

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jama Mosque Nairobi

Judiciary transfers 32 Kadhis in reshuffle to boost service delivery

The Judiciary has effected a routine transfer of 32 Kadhis to various stations across the country in a move aimed at enhancing efficiency and improving access to justice in Kadhi courts. The changes follow last year's promotion by the Judicial Service Commission (JSC) of 20 Kadhis to the rank of Principal Kadhis. The transfers take effect on January 12, 2026.

Speaking to the Friday Bulletin, Acting Chief Kadhi Sheikh Sukyan Hassan Omar said the reshuffle is part of the Judiciary's regular transfer policy, designed to strengthen service delivery and address case backlogs in different courts.

"This is a normal exercise within the Judiciary and it is aimed at enhancing access to justice through efficiency in service delivery in the Kadhi courts," he said. The transfer list affects 13 Senior Principal Kadhis and 19 Principal Kadhis posted to different regions across the country.

Among the Senior Principal Kadhis, Mohamed Kutwa moves from Machakos to Garissa, replacing Ali Dida, who becomes the new Kadhi for Marsabit. Kajjado Kadhi Abdilatif Silau Malampu has been transferred to Balambala in Garissa County, while Adan Galgalo leaves Moyale for Wajir.

Other changes include Adan Tulu moving from Habaswein to Takaba, Said Khamis Bedzenga shifting from Dadaab to Bungoma, and Shaban Issa Muhammad transferring from Kilifi to Eldoret. Former Garsen Kadhi Swaleh Mohamed Ali heads to Mombasa. The new Kadhi of Lamu is Salim Juma Mwaito, who has been moved from Mariakani, while Salim Vumbi leaves Kakuma for Kwale. Mohamed Noor Issack moves from Bute

to Merti, Khamis Ramadhan from Eldoret to Kilifi, and Salim Mwidadi Abdallah relocates from Kitui to Voi. In the Principal Kadhis' category, Mohamed Garama Randu moves from Upper Hill, Nairobi, to Bute in Wajir County, while Mohamud Ibrahim Mohamed leaves Wajir for Dadaab. Hussein Mohamed Hassan, previously in Garissa, swaps positions with Fahad Ismail Mohamed of Takaba.

Other movements include Issack Maalim Ahmed from Takaba to Machakos, Ali Ibrahim Dadacha from Garbatula to Isiolo, and Mustafa Guyo Shunu from Marsabit to Nyeri. Dhulkifl Karanja Waweru moves from Nyeri to Garbatula, while Mohamed Sheikh Wehliye leaves Bungoma for Habaswein, and Muhyidin Mohamed Sambul shifts from Balambala to Mandera.

Further changes have seen Omar Khamis Swaleh move from Mombasa to Garsen, Mohamed Kule Mohamed from Mandera to Kitui, and Dogo Sheikh Dabaso from Merti to Moyale. Mohamed Awadh Gavava takes up the Kadhi position in Kajjado from Isiolo, while Masudi Mvundi Makange leaves Voi for Mariakani. Former Lamu Kadhi Mursal Mohamed Sizi heads to Msambweni.

In addition, Jamal Opacha Imodoi becomes the new Kadhi of Kakuma after being transferred from Kwale. Wendo Shaban Wendo leaves Msambweni for Kericho, swapping positions with Idris Nyaboga Nyamagosa, who has been moved to the Kadhi courts in Upper Hill, Nairobi.

In Today's Issue



1 8 Different types of hearts

The hearts of people who do not remember God or the reckoning of the Hereafter, are considered spiritually 'dead' in the eyes of God.

2 Jaymo Ule Msee vows to use talent to promote Islam

Popular Kenyan comedian and media personality Abdulhakim Amir Malik, popularly known as Jaymo Ule Msee, has expressed his desire to use his talents and influence to promote the teachings of Islam following his recent conversion to the faith.

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Jaymo Ule Msee vows to use talent to promote Islam



Abdulhakim Amir Malik, popularly known as Jaymo Ule Msee (FIFTH FROM LEFT) pose for a picture with Jamia Mosque Committee Secretary General Abdulbari Hamid (FIFTH FROM RIGHT), Jamia Majlis Member and Da'wah Convenor Sheikh Ibrahim Lethome, Jamia Mosque Imam Sheikh Jamaludin Osman together with Jamia staff during a luncheon hosted in his honour on Tuesday at Jamia Mosque Nairobi.

FULL STORY ON PAGE 6

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CIPK welcomes President Ruto's tough stance on drug and illicit alcohol crisis

The Council of Imams and Preachers of Kenya (CIPK) has welcomed President William Ruto's New Year's Eve address highlighting the growing national crisis of drug abuse and illicit alcohol consumption. In his address delivered on Wednesday, December 31, 2025, President Ruto raised alarm over the escalating consumption of narcotics and illegal brews, describing it as a serious national threat that is tearing apart families, fueling insecurity and robbing the nation of productive young people. The President pledged intensified crackdowns on individuals involved in the manufacture, distribution and sale of illicit alcohol and drugs, warn-

ing that no one would be spared in the renewed war against substance abuse.

