

THE

FRIDAY BULLETIN

The Weekly Muslim Update



Duale reaffirms support for religious institutions, calls for firm action against drug abuse

Health Cabinet Secretary Aden Duale has reaffirmed the government's commitment to supporting religious institutions and promoting community development across the country.

Speaking during the official opening of the modern Khalifa Mosque, which is equipped with state-of-the-art facilities and is expected to accommodate hundreds of worshippers, Duale said he has consistently pledged his support for Islamic religious projects and institutions, reinforcing the government's commitment to religious diversity and community development. He said the modern Khalifa Mosque will not only serve as a place of worship but also as a centre for spiritual growth, learning and community engagement.

Duale further vowed to continue supporting the construction of Islamic worship centres, including masjids and madrassas, across the country to ensure that communities fully enjoy their freedom of worship and religious expression. At the same time, the Cabinet Secretary called on security agencies to firmly implement President William Ruto's directive on combating drug and

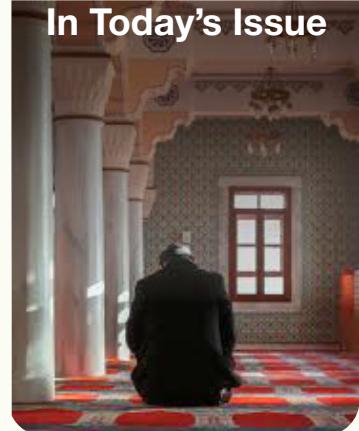
substance abuse, citing its growing link to insecurity and rising crime in Garissa County. The government has in recent months intensified efforts to curb drug trafficking and substance abuse nationwide, with particular focus on regions where the vice has been linked to increased crime and insecurity. Duale warned that drug abuse was no longer just a social or health concern but a serious security threat that must be addressed decisively.

"The abuse of drugs and illicit substances is directly contributing to crime and insecurity, especially among the youth. Security agencies must act firmly and collaboratively to enforce the President's directive and protect our communities," Duale said.

The Cabinet Secretary emphasized that tackling drug abuse requires a multi-agency approach involving security organs, health institutions, religious leaders and community elders. He noted that prevention, rehabilitation and law enforcement must go hand in hand to achieve lasting and sustainable results.

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In Today's Issue



1 Spiritual life in a materialistic world

We are excessively busy with Smartphones, Tablets, Social Media, TV and Internet, thus we do not have time to focus on their inner worlds, connect with our hearts and feed our souls spiritually.

2 100 Couples to be wed in a Mass wedding ceremony

The event, dubbed the "Punguza Zinaa Campaign," will be the seventh edition since its inception and will be held at Tononoka Multi-purpose Hall, Mombasa on February 2, 2026.

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

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Nasserpuria Memon Jamaat Leadership Pays Courtesy Call on Jamia Mosque



Esmail Ahmed Elyas, Chairperson of the Nasserpuria Memon Jamaat Organisation Nairobi (RIGHT), presenting a plaque of recognition to Jamia Mosque Committee Secretary General, AbdulBari Hamid (LEFT), in recognition of Jamia's 100 years of service to the Muslim Community in Kenya, during a courtesy visit at the Mosque yesterday. FULL STORY ON PAGE 2.

Muslim coalition to hold Children's Art competition for Palestine awareness

The Voice for Palestine advocacy group, a coalition of Muslim organizations and mosques, is set to organize a children's art competition aimed at raising awareness about the plight of Palestinians. The competition is open to children aged between four and ten years, with prizes set to be awarded to participating artists. Participation has been opened to schools, madrasas, and mosques across the country.

Interested participants have been urged to register by February 10 through an online registration form available via the link: <https://forms.gle/boQ3VbuKLRF3Kj7v7>. Scheduled to take place during the forthcoming holy month of Ramadhan, the competition seeks to nurture awareness among young minds about the struggles

faced by Palestinians by encouraging them to express solidarity through art.

According to the organizers, the initiative will provide children with a creative platform to raise their voices, foster compassion, and develop a strong sense of social responsibility.

Through creativity and imagination, participants will produce artwork depicting humanitarian efforts to support the people of Gaza, who have borne the brunt of the ongoing genocide, while also paying tribute to their courage and resilience.

The competition will also highlight the global boycott campaign against Israel and feature the Al-Aqsa Mosque—the third holiest site in Islam—which has been under Israeli occupation for nearly six decades.

"A creative and educational art competition

to inspire our children to learn, reflect, and stand for justice through art," the advocacy group said in a statement.

The Voice for Palestine movement brings together a broad coalition of Muslim organizations and mosques, including the Jamia Mosque Committee, National Muslim Leaders Forum (NAMLEF), Supreme Council of Kenya Muslims (SUPKEM), Council of Imams and Preachers of Kenya (CIPK), Masjid Al-Ameen, Parklands Mosque, Adams Mosque, Masjid Rahma (Hurlingham), Maahad Da'wah Organization, Park Road Mosque, and the Kenya Association of Muslim Medical Practitioners (KAMMP), among others.

The organizations work collectively to advocate for and support the Palestinian cause.

Kisumu unveils Madrassa feeding programme to boost enrolment and education

A feeding programme aimed at improving the quality of Madrassa education and increasing enrolment in Islamic schools has been unveiled in Kisumu.

