

THE FRIDAY BULLETIN

The Weekly Muslim Update



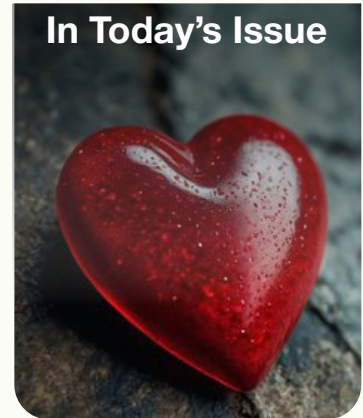
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CIPK raises alarm over political goonism, premature campaigns and rising youth violence

The Council of Imams and Preachers of Kenya (CIPK) has raised concern over a growing wave of political goonism and premature campaigns, warning that the trend poses a serious threat to peace and credible elections. The council cautioned that the resurgence of organised violence and politically motivated confrontations risks derailing democratic processes if not urgently addressed, pointing to recent incidents reported across the country. Speaking to The Friday Bulletin, CIPK North Rift Chairman Sheikh Abubakar Bini expressed concern that political intolerance and violence are increasingly becoming normalised, and called for urgent intervention to safeguard peace and national cohesion.

Sheikh Bini warned that without decisive action, goonism risks institutionalising violence as a primary instrument of governance, undermining democratic norms in the country. He emphasised that attacks on political leaders by organised groups have no place in a democratic society and should be strongly condemned, noting that such incidents portray the country and its leadership in a negative light. He also cautioned political leaders against turning funerals into platforms for political confrontation, stressing that such occasions must remain dignified to allow families and communities to mourn without disruption. Further, Sheikh Bini urged politicians to re-

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ILM Academy qualifies for World Scholar's Cup global rounds



Students from ILM Academy pose for a group photo after qualifying for the World Scholar's Cup. The World Scholar's Cup is an internationally recognised academic programme that brings together students from around the world

ILM Academy, a pioneering Islamic integrated school located in Lavington and serving students from Pre-School to High School, has made history as the first Islamic school in Kenya to qualify for the Global Rounds of the prestigious World Scholar's Cup (WSC) 2026. This remarkable achievement not only marks a milestone for the institution but also highlights the growing presence and excellence of Islamic integrated education in the country.

The school's advancement to the global stage underscores the academic excellence and diverse talents fostered by its unique educational model. The World Scholar's Cup is an internationally recognised academic programme that brings together students from around the world to engage in team debates, collaborative writing, and knowledge-based challenges across subjects such as science,

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ILM Academy becomes first Islamic School to qualify for World Scholar's Cup

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history, literature and current affairs. The competition emphasises critical thinking, teamwork and global awareness, providing participants with a platform to exchange ideas and develop intellectual confidence on an international stage.

ILM Academy offers a comprehensive learning experience, integrating both the Cambridge International Curriculum and the American Curriculum, and is proud to be an IB Candidate School. This strong academic foundation, anchored in Islamic values, equips students with the knowledge and character needed to navigate global challenges.

ILM Academy's junior and senior teams

demonstrated exceptional skill, discipline, and teamwork during the regional rounds, earning their place among the world's top young scholars.

Beyond the classroom, the school continues to nurture well-rounded learners through enrichment programmes such as Model United Nations (MUN) and a variety of sporting activities held throughout the year. These platforms play a critical role in shaping students who are not only academically competent but also confident, articulate, and socially responsible.

"We are incredibly proud of our students' hard work and intellectual curiosity," stated Dr. Sahra Ahmed, Dean of Academics.

"Their success in the World Scholar's Cup, alongside their participation in programs like MUN and sports, highlights the effectiveness of our holistic approach. We are committed to nurturing students who are academically strong, ethically grounded, and globally aware."

The Global Rounds of the World Scholar's Cup 2026 will be held in international cities including Dubai, Kuala Lumpur, Prague and Shanghai.

ILM Academy's teams are now preparing to represent Kenya, carrying with them not only the national flag but also the values and promise of Islamic integrated education, on this esteemed global platform.

Jamia Mosque hosts Waqf Selection Panel

Jamia Mosque Nairobi hosted members of the Waqf Commission Selection Panel last Friday in a high-level courtesy visit aimed at strengthening collaboration ahead of the appointment of new commissioners.

The delegation was led by Chairperson Mohamed Alawi, accompanied by Vice Chair Sister Sumayya Hassan and Sheikh Hassan Alamin.

The meeting brought together the panel and the Jamia Mosque Committee leadership to deliberate on key issues surrounding cooperation and the forthcoming recruitment process for Waqf commissioners.

Speaking during the engagement, Alawi said the primary objective of the visit was to seek partnership with Muslim institutions, including Jamia Mosque, to ensure a credible, transparent, and efficient selection process.