Speaking to the Friday Bulletin, North Rift regional chairperson of CIPK, Sheikh Abubakar Bini, said the President's message reflected the harsh reality many communities are experiencing and resonated strongly with regions grappling with the consequences of addiction. Sheikh Bini urged the government to match tough rhetoric with bold institutional reforms and establish rehabilitation, prevention and sustainable support systems to address the crisis effectively. "The President spoke the truth. Drugs and illegal alcohol have destroyed many families and pushed our

youth into crime and hopelessness," he said. "However, institutions mandated to fight this menace must be strengthened and restructured to deliver results." He noted that hundreds of young people are struggling with addiction yet enforcement efforts remain inadequate, calling for a more coordinated and sustained approach. At the same time, Sheikh Bini appealed to parents to play a more active role in guiding and protecting their children from drugs and harmful influences. CIPK reiterated its commitment to supporting initiatives that safeguard communities and promote a healthier, drug-free society.

Baitulmal Kenya boosts maternal at Wajir County Referral Hospital

Maternal and newborn health services at Wajir County Referral Hospital have received a major boost following the donation of essential medical equipment and specialized training support from Baitulmal Kenya. The support, delivered in partnership with the Gates Foundation and Every Pregnancy, includes five delivery beds fitted with safety rails, five baby cots, an electric suction machine and a high-powered LED examination light. The intervention is aimed at strengthening emergency response and ensuring safer delivery outcomes at the county's main referral facility.

Speaking during the handover ceremony, Baitulmal Kenya Communications Officer

Issadin Haji said the donation responds to critical gaps affecting maternity services at the hospital. "These are essential items that the maternity unit needed most, and they will enhance the capacity of medical staff to deliver services more effectively," said Haji. He added that Baitulmal Kenya also facilitated a five-day clinical training programme for nurses, focusing on emergency response and safe delivery practices to improve maternal and neonatal outcomes.

"Beyond equipment, strengthening the skills of health workers is key to improving care, especially in challenging environments," he said, noting that Baitulmal continues to support health, education and water initiatives within Wajir County.

Wajir County Medical Services Representative Hassan Abass welcomed the donation, saying it would significantly support ongoing efforts to enhance maternal and newborn care.

"The delivery beds, baby cots, suction machine and examination light are critical for our maternity and newborn units," said Abass. He noted that Wajir has more than 176 health facilities, many of which face equipment shortages and staffing challenges.

The intervention is expected to contribute to improved maternal and newborn survival rates in the region, where access to specialized care remains a persistent challenge.

Duale urges Muslims to prioritise education for community development

Health Cabinet Secretary Aden Duale has called on Muslims across the country to invest in education and actively encourage their children to pursue knowledge, describing it as a vital pathway to uplifting the Muslim community and fostering long-term development.

Speaking on Saturday during the official opening of Starlight View Academy & Integrated School in Parklands, Nairobi, Duale said holistic education that integrates both religious and secular learning is essential in producing morally grounded, knowledgeable and responsible citizens.

The institution, dedicated to academic excellence, character formation and spiritual growth, was officially unveiled in an event attended by education stakeholders, religious leaders and dignitaries.

Duale emphasised the value of religious education, noting that faith-based institutions play a critical role in instilling discipline, values and life principles.

"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 said.

He expressed satisfaction that his long-standing appeal to Muslims to priori-

tise education and support their children in formal schooling is increasingly being embraced within the community. Education, he added, is not merely about acquiring knowledge, but also about shaping character through values, skills and attitudes suited to a rapidly changing world.

The CS urged Muslim parents to equip their children with both formal education and Islamic knowledge to enable them to tap into opportunities available through religion, government and wider society. He further underscored the need for parents to nurture morally upright children and support efforts to combat drugs and substance abuse. Duale also rallied the Muslim community to support President William Ruto's New Year action plan for the country's development. The ceremony was hosted by the school's Chairman Abdirahman Bihi, CEO Abdifatah Hussein and Director Abdiweli Boksiye. Other dignitaries present included Somalia's Ambassador to Kenya H.E. Amb. Jabari Bulle, Maritime and Shipping PS Aden Abdi Milah, former Dadaab MP Dr. Mohamed Dahiye, prominent Muslim scholars led by Sheikh Mohamed Osman, and Parklands MCA Hon. Stephen Ndegwa. On Sunday, Duale presided over

the commissioning of Tawheed Mosque and Islamic Centre in Eldoret, Uasin Gishu County, where he also served as Chief Guest at the 11th Graduation Ceremony of Al Hayat Islamic Integrated School.

During the events, the CS stressed the importance of unity, peaceful coexistence and harmonious living, urging Kenyans to reject leaders who advance ethnic or religious division. He reiterated the significant role of religious education in nurturing integrity, mutual respect and cohesive communities.

Duale also cautioned religious leaders against issuing unverified claims about healing, stating that matters of life and health must remain grounded in science, ethics and evidence-based medicine, even as faith continues to inspire hope and spiritual strength.

The Eldoret events brought together political, community and religious leaders, including President Ruto's aide Faruk Kibet, Nominated MP Abdisirat Khalif, senior imams from across the country, as well as county executives and MCAs from Uasin Gishu and Bomet counties.

8 different types of heart

By Sadaf Farooqi

Dead Hearts

"Verily in this is a Message for any that has a heart, or who gives ear, and earnestly witnesses (the truth)." (Surah Qaf 50: 37)

The verse above states that if a person "has a heart", listens closely, and becomes a witness, only then can he/she grasp the message of the Quran. This indicates that not everyone 'has' a heart, meaning that the person's 'spiritual heart' is non-existent or dead. Because we know for sure that every living human being does possess a physical, beating heart, this verse can thus, only be alluding to the 'spiritual' heart. It is true that many people attend talks and gatherings in which the Quran is taught, discussed and explained. However, not everyone changes as a result of attending gatherings of knowledge. Only those listeners can take away beneficial reminders and corrective spiritual guidance from such talks, who listen attentively; with a thriving, open heart, their ears keenly tuned into the words of God, and their whole being – body and soul – focused on the verses of the Quran, as if they were coming alive in front of them – just as a witness of an engrossing event watches it, enthralled by it and completely engaged.

