

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

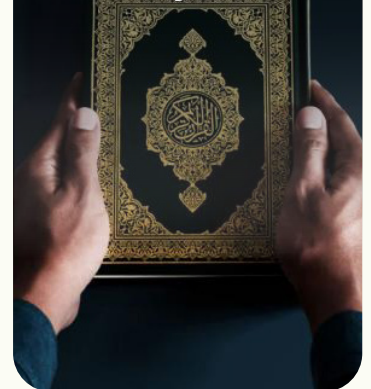
Ruto Aide backs possibility of Muslim President to end tribal politics

President William Ruto's close aide, Farouk Kibet, has expressed hope that Kenya could one day be led by a Muslim president, saying such leadership would help the country finally move away from tribal politics and embrace unity.

Kibet was speaking during a fundraising event in Malava, Kakamega County, held to support the construction of the Mugai Madrasah and Islamic Centre in Shirugi-Mugai. He said Kenya's leadership should be founded on national unity and citizenship rather than ethnicity or religion. "I pray that a Muslim will one day be President of Kenya. God will answer that prayer, and such a leader will guide this country without the influence of tribalism," Kibet said. He told attendees that Kenyans have already demonstrated their ability to vote beyond ethnic lines, noting that national leadership should reflect the country's diversity and be anchored in equality and unity rather than ethnic considerations. As the guest of honour at the event, Kibet emphasized that Muslims are equal citizens with the same right to aspire to the country's highest office. "A Muslim is also a Kenyan and deserves the same opportunity to lead. No group should be judged

or sidelined because of their religion," he said. Kibet also praised the government for implementing reforms aimed at ending discriminatory policies against Muslims, particularly the removal of vetting requirements that had previously hindered access to national identification documents. He lauded President Ruto's administration for abolishing the practice, saying it had restored dignity and fairness to affected communities. For years, he noted, Muslims were subjected to unnecessary and discriminatory vetting before being issued with ID cards. "Muslims can now access IDs and other essential documents like any other Kenyan," he said, adding that the reforms reaffirm the constitutional rights of Muslims as equal citizens. Kibet described the changes as a form of freedom and recognition for communities that had long felt excluded from full citizenship, noting that access to identification documents is critical for equal opportunities in education, employment and political participation. He dismissed critics opposed to Muslim leadership, reiterating that no group should be judged or sidelined on the basis of religion.

In Today's Issue



1 Rehab yourself before Ramadhan

In order to welcome Ramadhan, let us transform our state of mind and spirit to one that is eagerly waiting for and craving its many benefits and rewards.

2 Jamia launches 2026 Ramadhan dry food drive to support needy families

Members of the public who wish to support the 2026 Ramadhan Dry Food Drive can contribute through MPE-SA Paybill number 150770, Account: Iftar 2026.

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

Jamia Mosque Annual Ramadhan Quiz Show returns for its sixth edition



Students from Muslim Academy (RIGHT) face Khalifa Bin Jasim (LEFT) in the group-stage match of the Annual Ramadhan Quiz Show at Jamia TV Studio on Tuesday. Full Story on Page 7.

Scan Here to Give Us Your Feedback!



Jamia launches 2026 Ramadhan dry food drive to support needy families

Jamia Mosque Nairobi has launched its 2026 Ramadhan Dry Food Drive aimed at cushioning Muslim families during the forthcoming holy month of Ramadhan by providing essential food supplies to deserving households.

The initiative, which is being implemented through the mosque's Social Responsibility Program, seeks to distribute dry food packages valued at approximately Ksh. 6,000 each to vulnerable families across various regions.

Speaking on Friday at Jamia Mosque Nairobi during Jumua prayers, Jamia Mosque Committee (JMC) Executive Officer Said Abdallah appealed to Muslims and well-wishers to support the campaign generously, noting that many families continue to face economic hardship.

According to Abdallah, the program targets less fortunate members of society who may struggle to afford a proper Iftar

meal during Ramadhan. "We humbly appeal for your support. Any amount donated will be highly appreciated and will go a long way in bringing relief to families in need," he said.

He further urged the community to show solidarity, particularly with those affected by the ongoing drought in the North Eastern region. "This Ramadhan, let us feed those who are fasting and ensure that no one goes hungry at the time of iftar," he said.

Last year, Jamia Mosque Nairobi successfully reached thousands of vulnerable households through its Ramadhan Dry Iftar Distribution Program. In partnership with donors and well-wishers, more than 2,000 families received food packages sufficient to sustain them for at least a month. Each package contained essential items including flour, rice, sugar, beans, cooking oil, salt, and dates.

In Nairobi County, over 1,000 families from areas such as Kibra, Deep Sea, Kawangware, Githurai 44/45, Mukuru Kwa Njenga, Kangemi, Riruta, Huruma, Majengo, and Pumwani benefited from the initiative. The program also extended to needy families in Kiambu (Gachie), Mtito Andei, Mandera (Rhamu), Makueni, Budalangi, Kilifi, and Kinango, with support from various humanitarian organizations. In addition, Jamia Mosque extended assistance to highly vulnerable groups, including prisoners at Kamiti, Naivasha, Manyani, and Athi River prisons, as well as widows, reverts, the deaf, and the elderly, ensuring their basic needs were met during the holy month.

Members of the public who wish to support the 2026 Ramadhan Dry Food Drive can contribute through MPESA Paybill number 150770, Account: Iftar 2026.