"We are engaging relevant stakeholders as we prepare for the task ahead. Unity and support are essential for the panel to effectively execute its mandate," he said. Alawi also raised concerns over past management of waqf assets, alleging that

former commissioners leased properties in the coastal region on 99-year terms at significantly undervalued rates. He stressed the urgent need for accountability and transparency in the administration of waqf resources. He assured stakeholders that the panel is committed to conducting a fair, merit-based recruitment process within three months.

The Waqf Commission has operated without commissioners for the past six years, while the terms of both the Chief Executive Officer and Secretary expired in March 2021.

Vice Chair Sumayya Hassan called on Muslim and mainstream media to play a proactive role in educating the public on the mandate and importance of the Waqf Commission. On behalf of the Jamia Mosque Committee, Treasurer Billow Kerrow reaffirmed the institution's support for the panel, underscoring the importance of collaboration in ensuring a successful outcome.

"The panel must carry out its mandate with independence, impartiality, transparency, and inclusivity at every stage of the process. This will enhance public confidence and increase acceptance of the outcome,"

Kerrow said. He further highlighted the need to revitalize the Commission, noting that the absence of commissioners since 2019 has negatively affected the management of waqf assets.

Deputy Secretary-General Hussein Abdinassir emphasized the urgency of restoring the Commission's full functionality to safeguard the religious, social, and constitutional integrity of waqf properties in Kenya.

He expressed confidence in the panel's ability to deliver a credible process, noting that the trust of both the nation and the Muslim community rests on its diligence and fairness. For decades, the Waqf Commission has largely operated within the former Coast Province.

However, recent legal reforms have expanded its jurisdiction nationwide, aligning its mandate with the Constitution of Kenya. The Waqf Commission plays a critical role in managing endowed properties dedicated to religious, educational, and charitable causes, contributing significantly to the socio-economic welfare of the Muslim community.

CIPK express concern over intolerance and political goonism

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frain from exploiting young people to perpetrate violence, reiterating that Kenya's identity has long been anchored on peace, which should not be eroded by partisan hostility. "We caution the leaders to stop these premature campaigns. They are distracting them from their responsibility to serve the people and risk plunging the country into unnecessary tension," he said. At the same time, the council raised alarm over rising cases of gang violence among youth in Lamu, describing the trend as a dangerous development that threatens the social fabric of the community. Addressing a press conference, CIPK Lamu County Chairman Sheikh Abubakar Shekuwe decried the increasing number

of young people engaging in violent and criminal activities, terming the situation both disheartening and unsustainable.

"It is painful to see our youth, who should be in schools or engaged in productive ventures, now filling hospitals with injuries from gang violence or ending up in prison due to crime and drug abuse," he said.

Shekuwe noted that recent incidents involving organised groups of youth—some reportedly armed with crude weapons such as pangas—have heightened fear among residents and disrupted normal life in parts of the county. He warned that normalising such violence risks pushing more young people into cycles of crime and instability. He urged the youth to abandon criminal

behaviour and instead embrace Islamic teachings and cultural values that promote peace, discipline, and coexistence.

"We call upon our young people to refrain from such practices. As leaders and elders, we are ready to guide and support you toward a better path," he added.

Describing youth as the foundation of society, Shekuwe emphasised their critical role in driving development across sectors such as education, religion, social welfare, and economic growth.

He called on the government, religious institutions, and other stakeholders to invest in sustainable youth empowerment programmes aimed at addressing the root causes of delinquency.

Purity of heart: How to improve it

By Stephenie Khan

Every child is born innocent, sinless, and angelically pure. If you look at the innocence of a child, this is how close we should be to Allah the Almighty.

A child brought up knowing love and tenderness retains a healthy sense of self-esteem and worth. However, it remains that every child develops an ego, and each encounters life experiences that adversely affect their trust and innocence. When we are pure at heart, our hearts become innocent and clean like children. But to remain this way is a daily challenge.

Not being taught a moral life

Optimistically, most children learn the meaning of integrity and how to live a moral life.

When children learn integrity and morals, they grow up having self-worth, making it is easier to relate to Allah. They have common sense, and their life is made easier.

Less fortunate children may, as adults, go through life aimlessly – without knowing how to navigate their journey – making up the rules as they go along. They lack a sense of self-worth or purpose that should have been instilled in them by parental figures.

Sometimes, they feel jealous and exhibit competitiveness toward others. These individuals tend to search for love wherever they can find it, ultimately facing betrayal and disappointment, leading to heartache and lack of trust.

Despair

When a person feels hurt, disappointed, or alone, despair and depression begin to take root.

