ibrahim as a principled jurist, a passionate defender of human rights, and a steadfast champion of multi-party democracy," President Ruto said. He noted that Justice Ibrahim blazed a historic trail as the first member of his community to be admitted as an Advocate of the High Court of Kenya, breaking barriers and inspiring generations to pursue justice, public service and equality under the law.

In a condolence message, Chief Justice Martha Koome described Justice Ibrahim as a steady and thoughtful voice in judicial governance, appointments, discipline and the broader strengthening of the Judiciary. "His contribution to the work of the Commission helped reinforce public confidence in the Judiciary and safeguard its constitutional mandate during periods of intense public and political scrutiny. A jurist of exceptional humility and integrity, Justice Ibrahim will be remembered as a steadfast guardian of constitutionalism, electoral justice and human dignity," Koome said. She noted that Justice Ibrahim was a strong champion of minority rights, particularly for the Somali community, whom he defended against discriminatory practices such as the issuance of so-called "pink cards" that relegated them to second-class citizenship. Health Cabinet Secretary Aden Duale also paid tribute, describing Justice Ibrahim as a pioneer in Kenya's legal history and a key figure in the constitutional reform movement of the 1980s. He said the judge served the nation with integrity and courage, adding that his legacy would continue to inspire generations of lawyers and public servants. Law Society of Kenya President Faith Odhiambo said Justice Ibrahim's rare calmness reflected a deep understanding of judicial authority as a responsibility to serve, and of justice as a tool for maintaining social order. The Jamia Mosque Committee also eulogised the late judge, saying: "His contribution to Kenya's jurisprudence and to the strengthening of the Judiciary will be remembered with great respect and gratitude. "We pray that the Almighty grants the



late Hon. Justice Mohammed Khadhar Ibrahim His infinite mercy, forgives his shortcomings, grants him Jannatul Firdaus, and grants patience, comfort and strength to all those he has left behind," the committee said.

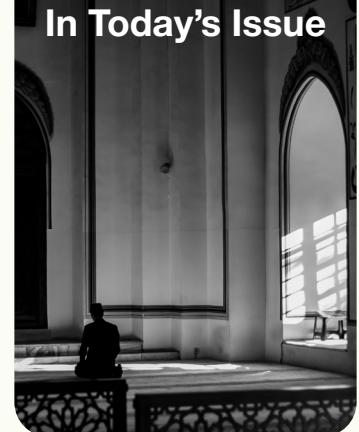
In his remarks, his close friend and former classmate, Professor Ali Muhammad Salim described the late Justice Ibrahim as a hard-working, very studious and was among the best students during their days at Kakamega Township Primary School and Kakamega High School.

Born in 1956, Justice Ibrahim was admitted as an Advocate of the High Court of Kenya in 1982. He practised at several notable law firms before establishing Mohammed Ibrahim & Associates in 1994, which later expanded into Ibrahim & Isaack Advocates. His legal career was marked by public interest litigation, human rights advocacy and civic engagement, particularly during Kenya's struggle for multiparty democracy in the late 1980s and early 1990s. His principled activism led to his detention without trial in July 1990, including a month in solitary confinement at Kamiti Prison, for supporting pro-democracy activists. Justice Ibrahim joined the Judiciary in 2003 as a High Court judge, serving in the Civil, Commercial, Judicial Review and Constitutional divisions. He was Resident Judge at the Eldoret High Court from 2007 to 2009 before transferring to Mombasa.

On June 16, 2011, he was appointed to Kenya's inaugural Supreme Court bench, where he played a key role in interpreting and upholding the 2010 Constitution. In 2021, he was appointed chairperson of the Judiciary Committee on Elections, and in May 2022, he was unanimously elected by his peers as the Supreme Court's representative to the Judicial Service Commission.

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1 'Ubudiyyah: Servitude to Allah

'Ubudiyyah is a state of the heart, which manifests itself in external acts of worship. The goal of all physical acts of worship is to attain the state of 'ubudiyah.

2 Gov't defers public participation on Religious Organizations Bill

Prime Cabinet Secretary announced the decision, saying the delay would provide religious organizations and other stakeholders with adequate time to meaningfully contribute to the proposed laws.

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

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Government defers public participation on Religious Organizations Bill to 2026

The government has postponed public participation forums on the proposed Religious Organizations Policy and the Religious Organizations Bill, pushing the legislative process to 2026 to allow for broader consultations with faith-based groups across the country. Prime Cabinet Secretary Musalia Mudavadi announced the decision, saying the delay would provide religious organizations and other stakeholders with adequate time to meaningfully contribute to the proposed laws. "By granting additional time, the government seeks to ensure that every voice is heard and that the final framework reflects the values, diversity, and aspirations of Kenya's faith community," said a statement from the Prime Cabinet Secretary's office. The postponement comes barely a week after the government in-

vited Kenyans to submit their views on the Religious Organizations Policy, 2024, and the Religious Organizations Bill, 2024. Through the Office of the Prime Cabinet Secretary, the public had been asked to submit written memoranda and attend public forums scheduled between December 15 and December 19, 2025. However, the initial four-day window drew widespread criticism from religious leaders and faith-based associations, who argued that the timeline was too short to allow for meaningful engagement on legislation touching on sensitive matters of faith. In responding to the concerns, Mudavadi underscored the importance of transparency, dialogue, and mutual respect in policy formulation, noting that laws regulating religious affairs must be anchored on inclusivity and national cohesion. He reiterated the govern-