Kisae Institute celebrates its first graduation of Orphaned Qur'an Memorisers

In a historic milestone for Islamic education in Kenya, Kisae Educational Institute celebrated its very first graduation on Sunday at its Kajjido County campus, honoring 15 orphaned students who successfully completed various levels of Qur'an memorization. This inaugural ceremony marks a defining moment for the institute, showcasing its mission to provide world-class Islamic education, mentorship, and care for orphaned children.

The graduates' achievements are extraordinary: students memorized 30 Juz, 15 Juz, and 10 Juz of the Holy Qur'an, a testament to years of disciplined study, spiritual growth, and unwavering dedication. For the institute, which currently cares for 35 orphaned children, this first

graduation represents the fulfillment of a vision to nurture young lives in faith, knowledge, and moral character. Community members, religious leaders, parents, and supporters gathered to witness this historic celebration.

Speaking at the event, Abdullatif Juma the Chairperson of the Institute, reflected on the significance of the first graduating class. "This is a landmark moment not only for our students but for the institute itself. Our graduates come from diverse regions across the country, showing that Islam unites people beyond boundaries," he said. He underscored that the institute aims to develop graduates who are not only memorizers of the Qur'an but also responsible and productive members of society while

also disclosing plans to introduce vocational training alongside Islamic studies, to equipping students with practical skills will enable them to be self-reliant and strengthen their ability to serve their communities through Da'awah.

The Guest of Honor, Garissa Governor Nadhif Jama, praised the graduates and the institute's mission. "These students will return to their communities as ambassadors of Islam, carrying the Qur'an and promoting values of unity, discipline, and good character," he said. Governor Jama commended Kisae's holistic approach, encouraging continued support for institutions that combine religious learning with social responsibility, particularly those

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Muslim Parents decry introduction of Pork in Schools Menu

Muslim parents in Kakamega and Trans-Nzoia counties have expressed outrage after two secondary schools in the regions allegedly introduced pork—strictly prohibited (haram) under Islamic dietary laws—into their meal menus. Administrations at Kakamega High School and St. Joseph Boys High School in Trans-Nzoia have been accused of deliberately providing pork as part of student meals, raising concerns over religious sensitivity and compliance with dietary requirements.

Parents faulted the school principals for allowing pigs to be slaughtered as part of a change in the students' diet, noting that the incident at Kakamega High School, which occurred on Saturday, exposed Muslim learners to possible contamination. The school reportedly received a donation of pork intended for student meals.

"Although the school indicated that Muslim students and those from the Seventh-day Adventist faith were served sep-

arate meals, the fact that the same cooking utensils were used raises serious concerns about cross-contamination," said Khalifa Salim Mohamed, a parent who spoke to The Friday Bulletin.

Khalifa added that the decision had caused psychological distress among students, expressing fears that the incident could signal the gradual introduction of pork into the school's regular menu.

The consumption of pork, as well as the flesh of dead animals and donkey meat, is among foods forbidden for Muslims.

The Muslim Education Council (MEC) Chief Executive Officer, Muhammad Ibrahim, condemned the incident, saying the actions of the school administration contravened Ministry of Education policy guidelines that emphasize inclusivity and respect for religious diversity in learning institutions.

"This is unacceptable. The school administration violated the Ministry of Education guidelines," he said.

In response, Kakamega High School Chief Principal Dr. Aliva Elphas acknowledged that the pork donation was made by a parent but assured that such an incident would not recur. "Hakuna tena, we have stopped," he said.

Kakamega High School has a Muslim student population of 142 learners out of a total enrollment of more than 3,000 students. At St. Joseph Boys High School in Trans-Nzoia, a Muslim parent has threatened to withdraw her son from the institution following the introduction of pork into the school menu. Halima Rashid described the move as an affront to students' rights, saying schools must respect religious beliefs. "What the school administration is doing is grossly wrong, you cannot deliberately feed Muslim students with pork contrary to their religious beliefs. This is an insult and I will be seeking transfer of my son from the school during half term," she said.

Rehab yourself before Ramadhan

Sadaf Farooqi

Modern day rehabilitation centers, spas, and wellness retreats use multi-faceted programs incorporating strictly regulated diet, sleeping, fitness, and meditation routines to facilitate the recuperation, recovery and cure of participants.

The latter might be affected with a mental condition, substance abuse problems, addiction, or any other physical ailment.

The result of this stint in "rehab" is that the entrant becomes "cleaned up" and "detoxified", emerging a few weeks or months later with a healthier mind, body and spirit. Thankfully, God has, in His boundless mercy, already obligated a much better but similarly regimented program once a year for every Muslim. This program is known as "Ramadhan".

The Arabic root of the word "Ramadhan" lies in the letters ra-meem-daad, which means, "vehemently heated by the mid-day heat of the sun" (Lane). In fact, the fasting of the month of Ramadhan is closely associated to the faith that resides in the heart of a Muslim, and is meant to act as a spiritual as well as physical "detox" program that rejuvenates this faith by "burning" off the sins that he or she commits during the rest of the year. It was narrated from Abu Hurairah that Prophet Muhammad said: "Whoever fasts in Ramadhan out of faith and in the hope of reward, he will be forgiven his previous sins." (An-Nasa'i) Besides this burning off of sins, the "heat" of the yearly, 30-day long Ramadhan fasting routine is also meant to increase a Muslim's taqwa, or the level of their consciousness of God:

"O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may adopt taqwa." (Surah Al-Baqarah 2:183) Taqwa is embodied or personified by how much a Muslim remembers God, thinks about Him, yearns to please Him, avoids doing anything that displeases Him, and regrets and quickly asks forgiveness for, inadvertently or intentionally doing something wrong that involves His disobedience. This higher level of taqwa is achieved as a result of the many acts of worship and voluntary good deeds that are ordained during Ramadhan, which I have tried to summarily highlight below, in the light of the sunnah of the Prophet (peace be upon him).