Many people lead lives of desperation and emptiness, devoid of morals – conditions that make life complicated.

In such a state, it becomes easy to miss seeing the beauty of Almighty Allah around us; or to see Him as the One who loves us unconditionally. In taking these things for granted, it becomes commonplace to lose trust in Allah.

Judging others

Even when trying to live moral lives, a lack of self-control leads to speaking badly toward or judging others.

In not striving to live exemplary lives, showing empathy toward one another, giving in charity and brotherhood, upholding the common good, and supporting justice – life becomes mundane.

Overcoming shame

Many new converts, and Muslims who strayed from the straight path, have lived immorally – against the tenants of Islam. Sometimes this is found in Western cultures, where self-focus vs. service to others is predominant.

In either case, Allah the Almighty is All-Forgiving, Most-Merciful, and whatever our mistakes, repentance, asking His

forgiveness, seeking forgiveness of others, and forgiving ourselves, purifies our hearts. The love of Allah the Almighty invokes self-worth. Our mere existence is proof that we are a creation of His beauty!

He loves us with the tenderness of a mother holding her newborn child. Almighty Allah is always with us. We are never alone. Forgiveness brings us peace of mind and purity of heart if we submit our whole hearts to Allah the Almighty.

Becoming close to Almighty Allah

The acts of prayer and dhikr (remembrance of Allah the Almighty), bring us inner peace. Remembering Him throughout the day, being aware of the beauty and awe of His creation rekindles that child-like quality of innocence we had at birth.

Being merciful and kind, having a good heart, refraining from being judgmental, cruel, jealous, or self-righteous will restore peace of mind and purify our hearts.

Physical cleanliness

Physical purity and cleanliness will also contribute to the purity of our hearts. We should physically take care of and beautify ourselves.

Eating healthy halal food and drinking enough water will make us feel better about ourselves.

Purifying ourselves before prayer with proper wudu washes away our sins.

When we uphold our responsibility to family and keep our word, we are worshiping Allah.

Guarding our words, not using profanity with the same mouths that recite the Quran or Allah the Almighty, keeps our minds clean.

Being fair, not hurting others unjustly, and using good judgment prevents drama and conflict in our lives.

Reflection

Taking time to reflect in solitude, and pausing several times a day (not just for the daily prayers), to feel the closeness and companionship of Allah the Almighty, and seeking refuge in Him through times of despair, is essential in maintaining purity of heart,

because life is far from perfect.

We should also pause throughout the day to make dua for others affected by misfortune.

Gratitude also nurtures peace of mind and purity of heart; teaching us to value whatever we have in our lives.

Forgiveness

Having the ability to forgive and apologize for doing something wrong, or hurt someone, is an invaluable virtue.

Holding onto a wall of anger between our brothers or sisters brings complexity and impurity into a believer's life.

Through purity of heart, we become more empathetic. If Allah the Almighty is Forgiving and Merciful, we should strive to emulate the examples set out in the Quran and Sunnah, beginning with extending mercy toward one another.

Life of Simplicity

Following the middle path, Allah the Almighty makes practicing Islam easy for us. Islam is not intended to complicate our lives but encourages that we live in simplicity and to avoid seeking excess in the material aspects of this life. Material things complicate our lives and diminish both physical and spiritual purity.

Simplicity brings purity of heart. Living a life of simplicity and purity will bring us back to the innocence of a child, resulting in greater happiness and peace of mind. It will make our lives easier. Our lives become enriched by viewing the world as a creation of Allah's beauty, and we should take care to not destroy the earth or be wasteful.

From the Holy Qur'an Ayah of the week

Theme: Moderation

*Eat and drink, but
be not excessive.*

*Indeed, He likes not
those who commit*

excess...."

Surah Al-A'raf (7:31)



Is trust in Marriage really that important?

By Umm Zakiyyah

"Sunny days, everybody loves them. Tell me, baby, can you stand the rain?"

Happily Ever After?

Just as Hamid was settling into an engaging conversation with friends, his cell phone chimed, indicating a text message. Groaning, Hamid reached into his pocket and withdrew the phone.

He had prayed Dhuhr with the congregation an hour before and still sat on the carpet of the masjid.

"Is it ok if I drop by Dana's today?"

At the sight of his wife's name and message, Hamid felt the warmth of pride in his chest. Though it had been almost four years since he had married Maryam, it was still difficult to believe it was real.

Maryam had been the woman all the brothers wanted to marry. She was attractive, intelligent, and religious.

Proposal after proposal had been turned down...until she and her father accepted his. "Sure, baby," Hamid texted back. As he slid the phone back into his pocket, he couldn't stop smiling.

Hamid returned home late that night and was a bit saddened that Maryam was still at her friend's house.