Darkened Hearts

As we just discussed, the hearts of people who do not remember God or the reckoning of the Hereafter, are considered spiritually 'dead' in the eyes of God. As the above verse emphasizes, a heart that was initially dead, can 'come alive' with the light of the Quran, by the will of God, and walk around among people with this 'light' – which means that someone who is truly guided by the Quran, becomes a source of guidance for others as well. However, the wretched ones, whose hearts remain plunged in the 'darknesses' of misguidance and disbelief, are the furthest from the light of guidance. This spiritual 'darkness' causes these people much anxiety, depression, fears, doubts and anguish. This is because the tranquility of any heart is directly related to the extent to which it remembers God.

Hardened Hearts

Just as the remembrance of God brings tranquility and peace to a heart, when a heart is devoid of remembrance of God – believing in Him, thinking of Him often and with love, brimming with thankfulness towards Him for the innumerable blessings that He has provided, and fearing His anger, wrath, and punishment – it gradually becomes hardened. The chests that harbor such hearts become constricted and straitened. The result of such a spiritually wasted condition is distress, anguish, fears, doubts, and ingratitude.

Blackened Hearts

The state of the belief in one's heart is affected by the actions one does, particularly those actions that are habitual. Ibn Mas'ud said: "...The slave continues to lie and a black spot grows in his heart until all his heart becomes black. Then he is written, in Allah's sight, among the liars." (Al-Albani) Sinning in abundance, especially by indulging in major sins without repentance, causes a "black spot" to appear upon the heart. If these sins are frequent and intentional, and are not followed by sincere and immediate repentance, this black spot grows until it gradually covers the whole heart. These black spots upon the heart cannot be wiped out unless the person turns back to God in sincere repentance. The darker, harder and blackened the heart, the more difficult it is for the one whose chest it resides in to submit to God's commands, and open his or her chest to the light of the Quran.

Sealed Hearts

When we purchase liquids, purees or other pastes for our kitchen pantry, we come across 'seals' under the caps of the bottles, jars and cans. These seals carry labels describing the contents of the container, and also provide details such as nutrition facts and dates of expiry. A 'seal' is basically a 'stamp' used to authenticate the value or worth of an object. "Thus does Allah stamp the hearts of those who understand not." (Surah Ar-Rum 30:59) In two other verses, God uses the same word "taba'a" (meaning, to stamp) to mention how He 'seals' the hearts of the disbelievers (Surah Al-A'raf 7:101) and those who transgress (Surah Yunus 10:74). A sealed heart is one that has been 'labeled' by God; which has been 'tagged' as belonging to a non-believer or transgressor. This stamp serves as a serious warning for those who continue to disobey God.

Locked Hearts

"Do they not then earnestly seek to understand the Quran, or are their hearts locked?" (Surah Muhammad 47:24)

This verse in the Quran presents a thought-provoking and deep question asked by God. It infers that the hearts of those who do not ponder upon and understand the meanings of the Quran are in fact 'locked'.

A person whose heart is locked will feel averse to reading, reciting, understanding, seeking the knowledge of, or reflecting upon the Quran.

Blind Hearts

In another verse in the Quran, God mentions how hearts become "blind".

Once again, He mentions this after first asking us a question to reflect upon:

"Do they not travel through the land, so that their hearts may thus learn wisdom, and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their chests." (Surah Al-Hajj 22:46) In light of the question put forth by God in this verse, we can conclude that the spiritual heart has an 'eye' that 'sees', an 'eye' that allows a believer to use his intellect (aql) to recognize and learn from the obvious and clear signs of God that are there in every day events, happenings and situations that occur across the world. And, according to this verse, it is this "seeing" heart that allows someone to listen to admonition with their ears and benefit from it. Thus, when a believer travels through the land, his heart helps him 'see' things in the proper perspective in order to gain wisdom, and it also lets his ears listen to stories and reminders in the Quran (via recitation and religious talks) in order to gain benefit from them for the betterment of his own actions.

Sound Hearts

A heart might be sound and complete, or it may be spiritually contaminated as God says in the following verse of the Quran: "...except he who comes before Allah with a sound heart." (Surah Ash-Shu'ara' 26: 89) As we can see, the verses of the Quran that describe the states of hearts, of both believers as well as non-believers, grant us a deep insight into the complexities and spiritual depths of the human soul. The Quran exhorts the importance of constantly keeping a check on our hearts to ensure that they remain pure, free of vice, open and receptive to admonition, tranquil due to the remembrance of God, and free from diseases and the entrapping whispers of Satan.

From the Holy Qur'an Ayah of the week

Theme: Prepare for Tomorrow

"O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow — and fear Allah.

Indeed, Allah is Acquainted with what you do."

(Surah Al-Hashr 59:18)



Lies Society tells us about Marriage

By Monique Hassan

Asiyah and Ahmed were excited to enter marriage. They both expected a fairytale romance straight out of the movies.