ment's commitment to protecting religious freedom while putting in place structures that promote accountability and harmony within the sector. The proposed policy and bill are informed by recommendations of a Presidential Task Force led by former NCCK Secretary-General Dr Mutava Musiyimi. The task force was formed following the Shakahola tragedy, where more than 400 bodies were exhumed from a forest linked to preacher Paul Mackenzie. Under the draft Religious Organizations Bill, 2024, all religious organizations would be required to submit annual financial returns to the government. The bill also proposes the establishment of a Religious Affairs Commission to oversee religious matters, including requiring institutions to provide financial accounts and registers of their members.

Jamia Mosque Nairobi to sponsor bright, needy students in 2026

Jamia Mosque Committee Nairobi has announced plans to begin offering educational support to bright and needy learners starting in the 2026 academic year, in a move aimed at expanding access to education for disadvantaged students.

According to the committee, the sponsorship programme will cater for students in Grades 10, 11 and 12, with beneficiaries selected on the basis of academic performance and good disciplinary record.

Furthermore, successful Grade 12 graduates under the programme will be considered for additional support at the ter-

tary level. "Furthermore, successful grade 12 graduates from this group will also be eligible to receive upon application, partial University funding from Jamia Mosque's Education Committee," said a statement from the Committee.

The committee noted that applications must be submitted within two weeks after the first selection process. Completed application forms may be delivered physically to the Jamia Mosque Library or submitted electronically as a PDF document via email to info@jamiamosque.co.ke.

Eligibility criteria require applicants to have

sat the 2025 Kenya Junior School Education Assessment (KJSEA) and attained at least a Meeting Expectations I (ME-I) grade or higher. Applicants must also be orphans or come from families facing extreme financial hardship and must have secured admission to a public school for Grade 10.

Bursary application forms are available at the Jamia Mosque Library and can also be downloaded from the Jamia Mosque website through the bursary portal at www.jamiamosque.co.ke/bursary.

Zamzam Centre and Madrasa holds graduation and prize-giving ceremony in Mathare

Huruma-based Zamzam Centre and Madrasa on Saturday hosted a graduation and prize-giving ceremony for its students at Masjid Nur, adjacent to the National Youth Service (NYS) in Mathare, Nairobi, marking a significant milestone in the institution's education and mentorship agenda.

The event brought together Muslim parents, community leaders, educators and students, with speakers urging parents to educate and encourage their children to memorise the Qur'an as a foundation for building a strong Muslim community. Parents were advised to prioritise not only academic excellence but also the teaching of religious values and ethics, with emphasis placed on instilling spiritual values at an early age to nurture moral uprightness and holistic growth.

Addressing the gathering at Masjid Al Nur during the prize-giving ceremony, the Director of Zamzam Centre and Madrasa, Mustafa Abdalla, urged parents to prioritise madrasa education by channelling resources towards its support. He noted that while Islam places great emphasis on education for the benefit of humanity,

it was unfortunate that many Muslims were not taking education seriously.

He emphasised that encouraging children to memorise the Qur'an and live by its teachings was among the greatest responsibilities of parents. "One of the greatest things a parent can do for the welfare of their children's lives, in this world and the next, is to encourage and help them in every way possible to memorize Qur'an and embody the character that it calls to," he said.

Mustafa further highlighted the importance of religious education, noting that religious schools play a critical role in instilling values and principles that are beneficial in everyday life. "There is nothing more pleasing to the parent's eyes than to see their children being raised upon the obedience of Allah, the Most High," he added.

He praised the learners for their dedication to memorising the Qur'an and thanked parents for their unwavering commitment to nurturing their children in the teachings of the sacred text, describing the initiative as noble and lofty, attracting divine blessings from Allah. He also advised Muslims to utilise their God-given wealth to sup-

port da'wah programmes and to cater for the welfare of orphans and vulnerable members of society. In his remarks, Mathare North Sub-county Chairman of the Supreme Council of Kenya Muslims (SUPKEM), Hussein Tuddi, appealed to Muslims in the area to set aside divisions and embrace unity as a pathway to development.

He further advised Muslims to be at forefront in preaching peace, coexist and live in harmony with people of other faiths to promote tolerance to foster development. The SUPKEM Official encouraged parents to inculcate Islamic ideals in their children by providing them with a strong educational and religious foundation to mould them into future leaders.

Addressing the students, Tuddi urged them to maintain discipline by upholding Islamic values while also encouraging them to serve as ambassadors of Islam within their respective institutions. During the ceremony, students who demonstrated exemplary performance in madrasa education were awarded translated copies of the Noble Qur'an and certificates in recognition of their achievements.