"I'm home, baby," he texted her as he slid into a chair in front of his computer, deciding to browse online to pass time. "Hope to see you soon."

He typed in the web address for his email account and started to sign in when he noticed that his email was already logged in. He silently chided himself for forgetting to sign out. As he scrolled through his messages, he saw that there was an unread message from the imam.

He creased his forehead in confusion as he clicked on the subject line next to the imam's name.

Wa'alaiku mus salaam wa rahmatullahi wa barakaatuh, No problem.

You are welcome any time. We look forward to seeing you.

As always, I am here if you need to talk.

It took a full thirty seconds for Hamid to register the meaning of the email...and that it was not intended for him.

Heart racing, he scrolled down and realized that the message was part of an exchange of several messages...between the imam and Maryam.

But how did this reply get to his account? It was then that Hamid saw the name at the top of the email screen: Maryam Umm Muhammad. This wasn't his account after all! Head throbbing, he read the messages one by one, his shock and hurt allowing him to process only some of them.

Thanks for being such a good listener. I'm sorry for keeping you on the phone so long last night, but Dana told me you wouldn't mind.

Please keep us in your prayers. I swear, I feel like I'm not even married Hamid's gone so much. MashaAllah, Dana is so lucky to have someone like you.

...

BarakAllaahufeeki, Maryam. I appreciate the compliment, but I think it's Hamid who's the lucky one. But, no need to bring up the past. You chose who's right for you, so stick with it, okay? May Allah bless you both.

...

I need to talk to you again today. Sorry for calling you so much. I didn't realize I kept you on the phone for three hours! But I can't get even five minutes from Hamid. Maybe it's better if I just stop by. I'll bring Muhammad too, if that's okay...

Hamid was trembling when he heard the familiar chime of his phone and glanced reluctantly at the message from his wife.

"Sorry, sweetheart! I'm on my way now. Muhammad fell asleep, and I had a hard time waking him. Be home in about 10 minutes isA." Hamid threw the phone against the wall, and pushed himself out of the chair.

Fuming, he walked over to the front door, where he waited, jaw clenched, for the sound of Maryam's keys...

What Is Trust Anyway?

The fictional account of Hamid and Maryam is one that is all too common in many homes. Whether it's the husband or the wife who feels betrayed, the reaction of the heart is almost always the same:

But I trusted you!

I'm not a relationship expert, but I think we're getting ahead of ourselves when we make the grand proclamation that trust is the foundation of a relationship.

No, I certainly don't doubt the critical importance of trust, but before we can gauge how important trust is, we must have an unambiguous idea of what trust is.

Merriam-Webster defines trust as an "assured reliance on the character, ability, strength, or truth of someone or something." Chances are, very few would disagree with this definition. But there are two major problems here: this makes trust neither measurable nor attainable, and its existence depends entirely on something outside human knowledge or control—the heart and mind of another person.

Trust Is Never a Guarantee

Allah says,

"O you who believe, when you deal with each other in transactions involving future obligations in a fixed period of time, reduce them to writing..." (Al-Baqarah 2:282)

In both religious and secular life, the necessity of establishing an environment of trust is well-known, and one of the most popular means of establishing such an environment is the written contract.

However, in both business and personal matters, establishing an environment of trust is not necessarily a guarantee of trust. A guarantee of something is solid and unshakable, but the environment must be constantly tended to.

By nature, humans forget, err, and sin, so there's not much we can "guarantee" about another person. In fact, there's not much we can guarantee ourselves.

The most we can do is remain committed to not giving ourselves to our inevitable faults and sins.

Move On...By Moving On

Imagine part two of the story above: Hamid confronts Maryam, and she realizes her mistake. She apologizes, seeks Allah's forgiveness, and works day in and day out to reestablish trust in her marriage. But Hamid is unable to move on... no matter what his wife does.

He monitors all of Maryam's emails and phone calls. And after years of this routine, he finds nothing tangible to validate his suspicions. But still, he doesn't trust his wife. So he forbids her from going out.

He openly questions every detail of how she spent her day.

Light of Knowledge Quiz

The sajdah performed when reciting or hearing Qur'anic verses of prostration

- A Sajdah as-Salah
- B Sajdah at-Tilawah
- C Sajdah ash-Shukr

Answer to be revealed in the next issue

Last week's answer was choice C:
" Surah Al-Hajj "

Becoming better Muslims: Path of Ihsan

By Idris Tawfiq

As adults, we lose much of the simplicity we once knew as children.

Islam is very simple; but as adults we make it seem so very complicated. The message of Islam has existed since the beginning of time, and its message is for all people. The message of Islam can be summed up as follows: There is one Allah; and that Allah speaks to His Creation. All the rest is amplifying that message.

