

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Saudi Minister of Hajj and Umrah makes historic visit to Jamia Mosque Nairobi



Minister of Hajj and Umrah of the Kingdom of Saudi Arabia, H.E. Dr. Tawfiq Bin Fawzan Al-Rabiah being presented with an appreciation plaque by Jamia Mosque Committee Deputy Chairman Abdullatif Essajee (SECOND RIGHT) assisted by Jamia Mosque Committee Abdulbari Hamid (SECOND LEFT) during his visit to Jamia Mosque Nairobi on Tuesday. Looking on is the ambassador of the Kingdom of Saudi Arabia to Kenya H.E Khalid Bin Abdallah Al Salman (RIGHT) and Jamia Mosque Trustee Dr. Hassan Ismail (LEFT).

The Minister of Hajj and Umrah of the Kingdom of Saudi Arabia, His Excellency Dr. Tawfiq bin Fawzan Al-Rabiah, on Tuesday paid a historic courtesy visit to Jamia Mosque Nairobi, becoming the first serving minister from the Kingdom of Saudi Arabia to visit the mosque, the largest in East and Central Africa. The landmark visit comes months after Jamia Mosque hosted several notable international dignitaries, including the Secretary-General of the Muslim World League, Dr. Mohammed Al-Issa. During his visit, Dr. Al-Issa delivered a Friday sermon at the mosque focusing on Islamic values, community security, and peaceful coexistence. Dr. Al-Rabiah was accompanied by other high-ranking Saudi officials, including the Deputy Minister of Hajj and Umrah for International Cooperation, Dr. Al Hassan Bin Yahya, and the Saudi Ambassador to Kenya, H.E. Khalid Bin Abdallah Al Salman. The delegation was received by the leadership of the Jamia Mosque Committee (JMC), led by Deputy Chairman Abdullatif Essajee, Secretary General Abdulbari Hamid, and Imam Sheikh Jamaludin Osman, among others.

Welcoming the delegation, Essajee described the visit as both historic and symbolic, noting its significance in strengthening the long-standing ties between Jamia Mosque Nairobi and the Kingdom of Saudi Arabia. He briefed the minister on the mosque's governance structures and ongoing development programs. "We are deeply honored to host you and to share the wide range of activities undertaken by Jamia Mosque, including religious services, Islamic education, community development, youth programs, and humanitarian support for the less fortunate," Essajee said. He highlighted the mosque's enduring commitment to Islamic education through Qur'an programs, lectures, youth mentorship, and public dawah initiatives aimed at nurturing faith and moral values. Beyond religious services, Essajee outlined Jamia Mosque's extensive humanitarian outreach, including charity drives, food distribution to needy families, medical camps, and support for orphans and widows. The deputy chairman also emphasized the mosque's interfaith engagement

Continued To Page 2

In Today's Issue



1 Sha'ban: Preparation for Ramadhan

For this Ramadhan to be our best, we should start preparing now, spiritually but also physically. By preparing in Sha'ban, we are more likely to taste the sweetness of fasting and qiyam in Ramadhan inshaAllah.

2 JSC advertises vacancy for Chief Kadhi position

The Judiciary Service Commission (JSC) has announced a vacancy for the position of Chief Kadhi of Kenya, inviting qualified and interested candidates to apply.

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

Boost your Islamic knowledge with our weekly Crossword Puzzle, Knowledge Quiz, and Ayah of the Week.

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CONTACTS

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

email: fridaybulletin@jamiamosque.co.ke

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Kenya nears rollout of Islamic Studies and Arabic curriculum for TVET institutions

Kenya is in the final stages of validating a new Islamic Studies and Arabic Language curriculum for Technical and Vocational Education and Training (TVET) institutions, a move expected to expand access to inclusive education for students from the Muslim community. The validation process entered its last phase on Friday, January 17, 2026, after key stakeholders endorsed the draft curriculum during a meeting held at the Sheikh Siraj Rahman College of Islamic Studies (SSRCIS). Participants included Muslim community leaders, Islamic scholars, and representatives from the Islamic University of Kenya and Umma University. The stakeholders unanimously supported the draft document and called for its immediate submission to the Ministry of Education for approval. The second and final draft is now set to be forwarded to the TVET Curriculum Development, Assessment and Certification Council (TVET CDACC), bringing the country a step closer to full implementation.

TVET CDACC, in collaboration with SSR-CIS, has been spearheading the development of the curriculum, which will introduce Certificate and Diploma programmes in Arabic Language and Islamic Studies within the TVET sector—marking a significant milestone for faith-based and language education in Kenya. Welcoming the progress, Dr Musa Shauri described the initiative as historic for the Muslim community in the country. “The development of Islamic Studies and Arabic Language curriculum to cater for the educational needs of students in Technical and Vocational Education and Training is a milestone in the history of Muslims in the country,” Dr Shauri said. “This development will create an inclusive and flexible education system that prepares learners for various careers.” He further commended stakeholders for their active participation in refining the draft, noting that the curriculum would provide a clear and predictable learning framework with defined milestones for both students and educators.