Ubudiyah: Servitude to Allah

Today, man thinks he has no need of Allah. Technological advancements and material abundance make many believe that their accomplishments are due to their own efforts. Failing to recognise the Source of all blessings leads to ingratitude and arrogance. It is this arrogance which leads to rejecting Allah, which can be seen in the rise of atheism and secularism in the world. Instead of calling to the worship of the One True God, society glorifies and calls to the worship of the 'self.' Individual liberty and the pursuit of pleasure have become the new religion. Man's arrogance makes him think that he is strong, independent and can do as he freely wishes. It leads him to trampling over the rights of Allah's creation and causing chaos on the earth. Allah ('azza wa jall) says, "But man crosses the limits, because he deems himself to be free of need" (Surah Al-'Alaq 96:6-7). We often forget that as humans, we are intrinsically weak. We were created from dirt. We started off from a drop of fluid. "Did We not create you from a humble fluid" (Surah Mursalat 77:20) which is not even pleasant to smell. With such humble origins, we should never feel proud or act arrogantly. We cannot even be certain of what will happen tomorrow. No matter how rich and powerful we may become in this world, a day will come – very soon – in which our bodies will start giving in on us; our mental faculties will begin to deteriorate; and soon we will be dead. Without Allah, we are nothing. We need Him for everything. We need Him to feed us. We need Him to grant us health, money, spouses, children, family and friends. And most importantly, we need Him to guide us, to love us, and to protect us.

Ubudiyah: The Purpose of Life

Allah (subhanahu wa ta'ala) did not leave us to wander aimlessly in this life, or live a life full of angst and confusion, never finding peace and contentment. He (subhanahu wa ta'ala) told us exactly why He created us and what our purpose in life is. He (subhanahu wa ta'ala) says, "I did not create jinn and men except so that they worship Me" (Surah Adh-Dhariyat 51:56).

Ibadah (worship) and 'ubudiyah (servitude) are the believer's life goals. When we say la ilaha illa-Allah, we are saying that Allah Alone is worthy of our worship. This is our life mission statement. Ubudiyah is a state of the heart, which manifests itself in external acts of worship. The goal of all physical acts of worship is to attain the state of 'ubudiyah. 'Ubudiyah is to fully humble oneself to Allah, submit to Him and love Him more than anyone else.

"The intended outcome of all acts of worship is to magnify, venerate and be in awe of God." – al-'Izz b. 'Abd al-Salam



(rahimahullah) 'Ubudiyah is to fully surrender yourself to Him and to express your dire need of Him. It is to free yourself from the dictates of your desires and nafs, and devote yourself to Allah. It is to realise that He is your Rabb – The Nurturing Lord – and you are His 'abd – His humble, weak slave, who is always in need of Him and cannot do anything without Him. 'Ubudiyah is attained through ma'rifah: through gaining a deep awareness of who Allah is and how Majestic and Perfect He is; and then contrasting this with your sins and endless shortcomings. Even the good you do is full of deficiencies. 'Ubudiyah is to see yourself as completely helpless and impoverished: every atom in your body is completely dependent on Him. You feel that were He to leave you to fend for yourself for even the blink of an eye, you would perish. Thus, you constantly seek His help for everything. You rely on Him and turn to Him for all your needs, whether big or small. This is the essence of: a treasure

from the treasures of Paradise.

A key component of 'ubudiyah is love. When a servant thinks of how much Allah blesses and endows him, his heart can only be overwhelmed with love for Him. Reflecting on the generosity, kindness and love of Allah; and then contrasting this with our sins and meagre offerings of worship, should fill our hearts with shame and make us lower our heads in humility to Him. Constant reflection on this should lead to a state of heart in which the servant is always seeking the pleasure

not limited to performing the five daily prayers, occasional dhikr or du'a' or giving charity. It is a state which permeates every aspect of your life: everything you do is for Him. Even your everyday mundane actions such as eating and drinking become an act of worship through your intention. 'Ubudiyah is to humble yourself and submit yourself to the commandments and prohibitions of Allah. It is to give preference to His commands, whether they appear rational to us or not. If we are unable to rationalise something of Allah's words or the words of His Prophet (Peace be upon him), then we should consider our intellect to be deficient, not the words of Allah and His beloved. "Whoever seeks eternal happiness should stand firmly at the doorstep of 'ubudiyah (servitude)." – Ibn Taymiyyah (rahimahullah)

'Ubudiyah: The Greatest Honour

'Ubudiyah is the loftiest and most hon-

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From the Holy Qur'an Ayah of the week

Theme: Steadfast on the path of Allah



*"Follow what has
been revealed to you
from your Lord and
do not follow other
than His way..."*

(Surah Al-'Araf 7:3)

Preparing yourself to seek a husband: A guide for Muslim women

By Umm Fatima Zahra

As a Muslim woman, when the time comes to start seeking a husband, it's important to approach this process with the right mindset and preparation. Whether you're ready to begin this journey yourself or helping your daughters or other female family members, the steps you take before actively looking for a husband can make all the difference. This isn't just about finding a husband, but about ensuring that you're ready to be the best wife you can be, all within the guidance of Islam.

Set Your Intentions Right

Before you even start looking for a husband, take a moment to set your intentions clearly. The ultimate goal should be to seek a husband for the sake of Allah, to build a home where you both can grow in your faith and serve Him. When you prioritise pleasing Allah in your search, your decisions will naturally align with Islamic principles, and you'll be more focused on finding a husband who shares these values.