Such a simple message speaks to the hearts of all. Imagine those miners in Chile who were trapped underground for many weeks. Whether they were religious men or not, they would each one of them have prayed to be saved. Whether or not people accept the fact that Allah exists, troubles and tragedies often mean He is the first one they should turn to.

Islam Is Easy

In a simple way, Islam answers that need of men and women. Without popes or priests interceding on their behalf, Islam teaches that we can all bow down to our Creator and speak to Him directly. As Muslims, we should never forget this simplicity of Islam. It is when we do forget it in talking to others, that we can make it sound like any other organized religion. And modern men and women are not too fond of organized religion. There comes a point, though, when we need to deepen our faith. Those new to Islam want to grow in their faith. They want to become better and better all the time. It is relatively easy to declare the words of "Shahadah" (testimony of faith: that there is no Allah but Allah, and that Muhammad is His Messenger), but it takes the rest of one's life to live up to those words.

If we don't progress from that first day when we accepted Islam, then we have not made much progress in becoming better Muslims, have we? This deepening comes both in terms of knowledge and in the way we behave.

Think about our studying French. If our knowledge of French stayed at the same level as it was when we were seven years old, then we would have a childish knowledge of French.

It is the same with Islam. If our knowledge of Islam stays the same as the very first day we learned about it, then our knowledge hasn't deepened at all. If, as adults, we relate to others in the same way as a child of seven, our understanding of behavior

and relationships hasn't grown.

On-Going Progress

To become better Muslims, we need to make progress. This applies either to those who accepted Islam when they were seventy years old or to those who were born Muslims. New Muslims can often feel overwhelmed with all the details they have to learn about Islam. The danger here is that all these details can turn into facts to be learned, rather than ways of helping us to become better. It isn't always helpful to use Arabic words in explaining things to those who have newly embraced Islam, but there is one Arabic word which is very important here, which we need to understand. This word is "Ihsan". From the beginning of time, He planned that we would be Muslim, the person He wanted us to be. And when we are laid in the grave we will finally have become that person. So, how do we grow as Muslims? How do we become better? How can we possibly ever be like Prophet Muhammad (peace be upon him)? Acquiring facts is very useful, but it won't lead us to heaven! I once received an email from a Muslim in the UK, saying: "I am a born Muslim and I want to become one!" In other words, this man recognized that it is a lifetime's achievement to become the kind of Muslim Allah wants us to be.

The Level of Ihsan

Translating it into an English word, though, is very difficult. Enough to say, that when we have reached the level of "Ihsan" as Muslims, we have reached the level Allah wants us to be. When we understand what "Ihsan" is, we will have understood what it is to be a Muslim. The word "Ihsan" comes from an Arabic root word that means a number of things.

This root word can mean: to do right; to im-

prove; to be in a desirable condition or in a proper state; to decorate or embellish; and to treat with kindness. The word also means perfection / excellence while doing anything. In Arabic, one who practices "Ihsan" is called a "Muhsin". The plural of "Muhsin" is "Muhsineen". We know that Allah loves "Muhsineen", because he tells us so in the Quran:

"Whoever submits himself to Allah and is a Muhsin (one who is good) then his reward is with his Lord, on such shall be no fear, nor shall they grieve." (Surah Al Baqarah 2:112)

What a remarkable progress we will have made in life if we no longer fear or grieve. Isn't that something the whole world is looking for? In the two parts of this article, then, we will try and see how Muslims can grow and grow in their faith until they reach that level that is truly loved by Allah. There have been many academic articles written about "Ihsan" and its meanings, but that is not our purpose.

Our purpose is to show that by doing this and this we can become better. We might even choose to abandon the word "Ihsan" altogether, preferring instead to talk about "good Muslims" or "real Muslims." Sometimes, those who have embraced Islam reach the stage where they think it is all done and that they have achieved everything necessary for them to be real Muslims.

Being Muslim means more than knowing the correct way to perform ablution or the correct postures to use in prayers. New Muslims need to be aware of the progress they can continue to make in their spiritual journey within Islam.