The new curriculum is designed to align Islamic Studies and Arabic Language with the Competency-Based Education and Training (CBET) system, enhancing their relevance to the job market and supporting Kenya’s national development agenda under Vision 2030.

Under the proposed framework, Certificate programmes will be offered in Islamic Studies—covering Tafseer, Hadith, Fiqh and Seerah—and in Arabic Language, with emphasis on reading, writing and conversational skills. Diploma programmes will include advanced Islamic Studies, Arabic Language focusing on linguistics, literature and communication, as well as Islamic Banking, which integrates Islamic principles with modern financial practices. Once approved, the curriculum is expected to standardise and strengthen the teaching of Islamic Studies and Arabic Language within TVET institutions, opening new academic and professional pathways for learners across the country.

Saudi Minister of Hajj and Umrah Makes Historic Visit

Continued From Page 1

efforts, citing annual Open Days that invite non-Muslims to learn about Islam, helping to foster understanding and harmony in Kenya’s diverse society. Essajee further noted the strong historical relationship between Jamia Mosque Nairobi and the Kingdom of Saudi Arabia, describing it as one founded on mutual respect, cooperation, and a shared commitment to serving the Muslim ummah.

Addressing the gathering, Dr. Al-Rabiah expressed his appreciation for the work being undertaken by Jamia Mosque, commending its leadership for combining spiritual guidance with social responsibility. He underscored the importance of strong grassroots religious institutions in enhancing the welfare of Muslim communities and strengthening cooperation between faith-based institutions and international partners. “I am deeply impressed by the remarkable work being undertaken by Jamia Mosque Nairobi in serving Muslims in Kenya and beyond,” Dr. Al-Rabiah said. In a separate development, the Supreme Council of Kenya Muslims (SUPKEM) hosted a bilateral meeting with His Excellency Dr. Tawfiq bin Fawzan Al-Rabiah, the Minister of Hajj and Umrah, at a Hotel in Nairobi. Discussions centred on enhancing the management and administration of Hajj and Umrah activities to ensure a seamless and dignified experience for pilgrims. The two sides also explored potential partnerships aimed at addressing key challenges faced by pilgrims, particularly in the areas of health and safety.

“This engagement marks a vital step towards strengthening our collaboration with

Saudi authorities to better serve the needs of our community. We are optimistic that this partnership will significantly enhance the

administration of Hajj and Umrah for Kenyan Muslims,” said SUPKEM Chairman Hassan Ole Naado.



Minister of Hajj and Umrah of the Kingdom of Saudi Arabia, H.E. Dr. Tawfiq Bin Fawzan Al-Rabiah, presented the Jamia Mosque Committee with a souvenir of the “Allahu Akbar” Kiswah lantern that adorns the Holy Kaaba above the Black Stone. This lantern was placed during the reign of King Abdullah bin Abdulaziz Al Saud - may Allah have mercy on him.

Shaaban: Preparation for Ramadhan

Amidst the hustle and bustle of everyday life, Ramadhan, by the will of Allah, is the lifeline we desperately need: patience through fasting, tranquillity through the night prayer, purification through repentance, comfort through du'a' and contentment through dhikr. For this Ramadhan to be our best, we should start preparing now, spiritually but also physically. By preparing in Sha'ban, we are more likely to taste the sweetness of fasting and qiyam in Ramadhan inshaAllah. The following are some of the ways in which we can prepare for this momentous month:

1. Start fasting, especially if you have qada fasts

'Aishah (radiy Allahu 'anha) said: "I did not see him (Peace be upon him) fast in any month as much as he fasted in Sha'ban." (Muslim) Usamah b. Zayd (radiy Allahu 'anhuma) said to the Messenger of Allah (Peace be upon him), "O Messenger of Allah, I do not see you fasting in any month as much as you fast in Sha'ban." He (Peace be upon him) said, "That is a month which people do not pay much attention to, between Rajab and Ramadhan. It is a month in which the actions are taken up to the Lord of the worlds, and I like that my deeds are taken up whilst I am fasting." (Nasa'i) Just as performing the sunnah prayers before the fard prayers awakens the heart, prepares you to enter the fard prayers with greater khushu', and compensates for the deficiencies of the fard prayers, fasting before Ramadhan prepares you for Ramadhan physically and spiritually. Ibn Rajab (rahimahullah) wrote, "As Sha'ban is a prelude to Ramadhan, fasting and reciting Qur'an has been prescribed in it just as it has been prescribed in Ramadhan. This is so that you are prepared to enter Ramadhan and you train yourself to perform acts of obedience." By becoming accustomed to fasting in Sha'ban, fasting in Ramadhan will be easier. Similarly, experiencing the sweetness of fasting in Sha'ban will help you to fast in Ramadhan with greater enthusiasm. If you have any outstanding fasts from last Ramadhan, use this month to make them up (qada).

2. Increase in your recitation of the Qur'an

Ibn Rajab (rahimahullah) wrote, "The predecessors used to devote themselves to the recitation of the Qur'an in Sha'ban, and they would say 'The month of Sha'ban is the month of the Reciters.'" Set a realistic – yet slightly ambitious – target for recitation for this month to ensure you have a smoother entry into Ramadhan. It may be increasing your recitation by 5 minutes or even an extra hour. Whether you increase the amount of time or the number of pages, either way increase on what you usually do.