Self-Reflection: Know Who You Are

To find the right husband, it's crucial to first know yourself. This isn't about being perfect, but about understanding your strengths, values, and areas where you might need to grow. Ask yourself:

- **What Are My Strengths?** Identify the qualities and skills you bring to a marriage. Are you compassionate, organised, or good at managing a home? Knowing your strengths helps you understand what you have to offer as a wife.
- **Where Can I Improve?** Be honest with yourself about the areas where you need to grow. This could be in patience, communication, or managing stress. Acknowl-

edging these areas now gives you the chance to work on them before you're in a marriage.

- **Any Unresolved Issues?** If you have any past traumas or emotional wounds, now is the time to address them. Seeking support, whether through counselling or talking to a trusted family member, can help you enter marriage with a healthy mindset.

Understand the Role of a Wife in Islam

Islam provides clear guidance on the role of a wife, which is to be a supportive, loving companion who contributes to a peaceful and harmonious home. Understanding and embracing this role is key to being prepared for marriage. This includes:

- **Being a Supportive Wife:** Recognise that marriage is a relationship where both the husband and wife have distinct but complementary roles. As a wife, offering emotional and practical support to your husband, managing the household, and being a source of comfort are key aspects of your role.
- **Commitment to Raising a Family:** If you intend to have children, think about how you'll raise them with strong Islamic values. Preparing yourself for motherhood is an important part of preparing for marriage.
- **Serving Allah Through Marriage:** Always remember that your marriage is a way to serve Allah. This mindset will guide you to act with patience, kindness, and understanding, which are all crucial in a successful marriage.

Take Practical Steps to Prepare

Once you've reflected on yourself and your role, it's time to take practical steps to prepare for seeking a husband:

- **Gain Knowledge:** Educate yourself on the

rights and responsibilities of spouses in Islam. Knowing what's expected of you and your future husband will help you make informed decisions.

- **Work on Essential Skills:** Whether it's cooking, managing a budget, or effective communication, work on the practical skills that will be useful in marriage. These skills aren't just about running a household but about being a capable and confident wife.

- **Focus on Personal Growth:** Continue to work on yourself in areas like self-care, spiritual growth, and emotional resilience. The goal is to be the best version of yourself, which will benefit both you and your future husband.

The Mindset of Seeking a Husband

With your intentions set and personal growth underway, it's important to approach the search for a husband with the right mindset:

- **Be Patient:** The process of finding a husband might take time. Trust in Allah's plan and know that the right person will come at the right time.

- **Focus on Deen First:** When considering potential husbands, their commitment to Islam should be your top priority. A man who is serious about his faith will help you build a home centred around the worship of Allah.

- **Avoid Desperation:** It's important not to rush into marriage out of fear of being alone. Desperation can lead to poor decisions. Remember that it's better to be patient than to enter into a marriage that isn't right for you.

- **Involve Your Family:** Involving your family in the process can provide valuable guidance and help ensure that the search is conducted within Islamic guidelines.

JAMIA MOSQUE BURSARY 2026 GRADE-10 INTAKE

The JMC Education Committee invites applications from suitable qualified and eligible student for the grade 10 scholarship 2026 award. The applicants for this limited number of scholarships must meet the following criteria: -

- Must have sat for the 2025 Kenya Junior School Education Assessment (KJSEA) and obtained at least a **MEETING EXPECTATION I (ME-I)** grade and above.
- Be an orphan or from a family with **extreme** financial needs.
- Must have been admitted to Grade 10 in a Public School.

Application Procedure

Fill in the JMC Bursary Forms which are available at Jamia Library or can be downloaded at Jamia website: www.jamiamosque.co.ke/bursary

The following documents must be attached to the form: -

1. Copy of (KJSEA) Results Slip.
2. Copy of the grade 10 Admission Letter.
3. Parents ID/Death Certificate (Copy).
4. Hand Written Application Letter by the applicant/student.

This sponsorship will benefit the successful applicants through **Grades 10,11,12** on the basis of the student's academic performance and disciplinary record. Furthermore, successful **grade 12 graduates** from this group will also be eligible to receive upon application, partial University funding from Jamia Mosque's Education Committee. Please deliver your application to the Jamia Mosque Library or send it to:

The Secretary General: P.O Box 100786-00101, Nairobi

Light of Knowledge Quiz

Which Surah of the Holy Qur'an explicitly mentions the rivers of Jannah (Paradise)?

A Surah Al-Baqarah

B Surah Ar-Rahman

C Surah Muhammad

Answer to be revealed in the next issue

Last week's answer was choice C :
"An-Nur al-Adhim (The Great Light)"

The Best of all relationships – The handhold that never breaks

By B. Khan

Life is so unpredictable. Sometimes it seems the only thing I can expect from this dunya is unpredictability. This life gives joy one day and grief the next. It gives love one day and heartbreak the next. Nothing about this world is the same two days in a row—except one thing... Its Creator.

I recently had a painful experience related to someone I know. It was shocking and it left me feeling broken and betrayed. I'm sure everyone reading this has had a similar experience at some point in their lives.

All of this made me think about what I am expecting from my relationships. I think a part of me knows that I am expecting too much. Although there are some people in my life who are kind and sincere, they are still only human. They will never be perfect. There will be times when they hurt me and I hurt them, even if it's unintentional.