Neither of them was ready for the reality that marriage requires work and compromise, disagreements will happen, and things don't always work out as you expected. The ability to identify your marriage misconceptions now can help you avoid potential issues down the road and help your future marriage. Marriage as a whole is amazing—a union of growth and love that can uplift us while providing a lifelong partner. So much reward comes from it spiritually, emotionally and even for the betterment of our survival. Yet, it also comes with a lot of pressure from family and society, along with a false sense of obligation due to those pressures.

These misconceptions paint a false picture of marriage and make the process more difficult instead of easier for the new couple.

Types of Marriage

Marriage is not a one-size-fits-all thing; what works for one couple might not work for another.

It is important to look at each situation with all variables considered. One family may support the idea of arranged marriages and state it is the tradition.

In some cases, this creates a happy marriage as the parents understand the needs of the children, but in others, depression and resentment if they are matched up for wrongful reasons against their wishes.

“O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them – perhaps you dislike a thing and Allah makes therein much good.” [Surah An-Nisa 4:19]

Intercultural marriages bring diversity and can be beautiful, but they do come with challenges such as the blending of two different cultures and language hurdles with family. For some, they can beautifully blend cultures and see it as a positive. Yet many would struggle and find the difference in culture to be a great hardship. Again, we must remember that the type of marriage that works for one couple might be doomed to fail for another. No matter what type of marriage one enters, it is important to keep in mind the Islamic narrative on marriage.

“A woman is married for four things: for her wealth, for her lineage, for her beauty or for her piety. Select the pious, may you be blessed!” [Al-Bukhari & Muslim]

When considering marriage, all four of these must be considered, as well as all variables surrounding the potential spouse.

This does not mean to only look for piety, although this is a big deciding factor. The likelihood that a marriage without any compatibility or attraction will flourish purely because they have similar religious beliefs is illogical. We must look at the whole situation and make an informed decision.

Marriage Requires Effort

This misconception that marriage will solve all your problems, be easy, provide a child quickly, and be like a fairytale romance is just that: a fairytale. Marriage requires compromise and genuine effort on both sides.

A spouse cannot carry the entire family forever. Both must contribute to their bond with heartfelt and genuine intentions.

Couples should learn to pick their battles, giving up the things they can change and respectfully communicating their needs and feelings. A marriage without communication and trust is a recipe for disaster.

Learning how to effectively communicate with your spouse takes time, especially when it comes to disagreements, which will surely happen. How one controls their tongue in those situations is very important. It might be easy to lash out when feeling angry, but it will hurt the person who is supposed to be the most intimate and close to you.

Communication is mostly non-verbal; it is not what you say but how you say it.

Patience is a virtue often mentioned throughout the Quran and Sunnah; this behavioral trait is very important in marriage. A marriage without patience from both spouses will undoubtedly clash. Patience in marriage gives you the ability to really think over the situation while trying to understand your spouse's perspective. “O you who have believed, seek help through

patience and prayer. Indeed, Allah is with the patient.” [Surah Al Baqarah 2:153]

Changing Your Spouse

Another common misconception is thinking that one can change their spouse after marriage. For example, a sister might realize her potential spouse is often aggressive and has been in many fights. Despite being aware of this, she has the misconception that she can change his personality after marriage so easily. Dangerously, some families believe that marrying a non-practicing brother/sister to a pious and modest brother/sister will somehow fix them.

In reality, it will only make the marriage more difficult and cause tension. Although marriage can and does change us, our core personality traits remain the same. If you are already planning how you can change your spouse after marriage; are you truly marrying that person, or are you marrying your false version of them?



Sexual Misconceptions

Some people rush into marriage, thinking it will satisfy all their urges instantly and grant them relief. The truth is, true intimacy takes time to develop between spouses and should not be hurried or made to be uncomfortable for the other. Although marriage is a means to satisfy those urges in a halal manner, we shouldn't rush into marriage simply for the sake of lust. Marriage is a deep commitment that requires more than just physical desire.

Final Thoughts

Marriage is a lifelong commitment that requires work, patience, communication, and trust. The special bond between husband and wife runs deep, but it takes time to learn how to live with one another.

Marriage requires setting aside cultural misconceptions and family pressures while asking yourself honestly what you want from a spouse. It will not solve all your problems and ensure lifelong happiness, but it can become a helper in the pursuit of problem solving and happiness. This largely depends on how the couple treats one another and behaves. Misconceptions about marriage often cause hurt feelings and false expectations. When we work on identifying those misconceptions, we can move forward in seeking a healthy marriage.

Light of Knowledge Quiz

Surah Al-Waqi'ah mentions the following groups of people on the Day of Judgment EXCEPT?

A As-Sabiqun
(The Foremost)

B Ashab al-A'raf

C Ashab al-Yamin
(People of the Right)

Answer to be revealed in the next issue

Last week's answer was choice C :
“Jama' Taqdim ”

Best weapons against sadness and worry

By Aisha Stacey

Sadness and worry are part of the human condition.

Life is a series of moments. At the two extremes are joyful moments that make our hearts sing with gladness and dark moments that plunge us into sadness and worry. In between is real life; the highs, the lows, the mundane and boring, the sweetness, and light. It is in these times that the believer must try to establish a connection to God. The believer must forge a bond that is unbreakable. When the joy of life fills our hearts and minds we must not forget that it is a blessing from God and equally when we are faced with sadness and worry we must realize that this too is from God, even though at first glance we may not see the blessing. God is the Most Wise and the Most Just. Whatever condition we find ourselves in, and no matter what we are forced to confront, it is imperative that we open our eyes to the fact that God knows what is good for us. Though we shy away from facing our fears and worries, it may be that we hate a thing that is good for us and desire something that can only lead to ruin and damnation. "...and it may be that you dislike a thing that is good for you and that you like a thing that is bad for you. God knows but you do not know." (Surah Al-Baqarah 2:216) The life of this world was designed by our Creator to maximize our chances of living a blissful life in the Hereafter. When we face trials, they help us grow and mature into human beings who are able to function effortlessly in this transient world.