When Sha'ban would begin, 'Amr b. Qays (rahimahullah) would close his shop and free himself for the recitation of the Qur'an. "Glad tidings for the one who rectifies himself before Ramadhan". (Laṭa'if al-Ma'arif)

3. Start praying at night

If waking up for tahajjud before Fajr is difficult, pray a minimum of 2 rak'ahs in addition to what you usually pray for 'Isha' before you go to sleep.

4. Give charity

Our beloved Prophet (Peace be upon him) said, "Whoever provides iftar for a fasting person, he will have the same reward as him, without anything being diminished from the reward of the fasting person." (Tirmidhi) Give charity in Sha'ban, so that the poor can gain energy to fast in Ramadhan and perform qiyam, as our predecessors used to do. An additional benefit is that if you donate iftar to the poor in other countries now, it is more likely to reach them at the beginning of Ramadhan, allowing you to receive the reward of the full month. 'As Sha'ban entered, the Muslims would dedicate themselves to their Muṣḥafs and would recite Qur'an; and they would take out the zakah on their wealth, so that it would support the poor in the month of fasting.' (Laṭa'if al-Ma'arif)

5. Start reading/listening to something which will boost your iman

Slowly start weaning yourself off what snatches your time away from Allah (Netflix/social media etc) and substitute it with what will remind you of Him.

6. Clear your heart

As this is the month when your yearly actions are raised to Allah (subḥanahu wa ta'ala), purge your heart of hatred and grudges. Forgive people who have wronged you and start talking to people you haven't talked to in a long time. The Messenger of Allah (Peace be upon him) said, "Indeed Allah looks down in the middle night of Sha'ban and He forgives all of His creation, except anyone who commits shirk or harbours hatred." (Ibn Majah)

7. Hold yourself to account

Our actions are raised up daily to Allah twice: in the morning and the evening. Then, they are raised up weekly to Allah twice: on Monday and Thursday. They are then, raised up to Allah yearly in Sha'ban. Thus, the Prophet (Peace be upon him) liked for his 'annual performance review' to correspond with him being in a state of fasting.

Use this month to evaluate your last year's ac-

tions. Do as much 'ibadah as you can, so that the angels will ascend to Allah with your good deeds.

8. Purify yourself before Ramadhan by seeking forgiveness

Seek abundant forgiveness and turn to Allah in sincere repentance. Allah (subḥanahu wa ta'ala) says, "So seek your Lord's forgiveness and turn to Him in repentance. Surely my Lord is Most Merciful, All-Loving." (11:90) Purify your heart to welcome Ramadhan in the best manner possible. Don't let your sins prevent you from tasting the sweetness of worship in Ramadhan. Wuhayb b. Ward (rahimahullah) was asked, "Can the sinner taste the sweetness of worship?" He said, "No, not even the one who considers doing the sin."

9. Take the following physical steps:

- Adjust your sleeping routine from now so that your body is adjusted by the time Ramadan begins.
- Buy your Eid outfits and gifts now. If you are going to purchase new items this year, then do it now (in Sha'ban) to avoid wasting precious time in Ramadhan.
- Make a plan for simple and nutritious iftar meals to avoid wasting time in the blessed month.
- Plan how you are going to give your zakah and ṣadaqah.

Revive A Neglected Sunnah

Our beloved Messenger (Peace be upon him) described Sha'ban as, "A month which people do not pay much attention to, between Rajab and Ramadhan" (Nasa'i). This indicates that many people are heedless of this time, and it is especially virtuous to worship and remember Allah in places and times of heedlessness, e.g. the markets. It also helps us to perform deeds in secret, as others are heedless, and thereby giving us a chance to increase in our sincerity (ikhlaṣ).

From the Holy Qur'an Ayah of the week

Theme: Prayer purifies the Soul



"Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing."

Surah Al-Ankabut (29:45)

The mother's absence and its effect on children

Allah, The Exalted, Says (what means): "So We restored him to his mother that she might be content and not grieve and that she would know that the Promise of Allah is true. But most of the people do not know." (Surah Al-Qasas 28:13) This verse refers to the mother of Moosa (Moses), may Allah exalt his mention, when his sister put him into the river and his mother's heart became empty of every worldly affair except the thought of her little child. However, Allah, The Exalted, kept her steadfast and patient. Moreover, He promised to restore him to her and to make him one of His Messengers.

The mother's heart and her kindness represent the pure spring from which the child receives kindness and care. The mother carries the fetus in her womb, suckles him after birth and provides him with care throughout her life. When we talk about the deprivation of the mother, we are truly talking about vital problems that afflict many children because of missing their mothers during the stage of childhood and being brought up sometimes by merciless hands (step-mothers). The fathers, on the other hand, might support their new wives in order to satisfy them. Moreover, the father's emotions towards his children might perish because of his wife's foolishness and her jealousy that is never extinguished, particularly when she gives birth to children of her own, males and females, whom she uses to bring the father closer to her and to them, at the same time trying hard to keep him far from his own children from his first wife.