The painful feeling is amplified even more when I think about what I put into these relationships. I am the type of person who is openly expressive. I wear my heart on my sleeve. If I care about someone, I'll do anything for them. But experiences like the one I recently had remind me that Allah is the only one who will always reciprocate. He (SWT) tells us that if we go to Him walking, He will come to us running. In my human relationships, I feel like I am often the one running after others while they walk away from me.

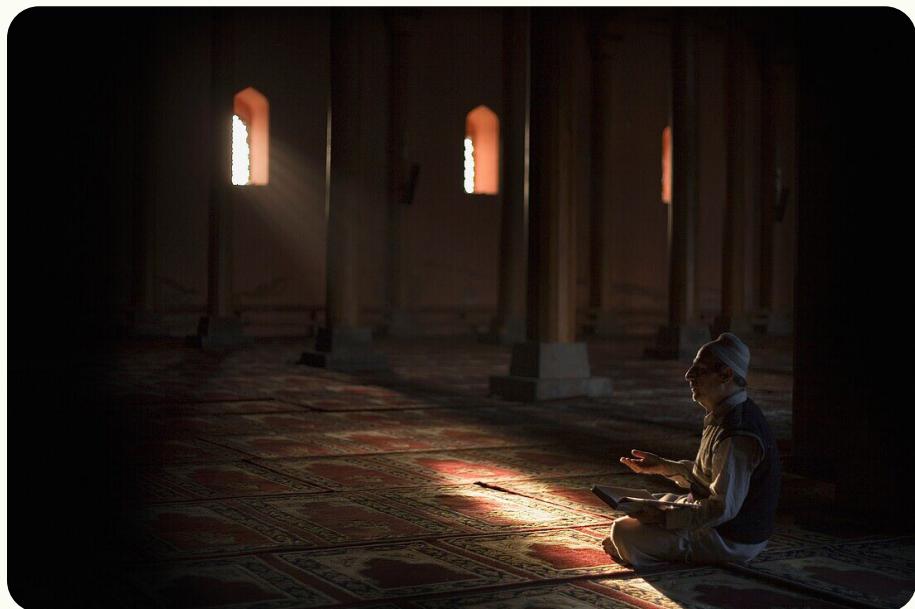
Bonding with the Divine

To be honest, this is a big part of what keeps me practicing Islam to the best of my ability. It's not always easy getting out of bed for fajr or going out with my hijab on. My faith and belief in the Afterlife keeps me doing these things, but there is also a significant part of me that just wants to do it all for my Creator.

If I can put so much effort into imperfect relationships with my family and friends, why not do the same for the One who is always there for me?

He is Al-Wadud, the Loving One. He is Al-Mujeeb, the One Who Responds. Why should I not do my best to be what He wants me to be?

Of course, this is all just one perspective. This world is full of people who are mad at God for allowing them to go through pain. I see Allah as the reason why I'm not going through worse situations. I know that He is the one who is watching out for me and protecting me. And most importantly, He is there for me



to turn to when people in this world let me down.

Call out to Him

When I feel the sting of betrayal and the pain of heartbreak, I know that all I have to do is call out to Him and He will be listening. I can put my hands up in the air and cry my heart out, knowing He will take these emotional burdens off of me.

I never have to worry that Allah won't understand me or doesn't care about what I'm feeling. And that's the case with every human that He has created. Allah says He is closer to us than our jugular vein. You know the vein in your neck that you can touch

and feel your heartbeat? He is closer than that. I also find myself thinking sometimes that maybe one benefit of going through painful experiences is that I will remember to turn to Allah. Sometimes I get so consumed by what's going on in my life that I start to become distant from Allah. I become too caught up in my work and too invested in relationships that won't fulfill me.

And then it's like Allah gives me a reminder that all of this is a house of cards, ready to collapse at any moment. I'm sure we've all had this realization at some

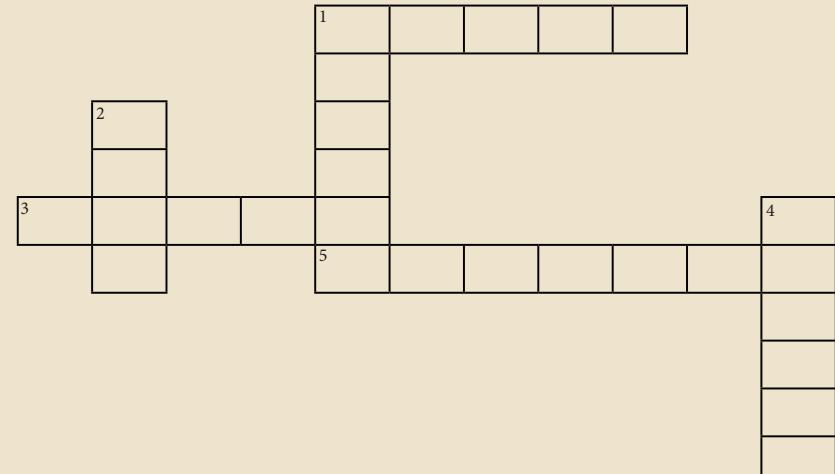
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CROSSWORD PUZZLE

LAST WEEK'S ANSWERS

ACROSS

- 2. Amanah
- 5. Matar
- 6. Bayyinah
- 1. Sulaiman
- 2. Qadr
- 3. Seerah



ACROSS

- 1. Arabic word for kindergarten/pre-school.
- 3. Prophet whose entire nation repented and believed at once, leading their punishment to be lifted.
- 5. Name of Allah (SWT) meaning: 'The One and Only without partner'.