Generosity Towards Others, and Review of the Quran

Narrated Ibn `Abbas: "The Prophet was the most generous of all the people, and he used to become more generous in Ramadhan when Archangel Gabriel met him. Gabriel used to meet him every night during Ramadhan to revise the Quran with him.

Allah's Messenger then used to be more generous than the fast wind." (Al-Bukhari) A fast wind distributes provision by acting as the harbinger of beneficial rains, and also by bringing about the pollination and

fertilization of plants. The result of a fast wind is usually the distribution of sweet water that brings about the growth of abundant edible provision from fertile land.

This is exactly how the Prophet used to be towards other people during Ramadhan – as generous and prosperity-bringing as the wind. He also reviewed the whole Quran that had been revealed to him till then, on a daily basis with Archangel Gabriel during Ramadhan. As the members of his ummah, we should emulate his behavior during Ramadhan ourselves: we should review the entire Quran at least once, in an un-rushed, deliberating, pondering manner, either on our own, or at a daily Quran circle (halaqah), and we should become extra charitable during this month.

This can be done by discharging our yearly zakah to the needy among our extended family and local as well as global community, and by donating clothes and other belongings. We should also try to give fresh food for others to break their fast with for iftar during Ramadhan. We should endeavor to ask ourselves: "Am I reviewing the Quran at least once during this whole month? Am I a means for distributing welfare and provision to others around me, akin to a fast wind?"

Praying at Night

It was narrated from Abu Hurairah that the Prophet said: "Whoever stands (in the voluntary night prayer of) Ramadhan out of faith and in hope of reward, his previous sins will be forgiven." (An-Nasa'i) The Prophet used to pray the late night prayer every night as personal routine throughout the year, but he has especially and highly recommended it for Muslims during Ramadhan. All praise to Allah, all the masajid around the world facilitate Muslims to pray this late night prayer in the form of congregational taraweeh during Ramadhan. We should strive to not miss even one taraweeh prayer, and if we do, we should try to make up the loss by praying extra units of prayer at home, especially late at

night in the 2 hours or so before Fajr, just before partaking in suhoor, the daily pre-dawn Ramadhan meal. The point is that, every minute of Ramadhan is precious, and with the long days in which Ramadhan is happening upon us this year, we should avail the extremely short nights by praying extra units of supererogatory prayers in them, and asking God for forgiveness for ourselves and guidance for the rest of the year. Our aim should be to not let even one night of Ramadhan pass without us standing in voluntary prayer in it.

Abstaining From Forged Speech

Fasting during the days of

Ramadhan entails more than just abstaining from food, drink and marital relations. It also involves abstaining from lying, lewd jokes, hurtful words, gossiping, arguing, backbiting, swearing, and speaking any statement which classifies, in Arabic, as "zoor", according to the Quran and hadith: The Quran enjoins: "...and shun the word that is false (qaul al-zoor)." (Surah Al-Hajj 22: 30).

The same Arabic words "Qaul Al-Zoor" that are mentioned in the above verse of the Quran, are used by the Prophet to indicate the kind of speech that nullifies Ramadhan fasting, and is thus completely prohibited, in the hadith below: Narrated Abu Hurairah: "The Prophet said, "Whoever does not give up forged speech (qaul al-zoor) and evil actions (amala bihi), Allah is not in need of his leaving his food and drink." (Al-Bukhari). The meaning of the Arabic word "zoor" is "deviation, crookedness, or a lie" (Lane). The hadith above indicates that we should not just abstain from spoken lies during the Ramadhan fasts, but also acting upon these lies in any manner, through our actions.

Basically, any kind of dishonesty, in word or deed, is completely disallowed while fasting. Examples of dishonest actions could be: Students asking others to sign in for them before class, to make it appear as if they came on time; employees availing company benefits by lying on official paperwork; a mother bribing her child to do a chore by promising him or her a treat that she doesn't intend to give; telling someone that your cell phone battery was dead when they called, as an excuse to avoid talking to them, when the truth is that you had deliberately turned it off.

This prohibition is a very serious one, which we should all be extra careful about, as indulging in it nullifies the fast of Ramadhan and renders it no more than a stretch of physical hunger and thirst, and not the sacred act of worship that garners the pleasure of God.

From the Holy Qur'an Ayah of the week

Theme: Purity

"Indeed, Allah loves those who turn to Him constantly and He loves those who keep themselves pure..."

(Surah Al-Baqarah 2:222)



Little hands around the house

Maria Zain

You see them everywhere – on the walls with crayons, in the fridge with hungry bellies – across the room, unearthing the Lego. They are even on your computer, patting happily away at the keyboard and sometimes on the screen.