We should know that the experiences of early childhood considerably influence the individual's attitude throughout the various stages of his life. Considering that the child's environment during the early stages of his life is restricted to his home and family, namely the father, mother and male as well as female siblings, the children, male and female alike, will be influenced by an environment of deprivation, humiliation and degradation. Moreover, the father might be occupied with work outside the home and come back late when the children are asleep; hence, he would not follow up on what happens to them. His new wife might try to make him believe that all his children are enjoying a happy life, even though the reality could be totally different. Her children could be enjoying the best of clothes, food and all their requests are answered, while her husband's children might be suffering from deprivation. They might be deprived of delicious food, wear cheap clothes and spend their long night with no sleep.

During childhood, the child's personality is formed. Moreover, the nature of the family and social relations with one's parents, male and female siblings, neighbors as well as relatives, form the child's attitudes

towards others and general things in the surrounding environment as well as in public life. It is true that the individual's personality, during the later consecutive stages of life, is influenced by a variety of factors as social relations expand and experiences increase when facing the positive and negative situations of life; however, it should be taken into consideration that the experiences of childhood usually influence the structure of the personality. Moreover, it remains a major motivation in the structure of the personality during the advanced stages of his life. Hence, the future is made up of what happens in childhood. During the stage of early childhood, who is more capable among the family members of taking care of the child and satisfying his emotional and psychological needs than his mother? Did not she carry him in her womb, suckle him after birth and provide him with care throughout her life? The relation between a child and his mother, immediately after his birth and during the early years of his life until he is separated from her and starts depending on himself, talking with and responding to her, have a considerable effect on satisfying his physical, psychological and mental needs. The child who is deprived of his mother's kindness and affection might suffer from physical, mental, linguistic and social growth retardation, and the structure of his personality might not be normal.

A person who lacks something is unable to give it away. He might feel that he is rejected and unwanted and, therefore, he prefers silence, becomes an introvert, and the signs of depression appear in his attitude. Moreover, he might not respond to others' jokes or smiles for he is usually sad and miserable. The consequences of this will be deviation, disorders and fits of serious agitation or abnormal behavior that is not tolerated, even by the people who are closest to him.

The effect of being deprived of the mother differs from one child to another. When the period during which the child is deprived of his mother is less than three months, he might quickly restore the ability to exchange emotions with her and return to his normal growth without impediments. However, when the emotional deprivation of his mother lasts for six months, the child's emotional growth noticeably drops behind those of the same age. Some children who lose their mothers because of death or divorce, and the father's insistence on having the custody of the children, or because of any other circumstances such as experienced by the children in orphanages, such children, although they are de-



prived of the mother's kindness, may be compensated when they find alternatives for her: people who carry out the mothers' job and provide the children with both love and kindness. It has been noted that these children grow normally compared with normal children who live within the shelter and care of their mothers. They grow normally in comparison with the children who do not find alternatives for their mothers and live with their merciless step-mothers.

The aforesaid discussion is addressed to both parents. We ask Allah, The Exalted, to fill our hearts with mercy towards our children and those whom we take care of when they lose emotional support, particularly at an early age. Fear of Allah, The Almighty, is the best guide for our life's affairs. Finally, we should remind ourselves with the verse where Allah, The Exalted, Says (what means): "And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice." (Surah An-Nisa 4:9)

(From Islamweb.net)

Light of Knowledge Quiz

The following women are mentioned in the Qur'an as promised Paradise, EXCEPT?

- A Asiyah (RA)**
- B Maryam (RA)**
- C Khadija (RA)**

Answer to be revealed in the next issue

**Last week's answer was choice A :
"Daily prayers"**

Converting to Islam was the best decision I ever made

By Diva Allott

As a revert /convert Muslimah myself, I understand that every person's experience and story behind their Shahadah is incredibly personal, deep, and often private. Although to others, the decision to become a Muslim may appear to be taken on a whim; but often when we delve deeper into the stories behind convert Muslims, we can see that truly their coming to Islam has been years in the making, planned and perfected by our Creator, Allah. I have been honored with the privilege of writing the story of a dear friend of mine, who has opened her heart and offered to share her experience with you. To protect her privacy, I will refer to her as Arya.

A Journey to Islam

Arya reflects on her childhood when determining where her journey to Islam began. Ultimately, there cannot be one cause or trigger that led to her becoming who she is today. Surely, she accepts that despite feeling alone she was never lost and that throughout life Allah kept her close. Arya was raised in a faithless household, yet ironically was often sent to schools of faith or schools that had a vast majority of Muslim pupils. Similarly to myself, Arya always believed in a 'higher power'; she was curious when it came to religion, often associating religion with a sense of belonging and community feel as her baby sitter used to take her to Bible studies at the local church. As Arya grew older, she holds fond memories of a school trip to a Mosque. Arya was struck and intrigued by the amount of rules within Islam that helped keep people organized and focused. Even sharing deep conversations that were well beyond her years with other Muslim children about Jesus.

I would appear that one of the many sparks that ignited Arya's search for Islam was in her childhood; and ultimately it was an ember that never faded from the fire in her search for the truth.