DOWN

- 1. Fiqh principle that allows ease in hardships, e.g. a traveller can shorten or combine prayers.
- 2. According to the Holy Quran, how many types of rivers are explicitly mentioned in Paradise.
- 4. Islamic term for justice and fairness in dealings.

North -Eastern leaders sound alarm over worsening drought

Community and political leaders in Kenya's North Eastern region have issued a stark warning over a worsening drought that is increasingly threatening lives, livelihoods, and livestock across the arid counties.

In early December 2025, Members of Parliament from Mandera, Wajir, Garissa, and surrounding counties raised the alarm both in Parliament and at local forums. They highlighted the failure of the recent short rains and the intensifying dry conditions across the region.

Lawmakers urged the national government to declare the drought a national disaster, a move they say is crucial to unlock emergency funding, attract international support, and enable coordinated measures to prevent widespread hunger and livestock losses.

The National Drought Management Authority (NDMA) has confirmed the severity of the crisis. Its latest update shows

that several counties are now in high-alert or alarm drought phases. Water sources such as rivers and pans are drying rapidly, grazing lands are depleted, and livestock are losing condition. Pastoralists are walking longer distances in search of water and pasture, placing further strain on communities already struggling to cope.

The human impact is increasingly visible. In Mandera, MP Mohamed Abdikheir led hundreds of residents in mass prayers for rain as wells dry up and livestock weaken. Emergency measures, including water trucking and food distribution, are underway, but leaders stress that these efforts are insufficient to meet the growing needs of affected families.

The drought is also affecting social and economic life. Families are moving deeper into remote areas—or even crossing borders—in search of water and pasture. Children are missing school as households prioritize survival, highlighting the

social toll of the prolonged dry conditions. Leaders are calling for both immediate relief and long-term solutions. Proposed measures include accelerated investment in water infrastructure, repairing and drilling boreholes, establishing strategic food and livestock reserves, and implementing coordinated planning to address recurrent droughts.

NDMA warns that if high temperatures persist and rainfall continues below average, millions of people in Kenya's Arid and Semi-Arid Lands (ASALs) could face severe food and water insecurity.

As the situation intensifies, political and community leaders stress that urgent, co-ordinated action is critical. Without timely intervention, the drought threatens not only livestock and livelihoods but also the wellbeing and survival of thousands of vulnerable families across North Eastern Kenya.

Muslim leaders launch youth Musabaqah to combat rising social vices in Mombasa

Muslim religious leaders in Mombasa have raised concern over the growing prevalence of social vices among young people, unveiling an Islamic Musabaqah in Nyali Constituency as part of a wider effort to promote moral and religious values across the county.

The programme was launched during a forum held last week that brought together nearly 200 imams, ustadhs and Islamic educators drawn from dozens of mosques and madrasas. Participants highlighted challenges such as crime, drug abuse, family breakdown and gender-based violence, which organisers said are increasingly affecting urban communities.

Organisers said the Musabaqah goes beyond being a religious competition, describing it as a Qur'an recitation and Islamic knowledge programme aimed at nurturing discipline, confidence and ethical behaviour among young people, while strengthening a sense of community.

The initiative will be implemented across Nyali's five wards — Kongowea, Frere Town, Mkomani, Kadzandani and Ziwa la Ng'ombe — with organisers expressing optimism that it will help shape a generation of responsible and morally grounded youth capable of resisting negative social influences and contributing positively

to society. The forum was attended by representatives from key institutions, including the Council of Imams and Preachers of Kenya (CIPK), who noted that the concerns raised in Nyali reflect challenges facing Muslim communities across Mombasa. Organisers stressed that closer collaboration among mosques, madrasas and community-based organisations is critical to reinforcing Islamic teachings and moral guidance for young people.

"Religious leaders must work together to guide the youth and strengthen community values," organisers said. "This initiative reflects our commitment to ensuring that faith and ethical principles remain a cornerstone in shaping the next generation."

Despite earlier setbacks, organisers said the programme has regained momentum, adding that addressing wider social challenges such as abuse and violence will require stronger cooperation between religious leaders, community structures and security agencies.

They further noted that the Musabaqah could serve as a model for similar initiatives in other parts of Mombasa, signalling a proactive approach by faith-based institutions to confront ethical challenges and promote positive values among the county's youth.



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Surgeons and Anesthesia fee, theater and surgical consumable.

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Exciting News!

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!



INTAKE FOR 2025/2026
UNIVERSITY STUDENTS
MENTORSHIP PROGRAM.

THE OBJECTIVE

The program is to match university students (Mentees) with experienced professional (Mentors) for guidance, and to nurture them towards their respective professions/career excellence.

THE PROGRAM RUNS TWICE A WEEK FOR A PERIOD OF 4-YEARS, AND WOULD COVER:

- ISLAMIC STUDIES,
- PROFESSIONAL AND PERSONAL DEVELOPMENT,
- ETHICS AND COMMUNICATION SKILLS,
- LEADERSHIP,
- AMONG OTHERS.