The initiative, spearheaded by the Kisumu Muslim Association (KMA), targets Madrassa learners from low-income families, with the goal of enhancing school attendance, retention, and overall student development.

Speaking on Sunday during the official launch of the pilot project at Madrassatul Issa Bin Maryam, KMA Secretary-General Rashid Hussein said Madrassa education remains one of the association's core activities, and the feeding programme is intended to support both educational outcomes and the wellbeing of learners.

He noted that feeding programmes have proven effective in increasing and sus-

taining Madrassa enrolment rates, while also helping to combat malnutrition among children from disadvantaged backgrounds. Rashid explained that the programme is designed to encourage families to enrol their children in both Madrassa and secular schools rather than keeping them at home, citing food provision as a strong motivating factor.

"The idea of having a Madrassa feeding programme was to give Madrassa children the opportunity to be provided with a meal at the institution with the expectation that they would attend school regularly, thus improve concentration as well as performance of many children in Islamic schools," he said.

He added, "We are looking towards improving the quality of Madrassa education in our local community, feeding program

can be a powerful motivation for families to send their children to Madrassas."

Rashid lauded local Muslims for their continued support of the initiative and appealed to well-wishers, donors, and Muslim charitable organisations to help sustain and expand the programme. "Our resources are very limited and the growing number of pupils and students are pushing us to provide more support which we cannot readily provide. We humbly request all well-wishers to feature in helping us make this program a success story," he appealed.

The pilot programme is expected to serve as a model for similar initiatives in other Madrassas across the region, as stakeholders seek to strengthen Islamic education and improve learning outcomes for children in Kisumu.

Nasserupria Memon Jamaat Nairobi, Leadership Pays Courtesy Call on Jamia Mosque

The Nasserupria Memon Jamaat, Nairobi, a Muslim community organization, on Thursday paid a courtesy call on Jamia Mosque Nairobi in a meeting aimed at strengthening cooperation and fostering strategic partnerships within the Muslim community.

During the visit, the delegation engaged the Jamia Mosque leadership in discussions focused on collaboration and partnership to enhance service delivery and support Muslim organizations across the country.

The engagement reaffirmed a shared commitment to working together for the benefit of the wider Muslim community nationwide. The Nasserupria Memon Jamaat congratulated Jamia Mosque on its continued leadership and active role within the Muslim community, noting the mosque's centenary milestone of 100 years of service as a

testament to its institutional strength, credibility, and impact. Key areas of partnership discussed included education, community welfare, and empowerment programmes, with a focus on initiatives aimed at uplifting communities and strengthening Muslim institutions.

Speaking during the meeting, Jamia Mosque Secretary General AbdulBari Hamid welcomed the delegation and reaffirmed the mosque's commitment to supporting Muslim organizations.

"Jamia Mosque remains committed to working with Muslim community organizations and institutions to the best of our capacity. Through unity and strategic partnerships, we can strengthen our collective efforts and better serve the Muslim community across the country," he said.

The delegation was led by the Chairperson of the Nasserupria Memon Jamaat, Nairobi,

Esmail Ahmed Elyas, who congratulated Jamia Mosque on its continued service and leadership, emphasizing the importance of collaboration with the institution due to its active and central role.

"Jamia Mosque has consistently played a vital and active role in serving the Muslim community in Kenya. We congratulate the institution on its enduring contribution and reaffirm our commitment, as a community organization, to work closely with Jamia Mosque through partnerships that will benefit the wider Muslim community," he remarked.

The courtesy call concluded with mutual assurances to strengthen cooperation and pursue joint initiatives, particularly in education, health, community welfare, and empowerment programmes, for the advancement of the Muslim community across Kenya.

Spiritual life in a materialistic world

By Dr. Recep Dogan

Living a life in a spiritual level is extremely difficult in an era where minds and hearts are polluted with worldly affairs.

People are excessively busy with Smartphones, Tablets, Social Media, TV and Internet, thus they do not have time to focus on their inner worlds, connect with their hearts and feed their souls spiritually.

They do not feel they are wasting their life with technological tools rather than spending time with Allah, families, friends, relatives and beloved ones.

By reflecting on Allah and His creation they could increase their faith and actualize their human potential to the highest degree. However, they spend hours on the internet and social media and living a virtual life instead of having real interactions with people.

Modern people are missing spirituality in their life but they are not aware of it. Some may feel it but they do not know how to bring spirituality to their life in a materialistic world because, money, capital and material are very dominant in the modern era. Even Muslims in mosques are full with worldly thoughts while worshipping Allah.

Believers are supposed to be well connected with Allah at least in their prayers while bowing and prostrating before Allah, but their hearts are too distracted to feel it. Pilgrims visit the House of Allah to clean themselves from sins and purify their hearts from worldly diseases, but most of them are far from the real spirit of hajj. They are addicted to comfort, ease and luxury. Since their religious sensitivity has been paralyzed they don't feel the sign of death in their hearts.

Spiritual decay is usually slow and silent in human nature. Therefore, many think themselves on the straight path while constantly falling into the bottom of a deep pit. Moreover, immoral society and friends who have bad characteristics affect them negatively.