Marriage and Shahadah

When Arya was a teen, her mother married a man from Yemen. Despite marriage, her mother didn't accept Islam and her husband at that time wasn't particularly practicing. However, through this new relationship and marriage her mother embarked on, Arya became family with the Yemeni community; and she was married herself to a Yemeni brother when she was 16. Arya admits that at the time of marriage, her husband wasn't practicing his deen. The imam who married them explained that she must take Shahadah and wear a hijab in order for the marriage to take place. Ultimately, Arya was let down as the commitment she had just made was not explained to her; her understanding wasn't there. After the wedding and her conversion to Islam, Arya carried on with life as normal; she didn't give a second thought to Islam and what had just taken place.

The First Year of Marriage

Ultimately around their first anniversary, Arya's husband began practicing Islam and turning back to Allah. He began to pray his Salah and tried explaining more about Islam to her. Arya listened and respected his choice; but she firmly expressed that despite Islam being interesting, she had no intention of being a Muslim despite believing in God. Surely, Allah never forgot her and always remained by her side; she was never truly lost.

Painting, Decorating and Jesus

During the first years of her marriage, Arya worked as a painter decorator with a very openly Christian manager. Trying to find her place and sense of belonging, Arya associated Christianity with social norm, that it was the expectation of white English girls, to become good Christians. Craving knowledge and searching for the truth, Arya spent days asking her manager many questions about Christianity; almost waiting for the heavens to open and for the truth to hit her right on the head, but the reality was that never happened.

Looking back on this moment of her life, the Quran was the answer she needed all along: "We will show them Our Signs in the Universe, and in their own selves; until it becomes manifest to them that this (the Quran) is the truth." (Surah Fussilat 41:53)

Despite the endless questioning, the manager never really had any answer for Arya; so she sat and pondered on what it meant to be a Christian. It was then when she realized that she didn't believe Jesus, a man, could be God. Ultimately realizing she wasn't and could not be a Christian. So her search for the truth continued.

Family Conflict

Arya was still very much against the idea of becoming a Muslim mostly because she

didn't want to wear a hijab. Every now and then, the thought of Islam would creep into the back of her mind. She decided to bring up the topic of religion with her sister who became angry and very defensive, warning her not to accept Islam or she would lose her as a sister. After the reaction she received from her sister, Arya approached the topic of religion with her grandmother; she firmly stated that religion had no place in her life, and that Arya need not be stupid and worry about such things as religion.

This time in Arya's life was a great test for her, she felt more alone and lost than she had ever felt. With nowhere and no one to turn to, Arya looked up to the sky and made a silent prayer; she asked God to show her that He exists and that He could see her struggle and to give her guidance.

At that point she relinquished all her anxiety and left it in the hands of God; and had faith that if God was real then she would be sent a sign.

The Realization

A number of days had passed since Arya's silent prayer when she woke early in the morning to find her husband praying Fajr. She said to him that she didn't understand how he could wake so early; and that she was far too lazy, part of the reason she would never ever accept Islam.

It was her husband's response that truly changed the course of her life. He simply said that praying made him feel good and he wished ever so much that she could understand what it felt like. Just like that Arya said she would be happy to learn about Islam in order to understand and respect her husband's belief. Although deep down within her soul she knew this was something she had craved and needed her whole life.

CROSSWORD PUZZLE

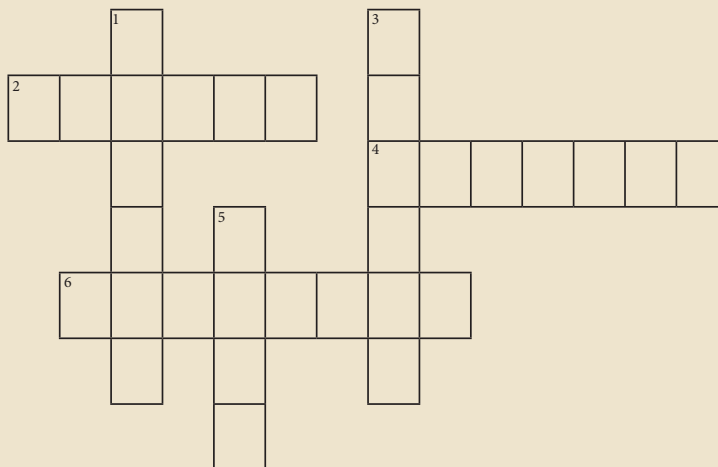
LAST WEEK'S ANSWERS

ACROSS

2. Shuayb
4. Almalik
6. Ramadhan

DOWN

1. Jum'ah
3. Jabal
4. Kahf



ACROSS

2. How many Surahs in the Qur'an are named after animals or insects?
3. The Arabic term for desert.
5. The Name of Allah meaning "The Absolutely Pure"

DOWN

1. The name of first group of people to be raised on the Day of Judgment
2. The 8th month of the Hijri calendar
4. Daily fardh prayer that shares its name with a Surah in the Qur'an.