Any mum would know these little hands have truly a hand at causing mayhem and havoc around the abode they know as their home. Whether it's smashing up crackers or tossing building blocks across the living room, these little hands are those who were once cradled by the hand that will rock the world – you. That's what they all say. But between rocking the world and re-folding clothes, how does a mum get little children to help out around the house, while acknowledging the fact that there are little, busy hands that do enjoy the sanctity of a messy house?

A Little Interior Designing Ingenuity Would Help...

Having children requires some thought when it comes to rearranging and managing all the things you have in your home, whether they are furniture, boxes, toys, or breakables. All of these need to be arranged in a way that allows for the least damage and the easiest clean-up, without too much clutter.

Boxes (with lids) that are kept and stored at appropriate heights are a little helpful. In fact, storage systems that are age-appropriate are also encouraged in a multi-aged household.

Keep little books well in reach, as well as some toys, and everything else safely above them. In fact, keeping only a few books or toys around will help curtail the mess significantly. Books and toys can be rotated every 2 to 3 months to curb the clutter. When each child has its own designated place for storage, cleaning up becomes a little easier. Have a little nook set up for the little ones, and they will be more likely to keep their own toys.

Make it a habit to show them how to put toys away after they play. This is obviously easier for older children, but even for toddlers, their innate enthusiasm to copy others may work to your advantage.

Cultivate the Love for the Home...

Talking about the blessings of having a home and living as a family is one way to cultivate a deep love for the family home.

Make it a habit to recite the morning du'a with your children and discuss how many blessings they have already received from Allah without venturing out of the home.

The list is endless. Their beds, their belongings, their breakfasts and snacks – these are all blessings that often drop through their fingers without realizing it.

By reminding our children of how important their home is and how it's one of the greatest blessings from Allah, they will also begin to develop a deep love for their

Provider from a very young age, imbuing the emotion of gratitude deep in their subconscious. When children are naturally encouraged to be grateful, they tend to outgrow their phases of self-centeredness a little quicker. Say "Alhamdulillah" constantly for everything you have, and your children, too, will grow in appreciation of how much they receive from their Lord.

Working together as a family is also a blessing, so remind each other that blessings come in all shapes and sizes.

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By reminding your children that they are blessed, even with the smallest abode, you act as a reminder to love their home and keep it neat and tidy. With that, constantly encourage them to always keep their toys and put their books back in place, because those—at any age—are precious blessings from Allah.

Create a Chore Chart...

Everyone in the family should have designated chores. Though the little ones may need help keeping their toys and pencils organized, make sure everyone works together to keep the play area tidy.

Older children may help out around the kitchen and even in the dining area during meals. Chores need to be ability-appropriate, such as taking out the garbage.

Though some chores may take forever to get done, with little children always getting sidetracked and needing constant reminders, having household chores will help children and the family in the long run, as keeping tidy is an important habit to cultivate.

Quick Clean Up Time...

Fix a schedule for tidying up. Just before lunch, and just before winding down in the evenings, create a quick clean up time.

Get everyone to tidy up in 20 minutes and make it fun. Race, laugh, and score points as everyone completes their tasks.

Turning this into a routine

helps in the long run, as small tasks create habits, and habits create character.

Create a Score Chart...

A score chart is a great way to reward children, though it would work for younger children.

A simple sticker chart for every chore done is a great way to motivate them to keep the house tidy. After a while, they will get so used to helping around the house that they wouldn't need the score chart.

Other treats such as a trip to the park or ice cream are also great rewards for being wonderful children – but pace yourself too – or you would be dishing out rewards every single day – not that it's a bad thing at all – at least the house is clean.

Let It Go and Enjoy....

Lastly, remember to let it go – all of it if it's possible. We win some and we lose some. Sometimes we lose a lot, but the fact that there are children running havoc in our homes is more than a blessing alone. Remember that only Allah knows best, the trials of having and raising children, and with every hardship, (even a little one, like spilled milk), two blessings await their caregiver.

Some days the house will be cleaner than others; some days are beyond repair.

But at the end of their childhood, everything will have balanced out, and for the better at most, if they had fun and enjoyed the security of their own home with you—and if their little hands created memories all over the house.

Light of Knowledge Quiz

In the Holy Quran, how many Surahs specifically mentions the word 'Ramadhan'?

A 1

B 3

C 12

Answer to be revealed in the next issue

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

Ready for your first Ramadhan? 9 things to focus on

By Theresa Corbin

For new Muslims or those who plan on fasting for the first time this Ramadhan, the month looms largely. It is a source of hope and excitement. But for those new to fasting, it can also be a source of anxiety especially when Ramadhan falls in a month when days are long and hot. Add to anxieties the fact that a new Muslim may not have the foundations of faith to take spiritual advice on fasting to heart yet. And all this can take the joy right out of Ramadhan. To ease anxieties, new Muslims or those new to fasting can start preparing now before Ramadhan even begins. This preparation for the newcomer should include understanding the physical logistics of fasting. And once this foundation is laid the New Muslim can begin to rely on a spiritual strength to succeed in Ramadhan.

1- Getting into Fasting Shape

No one would expect a 95lb person to lift a 200lb weight. But it is not impossible for that person to become strong enough to do so over time. The same building of strength is true of fasting. Many born Muslims have been trained throughout their lives to become adapted to fasting. They have been in fasting training. As someone new to fasting you haven't had this lifetime opportunity. But you do have a couple of months to gear up and practice fasting to get into the swing of things.