The world is the place of trial and the prosperous ones are the ones who are determined, resolute and strong-willed. They renew their faith every morning and evening and utilize their time with acts which please Allah and His Noble Messenger. With purity of intention they always seek Allah's pleasure and approval in their thoughts, acts and interactions. Although many desire to get high status and fame in society they only follow the content of Allah. Because, they know certainly that those who do not increase in dedication to worship of Allah as they grow older are really unfortunate for it is a real loss at a time when making a tremendous profit.

Unfortunately, the present world is dominated with a materialistic worldview so it is very difficult to have a spiritual life in a time when minds are polluted, hearts are sinned and reasoning and judgment are affected with worldly diseases.

Nevertheless, when a person gives the willpower its due and tries to get rid of such influences as much as possible he/she can reach a life in the dimensions of heart and spirit.

Negative elements in the world are a test for human beings and only real believers who have strong willpower can pass it. Everyday, people witness many negative scenes which trigger wrongdoing and sinning in their nature. If such feelings are not controlled by willpower a person may end up in obscene thoughts, ugly memories, and slippery grounds. Allah warns Believers against satanic feelings:

“...those who keep from disobedience to Allah in reverence for Him and piety: when a suggestion from Satan touches them – they are alert and remember Allah, and then they have clear discernment. Whereas their brothers (the brothers of the satans in the form of human beings) – satans draw them deeper into error and do not give over relax in their efforts.” (Surah Al-A'raf 7:200-201)

When improper thoughts and feelings come to the mind, a believer must rid oneself from that situation immediately, otherwise, such negative feelings may drift the person toward committing a sin.

The feeling to commit a sin develops in human nature when it is spiritually weak just like viruses that prevail over the body during a physical weakness. In order to protect the heart and spirit against the attack of negative feelings one should live in a way that will not allow the committing of anything evil. In this regard, a person can take precautions from the beginning and block the means that will lead to evil.

For this reason, some Sufi masters chose to live as hermits in order to keep away from sins. However, this is not a practical method for all Muslims, because people need to be with others for they are social beings.

Moreover, in order to practice Islam in life and teach its beauty to others, Muslims are required to and should be in society.

They can contribute to the spiritual life of others by representing Islamic teachings in their lives within the society and build a secure atmosphere where they can live in accordance with the Qur'an and Sunnah.

A change of state and attitude is a pattern of action against a negative feeling. For example, rage is a corruptive feeling and it can lead one to perdition, thus, the Prophet (peace be upon him) stated:

“Rage is from Satan; Satan was created from fire, and fire is extinguished with water. Then when one of you is enraged, let him make ablution.” (Sunan Abu Dawud, Adab, 4).

Psychologically, making ablution is an effective course of action for controlling rage and it is a change of state and environment for the sake of ridding oneself from the atmosphere of sinning.

Whenever negative feelings encompass the mind, believers should seek refuge in a spiritual atmosphere such as ablution, prayer, reading Quran or having religious discussions with friends to protect themselves against sins.

Having pious friends would help the person to defend himself against sins. Opposed to this, wicked friends are like snakes for they lead the person to Hell by their evil suggestions. Thus, it is very important to have righteous friends to live a spiritual life and protect oneself against the temptations of the carnal self. A person who is alone cannot keep standing against Satan and carnal self all the time. There might be a fragile time or a weak point in which the person cannot protect himself by his willpower. Therefore, the Prophet stated:

“One traveler is a devil. Two travelers are two devils (who run the risk of agreeing on something evil). But three travelers are a group.” (Sunan Abu Dawud, Jihad, 86) Believers must always keep company with righteous and true friends so they do not fall into errors.

Feeding one's heart and spirit by reading essential Islamic sources and contemplating on religious matters is a vital necessity for all Muslims. When reading Qur'an, studying Sunnah of the Prophet and listening to the stories of righteous Muslims a person's heart is filled with sublime feelings and thoughts.

Just as people need to feed their stomach so they must feed their heart and spirit. Moreover, they must implore Allah, pray for His protection, help, and guardianship against Satan and the carnal self.

The Prophet is the best example for us. He supplicated to Allah saying: “O the All-Living and Self-Subsistent One!

Continued To Backpage.

From the Holy Qur'an

Ayah of the week

Theme: Allah's Mercy



“But those who committed misdeeds and then repented after them and believed – indeed, your Lord thereafter is Forgiving and Merciful.”

(Surah Al-A'raf 7:153)

Overcoming emotional hardships after divorce

By Janet Kozak

Divorce is no doubt a challenging and sometimes traumatic life change. However, in Islam, the wisdom of the Iddah (waiting period) gives couples a chance to emotionally adjust to what will become their new normal after their marriage dissolution. Henrietta Szovati, the author of *HeartSmart*, explains that people are often fearful of change. "They are scared of stepping out of something that is established (even though it does not work) and cannot be in a new situation, so they stay instead." The Iddah serves to give some breathing room to the marriage and helps couples ease into their new roles as exes, individuals, and possibly co-parents as well. It's a time of great adaptation and rebirth.