IUK, AEDT launch Student Support Programme to expand access to education

The Islamic University of Kenya (IUK), in partnership with the Africa Education Development Trust (AEDT), has unveiled a student support programme aimed at helping needy students access and complete higher education through financial assistance. The partnership was formalised on Friday, January 16, 2026, following the signing of a Memorandum of Understanding (MoU), marking a significant milestone in IUK's efforts to promote education-driven development and inclusivity.

The MoU was signed by IUK Vice Chancellor Dr. Mohammed Abdinoor Dahir and AEDT Programme Coordinator Sister Zuhura Ayub, in the presence of IUK Deputy Vice Chancellor Prof. Ali Said Sunkar.

Under the collaboration, underprivileged students will benefit from scholarships and Shariah-compliant, interest-free study loans, reinforcing the university's mission of providing transformative education rooted in Islamic values. Africa Education Development Trust is a non-profit organisation that offers Shariah-compliant, interest-free study loans to undergraduate and postgraduate students. The organisation has implemented the programme for the past seven years, supporting more than 3,430 beneficiaries to pursue their academic and professional aspirations.

The AEDT loan model operates on a revolving fund concept, where beneficiaries repay the loans after completing their studies, enabling the funds to support other students in need.

In a related development, the Islamic University of Kenya has also introduced a pre-university foundation programme de-



signed to nurture Islamic values and academic preparedness among students transitioning to higher education.

The programme will be offered at IUK's main campus in Kisumu along the Nairobi-Namanga Highway in Kajiado County, the South C campus in Nairobi for female students, the IUK Mombasa Learning Centre at Ibn Abbas Islamic Centre, and Sheikh Siraj ur Rahman College in Kisauni.

Among its specialised academic offerings, IUK, in collaboration with the Makah Center for Qur'anic Guidance, offers a Higher Diploma in Qur'anic Hidayat, which focuses on deepening understanding of the Qur'an, Tafsir, and practical application for spiritual growth. In addition to Islamic and Arabic studies, the chartered university offers programmes in business, education, technology, and the humanities.

The Foundation Programme in Arabic and Islamic Studies targets high school graduates and aims to equip them with foundational Islamic knowledge and Arabic language proficiency, strengthen religious values, and develop essential skills required for university life. The one-year programme will be conducted through the Institute of Arabic and Islamic Studies. Speaking during the launch, Deputy Vice Chancellor Prof. Ali Said Sunkar said the initiative is designed to provide students with a strong academic and moral foundation. "The pre-university foundation programme provides students with a solid grounding in Arabic language and Islamic studies, while also developing their personal and intellectual skills in a supportive educational environment," he said.

Anger and disbelief rock Kakamega Muslim School after poor KCSE results

Kakamega Muslim Secondary School in Lurambi, Kakamega County, was on Friday engulfed in a wave of anger and disbelief following the release of the 2025 Kenya Certificate of Secondary Education (KCSE) results, which showed a worrying decline in academic performance.

The results sparked an uproar among parents and local community leaders, many of whom thronged the school demanding accountability from the administration over what they termed as persistent poor performance. Established in 2006, the Muslim-sponsored institution has struggled over the years to post strong KCSE results despite various efforts aimed at improving education standards. The latest outcomes further deepened concerns, with the school's top five candidates attaining a C- (minus) grade, followed by seven students who scored D+ (plus). The majority of candidates scored D- (minus) and E grades. The school recorded a mean score of 2.371, with no single candidate attaining the minimum qualification required for university admission.

In response to the public outcry, the

school administration convened a parents' meeting on Friday, January 16, 2026, to address the dismal performance. During the meeting, stakeholders discussed the urgent need for collective responsibility, calling on parents, teachers, and the wider community to invest more effort and resources to ensure learners access quality education and progress to higher levels.

The administration attributed the poor performance to several factors, including what it described as a "don't-care" attitude among some parents, drug and substance abuse, teenage pregnancies, and other social challenges affecting students.

Parents were urged to take a more active role in monitoring and guiding their children, particularly in safeguarding them from risks such as substance abuse, cyberbullying, and exploitation.

Among the interventions proposed were the strengthening of guidance and counselling services within the school to educate students on the dangers of drugs, teenage pregnancy, and other social vices, as well as creating a safe and trusting environment where learners can openly share their chal-

lenges. Concern over the school's academic standards and declining enrolment also drew the attention of Muslim leaders, educationists, and professionals, who met on Saturday, January 17, 2026, at Kakamega Jamia Mosque and Islamic Centre to deliberate on sustainable solutions. Speaking during the meeting, Hafif Swaleh noted that despite concerted efforts by teachers and the school management committee, the institution continued to grapple with under-enrolment and poor academic outcomes. He emphasized the need for strong and efficient partnerships among all stakeholders — including parents, teachers, the community, and the government — to ensure students receive the necessary academic, moral, and social support to excel. On his part, Bashir Muhammad Noor urged parents to change their attitude towards conventional education and take a more proactive role in parenting, mentorship, and guiding their children towards discipline and academic excellence.

KDF Muslim community in Kisumu celebrate opening of new Mosque

Muslim officers and families within the Kenya Defence Forces (KDF) camp in Kisumu have a reason to celebrate following the completion and official opening of a newly constructed mosque, marking a significant boost to religious inclusion and spiritual welfare within the military community.