2- Understanding Your Hunger Cycle

As you fast you will feel hungry. This is the nature of the fast and it has its purpose. But you have to understand that hunger pains are cyclical. During the day hunger pains will come and go. It is easy to resist eating or drinking when you understand that hunger pain doesn't just build and build without easing. If you just have patience, ease will come. And as you continue this practice day by day, the pains will be less frequent, your stomach will eventually adjust and fasting will become easy.

3- Know What to Eat and Drink

If you can't make it the whole day in your pre-Ramadhan fasts, that is OK. That's why you started early to train for the main event. If this is the case and you break your optional fast early, try to take a look at what you are eating before sunrise and after sunset. If you are stuffing yourself with too much food at these meals, you will stretch your stomach. Being overly full causes more fatigue and sluggishness at the time of the morning and evening meals (and the prayers that coordinate with them). A stretched stomach will also cause more hunger later, making it harder to fast. If you are eating sweets and foods with not a lot of nutritional value, it will be difficult to sustain your fast. Eat foods with high carbohydrates, protein and fiber content. These foods will keep you fuller for

longer and will help you maintain mental clarity and focus throughout the day. Oatmeal, beans or quinoa are fasting musts because they are all nutritional powerhouses. Even if you do not feel like eating, which might happen as your stomach shrinks, you should try to eat a little at these times to give yourself the strength you need, even if it is just a date. Don't forget to hydrate. The body can survive for long periods without food but can only survive 3-5 days without water.

4- Know How to Get over the Mental Fog

Physical challenges of fasting are one thing, but you may also experience a mental fog. What you eat at sahoor and sunset can help with this. But also, when you feel your mental acuity slipping, allow yourself a few moments to space out. Then breathe deeply and move, even if it is just standing up and sitting down. This will allow the oxygen to circulate through your body and invigorate you.

5- Distract Yourself

Don't let this oxygen invigoration go to waste. Introduce yourself to a serious distraction. TV or movies won't be enough to distract you from your hunger or thirst—especially with the amount of food and drink commercials that come on—and are not beneficial use of your Ramadhan time. If you are at work, become obsessed with your work. If you are in school, throw yourself into your studies. When day to day obligations have been met, become obsessed with learning about Islam. Learn the history of Ramadhan. Learn what the Prophet Muhammad (peace be upon him) and his companions (may Allah be pleased with them) would do while fasting. Learn Quran. Do something and do it with your entire mind. This will take you away from thoughts of

your stomach.

6- Don't Be Negative

While you are becoming obsessed, don't turn to negative thinking. When thoughts do drift away from you, take control and steer them toward the positive. Remind yourself that if it were impossible to fast, Allah would not have required it of us. Too often we let our own lack of self-confidence affect our outcome. Remind yourself of times when your strength was greater than you imagined. And draw on that strength to stay the course.

7- Take a Nap

It was the habit of the Prophet and his companions to nap during midday. If you are in the office or school, use your lunch time to close your eyes and rest. It only takes a 15-30 minute nap to feel revived.

8- Don't Give up

Don't let fasting slip-ups set you back. Keep on trying. We all fail, but failure doesn't mean defeat when Allah is the most merciful. Even if you are committing some sins in your life, don't let it hold you back from fasting or any other obligatory acts. The obligatory acts are where we get the strength to leave the sins behind. How will we leave the sins if we leave the obligatory?

9- Reflect on the Spiritual

Once you have disciplined your body to fast, notice how you feel spiritually when you are in the middle of a fast compared to how you feel when you are stuffed after a meal. You will start to recognize a stark difference between the two states. When our stomachs are full we often feel spiritually numb. And when our spirits are full it becomes easier to ignore the impulses of the body.

CROSSWORD PUZZLE

LAST WEEK'S ANSWERS

ACROSS

- 2. Six
- 3. Sahra
- 5. Alquddus

DOWN

- 1. Assabiqun
- 2. Shaaban
- 4. Asr

ACROSS

- 3. The Surah whose name means "The Women"
- 4. Term referring to conditions that make worship obligatory on a person in Islam
- 5. The Name of Allah meaning "The Giver of Security"

DOWN

- 1. The only Surah that mentions Ramadhan by name.
- 2. Ritual purification required to make Salah (prayer) valid.
- 3. Arabic term for stars

New Masjid Uthman Ibn Affan opened in Mombasa, leaders call for unity

The newly constructed multi-modern Masjid Uthman Ibn Affan was commissioned and officially opened to Muslim faithful on Friday last week, marking a major milestone in enhancing the educational and spiritual welfare of the Muslim community in Mombasa.

The project, overseen by the trustees of Serani Club led by Alamin Abdalla and Zubeir Noor Hussein, is estimated to have cost about Sh65 million. It was made possible through the generous support of an anonymous donor from the Kingdom of Saudi Arabia, reflecting the enduring bonds of Islamic brotherhood and cooperation.

Calls for Muslim unity, peace, and love dominated the opening and commissioning ceremony held at the famous Serani Ground in Mombasa.

Speaking during the event, Muslim leaders led by the Acting Chief Kadhi of Kenya, Sheikh Sukyan Omar, emphasized that unity is the foundation of peace and love, which are critical elements for sustainable development.

Sheikh Sukyan said he is committed to strengthening unity among Muslims, noting that he will work closely with Muslim leaders from across the country in the interest of cohesion within the community. During the ceremony, Muslims were encouraged to make full use of the facility for constant worship of Almighty Allah and for seeking Islamic knowledge to enhance their spiritual nourishment.