Three Important Weapons

God has not abandoned us in face of the temptations and trials we face in this world. He has equipped us with potent weapons. Three of the most important are patience, gratefulness, and trust. The great Islamic scholar of the 14th century CE, Ibn al Qayyim said that our happiness in this life and our salvation in the Hereafter depend on patience. "Verily! I have rewarded them this Day for their patience; they are indeed the ones that are successful." (Surah Al-Mu'minun 23:111) "...to be firm or patient in pain or suffering, and adversity, and throughout all periods of panic. Such are the people of truth, the God fearing." (Surah Al-Baqarah 2:177)

The Arabic word for patience is *sabr* and it comes from a root word meaning to stop, detain, or refrain. In his book (Patience and Gratitude) Ibnul Qayyim explained that having patience meant having the ability to stop

ourselves from despairing, to refrain from complaining, and to control ourselves in times of sadness and worry. Prophet Muhammad's son in law Ali ibn Abu Talib defined patience as "seeking God's help". Whenever we are beset by sadness and worry our first reaction should always be turning to God. By recognizing His Greatness and Omnipotence, we begin to understand that God alone can ease our troubled souls. God Himself advised us to call on Him. "And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who believe or deny (or utter impious speech against) His Names." (Surah Al-A'raf 7:180)

Allah's Beautiful Names

Prophet Muhammad encouraged us to call on God by all of His most beautiful names. In his own supplications, he is known to have said: "Oh God, I ask you by every name that You have named yourself, or that You have revealed in Your book, or that You have taught any of Your creation, or that You have kept hidden in the unseen knowledge with Yourself." (Ahmad) In times of sorrow and stress, contemplating the names of God can bring great relief. It can also help us focus on being calm and patient. It is important to understand that although the believer is encouraged not to thrash about in grief and anguish or to complain about the stresses and problems, he is allowed to turn to God and supplicate to Him and to ask Him for relief. Human beings are frail. Our tears fall, our hearts

break and the pain is sometimes almost unbearable. Even the prophets, whose connection to God was unbreakable, felt their hearts constrict in fear or pain. They too turned their faces to God and begged for relief. However, their complaints were surrounded with pure patience and pure acceptance of whatever fate God had decreed. When Prophet Jacob despaired of ever seeing his sons Joseph or Benjamin he turned to God, and the Quran tells us that he beseeched God for relief. Prophet Jacob knew that there was no point in raging against the world, he knew that God loves and protects those who are patient. "He said: 'I only complain of my grief and sorrow to God, and I know from God that which you know not.'" (Surah Yusuf 12:86)

Prophet Job's Patience

The Quran also tells us that Prophet Job turned to God begging of His mercy. He was impoverished, stricken with disease, and he lost his family, friends, and livelihood yet he bore all this with patience and forbearance and he turned to God.

"And (remember) Job, when he cried to his Lord, 'Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.' So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who work

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CROSSWORD PUZZLE

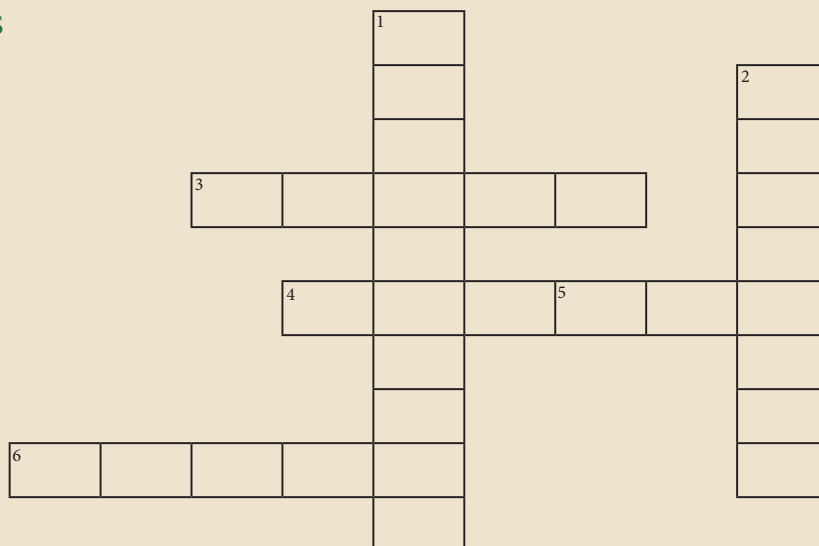
LAST WEEK'S ANSWERS

ACROSS

2. Arrahim
5. Adam
6. Rasul

DOWN

1. Kabair
3. Ayyamalbid
4. Itfaiyya



ACROSS

3. Arabic term for forest.
4. Surah describing three groups of people on the Day of Judgement.
6. The other name referring to Islamic calendar aside from Lunar calendar.

DOWN

1. The prayer that allows a traveller to combine two prayers by delaying the first to the time of the later one.
2. Name of Allah meaning "The Most Compassionate".
4. The first prophet taught by Allah to write and use the pen.