Bittersweet relief

After waiting for a long time, even years, for their Islamic divorces, some are happy to have the end in sight. One woman recalls, "It was a period of relief, having gotten out of that marriage." Others have supportive families to help them through it. One woman remembers, "Iddah was very easy for me; a relative let me live in part of their house so I wouldn't have to worry about paying rent or buying groceries." Yet another sister recalls that the Iddah period was not any different than her day-to-day life of abandonment. "The iddah was not a problem," she recalls. "The man had left us and traveled to the other side of the country. It was like the previous six months, just me and my children." However, for others, the Iddah can be a challenging time. One woman recalls that the Iddah period was a struggle. "It was very overwhelming. I was going through the legal process, I had to work, and I had to take care of my kids while grieving the death of my marriage." Another sister remembers, "[The iddah] was strenuous and daunting. Every day was harder than the first."

Emotional healing

Munira Ahmed, a parenting and relationship coach working in Pakistan, understands that divorce can be a tiring time, both emotionally and spiritually. She recommends individuals keep their faith while divorcing by taking care of themselves and working on growing their self-esteem. It's also important for them to learn powerful coping skills and surround themselves with positive people. This helps divorcees emotionally prepare themselves for the years ahead and re-center themselves before considering new relationships. Henrietta also explains, "When a woman gets divorced, there are widely held beliefs that 'She is done, that is her life now.' If she has children, she is not going to be welcomed for consideration. Being divorced is definitely a barrier to even stepping into the marriage scene again, more so for women than for men." One of the

most crucial first steps for a divorcée is to take their time. Henrietta counsels, "Don't panic, rush, or want to change your life in a week! Take time to explore, heal, and appreciate yourself. Do courses, explore your life, explore your possibilities, and build yourself. Travel, and discover who you are after your divorce as a way to heal."

Keeping the faith

Henrietta shares that faith is the only thing that will help you through a divorce. "[I Have] faith in the fact that this is for the best," she shares. "Seeing the gift in divorce is hard at first, but having faith in knowing that it brings its gifts is more than comforting, it can be life-saving." Zahra Summayah, founder of Manifesting Muslimah, encourages everyone to get counseling to heal from grief, trauma, or abuse. She also encourages divorcees to surround themselves with good people who encourage them in worship and connection with God. One divorced brother would agree that it is good advice. After first leaving the marriage he was not himself. He's a business person who loves to help others, but after his divorce his clients could read it on his face that something was bothering him. He wasn't able to provide local workshops to help people with their businesses. He became demotivated and severely depressed. However, he was able to keep the faith by getting closer to Allah (SWT). "Increasing ibadah (acts of worship) did help me ease my pain and bring me back to the right track," he shared. "But by God it's not easy." Many sisters shared the activities that helped ease overwhelm. Powerful activities include taking Islamic classes, praying tahajjud, doing regular salah, making dua, reading and reciting the Qur'an, fasting, attending regular meet-ups with friends, joining support groups, and even calling prayer hotlines. All these activities helped them get through the ups and downs of their divorces.

Reinvent yourself after divorce

Zahra believes that the resetting time after divorce should be focused on self-love, thriving, and manifesting a grand life for herself and her children without a partner.

As a life coach specializing in helping women heal from adversity, abuse, and trauma, Zahra shares that coaches such as herself can help women set goals, take actions, and manifest their marvelous selves in the manner and for the purpose Allah (SWT) created them.

One sister shares,

"The first month after my divorce was Ramadan. I was so busy fasting, reading Quran, and making salaat. I really had no reason to be upset about being divorced. I never felt that

getting divorced would do anything to weaken my faith. If anything, divorce has strengthened my faith since I really can't help feeling relief that I'm finally free to be the kind of Muslim I want to be." Another sister shares that she was careful not to abandon her faith and dignity after divorce. "I always felt that divorced women are constantly under the spotlight, particularly in our community," she explains. "So, I made sure I was always on my best behavior. I didn't want to run wild, embrace my freedom, and literally let my hair down! I felt that as long as I kept Allah (SWT) happy and didn't do anything to disappoint or embarrass my parents, then I'd be doing okay." Zahra also urges divorcees to prepare for the challenges of being single again. "If you need to take care of yourself financially," she explains, "get training, get work, and gain knowledge about wealth generation, investment, and banking." Use your divorce as an opportunity to reinvent yourself and become a better Muslim – the Muslim you always wanted to be.

Don't dwell on the past

Zahra shares that it's better to focus on yourself and your own healing rather than thinking about your ex. "Do not go searching him out or allow him to search you out – every time you get curious to scratch at the drying scab over the wound, ask yourself why you want to hurt yourself like that." Zahra encourages women to instead "go do something wonderful for yourself – pamper yourself, go pray, go connect with someone who makes you feel loved and worthy. Make self-care choices instead of 'chasing after someone who did not treasure you enough to be your protector, provider, and caretaker."

Light of Knowledge Quiz

The only month in the Hijri calendar specifically mentioned by name in the Qur'an

- A** Muharram
- B** Dhul-Hijjah
- C** Ramadhan

Answer to be revealed in the next issue

Last week's answer was choice C : "Khadija"

Do you put your time to good use? what Islam says

By Dr. Muzammil H. Siddiqi

Time as a Divine Blessing from Allah

"It is He who made the sun a shining radiance and the moon a light, determining phases for it so that you might know the number of years and how to calculate time. Allah did not create all these without a true purpose; He explains His signs to those who understand. In the succession of night and day, and in what Allah created in the heavens and earth, there truly are signs for those who ward off (evil)." (Surah Yunus 10:5-6) Time is a great blessing of Allah. It is also His blessing that He taught us the ways to calculate time and to know the number of months and years. Calculation of time is part of human civilization and culture. It helps us to keep track of time for our worship, work and life. It helps us to learn about the past and plan for the future.