CROSSWORD PUZZLE

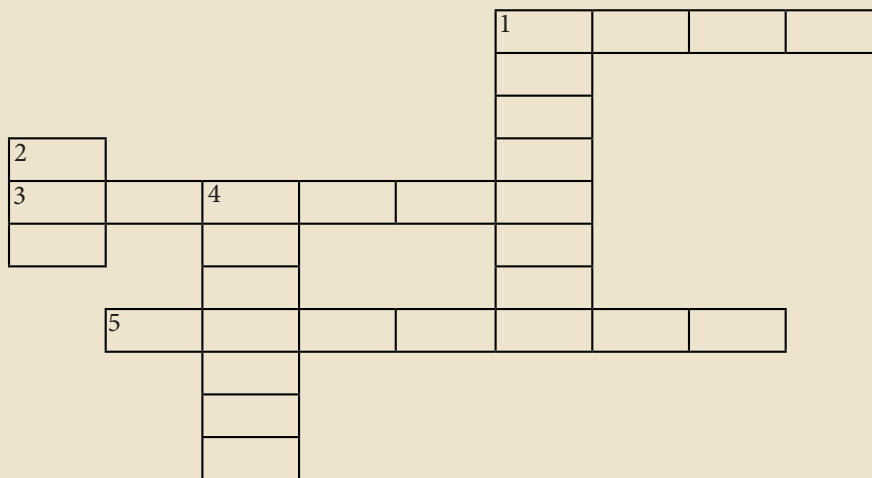
LAST WEEK'S ANSWERS

ACROSS

1. Uzayr
4. Al-Haadi
5. Almaun

Down

2. Isha
3. Ghaym
5. Asr



ACROSS

1. The Arabic term referring to Lion.
3. Second call to prayer made just before the start of Salah.
5. The Fardh prayers with three rakats.

DOWN

1. Sajdah (prostration) performed to show gratitude to Allah.
2. Surah whose name means "The Elephant"
4. The Name of Allah meaning "The Guide"

Kaimosi Friends University allocates prayer space for Muslim Students

Kaimosi Friends University in Vihiga County has joined other higher learning institutions across the country in providing a dedicated prayer space for Muslim students, in a move aimed at promoting inclusivity and religious accommodation at the campus. The decision by the university's administration is expected to enable Muslim students to perform their religious obligations with ease while enhancing their spiritual well-being. The Muslim student population at the institution is currently estimated at over 300, with projections indicating steady growth in the coming years.

Speaking during the annual breakfast prayer event, Vice Chancellor Peter Mwi-

ta said the university remains committed to fostering an inclusive environment that recognises and respects diversity among its students and staff. He revealed that the institution is also planning to allocate land for the construction of a mosque within the university, a development aimed at catering for both the educational and spiritual needs of Muslim students. Prof Mwiata described the move as a significant milestone for the Muslim community at the university, noting that since its establishment, the institution has upheld a policy of non-discrimination in matters of religion. "We have Muslims, Catholics, Protestants and Seventh Day Adventist churches who form part of our students and staff. The university takes

religion very seriously as it supports all faiths, which is why it employs chaplains for each religious group," he said.

In her remarks, Fauziah Nurwin said the allocation of a prayer room and the pledge to construct a mosque not only address the immediate spiritual needs of Muslim students but also affirm the importance of creating inclusive spaces within institutions of higher learning.

Imam Ahmed Lijoodi welcomed the development, noting that it would strengthen the spiritual lives of students and contribute to a more inclusive campus environment. "Our population of Muslim students has grown quite big. We look forward to more collaboration," he said.

IUK to establish Wajir campus in higher education expansion drive

The Islamic University of Kenya (IUK) is set to establish a new campus in Wajir, in a move aimed at expanding access to higher education in the region.

The proposed campus is expected to benefit students from Wajir and neighbouring counties by reducing the need to travel long distances in pursuit of university education, a challenge that has long affected learners in North Eastern Kenya.

The development follows a recent visit by a university delegation led by Vice Chancellor Prof. Mohamed Abdinoor Dahir and Board of Trustees Chair Dr Sheikh Mohamed Osman, who met local leaders to initiate the establishment process.

During the visit, the delegation held talks with Wajir County leadership, including Deputy Governor Ahmed Muhammed and County Assembly Speaker Hon. Abdille Yussuf, to deliberate on the proposed campus.

Discussions centred on expanding access to university education, with local leaders pledging support for the initiative. Proposals included public sensitisation cam-

paigns and the potential development of a fully-fledged campus in the region.

Speaking during the visit, university founder and chairman Sheikh Mohamed Osman revealed that additional campuses are planned for Wajir and Isiolo as part of efforts to improve access to higher education in underserved areas.

Dr. Sheikh Osman urged residents to take advantage of the opportunity by enrolling in various courses offered by the university, noting that education remains key to socio-economic transformation.

He emphasised that the institution is founded on Islamic values that promote knowledge, discipline, compassion and justice, adding that the Wajir campus forms part of a broader expansion strategy to bring education closer to communities in North Eastern Kenya.



The university has steadily expanded its footprint in recent years. In April last year, it opened a campus in Garissa, followed by another in Mandera in January this year, easing access for students in the region.

Headquartered in Kisumu, Kisumu County, IUK also operates campuses in Nairobi (South C) and Mombasa.