The mosque was funded and constructed by the Kisumu-based Mustakbali Charitable Organization, with support from well-wishers. During the official opening ceremony, the organization's Chief Executive Officer, Sheikh Musa Ismail, formally handed over the keys of the mosque to the KDF leadership in Kisumu, describing the project as part of the organization's continued commitment to promoting religious diversity and inclusion.

Sheikh Musa noted that Mustakbali Charitable Organization has, over the years, constructed several mosques across the Nyanza and Western regions to cater for the spiritual and educational needs of Muslim communities.

Speaking at the event, Brigadier Mohamud S. Farah, the Base Commander of Laikipia Air Base and the officer in charge of the Kisumu KDF Camp, acknowledged that the KDF alone could not fully meet the religious needs of its Muslim personnel.

He expressed appreciation to Mustakbali Charitable Organization and its donors for supporting the project. Brigadier Farah said the mosque would serve not only as a place of daily prayers but also as an educational centre to enhance Islamic understanding among KDF staff.

"As the Kenya Defence Forces, we do not take the construction of a mosque for granted. We are confident that our staff members will greatly benefit from this facility, especially in enhancing their spiritual and educational needs during the forthcoming Ramadan period," he said.

Colonel Abdulrazzaq Gulla also welcomed the development, noting that the mosque would provide a conducive environment for Muslim soldiers to practice their faith.

On his part, Sheikh Musa Ismail reiterated that giving back to the community remains a core pillar of Mustakbali Charitable Organization's mission.

"Our main agenda as an organization is to empower the community. We have constructed and renovated several mosques to support spiritual development," he said.

Meanwhile, in a separate but related initiative,



Mustakbali Charitable Organization has also supported the construction of a new mosque in Vihiga County. On Sunday, Bo-Yusuf Jamia Mosque in Sabatia Sub-county was officially opened and handed over to the local Muslim community.

During the commissioning ceremony, Sheikh Mahfudh Amayo, who represented the organization, urged Muslim faithful in the area to make full use of the facility for regular worship and spiritual nourishment, describing the mosque as a vital centre for both prayer and community growth.

Masjid Rahma hosts Biafra Zone of Annual Jamia Zonal Quran Competition

Masjid Rahma in Biafra played host last Saturday to the Biafra zone competitions of the Annual Jamia Zonal Quran Competition, drawing fifty participants vying for a spot in the grand finals at Jamia Mosque during Ramadhan.

The contest was divided into four categories: Five Juz, Ten Juz, Fifteen Juz, and the Whole Quran. Participants were evaluated on memorisation accuracy, tajweed (rules of recitation), makharij (pronunciation and articulation of letters), and overall fluency. The top four performers in each category advanced to the finals and received cash prizes, while all participants were presented with gifts in recognition of their efforts.

In the Whole Quran category, Hamza Mohammed from Tahfiidhul Quran emerged first, followed by Kassim Hussein Ali from Zeydul Khayr in second. Third place went to Abdullahi Bishar Adow of As Sahab Education Centre, while fourth place was shared by AbdulHaadi Shueb from Al-Bushra.

The Fifteen Juz category saw Yahya Ali of Maahadul Baniin take first place, with Abdikani Bishar from Zaydul Khayr Madrasa finishing second. Third place was shared by AbdiRahman Dhahir of Nurein Educational Centre and Hamza Hollowle of Al-Misbah Education Centre.

In the Ten Juz category, Muadh Abdi from Maahadul Baniin claimed the top spot, followed by Muadh Abdullahi of Tahfiidhul

Quran in second. Amin Abdullahi of Nurein Education Centre finished third, while Khalid Abdullahi from Zaydul Khayr secured fourth place.

The Five Juz category was won by Mahir Bishar from Nurein Education Centre. Second place went to AbdiRahman Ali of Markaz Taqwa, third to Mubarak Faud of Al-Fadhlu, and fourth to AbdiSamad Kamaludin.

In his closing remarks, Sheikh Muhammad Sheikh congratulated all the qualifiers and urged them to continue preparing for the finals, highlighting that they will face winners from other zones in what promises to be a challenging contest.

The next stage of the zonal competition is scheduled for tomorrow at Masjid Al-Aqsa in Komarock and will be streamed live on Jamia TV's YouTube channel.

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Zakat Kenya launches 7th Iftar Fun Walk, targets Sh30m for Ramadhan food aid

Zakat Kenya has officially announced the launch of the Iftar Fun Walk, scheduled for Sunday, February 8, 2026, marking the seventh edition of the annual charity event.

The walk, which has grown into a key fixture on the organisation's calendar, brings together community members, corporates and partners to raise funds for food assistance to vulnerable families during the holy month of Ramadhan. This year, Zakat Kenya is targeting to raise Sh30 million, funds that will be used to provide food support to approximately 5,000 families throughout Ramadhan. The initiative builds on last year's success, which saw 3,200 food packs distributed to needy households in Nairobi and its surrounding areas.