Islam gives a lot of importance to time, it not just on the calculation of time but also gives a lot of importance to quality of time. We should not only count time but also make our time countable.

How Humans Waste Their Most Precious Resource

Unfortunately we human beings waste a lot of our precious time. It is said that in a lifetime the average youth spends about 184,000 hours (almost 21 years) watching television and/or surfing the internet. We also spend about 2-3 years' time opening the junk mail or reading and deleting junk emails. A wise man once asked, 'What is the most valuable thing on earth for a human being? And what is the worst thing on earth for a human being?' For both the answer he gave was, 'Time.' Everything in this world, he said, is acquired in time. By losing time we lose everything, even ourselves. Allah Almighty reminds us in the Quran that in the movement of time and in the succession and variation (ikhtilaaf) of the days and nights there are signs for those who wish to be mindful of Allah and grateful to Him (Surah Al-Furqan 25:62). Each one of us has 24 hours every day at our disposal. There are those who use their time wisely and accomplish a lot. There are also those who waste their time. Time is a non-renewable and non-replaceable resource. If you lose your money you may get it back; if you lose any of your possessions you may find them or replace them, but no one can get back the time that is gone.

The Importance of Time in the Quran

Surat Al-'Asr is a very short Surah. It does not take much time to read it or to memorize it. However, it gives a very profound lesson and carries with it volumes of meanings. The whole human history is a witness to what is said in this Surah. Allah says,

"By the (passing) time, man is [deep] in loss, except for those who believe, do

good deeds, urge one another to the truth, and urge one another to steadfastness." (Surah Al-'Asr 103) In several other Surahs we are reminded about the passing nature of time and how important it is to pay attention to every day and night, nay to every moment. Allah says: "By the daybreak, by the Ten Nights, by the even and the odd, by the passing night—is this oath strong enough for a person of reason?" (Surah Al-Fajr 89:1-5)

"By the enshrouding night, by the radiant day, by His creation of male and female! The ways you take differ greatly." (Surah Al-Lail 92:1-4)

"By the morning hours and by the night when it grows still." (Surah Ad-Duha 93:1-2)

Time as a Trust in Islam

Time is a blessing (ni'mah) and it is also a trust (amanah) of Allah. It is reported in a Hadith that the Prophet (peace and blessings be upon him) said, "Do not swear at time, because it is Allah Who is time." (Muslim) The scholars say this is a metaphorical (majaz) way of speaking. The meaning is that it is Allah who has created time and it is He who has given it to you. It is important that we use every moment wisely and do good and useful things.

Striking a Balanced Use of Time

Islam teaches us that we should manage our time in a proper and balanced way:

- Some time we should devote to our Lord and Creator by doing the acts of worship, remembering and thanking Him.
- We should give time to ourselves taking care of our physical needs.
- Also, we need to spend some time in study, Halal (lawful) earning and useful work.

- We should also dedicate some time to our families, our spouses, children and for other social needs.

- Sometime we should give to voluntary and charitable work to help others.

Watch out!

We should not spoil our time by committing sins or wasting it in useless things. Let us not just count our days, weeks, months and years; let us make them countable and valuable in this life and in the eternal life. On the Day of Judgment Allah will ask: "He will say, 'How many years were you on earth?' They will reply, 'We stayed a day or a part of a day, but ask those who keep count.' He will say, 'You stayed but a little, if you had only known. Did you think We had created you in vain, and that you would not be brought back to Us?'" (Surah Al-Mu'minun 23:112-115)

4 Critical Questions

The Prophet (peace and blessings be upon him) explained this: In a hadith reported by Mu'adh ibn Jabal, the Prophet said, "The feet of any person shall not move from their place on the Day of Judgment until he/she is asked about four things:

About his life, in which deeds he spent it?

About his youth, how he utilized it?

About his wealth, how did he earn it and how did he spend it? About his knowledge, what did he do based on it?" (At-Tabarani)

These are very serious questions. No one can avoid answering them or give false answers. Let us use our time in such a way that on that Day we would not regret or be ashamed and embarrassed by our answers.

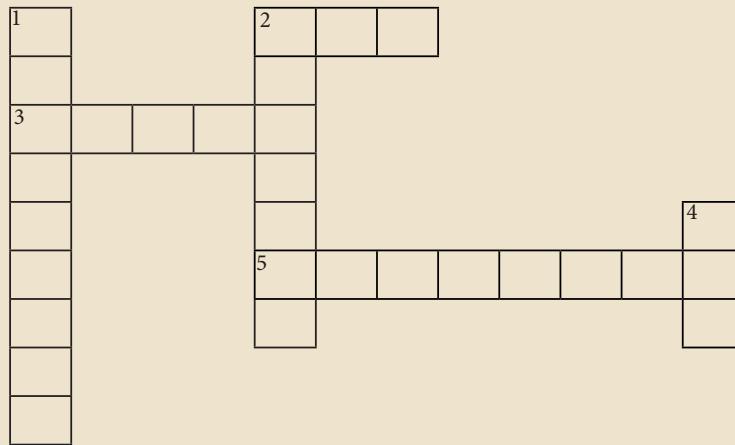
CROSSWORD PUZZLE

LAST WEEK'S ANSWERS

ACROSS

2. Shuayb
4. AlMalik
6. Ramadhan

1. Jumuah
3. Jabal
4. Kahf



ACROSS

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

DOWN

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

Islamic University of Kenya opens Mandera campus to boost education

The Islamic University of Kenya has opened a new campus in Mandera town, marking a major milestone in its efforts to expand access to higher education, just one year after receiving its charter.