ELIGIBLE STUDENTS

1. Must be male first year university student, within Nairobi
2. Must be of good character,
3. Must have (B+) and above in kcse,
4. Must be physically, mentally and psychologically fit,
5. Must have leadership traits,
6. Must have memorized some chapters of the holy qur'an, or ready to do so (a hafidh will be given priority),
7. Must have basic of arabic language
8. Must be below 22 years of age.

IF YOU MEET THE ABOVE REQUIREMENTS AND INTERESTED, SEND YOUR APPLICATION TO:
educationafrica.charity@gmail.com

ONLY SHORTLISTED CANDIDATES WILL BE CONTACTED.

6

Garissa County referral hospital receives major boost in essential medical supplies

Garissa County Teaching and Referral Hospital has received a major consignment of essential drugs and medical supplies from the Kenya Medical Supplies Authority (KEMSA), a move expected to strengthen healthcare service delivery in the region.

The delivery comprises a wide range of critical medical items, including antibiotics, pain relievers, snake anti-venom, and medicines for chronic conditions such as diabetes and hypertension. The replenishment is part of the government's broader commitment to ensure public health facilities across the country maintain a steady

and reliable supply of essential medicines. Speaking during the handover ceremony, the hospital's Chief Executive Officer, Mahat Sheikh Salah, welcomed the consignment, noting that it would significantly improve access to quality healthcare and guarantee uninterrupted service provision. "This consignment will greatly enhance our capacity to serve patients efficiently," he said. "We have instituted strict monitoring mechanisms to ensure that all medical supplies are properly distributed, well utilized, and reach patients in need. No misconduct in the drug supply chain will be tolerated. Any case of mismanagement will be ad-

dressed firmly." Mahat further explained that in line with national pharmaceutical guidelines, some medications for chronic illnesses will be dispensed exclusively through health centres and Level 4 facilities.

He also urged residents to register with the Social Health Authority (SHA) to continue accessing affordable healthcare services under the government's health scheme. The latest delivery is expected to ease pressure on the county's main referral facility while enhancing public confidence in government-run health services across Garissa County.

Muslim leaders urged to uphold ethical governance, says Acting Chief Kadhi

Muslim politicians have been urged to uphold ethical leadership, integrity and accountability in the execution of their duties in order to promote socio-economic development and improve the lives of citizens. The call was made by the Acting Chief Kadhi, Sheikh Sukyan Hassan Omar, who emphasized the need for leaders entrusted with public office to serve diligently and observe Islamic principles of governance, noting that principled leadership plays a critical role in addressing citizens' needs.

Speaking during his Jumuah Khutbah (sermon) at Jamia Mosque in Nairobi on Friday last week, Sheikh Sukyan expressed concern that some political leaders were failing to fulfill their responsibilities, resulting in widespread suffering due to poor governance and neglect.

"With all the billions that have been allocated to counties, our people are still dying of thirst," he said. "Some may say I am speaking politics, but this is the reality on the ground. People are dying because there is no water." He cited examples from parts of Northern Kenya, where he noted that hospitals lack essential medicines and access to basic services remains lim-

ited, despite substantial public resources being allocated to county governments. The Acting Chief Kadhi also raised alarm over what he described as growing cases of unethical conduct among some Muslims, saying such practices contradict Islamic teachings and values.

"During KDF recruitment people moving around with baskets of money to buy positions. We see Muslims going to conventional banks for riba (interest) loans, yet every year there are going for Hajj and Umrah," he observed.

He warned that such actions not only undermine Islamic principles but also risk portraying Muslims negatively in society. "These are some of the sickness which we need to treat, there are worse than cancer, HIV/Aids and other diseases which afflict our bodies," he said.

Sheikh Sukyan further emphasized that Muslims' conduct in business dealings and daily interactions should reflect Islamic ethics, which encourage honesty, fairness and respect toward both Muslims and people of other faiths. "If your prayers and fasting do not transform your akhlaq—your character—then there is a problem, and you



need to reassess your acts of worship," he said.

Despite the challenges highlighted, the Acting Chief Kadhi acknowledged what he termed as a positive resurgence of Islam in the country, pointing to the increasing number of mosques and madrasas, as well as the growing observance of Islamic dress among women. He noted that these developments signal greater awareness and growth of Islam, observing that, "For Muslims, the Nairobi of today is not the Nairobi of 20 years ago."

The Best of all relationships – The handhold that never breaks

Continued From Page 5

point in life. The sudden awareness that nothing in this world is guaranteed. That Allah is the constant, the only one who will always be there.

When you lose that job you worked so hard for, Allah is there to help you back onto your feet. When things don't go as planned, Allah makes better plans for you. And when that special someone in your life becomes the source of your pain, Allah is there to heal your heart. He is the only handhold that never breaks. And it was there all along.

And when My servants ask you, [O Muhammad], concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided. (Surah Al Baqarah 2:186)

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The Secretary General Jamia Mosque Committee P.O.BOX.

100786-00101, Nairobi Or drop the at

Jamia Mosque Administration (First Floor)

New Mosques commissioned in Kisumu County

Newly constructed mosques aimed at meeting the spiritual and educational needs of local Muslim communities have been officially commissioned in Kisumu County.

The projects include Tiengre Jamia Mosque, located along the Kisumu–Busia Highway, and Muhoroni Jamia Mosque in Muhoroni Sub-county. The construction of the two mosques was supported by the Kisumu-based Da'wah Development Group (DDG).