Leaders noted that Masjid Uthman Ibn Affan will serve not only as a place of worship but also as a centre for social services and community cohesion, reinforcing the role of religion as a stabilizing force in Mombasa and the wider Coast region.

Mombasa Governor Abdulswamad Sharif Nassir described the mosque as a symbol of unity and equality, saying it will benefit



the community as a place of worship, education, and the promotion of good morals among Muslim residents. He commended the trustees for completing the mosque ahead of the holy month of Ramadhan, expected to begin in mid-February.

"We must pray for those who seek to sow division among Muslims, political leaders, and the broader Coast community. Words alone are not enough; prayer is our response," the governor said.

Senator Mohamed Faki observed that religious institutions form the foundation of society and must be treated with respect.

"The construction of this mosque has attracted visitors from across Kenya and demonstrates the social and spiritual value that such projects bring. Peace and harmony must be cherished," he said.

One of the trustees, Zubeir Noor Hussein, said the mosque will be youth-friendly to foster a sense of belonging, adding that the management will introduce programmes and activities aimed at promoting moral development and Islamic knowledge.

At the same time, leaders strongly condemned recent attacks on places of worship, which they said were carried out by hooligans exploiting political differences. Sheikh Sukyan Omar called on political leaders to respect places of worship and avoid using them for political purposes, stressing that religious institutions should remain sacred spaces for spiritual guidance and community cohesion.

"For our society to progress, we need unity, peace and mutual respect. Islam teaches that we must remain united, regardless of faction, ethnicity, religion, political standing or creed. God is one, and we too must be united, even in faith," he said.

The inauguration was attended by religious leaders, political figures, and members of the public at the historic Serani Ground, originally donated by Sultan Sir Ali Bin Salim for sporting activities by the Arab community.

Ksh 6.7 Million raised for Mugai Islamic centre in Kakamega

A total of Ksh 6.7 million was raised during a fundraising event held to support the construction of the Mugai Madrasah and Islamic Centre in Shirugu-Mugai Ward, Malava Constituency, Kakamega County. The fundraiser, which took place last Friday at the precincts of Mugai Jamia Mosque, was part of efforts to mobilize resources for the purchase of a seven-acre parcel of land earmarked for the establishment of the Madrasah and Islamic Centre. The event attracted a host of political and community leaders, among them President William Ruto's aide Farouk Kibet, Suna East Member of Parliament Junet Mohamed, Kakamega Governor Fernandes Barasa, Dadaab MP Farah Maalim, Malava MP David Ndakwa, Lurambi MP Titus Khamala, Garissa Senator Abdul Mohamed Haji, and Mbalambala MP Shurie Omar. Others present were national chair of Council of Imams

and Preachers of Kenya (CIPK), Sheikh Abdalla Ateka and Sheikh Ibrahim Sadalla.

In their speeches, the leaders underscored the importance of the Muslim community investing in education and development-oriented projects, noting that such initiatives are key to improving the socio-economic wellbeing and livelihoods of Muslims.

In his remarks, Farouk Kibet said the establishment and construction of places of worship remain a cornerstone of faith, noting that religion plays a vital role in nurturing moral values, education, unity, and social cohesion within communities across the country.

"We as leaders must go out of our way to support Muslims in setting up projects and improving the infrastructures of Islamic institutions and construction of mosques and Madrassas," the President's personal assistant told the gathering.

Kibet further urged the Muslim community

to place greater emphasis on establishing development projects stressing that development programmes should be prioritized to improve the livelihood of Kenyans.

Addressing the gathering, Kakamega Governor Fernandes Barasa emphasized the importance of supporting religious institutions, noting that they play a vital role in shaping moral values and fostering social cohesion. "Supporting our mosques and churches is key to strengthening the moral fabric of our society and promoting social development," he said.

Suna East MP Junet Mohamed echoed similar sentiments, calling on Kenyans to embrace religious tolerance and mutual understanding. "Religious tolerance and understanding are at the core of our unity as a nation," he said, highlighting the role of faith-based institutions in promoting social development and national cohesion.

Jamia Mosque Annual Ramadhan Quiz Show returns for its sixth edition

The Jamia Annual Ramadhan Quiz Show has officially returned for its sixth edition, bringing together 32 secondary schools in a highly anticipated competition that continues to grow in scope, quality, and academic depth—up from 24 schools last year, marking a significant increase in participation. Organised by Jamia Mosque in conjunction with Jamia TV, the annual Ramadhan fixture has become a key platform for nurturing Islamic knowledge among students while promoting disciplined study, confidence, and teamwork in a competitive setting. The quiz show kicked off with the first knockout round held from Tuesday to Thursday, 3rd to 5th February 2026, corresponding to 15th to 17th Sha'aban. The competition continues with the second knockout round scheduled for Tuesday to Thursday, 10th to 12th February 2026, which falls on 22nd to 24th Sha'aban. This year's lineup includes last year's reigning champions, Khalifa Bin Jasim Boys School, who return to defend their title, alongside California Girls Secondary School, the second runners-up in the previous edition, adding further excitement and rivalry to the contest. Other contestants in the group stage are paired head-to-head, ensuring that every