The move is expected to significantly enhance academic opportunities in the region and underscores the university's commitment to inclusive education. The institution will operate in Mandera through its constituent college, Afaaq Islamic College, which will serve as the main hub for academic programmes and student training in the county.

The new campus is poised to play a critical role in transforming the educational landscape of Mandera and neighbouring counties by reducing the need for students to travel long distances in pursuit of higher education.

Initially, the constituent college will offer courses in Islamic Sharia and the Arabic language, with plans to introduce additional academic programmes at a later stage.

Speaking during the opening ceremony, Mandera Governor Mohamed Khalif highlighted the long-standing need for a higher learning institution in the region and pledged the county government's support.

"The need for a university in this region has always been high. As the county government, we will collaborate with all stakeholders to ensure this campus grows and provides quality education for our youth," he said.

Addressing the gathering, the university's founder and chairman, Sheikh Mo-

hamed Osman, urged residents to seize the opportunity by enrolling in the available programmes to secure their future. He emphasized that the university is founded on Islamic values that promote knowledge, discipline, compassion, and justice, noting that the opening of the Mandera constituent college is part of a broader expansion plan aimed at bringing education closer to communities in North Eastern Kenya, which have faced long-standing challenges in accessing higher education. Sheikh Mohamed further revealed that the university plans to open additional campuses in Wajir and Isiolo in the near future to further improve access to education for residents of the region.

In April last year, the university opened its Garissa Campus, which has since provided easier access to learning for students from Garissa County and neighbouring areas. Residents of Mandera welcomed the development, saying it will help improve

school-to-university transition rates and create more opportunities for young people in a region that has historically had limited access to higher learning institutions.

The Islamic University of Kenya is headquartered in Kisaju, Kajiado County, and also operates campuses in Nairobi's South C area and in Mombasa. The university received its charter on November 5, 2024, from President William Ruto, officially recognizing it under the Universities Act (2012).



Mandera Governor, Mohammed Khalif assisted by Islamic University of Kenya Founder and Chairman, Sheikh Mohamed Osman (RIGHT) officially opening the IUK campus in Mandera County, last week.

Ministry of Education scraps DECTE, introduces unified diploma training

The Ministry of Education has announced the termination of the Diploma in Early Childhood Teacher Education (DECTE) following a directive from the State Department for Basic Education.

In a notice dated January 19, Education Principal Secretary Julius K. Bitok said the DECTE programme has been merged with the Diploma in Primary Teacher Education (DPTE) to form a new course known as the Diploma in Teacher Education – Pre-Primary and Primary (DTE PP & P).

"The Diploma in Early Childhood Teacher Education (DECTE) course has been merged with the Diploma in Primary Teacher Education (DPTE) and re-designated as the Diploma Teacher Education – Pre-Primary and Primary (DTE PP & P)," the notice stated.

According to the ministry, the standalone DECTE and the Upgrading Diploma in Early Childhood Teacher Education (UDECTE) have been discontinued. The Kenya National Examinations Council (KNEC) has been directed not to register any candidates for assessment under the

two programmes. The ministry emphasised that the changes take effect immediately and directed all relevant offices to ensure strict compliance. One of the major reforms introduced is a uniform academic entry requirement for all diploma-level teacher training programmes. Applicants will now be required to have a minimum Kenya Certificate of Secondary Education (KCSE) grade of C (plain).

The requirement applies to pre-primary education, effectively ending a long-standing pathway that allowed candidates with D+ and lower grades to train as Early Childhood Development Education (ECDE) teachers. The ministry also directed that all Teacher Training Colleges must offer the new DTE PP & P programme strictly on a full-time basis. "Further, all Teacher Training Colleges shall offer the DTE PP & P programme strictly on a full-time basis. The school-based mode of training remains suspended until further notice," the statement said.

As a result, the school-based mode of training, which had previously allowed in-service teachers to train while working,

remains suspended. The ministry further noted that no admissions or college approvals will be processed for the discontinued DECTE or UDECTE programmes. The DECTE had been a professional academic qualification designed to prepare educators for teaching in Early Childhood Development Education (ECDE) settings. It was offered by recognised Teacher Training Colleges and regulated by the Ministry of Education in collaboration with KNEC.

Successful completion of the programme typically qualified candidates to teach in ECDE classrooms, particularly in pre-primary education centres. Admission requirements varied over time but generally included a minimum KCSE grade set by the ministry and individual colleges.

The DECTE was previously distinct from the Diploma in Primary Teacher Education (DPTE), which focused on preparing teachers for primary school classrooms from Grade 1 upwards. With the new reforms, both training pathways have now been consolidated under the DTE PP & P programme.

Komarock makes history with first double ties at Jamia Zonal Quran Competition

Masjid Al-Aqsa on Saturday hosted the Jamia Zonal Quran Competition for the Komarock Zone, producing an unprecedented outcome in the event's history after two ties were recorded in a single category, underscoring the high level of talent among the participants.