Speaking during the official opening ceremonies, Da'wah Development Group Chief Executive Officer (CEO) Sheikh Musa Ismail urged Muslim faithful in the two areas to make full use of the new facilities for regular worship and spiritual nourishment.

Quoting a saying of Prophet Muhammad (peace be upon him) that "Whoever builds a Mosque in this earthly life, Almighty Allah in acceptance of this deed, will build for him or her a mansion in Paradise in thereafter,"

Sheikh Musa thanked donors for supporting the projects. He noted that the two mosques would serve not only as places of worship but also as community centres



The newly constructed Muhoroni Jamia Mosque in Muhoroni Sub-County

for local Muslim families. He further expressed gratitude for the increasing number of mosques being constructed across the country, describing the trend as "a clear indicator that Islam is spreading tremendously."

Meanwhile, the Kisumu Muslim Association (KMA) has announced a vacancy for an experienced Imam to serve in one of its central mosques in the lakeside city.

According to the announcement, the successful applicant must be a Sunni Muslim,

a holder of Thanawi level education or higher, and a Hafidh of the Noble Qur'an. Experience in Da'wah, Sulhu, and conflict resolution will be considered an added advantage. Applications accompanied by a curriculum vitae (CV) should be addressed to the Secretary-General, Kisumu Muslim Association (KMA), P.O. Box 98, Kisumu, or submitted via WhatsApp on +254722788879. The deadline for applications is January 2, 2026.

Ubudiyah: Servitude to Allah

Continued From Page 3

urable status any human being can attain. Allah repeatedly praises His Prophets – the best of men – with the epithet 'abd (servant). He says, "Glory be to the One who made His servant (i.e. Muhammad (Peace be upon him)) travel by night from al-Masjid al-Haram to al-Masjid al-Aqṣa..." (Surah Al-Isra 17:1). Similarly, about Sulayman and Ayyub ('alayhimas-salam), Allah said "What an excellent servant he was!" Allahu Akbar! Imagine Allah (subhanahu wa ta'ala) describing you as an excellent servant. Can there be a greater honour than this? "It is enough of an honour for you that you are His servant, and it is sufficient glory for you that He is your Lord!" – Ibn al-Qayyim (rahimahullah)

'Ubudiyah Liberates You

Islam came to liberate humans from the worship of other human beings, desires, animals, and celestial bodies. Islam came to liberate man from worshipping the creation of Allah to worshipping the Creator of all creation. This is the peak of freedom. Every human worships someone or something. Some people worship money, others worship power. Others worship fame, pleasure, beauty, knowledge, people, nature and even animals! All these objects of worship are delusions that leave its adherents unfulfilled. One can only be truly free, happy, and at peace, if he chooses to submit to and worship Allah ('azza wa jall). Ibn Taymiyyah (rahimahullah) writes, "The happy-

est of all creation are those who have the highest levels of servitude to Allah." This is because the more the servant humbles himself to Allah, the closer he is to Him, and thus he receives a greater share of His special care and love. The more you enslave yourself to Allah, the freer you will be. The more you attach yourself to Allah, the less you will depend on His creation. The words 'servitude', 'slave', and 'servant' may carry negative connotations, due to their historical associations. Servitude to Allah, however, is nothing like servitude to other human beings. Servitude to Allah brings with it deep contentment, joy and comfort. Also, Allah does not benefit from the servitude of man, but rather the servant himself benefits and is honoured by it. All human beings are servants of Allah – whether they acknowledge it or not. This is because Allah is the Ultimate Master; the only One who has complete authority and ownership over the universe. Whilst we can choose many things, many other things are out of our control. Whilst some of His servants are His servants by lack of choice, those who believe in Allah are His servants by choice. They recognise Him, worship Him and choose to submit to Him. They are His true 'ibad (servants). Imam al-Shaṭībī (rahimahullah) writes, "The objective of the sharī'ah is to free the human from the grip of his own whims and desires, so that he becomes a (obedient) servant of Allah by choice, just as he is a servant of Allah by no choice of his."

Speed Up in Your Journey to Allah

There is a secret which enables a person to race ahead in his journey to Allah. It is 'ubudiyah. 'Ubudiyah is to infuse all the outer physical acts of worship with full humility, submission, love, fear and hope. Even if the quantity of your actions is small, the quality of your actions will allow you to reach far ahead of your peers. Humbling oneself and showing your servitude is the quickest route to Allah. One of the pious predecessors said, "I have tried coming closer to Allah by entering all the doors of worship. But every time I came close to a door, I found that it was crowded with people; thus, I was unable to enter until I approached the door of humility and desperate need for Him. I found that it was in fact the nearest and widest of all doors to Allah; there were not any crowds at it nor were there any barriers. As soon as I placed my foot inside, He took my hand and admitted me inside."

Race ahead in your journey to Allah by infusing all your physical acts of worship with the quality of 'ubudiyah. When you pray, pray like a servant. Pray with khushū', with full humility and focus. Feel like a humble beggar in the courtyard of the Most Magnificent. As you stand, lower your gaze and be in awe of the majesty of The One you are addressing. Express your lowliness by rubbing your face – the most noble part of your body – on the ground. (From LifeWithAllah)