contest carries high stakes from the outset. In the opening round, Ghanima El Marzuq Girls High School faced Heider Secondary School on Tuesday, while Wamy Academy JSS took on Rabbani High School (Girls). California Secondary School is set to face off against Islamia International School, as Nairobi Muslim Academy squares off with Windsor International School. Further match-ups include Thika Girls High School versus Muslim Academy Senior, with Ashrafia High School meeting Wamy Academy Girls in a contest expected to test depth and composure. Nairobi Muslim Academy JSS face Muhaimin International School, while Wamy High School comes up against Zabur Girls High School, completing a competitive slate of early encounters. In other knockout ties, Kenya Muslim Academy challenges Aga Khan High School, while defending champions Khalifa Bin Jasim Boys School open their title defence against Andalucia Academy. Yadi Crest International School have been paired with Hospital Hill High School, as Rabbani High School (Boys) face As-Salaam High School in a fixture that promises intensity and tactical discipline. The opening phase is rounded off by clashes between Baitul Hikma International School and Mus-

lim Academy JSS, Islamia International School and Madrasatul Falah, Mavoko SNP Primary and JSS against Greenside Secondary School, and Salama Education Centre versus State House JSS, with each pairing producing a single winner to advance further. Participants are rigorously tested across a wide range of Islamic disciplines, including Arabic language, Qur'an, Tawheed, Fiqh, Seerah, and Islamic history (Tarikh). The comprehensive scope of the questions reflects the show's commitment to producing well-rounded students with a strong grounding in both knowledge and understanding. The judging panel for this year's edition comprises Sheikh Muhammad Sheikh, the Director of Da'wah at Jamia Mosque, and Sheikh Mohammed Abdallah, both of whom bring extensive scholarly experience to the competition. Sheikh Ratib serves as the quiz master, leading the sessions and posing questions to the contestants throughout the knockouts. Since its inception in 1442 Hijri (2021), the Jamia Annual Ramadhan Quiz Show has steadily evolved, with each edition raising the bar in terms of difficulty, participation, and overall organisation.

Grade 10 Muslim girl barred for wearing hijab at Siaya School

Despite clear directives from the Ministry of Education, several schools across the country continue to abet discriminatory practices by barring Muslim female students from wearing the hijab, raising concerns among parents and Muslim leaders. The trend has become more pronounced during the ongoing admission of Grade 10 learners who recently completed the Kenya Junior School Education Assessment (KJSEA). In one recent incident, a Grade 10 Muslim girl was allegedly denied entry into a girls' secondary school in Siaya County for wearing the hijab. The student, who had earned admission to the prestigious St. Mathias Lwak Girls School, was reportedly confronted with a demand that shocked her family, as she was told to remove her hijab before being accepted into the institution. Her father's pleas are said to have fallen on deaf ears, with the Catholic-sponsored school allegedly dismissing Ministry of Education circulars that explicitly protect learners' rights to religious expression. Muslim leaders have raised alarm over what they describe as continued discrimination against Muslim girls in some church-sponsored schools, despite clear government directives allowing the wearing of the hijab in learning institutions. In a circular dated August 8, 2025, Principal Secretary Ambassador Julius Bitok reiterated that schools must respect learners' religious beliefs as part of nurturing their moral, spiritual, and character development. He emphasized that no learner should be compelled to

participate in activities that contradict their faith. "NO school should force learners to participate in religious rites and activities that are contrary to their beliefs," the circular stated. The leaders, led by the Western region branch of the National Muslim Leaders Forum (NAMLEF), have accused St. Mathias Lwak Girls School in Siaya County of violating the religious rights of Muslim students by denying them entry for wearing the hijab, a headscarf that holds deep religious significance in Islam. "Even after a directive from the education ministry which directed schools to allow Muslim girls attend classes while wearing headscarf pop-

ularly known as Hijab, violations which go against constitution principles continued to be a normal occurrence rather than an exception," said the Western NAMLEF Regional Coordinator Cassim Ochibah, popularly known as Abumuhsin. Ochibah criticised the actions of the school administration, terming them not only unconstitutional but also a blatant violation of the fundamental rights of Muslim learners. Abumuhsin called on the Ministry of Education to take decisive action to address what he termed systemic religious discrimination denying Muslim students the right to wear the hijab.

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Non-local teachers seek transfers after colleague killed in Hulugho attack

Non-local teachers serving in Hulugho Sub-County, Garissa County, have appealed for immediate transfers following the killing of one of their colleagues in an attack last week. The teachers are calling on the Teachers Service Commission (TSC) and the Ministry of Education to relocate them to safer areas, citing serious security concerns after suspected Al Shabaab militants stormed a local village and killed a teacher and a local administrator. Stephen Musili, a teacher at Hulugho Primary School, was gunned down at dawn on Monday alongside the area chief, Abdifatar Gani, in what authorities described as a targeted terror attack. Speaking to the press in Garissa town, visibly shaken teachers who fled Hulugho after the incident said they had raised safety concerns with TSC but had not received any response for close

to five days despite working in what they termed a highly volatile area. The teachers have since been camping at the Garissa TSC offices and vowed not to return to Hulugho due to fears for their lives. Led by Meshark Makwara of Hulugho Comprehensive School, the teachers said they were seeking compassionate leave as they recover from the traumatic experience, even as the commission deliberates on their request for transfers. "We have been camping at the TSC headquarters in Garissa since Monday and up to now we have not been able to get a solution, on whether we will be deployed to other safer places, or we will be taken back to Hulugho. As teachers from Hulugho sub-county, we have agreed as a team that we will not go back there again because the place remains hostile and unsafe for non-local teachers," Makwara said. "We are also asking for a compassionate