Zakat Kenya also confirmed the continuation of partnerships with several corporate organisations, including Dakawou Transport Limited, Mobi Tyres, Wabco Tyres, Patco Industries, Mombasa Maize Millers, and Rolling Cargo. The organisation said the partnerships reflect a shared commitment to supporting vulnerable communities and ensuring dignity for families during the fasting month. Members of the public are encouraged to support the initiative by either participating in the fun walk or making financial contributions. Individuals and institutions wishing to take part in the walk can do so by contributing Sh1,000 via



Participants taking part in the Iftar walk 2024

M-Pesa PayBill number 600765, Account: WALK.Proceeds from the event will go directly towards food relief programmes aimed at ensuring that struggling families are able to observe Ramadhan with dignity and adequate nutrition.

Gov't scales up drought response in Garissa as conditions worsen in ASAL Counties

The Government has stepped up drought response efforts in Garissa County, flagging off relief food assistance and water trucking as conditions continue to deteriorate across Arid and Semi-Arid Lands (ASALs).

The consignment—comprising 4,480 bags of 50-kilogramme rice and beans—was flagged off on Wednesday outside the Garissa County Commissioner's compound by National Drought Management Authority (NDMA) Chief Executive Officer Col. (Rtd) Hared Adan, Garissa County Commissioner Mohamed Mwabudzo, and County Executive Committee Member for Water Ahmed Ibrahim.

Speaking during the event, Col. Adan said at least 2.1 million Kenyans in 23 ASAL counties are in urgent need of relief food assistance, noting that the Government has activated scaled-up response measures to protect lives and livelihoods. "The Government has prioritised drought response measures focusing on water access, food assistance, and livelihood protection," Adan said. "Through the National Drought Emergency Fund, NDMA has

supported drought interventions worth approximately Sh40 million across Mandera, Marsabit, Wajir, and Garissa counties over the past few months."

He added that the interventions form part of a broader, coordinated national response aimed at stabilising conditions and preventing further deterioration. The measures complement cash transfers under the Hunger Safety Net Programme (HSNP), as well as ongoing nutrition, health, and livelihood support implemented in collaboration with county governments and development partners.

Current interventions include water trucking to drought hotspots, fuel subsidies and repairs for overstretched water facilities, and the provision of water storage tanks to enhance capacity. NDMA is also in the process of procuring livestock feeds to protect core breeding herds in the most affected areas.

Garissa County remains in the Alert drought phase (Phase 1), with poor and uneven recovery reported across much of the region. Between October 2025 and January 2026, the county received only 31.73

millimetres of rainfall—representing a 77 per cent deficit compared to the long-term average. The rainfall shortfall has resulted in poor rangeland regeneration, depleted water pans, drying of shallow wells, and mounting pressure on a limited number of functional boreholes. Average household water trekking distances have increased to 10.5 kilometres, with women and girls bearing the heaviest burden.

Several boreholes are now operating continuously, placing them under severe mechanical strain and increasing the risk of breakdowns and prolonged downtimes if urgent support is not provided.

According to NDMA, an estimated 185,400 people in Garissa County currently require humanitarian assistance through food or cash-based support.

In a related development, the Government last week disbursed Sh870 million to 132,780 vulnerable households under the HSNP to cushion them against the impacts of the ongoing drought. The disbursement targeted households in Mandera, Marsabit, Wajir, Turkana, Samburu, Isiolo, Garissa, and Tana River counties.

JSC advertises vacancy for Chief Kadhi position

The Judiciary Service Commission (JSC) has announced a vacancy for the position of Chief Kadhi of Kenya, inviting qualified and interested candidates to apply.

In an advertisement published on Friday, January 16, the commission said applications for the post must be submitted by February 5, 2026, at 5.00 p.m.

The vacancy arises months after the death of Chief Kadhi Sheikh Abdulhalim Hussein, who passed away in July 2025. Chief Justice Martha Koome announced his death in a statement on July 10, describing it as a great loss to the Judiciary and the country. "It is with deep sorrow and sadness that I announce the passing of the Chief Kadhi of Kenya, Sheikh Ab-

dulHalim Hussein," Koome said at the time. She eulogised Sheikh Hussein as a dedicated and humble servant of the people, noting that he was a strong advocate of justice, fairness, and equity, particularly in matters of personal law within the Muslim community.

"His passing is a great loss not only to the Judiciary but to the entire country. We remember and honour him as a deeply spiritual and principled leader who championed peaceful coexistence, respect for diversity, and harmony in our society," the Chief Justice stated.

Sheikh Hussein had been appointed Chief Kadhi in July 2023, succeeding Sheikh Ahmed Muhdhar, who retired after serving

in the role for 12 years. In the same advertisement, the JSC also announced vacancies for several other senior positions, including Registrar, JSC, Assistant Director, ICT (Security), and Assistant Director, ICT (Infrastructure).

Applicants have been directed to visit the JSC jobs portal for detailed job descriptions, requirements for appointment, and to submit their applications.

The commission cautioned that only short-listed candidates will be contacted for interviews and warned against canvassing. "Only shortlisted and successful candidates will be contacted. Canvassing in any form will lead to automatic disqualification," the JSC said.