Watamu residents, investors petition government over rampant nightclub

Residents and foreign investors in Watamu, Malindi, have petitioned the government to urgently address what they describe as rampant noise pollution from nightclubs operating in violation of environmental regulations.

More than 600 residents have signed a petition demanding swift action from both county and national government officials responsible for noise pollution control and liquor licensing. The petition, endorsed by 618 residents and investors, cites years of frustration over loud music and late-night disturbances from bars, clubs and entertainment venues. The petition has been submitted to President William Ruto and copied to Environment Cabinet Secretary Deborah Mlongo Barasa, National Environment Management Authority (NEMA) Director-General Mamo Boru Mamo, the Kilifi County NEMA Director, and Governor Gideon Mung'aro.

Residents accuse authorities of failing to rein in club operators who, they say, continue to flout existing laws. They are

calling for strict enforcement of the Environmental Management and Coordination (Noise and Excessive Vibration Pollution) (Control) Regulations of 2009 to restore peace, safeguard public health and protect Watamu's reputation as a premier tourist destination. The growing outcry has also attracted the attention of human rights groups, including Vocal Africa, which is pushing the government to compel noisy establishments to install soundproofing and fully comply with environmental standards. Vocal Africa Executive Director Hussein Khalid said proper urban planning was necessary to separate nightlife establishments from residential neighbourhoods.

"Watamu is a tourist city developing very fast, and therefore there must be a good plan to ensure clubs within residential areas are relocated to zones where they can freely do business without causing harm to citizens," he said. Residents say the situation has become unbearable, especially for families, the elderly and children. Halima Lali, a resident of Watamu village, said

many clubs operate without soundproofing, subjecting locals to sleepless nights. "All night we can't sleep, and we have old parents and small children. We are asking the government to enforce environmental pollution laws and ensure that if the clubs do not put soundproof roofs, they should relocate from residential areas," she said. The petitioners are also proposing enhanced community engagement to dispel myths around "noise permits," mandatory police training on handling complaints, and the establishment of a clear local complaints and accountability mechanism.

Health experts warn that prolonged exposure to excessive noise can lead to elevated stress levels, high blood pressure, heart complications and reduced productivity, while also affecting children's learning and wellbeing.

Residents now await official response from authorities, hoping their appeal will finally bring relief to the coastal town.

Jaymo Ule Msee vows to use talent to promote Islamic teachings

Popular Kenyan comedian and media personality Abdulhakim Amir Malik, popularly known as Jaymo Ule Msee, has expressed his desire to use his talents and influence to promote the teachings of Islam following his recent conversion to the faith.

Jaymo, known across Kenya for his sharp wit, relatable humour and bold commentary on social and political issues, embraced Islam on December 24, 2025. He rose to fame through comedy skits and opinion-based content that blended humour with everyday Kenyan experiences, earn-

ing him a loyal online following of more than 1.5 million followers.

Speaking on Tuesday during a luncheon hosted in his honour by the Jamia Mosque Nairobi Da'wah Department, Abdulhakim said his focus now is to seek knowledge

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Muslim community mourns passing of two respected scholars and leaders

The Muslim community in Kenya is mourning the loss of two distinguished Islamic scholars and community leaders who passed away last week, leaving behind legacies of service, leadership and dedication to faith.

Retired Kadhi Sheikh Ali Darani passed away on Thursday, January 1, 2026, in Mombasa after a prolonged illness. Sheikh Ali served in the Kenyan Judiciary as a Kadhi in Mombasa and during a tenure in Nairobi, where he played a key role in the administration of Islamic law. His commitment to justice and community guidance earned him respect across the Muslim fraternity.

He was laid to rest in Mombasa following Janazah prayers held at Kilifi Mosque shortly after the Friday congregational prayers. Family members, colleagues, scholars and members of the public gathered to pay their final respects and pray for his soul.

Meanwhile, in Nairobi, former Kiambu Chairman of the Council of Imams and Preachers of Kenya (CIPK), Sheikh Muhammad Suleiman Munyu, passed away on Friday, January 2, 2026, at his residence in California, Pumwani Estate. A long-serving registrar of marriages in Nairobi, Sheikh Munyu was widely known as

an elder, mentor and community pillar.

He also served at the Supreme Council of Kenya Muslims (SUPKEM) as Director of Religious and Islamic Affairs. Sheikh Munyu touched many lives through the "Kikuyu Hour" programme on Iqra FM, where he delivered Islamic teachings in the Kikuyu language, helping expand religious understanding among non-Swahili speakers. He was also part of a panel involved in translating the Qur'an into Kikuyu.

In a tribute, community platform Kamukunji Voice described him as "a respected figure, known for his steadfast commitment to Islamic teachings, community service, and mentorship. His guidance and generosity earned him deep admiration, making his passing a significant loss for all who knew him."

Janazah prayers for Sheikh Muhammad Suleiman Munyu were held on Saturday, January 3, 2026, at Chelsea Mosque in Majengo after Dhuhr prayers, followed by burial at Kariakor Muslim Cemetery.

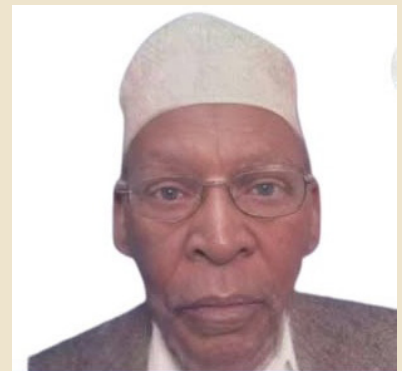
The Muslim community has described the deaths as a profound loss, noting that both leaders devoted their lives to serving society, strengthening faith and promoting moral values.