leave to go home and relax, because some of us are traumatised from what we saw at Hulugho. Our colleague was butchered, shot seven times and his body currently lies at the Chiromo mortuary," he added while and urged the government to urgently address insecurity affecting teachers in the wider Northeastern region to prevent further loss of life. "We are appealing to the TSC to look for a lasting solution for teachers working in Hulugho Sub County; either we are deployed to our home areas or to safer sub counties in Garissa county," he said. Responding to claims that non-local teachers exploit staffing shortages in the Northeastern region to secure permanent and pensionable employment before seeking transfers, the teachers dismissed the allegations, saying they were willing to work anywhere in the country provided their safety was assured.

Jamia Zonal Quran Competition concludes, sets stage for Ramadhan finals

The Jamia Annual Zonal Quran Competition concluded at Masjid Al-Ameen along Juja Road in a vibrant display of memorization, discipline and devotion, paving the way for the grand finals scheduled for the first week of Ramadhan at Jamia Mosque, Nairobi.

The conclusion of the Juja Road zonal marked the end of a series of highly competitive rounds held across five regions, from which the most outstanding young Quran memorizers emerged to qualify for the national finals.

At Masjid Al-Ameen, a total of 26 contestants competed across four categories — Five Juz, Ten Juz, Fifteen Juz and the Whole Quran — where participants were tested on accuracy, fluency and comprehension. In the highly competitive Whole Quran category, Muktar Mohammed of Manaahil Education Centre emerged winner, followed by Salahudin Shukri of Maahadul Ikhlas in second place. Abdirazak Abdi from Kajiado Hills Integrated placed third, while Aftin Mohammed of Tarhib Center took fourth position.

The Fifteen Juz category produced Abdilatif Mohammed of Kajiado Hills Integrated as the winner. He was followed by Abdisamad Hassan of Al-Bashaair in second place and Mohammed Ali of Manaahil Education Center in third. Khadar Sharif of Rowdhatul Ridhwan and Munassir Dahir

of Tarhib Center shared fourth place.

In the Ten Juz category, Abdirahman Mohammed of Tarhib Center claimed first position, ahead of Anas Mukhtar from Kajiado Hills Integrated, Muadh Abdiaziz of Shaatibiyah, and Ibrahim Mahmud from Manaahil Education Center.

The Five Juz category saw Salim Ali of Shaatibiyah emerge top, followed by Kula Bishar of Kajiado Hills Integrated in second place. Imran from Abubakar As-Siddiq came third, while Abdishakur Abdullahi of Al-Bashaair finished fourth.

The zonal competitions began at Masjid Salaam in South C, where a rare fourth-place tie resulted in five students qualifying in one category, producing a total of 17 finalists. Masjid Farouq in Pumwani and Masjid Rahma in Bifra each contributed 16 qualifiers.

At Masjid Aqsa in Komarock, the competition recorded an unprecedented outcome when ties occurred for both first and second place in a category, reflecting the exceptionally high standard of participants. The final zonal at Masjid Al-Ameen also recorded a fourth-place tie, adding five more qualifiers and bringing the total number of finalists to 82 drawn from all five zones. Contestants were assessed through four questions per category, with participants in the Whole Quran category also examined on tafsir.

The judging panel was led by Sheikh Mahmoud Hussein, Sheikh Muhammad Somo and Sheikh Abdurrahman Alami-ri, while overall coordination of the zonal competitions was overseen by Sheikh Muhammad Sheikh and Sheikh Ratib Abdinoor.

Speaking at Masjid Al-Ameen, Sheikh Muhammad Sheikh urged the finalists to intensify their preparations ahead of the finals. "Having seen the high level of competition across the zonals, I call on all finalists to elevate their preparation, as the upcoming final will demand even greater focus and excellence," he urged. He further noted that progression to higher categories is mandatory for all finalists in the next edition of the competition. "This ensures they face new challenges while giving non-finalists a chance to compete again, provided they meet the age requirements for each category."

All zonal competitions were streamed live on Jamia TV's YouTube channel, with recordings and repeat broadcasts set to air throughout Ramadhan. With the zonal phase now complete, Jamia Mosque, Nairobi, is preparing to host a grand finale that is expected to be both spiritually uplifting and intensely competitive, bringing together top Quran memorizers from South C, Pumwani, Bifra, Komarock and Juja Road.

Kisae Institute celebrates its first graduation of Orphaned Qur'an Memorisers

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dedicated to orphaned children. Sheikh Qari Hussein, Spiritual Guide and Mentor at the institute, reminded the graduates of their ongoing responsibility. "Memorizing the Qur'an is a lifelong commitment. Continuous revision, righteous conduct, and service to others are essential to uphold the sacred knowledge you have gained,"

he stated. He also appealed to the wider Muslim community for support and revealed plans to establish a girls' section at the institute, expanding Qur'anic education opportunities for orphaned and vulnerable girls. Graduates were recognized according to their memorization levels, with special honors for those completing the full Thir-

ty Juz and commendations for those achieving Fifteen Juz and Ten Juz milestones. The ceremony concluded with heartfelt prayers for the graduates' continued success and for the growth of Kisae Educational Institute as a pioneering center of Qur'anic learning, mentorship, and care for orphaned children.