Muslim bodies risk losing Islamic funeral rites as KNH plans mass burial

Unclaimed Muslim bodies currently held at Kenyatta National Hospital (KNH) Farewell Home risk being subjected to a mass burial, raising concerns over the denial of essential Islamic funeral rites.

The remains are part of 480 unclaimed bodies recently earmarked for municipal disposal as the hospital grapples with severe congestion in its mortuary facilities.

The Masjid Al Ameen Trust has identified the four deceased individuals and formally requested their release to conduct proper Islamic burials. The organization has expressed its readiness to undertake the responsibility in line with religious obligations. "As an organization dedicated to community welfare and Islamic burial services, Masjid Al Ameen Trust is fully committed to taking responsibility for these

burials to ensure they are accorded the dignity mandated by Islam; we therefore request the hospital facilitates their release so we may fulfill this communal obligation in line with religious rites and procedures," said the mosque's Chief Executive Officer, Ali Khalid.

However, KNH has declined to release the bodies, insisting that all outstanding medical and mortuary bills must first be settled. In a letter addressed to the mosque leadership, Acting CEO Dr. Richard Lesiyampe reiterated the hospital's position.

"The hospital, however, maintains that the outstanding bills have to be cleared before the bodies are released. Kindly settle the bill to facilitate the release of the unclaimed bodies," the letter read.

The looming mass burial has sparked

alarm within the Muslim community, as such procedures do not accommodate the mandatory Islamic rites of Janaza, including ritual washing (Ghusl), shrouding (Kafan), and funeral prayers.

Under the Public Health Act, KNH is legally permitted to proceed with court-sanctioned disposal of unclaimed bodies after a 21-day period. With the hospital reportedly facing a KSh 3 billion budget deficit, officials have adopted stringent debt recovery measures, leaving the four bodies on the disposal list.

Community leaders warn that unless an urgent resolution is reached, the individuals risk being buried without religious observance, effectively denying them their final rites.

SOHA launches Udhayah campaign ahead of Eid ul-Adha

As the sacred days of Dhul Hijjah approach, the Star of Hope Association (SOHA) has officially launched its Udhayah (Qurbani) sacrifice programme for the 2026 Eid al-Adha festivities.

Through its social welfare initiative, the organisation plans to distribute meat to less fortunate members of society, aiming to bring joy and relief during the upcoming celebrations.

Speaking during the launch, SOHA Administrator General Sheikh Ahmed Sett said the programme is in line with the organisation's commitment to serving humanity and uplifting vulnerable communities.

He noted that SOHA will carry out Udhayah on behalf of individuals, families and institutions both locally and internationally. The organisation has set the cost of participation at Ksh110,000 (approximately USD 880) for a camel, Ksh50,000 (USD 400) for a cow, and Ksh8,000 (USD 64) for a goat or sheep.

The Udhayah ritual commemorates the devotion and sacrifice of Prophet Ibrahim, where Muslims slaughter livestock during Eid al-Adha and share the meat with family, friends and those in need.

SOHA Organising Secretary Qari Abdul Razzaq called on Muslims to entrust the organisation with their sacrifices, noting that the initiative helps deliver nourishment and hope to vulnerable communities.

He added that SOHA adheres strictly to



Islamic Shariah guidelines, ensuring the animals are healthy, the name of Allah is invoked at the time of slaughter, and the entire process upholds the dignity and spirit of the ritual.

Last year, the organisation conducted Qurbani on behalf of several partners, including COHSA, International Aid Charity UK, Caravan of Mercy UK, Yeni Ay Türkiye, Ummah Foundation, GHRF, and other well-wishers. SOHA's 2025 Udhayah program reached 8,280 households (49,680 beneficiaries) across Moyale, Isiolo, Nyeri, Garbatulla, Kulamawe, and Loiyangalani, sacrificing 176 cows, 335 goats/sheep, and 4 camels.

Backed by donors and partners, SOHA continues to uplift communities through Udhayah, relief aid, emergency rations, education, health, and water programs, welcoming more support for future impact.

The organisation has urged well-wishers to support the initiative through its designated M-Pesa and bank accounts to ensure more families benefit during this year's festivities.

To donate to Star of Hope Association: Mpesa PayBill Number: 766536, A/C Number:1040299217449, A/C NAME: Qurbani, Bank:Equity Bank, A/C NO. 1040299217449, Branch: Makutano Meru.

Lamu East records first local birth certificate in historic milestone

In a significant step toward administrative decentralization, the government has issued the first birth certificate within Lamu East, marking the end of decades-long challenges in accessing civil registration services for residents of the region.

The milestone follows the establishment of a fully operational Civil Registration Office in Faza, aimed at bringing essential government services closer to remote island communities.