May Allah forgive their shortcomings, grant them mercy and admit them into the high-

est ranks of Jannatul Firdaws. Ameen.



Late Sheikh Ali Darani



Late Sheikh Suleiman Munyu

Annual Jamia zonal Quran Competition kicks off at Masjid Salaam, South C

The Jamia Mosque Zonal Quran competition has officially begun, with the opening rounds held last Saturday at Masjid Salaam in South C, where participants delivered highly competitive and captivating performances.

This year's edition comes with a notable change in qualification criteria, allowing the top four contestants in each category to proceed to the finals, unlike previous years where only the top three advanced. Explaining the adjustment, Jamia Mosque Da'awah Director, Sheikh Muhammad Sheikh said the competition will this year be restricted to participants from Nairobi only, unlike past editions which featured competitors from other regions. He added that the inclusion of fourth-place qualifiers will ensure broader participation at the finals.

The competition, which featured 28 participants, was divided into four categories: Five Juz, Ten Juz, Fifteen Juz, and the Whole Quran. The finalists will battle it out at Jamia Mosque, Nairobi, during the Holy Month of Ramadhan.

Contestants were examined by a judg-

ing panel comprising Sheikh Mahmoud Hussein, Sheikh Muhammad Somoe and Sheikh Abdulhakim Luambo. Participants were evaluated on memorisation accuracy, tajweed (recitation rules), makharij (pronunciation and articulation of letters), and overall fluency. The top four in each category advanced to the finals and received cash prizes, while all participants were awarded gifts in recognition of their effort. In the Whole Quran category, Abdirashid Dekow from Darul Hifdh emerged winner, followed by Yussuf Ali from Markaz Tawbah in second place. Third place went to Musab Muhammad from Markaz Anwar, with Yahya from Markaz Al-Bushra finishing fourth.

The 15 Juz category saw Harith Yusuf from Al-Bushra take first place, while Musab Muhammad from Markaz Adhiya finished second. Third place went to Ilyas Adam from Markaz Zahra. Fourth place was shared in a tie by Mahad Ali from Darul-Hifdh and Faisal Ahmad from Ar-Rayan Integrated, both securing a place in the finals.

In the Ten Juz category, Mahir Muhammad from Markaz Zahra claimed the top posi-

tion, followed by Ibrahim Abdurashid from Ar-Rayan Integrated. Mustapha Ruadh from Darul-Hifdh finished third, while Muhammad Noor from As-Sahaba Educational Centre secured fourth place.

The Five Juz category, which recorded the highest number of participants, was won by Abdullahi Ahmad from Markaz Al-Bushra. Second place was tied between Abdurahman Adow from Markaz Zahra and Masud Muhammad from Ar-Rayan Integrated, while Muhammad Abdurazaq finished fourth.

In his closing remarks, Sheikh Muhammad Sheikh congratulated all the qualifiers and encouraged those who did not advance to remain hopeful and continue preparing for future competitions. He urged the finalists to intensify their efforts, hinting that this year's contest may be one of the most competitive in the history of the Jamia Quran Competitions.

The next zonal competition will take place tomorrow at Al-Faruq Mosque in Pumwani and will be streamed live on Jamia TV's YouTube channel.

Mombasa to host 3rd International Quran Competition during Ramadhan 2026

Mombasa County Government has announced that it will host the third edition of the International Quran Memorization Competition during the holy month of Ramadhan in 2026.

The event, sponsored by Mombasa Governor Abdulswamad Shariff Nassir, will take place at Serani Sports Ground and is scheduled for March 7, 2026, according to County Executive Committee Member (CECM) for Education and Digital Transformation, Dr. Mbwirali Kame.

Dr. Mbwirali revealed that this year's edition promises heightened excitement,

with the overall winner in the 30 Juzuu (full Qur'an) category set to receive a motor vehicle. Winners in other categories will also be awarded cash prizes.

Participants will compete in five categories, including memorization of 5 chapters, 10 chapters, 20 chapters, and the full Qur'an. The competition will feature contestants from Kenya, Somalia, Tanzania, Zanzibar, Uganda, and Burundi. Last year's winners in the men and women full Qur'an categories received fully sponsored Hajj and Umrah packages alongside cash rewards, cementing the event's status as one of the

most prestigious Qur'an competitions in the region. Since its inception in 2023, the competition has become a key highlight in Mombasa County's Ramadhan calendar and continues to attract widespread participation and international recognition.

This year's event is expected to host over 6,000 attendees and will be graced by ambassadors, high commissioners, and distinguished dignitaries from across East and Central Africa.

Best weapons against sadness

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ship Us (God)." (Surah Al-Anbya 21: 83-4) Patience means accepting what is beyond our control. In times of stress and anxiety, being able to surrender to the will of God is a relief beyond measure. This does not mean that we sit back and let life pass by. No! It means that we strive to please God in all aspects of our life, in our work and play, in our family life and in our personal endeavors. However, when things don't go the way we planned or the way we wanted, even when it seems that fears and worries are pushing us under, we accept what God has decreed and continue to strive to please Him. Being patient is hard work; it does not always come naturally or easily. Prophet Muhammad, may God praise him, said: "Whoever tries to be patient then God will help him to be patient".