A total of 35 contestants took part in the competition across four categories — Five Juz, Ten Juz, Fifteen Juz and the Whole Quran — with the assessment focusing on both memorization and understanding. The Ten Juz category concluded in a dramatic and historic fashion, with Muhammad Amin from Al-Hufad and Muhammad Adan from Al-Asas tying for first place. Muadh Abdifatah from Zayd bin Khatab and Muhammad Abdi from Al-Hufad also shared third place.

Contestants were subjected to four questions per category, while those competing in the Whole Quran category were ad-

ditionally tested on tafsir, covering translation and comprehension. One of the judges, Sheikh Mahmoud Hussein, said the participants were assessed on memorization accuracy, tajweed, makharij and overall fluency. He served on the judging panel alongside Sheikh Muhammad Somo and Sheikh Abdurrahman Alamiri.

In the Whole Quran category, Ahmad Hille from Al-Hufad emerged the winner, followed by Abdulhakim Abdi from Darul-Salaam in second place. Adam Muhammad from Nasra Education Centre finished third, while Abdullahi Muhammad from Muadh bin Jabal placed fourth.

The Fifteen Juz category was won by Hamza Adan from Darul Salaam, with Sadiq Gure from Al-Hufad taking second place. Zaid Ali from Muadh bin Jabal finished third, while Muadh Darut from An-Nasr came fourth.

In the Five Juz category, Hassan Abdi from

Zayd bin Khatab claimed first place. Zakir Ali from Darul-Salaam and Abdul-Ilahi Sahal from Al-Asas tied for second place, while Muadh Faud from Al-Hufad secured third. All participants received gifts in recognition of their dedication and effort.

In his closing remarks, Jamia Mosque Da'awah Director Sheikh Muhammad Sheikh congratulated all qualifiers and encouraged them to continue preparing for the finals.

He emphasized the importance of tafsir, saying, "It is crucial that students not only memorize the Quran but also understand its meaning, as most eliminations occur in this area."

The zonal finals are scheduled to take place tomorrow at Masjid Al-Ameen along Juja Road and will be streamed live on Jamia TV's YouTube channel.

Kenya renews push against drug-resistant infections as AMR death toll rises

Kenya has reaffirmed its commitment to combating antimicrobial resistance (AMR), warning that the growing threat of drug-resistant infections could undermine universal health coverage, economic growth and national health security if urgent action is not taken.

Health experts have warned that antimicrobial resistance is now killing more people in Africa than tuberculosis, malaria and HIV combined, underscoring the scale of a crisis that continues to attract limited public attention.

The warning was issued during the Kenya National AMR Conference 2026 held in Mombasa under the theme "Data That Counts: Working Together to Tackle AMR in Kenya".

The forum brought together government officials, scientists, policymakers, development partners and county leaders to assess progress and chart the next phase of the country's response to AMR. Kemri Board chairman Dr Abdullahi Ali said Kenya must move beyond policy formulation to practical implementation, particularly at the county level.

"Antimicrobial resistance is not only a scientific concern; it is a governance and policy challenge that demands sustained oversight and decisive action," he said.

Dr Ali noted that while Kenya has developed a strong policy and institutional framework on AMR, implementation remains uneven.

He cited gaps including limited surveillance coverage, weak use of AMR data in decision-making and fragmented accountability across institutions. He warned that AMR poses a direct threat to Kenya's goals of universal health coverage, pandemic preparedness and health security, while also undermining social and economic development."

Addressing AMR requires a whole-of-government and whole-of-society approach that goes beyond the health sector," he said, emphasising the importance of the One Health approach.

Dr Ali said Kemri has established a fully fledged One Health programme to support multidisciplinary research and remains committed to generating credible, policy-relevant evidence to support the National Action Plan on AMR. "Data that counts must inform policy, clinical practice, investment decisions and regulation," he said, calling for sustained investment in infection prevention, antimicrobial stewardship and stronger regulation of drug use.

He also warned against improper drug use, saying even common medicines such as paracetamol can cause serious harm when misused. "There is nothing like a half dose or a quarter dose. When given a prescription, take medicine exactly as instructed,"

he said, adding that misuse of drugs in livestock production also fuels resistance when contaminated meat enters the food chain.

Professor Sam Kariuki, continental lead for the Drugs for Neglected Diseases Initiative and a senior researcher at the Kenya Medical Research Institute, said drug-resistant infections account for about 27.5 deaths in every 1,000 recorded in Africa. "AMR is not a disease you can see, but it causes death because infections such as malaria, tuberculosis or typhoid can no longer be treated using available antibiotics," he said. "It is a faceless problem, yet its impact is huge." According to Prof Kariuki, while Covid-19 claimed about 3.6 million lives globally during the pandemic, antimicrobial resistance-related illnesses killed nearly five million people over the same period, despite receiving far less public attention.

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Mass wedding ceremony for 100 couples set for February 2 in Mombasa

The annual mass wedding ceremonies aimed at solemnizing marriages in accordance with Islamic law will be held on Monday, February 2, 2026, in Mombasa. The event, dubbed the "Punguza Zinaa Campaign," will be the seventh edition since its inception and is being organized by the Mama Beauty Foundation.