For years, residents of Kizingitini, Pate, and the Boni Forest were forced to travel long distances by sea to access registration services in Lamu Island or on the mainland.

The cost and risks associated with these journeys left many children undocumented, limiting access to education, healthcare, and social services.

The new office is part of efforts by the Ministry of Interior and National Administration to expand access to civil registration and integrate citizens into the national Maisha Namba framework.

Local leaders have welcomed the development, describing it as a restoration of dignity and inclusion for residents of the archipelago. The presence of a registrar

within the constituency is expected to ease access to essential services and improve participation in national programs.

The initiative aligns with a broader government plan to establish civil registration centers across all 290 constituencies, enhancing data collection and supporting the

rollout of digital pension and social security systems later this year.

Officials say the move underscores the government's commitment to ensuring that all citizens, regardless of location, have access to legal identity and state protection.

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Muslim minority in Makueni assured of rights, inclusion in development

The minority Muslim community in Makueni County will not face discrimination in employment, development programmes, or service delivery, Governor Mutula Kilonzo Jr. has assured.

Speaking during a consultative meeting at Wote Jamia Mosque, where he met local Muslim leaders and residents, the governor pledged that his administration will respect and protect the rights of minority groups across the county.

Governor Mutula emphasized that the Muslim community forms an integral part of Makueni County, underscoring their equal entitlement to development resources and participation in civic affairs. He committed to ensuring their inclusion in county development programmes and supporting community-driven projects.

"The Constitution provides opportunities for public participation in governance and development, and no group will be left behind," he said.

The meeting also provided a platform for the governor to engage directly with residents and better understand key challenges facing the community, particularly land ownership and delays in the issuance of title deeds.

Governor Mutula pledged to expedite the resolution of land ownership issues and fast-track the issuance of title deeds, describing security of tenure as a top priority for his administration. He noted that ongoing efforts to resolve long-standing land disputes are aimed at unlocking development potential in the region.

He further disclosed plans for a broad title issuance programme, to be undertaken in collaboration with the national government, targeting the distribution of thousands of title deeds across the county.

At the same time, the governor called on Muslim leaders to continue promoting peace and unity, cautioning against divisive remarks recently made by some na-



tional leaders. Earlier, Muslim leaders led by Salim Muhammad called for fair representation and inclusion in county development initiatives. They lamented years of marginalization in leadership and development, which they said has hindered the community's full participation in local affairs.

The leaders also urged the county government, through the lands department, to expedite the issuance of title deeds for mosques and other Islamic institutions to secure ownership and support community development.

IUK celebrates Quran Competition winners in spiritually uplifting ceremony

The prize-giving ceremony to honour participants of the Islamic University of Kenya (IUK) Quran competition was held on Tuesday, celebrating dedication, discipline, and excellence in Quran memorisation among students from various campuses and colleges.

Winners of the Inter-campus and colleges Quran Memorization Competition were awarded for their outstanding performance, with this year's edition made more competitive through the introduction of cash prizes for top achievers in each category.

During the ceremony, the Non-Governmental Organization, Human Development Fund Eastern Africa, was recognised for its contribution to the service of the Holy Quran and for supporting the success of the competition held at the IUK main campus in Kisumu, within Kajiado County.

The organisation received a certificate of appreciation from the university in recognition of its commitment to promoting Quran memorisation and supporting students engaged in the noble pursuit.

The prize-giving ceremony, held under the theme of the Ramadhan



(RIGHT) One of the participants in the Islamic University of Kenya (IUK) Quran competition being handed cash-prize and certificate of participation by one of the guests.

Quran Challenge, commenced in a spiritually uplifting atmosphere and was attended by the Chairman of the Board of Trustees, Dr. Sheikh Muhammad Osman, Vice Chancellor Dr Mohamed Abdinoor, and other senior university officials and staff members. The competition, held during the month of Ramadhan and sponsored by the university, brought together students from different disciplines to demonstrate their memorisation skills across five categories: three chapters, five chapters, ten chapters, fifteen chapters, and the full Qur'an. It was described as inspiring to witness young participants demonstrate passion and discipline in their commitment to the Qur'an, reflecting strong spiritual engagement within the university community. Speaking during the opening remarks, Chairman of the Board of Trustees, Dr. Sheikh Muhammad Osman, emphasised the importance of nurturing students' connection with the Qur'an in order to foster a culture of memorisation, understanding, and practice of its teachings. He further announced that next year's top prize will be an Umrah pilgrimage, aimed at further motivating participants to excel in Quranic studies.

Dr. Sheikh Osman noted that the achievements of the students in the memorisation of the Holy Qur'an are a source of immense pride for the university leadership and the wider Muslim community.



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