The Key to Patience

It becomes easy for us to exercise patience when we realize that it is impossible to count all the blessings God has bestowed upon us. The air we breathe, the sunshine on our faces, the wind through our hair, the rain on the parched earth and the glorious Quran, God's words to us, are all among the innumerable blessings of God upon us.

SPACE TO LET !!!

Jamia Plaza

- Three offices 3rd Floor
- Office 2nd Floor

Jamia Towers

- Office 1st floor
- Six offices 2nd floor
- Shop

ALL APPLICATIONS TO:

The Secretary General Jamia Mosque Committee P.O.BOX.
100786-00101, Nairobi Or drop the at
Jamia Mosque Administration (First Floor)

Kenya launches digital stamp duty system, ending decades of land transaction

Kenya has taken a landmark step in modernizing its land administration system with the launch of a fully digital stamp duty assessment and payment platform, a reform described as one of the most significant in property transactions in decades.

The new system, announced by the State Department for Lands and Physical Planning, is integrated into the government's Ardhisasa platform. It allows stamp duty to be assessed and paid online, ending a long-standing process marred by delays, bureaucracy, and inefficiency.

Previously, buyers and lawyers navigating land transactions were often forced to make multiple visits to congested registries, transfer files between offices, and wait weeks for valuations and payment confirmations.

Manual assessments, paper-based receipts, and fragmented records created room for errors, lost documents, and even

corruption, frequently stalling transactions, inflating costs, and triggering disputes.

Under the digital system, assessments are generated electronically, payments processed through integrated government channels, and confirmations issued instantly, directly linked to the land transaction record.

This reduces human handling, speeds up processing times, and ensures consistency, security, and integrity of assessments.

"The launch of this platform is a major milestone in reforming Kenya's land sector," said a senior official at the State Department for Lands. "It will streamline processes, enhance transparency, and provide a reliable audit trail for every transaction."

The reform carries significant economic and governance implications. Land forms the backbone of Kenya's housing, infrastructure, agriculture, and investment sectors. By digitizing stamp duty payments, the government strengthens revenue col-

lection, limits opportunities for fraud, and improves investor confidence in the ease of doing business.

The digital shift also reflects a broader trend in public service delivery, allowing professionals and ordinary citizens to conduct land transactions online without repeated physical visits or follow-ups.

For the real estate sector, the change promises faster, cheaper, and more predictable transactions.

As the platform is rolled out nationwide, the digital stamp duty system represents more than just a technological upgrade. It marks a decisive break from decades of inefficiency, ushering in a new era of speed, transparency, and trust in Kenya's land administration.

Jaymo Ule Msee vows to use talent to promote Islamic teachings

Continued From Page 6

and gain a deeper understanding of Islam so that he can responsibly use his platform to educate others.

"I'm so happy that you guys have invited me here because I would like you to support me in my new life in seeking knowledge because I want to use that knowledge to educate my followers through the platforms Allah has blessed me with. That is my wish," he said.

He appealed to Jamia Mosque leadership to support his journey of learning.

"I'm requesting you to hold my hands especially on the knowledge part because I want to learn more, know more and understand more so that whatever I say or do is based on wisdom and knowledge. I don't want to be a fashionable Muslim; I want to live the Islamic way of life," he added.

Jamia Mosque Nairobi Da'wah Convenor Sheikh Ibrahim Lethome encouraged him to remain close to his family and community while upholding Islamic values.

"Be close to your people and show them the goodness of Islam, because Islam has not told you to sever ties. Attend their events and gatherings, but there should be boundaries on some of the activities in which you can participate," he advised.

Jamia Mosque Secretary General Abdulbari Hamid urged the entertainer to ensure his future creative work aligns with Islamic principles and assured him of continued guidance from the mosque's Da'wah department.

Jamia Mosque Imam Sheikh Jamaludin Osman also encouraged him to prioritise seeking knowledge and consult scholars whenever necessary.

Abdulhakim holds a degree in Political Science and Economics from the University of Nairobi. He previously worked in the banking sector before transitioning into media and entertainment, where he cemented his place as one of Kenya's most recognisable comedy figures and radio personalities.

His transition to Islam and commitment to use his influence to promote positive Islamic values has been widely welcomed within the Muslim community.

IsDB opens 2026–2027 Scholarship applications for Muslim Students

The Saudi Arabia-based Islamic Development Bank (IsDB) has announced the opening of its application portal for the 2026–2027 scholarship programme targeting students from its Member Countries (MCs) as well as Muslim communities in non-Member Countries (non-MCs), including Kenya.

Kenya is categorized among non-member countries, making eligible Kenyan Muslim students qualified to apply for the prestigious programme.

The deadline for submission of applications is January 31, 2026. The opportunities available under the programme include Undergraduate, Master's, PhD,

and Post-Doctoral research studies. The programme is designed for academically outstanding students with financial need and a demonstrated commitment to community service.

"This programme focuses on supporting academically strong, financially needy students from eligible Muslim communities in non-member countries to pursue undergraduate/first-degree studies," IsDB said in a statement. "Candidates must demonstrate academic excellence, leadership potential, and commitment to community development," the Bank added.

The scholarship is a comprehensive package covering full tuition fees, monthly sti-

pends, health insurance, and travel allowances. Beneficiaries will also receive book, clothing, and thesis preparation allowances.

The scholarship operates as an interest-free loan (Qardh Hasan). Beneficiaries are required to repay the funds after graduation and upon securing employment, allowing the scheme to remain sustainable and benefit future students.

Detailed information and the application portal are available on the official IsDB Scholarships portal <https://www.isdb.org/scholarships>