It will take place at the Tononoka Multi-purpose Hall and is expected to draw participants and guests from across the region.

According to the organizers, the mass wedding will bring together 100 cou-

ples drawn from poor backgrounds. The couples will benefit from both pre- and post-marital counseling sessions designed to equip them with skills on nurturing stable and happy marriages.

Lubna Nassir, the director of Mama Beauty Foundation, called on Muslim organizations and religious leaders to support the initiative, noting its role in encouraging young people within the community to marry and safeguard their chastity.

"The need for the mass wedding event came after the realization that many young people were eager to marry but were beset

with challenges in organizing wedding ceremonies," she said.

Lubna further noted that beyond facilitating the marriage process, each couple will receive an official marriage certificate and gifts. A walimah (marriage feast) will also be organized for those in attendance.

Members of the public and well-wishers have been invited to support the initiative through contributions via MPESA PayBill No. 4061291, Account: Mass Wedding. For more information, interested parties can contact +254722810210.

Youths urged to strengthen faith, discipline and family values

Muslim youths have been urged to deepen their commitment to faith, discipline and family values during the 3rd Annual Da'awah Conference organized by the Jomo Kenyatta University Muslim Students Association (JKUMSA) at the university's main campus.

The event, which brought together students, scholars and religious leaders, focused on the role of Islamic principles in navigating contemporary life. It was held under the theme "Sababu 10 Za Kupata Rehma Ya Allah" (Ten Reasons to Attain the Mercy of Allah).

In his keynote address, Sheikh Jamaludin Osman, the Imam of Jamia Mosque Nairobi, emphasized the practical connection between spiritual discipline and everyday living.

"Faith must be lived through consistent prayer, sincere conduct, and a commitment to goodness," he said, urging youth to resist negative peer influence and to

cultivate character that reflects their beliefs. He outlined key pathways to attaining Allah's mercy, including regular prayer, remembrance of Allah, seeking knowledge, repentance, generosity and maintaining upright character.

Sheikh Jamaludin cautioned against normalizing harmful behaviors under peer pressure and called on youth to remain steadfast in their values, even when their faith is challenged.

Sheikh Muhammad Bahero, in his address, focused on the centrality of family responsibility, particularly towards parents. He reminded participants of the sacrifices parents make, including enduring hardship, financial strain and personal struggles to secure their children's future.

He urged young people to support their parents both emotionally and materially, particularly as they grow older, describing such care as an act of worship that attracts divine blessings and mercy.

"Youth must recognize the tireless sacrifices of their parents. Honoring and supporting them is not just duty, but an expression of gratitude and a pathway to mercy," he said.

Other speakers, including Sheikh Abdulghani Bashir and Sheikh Mohammed Hussein, reinforced similar messages, encouraging youth to act as moral leaders and ambassadors of Islam in universities, workplaces and broader communities by demonstrating discipline, respect and ethical behavior.

Organizers said the conference was designed to address contemporary challenges facing youth, including moral erosion, peer pressure and loss of direction. By combining faith-based guidance with practical advice, the forum aimed to equip young people to lead purposeful lives rooted in Islamic values.

Spiritual life in a materialistic world

Continued From Page 3

I seek assistance through the means of Your Mercy, correct for me all my affairs and do not entrust me to my soul for the moment of a blink of an eye." (Nasai, Sunan, 6/147)

Those whose hearts are alive can live the true life which is the one lived at the spiritual level. When the heart has a strong connection with Allah the person conquers the time and becomes free from the sorrows of the past or anxieties of the future.

However, a person who lives a shallow life is often sad and stressed due to the emptiness in his heart. Because, he considers death as torment, the past as a horrifying grave, and the future as an endless well. Contrary to this, Believers who have spirituality and well connection with Allah in their lives see the past as their ancestors' great thrones and the future as roads leading toward the gardens of Paradise. Actions indicate one's inner life. The one who has strong determination, persever-

ance, and resolve also has a bright inner conscience and lively heart. The beauty of one's inner conscience strengthens his willpower and stimulates him to reach higher levels in spirituality.

The virtues of righteous people reflect the obedience of their spirits. They always seek to please Allah as well as His servants. The beauty in their hearts will motivate them to continue to acquire praiseworthy virtues. Although they may make some mistakes every once in a while, they sincerely repent and clean their hearts from the dirt of sins. They are dedicated to fulfill their duties and establish harmony in their environments. They constantly increase the pure light of their inner worlds with faith, worship and good deeds. The meticulous practice of religion comes from their love of Allah and yearning for eternity.

Spiritual progress has different ways and lines and it has different stations and levels to pass. By following a certain method a person may reach a certain point in his

spiritual journey. However, if he does not keep up a sound relationship with Allah he may end up in selfishness, egoism and haughtiness.

Even if a person reaches spiritual peaks he cannot say that "I do not need to worry anymore." A real believer always fears Allah and is worried about his future, because he who feels secure in terms of faith in this world, is likely to face a fearful end. It is essential in one's spiritual life that he sees himself as an ordinary person among others and never disdains anyone. He constantly faces himself and practices severe self-criticism to confront his shortcomings and weaknesses.

Because life in a spiritual level is superior, especially in a materialistic world. In order to maintain a strong connection with Allah, a person must observe the essentials of faith and Islam, along with a constant consciousness of Allah's omnipresence.