

# THE FRIDAY BULLETIN

The Weekly Muslim Update



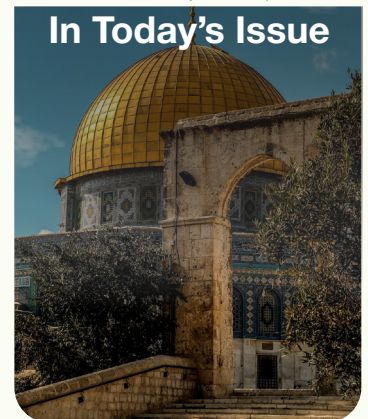
A Publication of the Jama Mosque Nairobi

## High Court case targets Halal Certification use

**T**hree Kenyans have filed a case at the High Court in Nairobi seeking urgent orders to stop what they describe as the growing use of private certification systems, especially Halal certification, as a requirement in the food and meat industry. In a constitutional petition filed under multiple provisions of the Constitution, including Articles 43, 46 and 47, the applicants, Dennis Nthumbi, Dennis Owuor Ochanda and Henry Barasa, argue that private certification regimes are increasingly operating as mandatory requirements for market access, procurement participation, and regulatory compliance without any express legal framework. In court papers, the petitioners argue that the mandatory certification system is being imposed onto supply chains without proper public participation, leading to increased costs for consumers. The Kenya Bureau of Halal Certification (KBHC), a prominent organization that

partners with stakeholders to provide halal certification, is among bodies referenced in the broader certification ecosystem, which the petition touches on in relation to food standards and compliance practices. The petitioners are asking the court to restrain government agencies and public bodies from “enforcing, requiring, or treating any private certification system... as a mandatory condition” for licensing, trade, or public procurement unless anchored in law. “The issue before this Honourable Court is not religion,” the petitioners state in their supporting affidavit. “It arises from the manner in which such certification is currently operating within Kenya, where it is increasingly influencing access to supply chains and market participation.” They argue that while Halal certification is a legitimate private religious

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Following our report last week regarding the imminent threat of mass burial for unclaimed Muslim bodies at Kenyatta National Hospital (KNH), the hospital management has officially reversed its stance.
- 3 Discover, Learn, and Play – The Islamic Way!**  
Boost your Islamic knowledge with our weekly Crossword Puzzle, Knowledge Quiz, and Ayah of the Week.  
**Don't miss your copy!**

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## Türkiye MP engages Jamia Mosque leadership



Member of Parliament from the Republic of Türkiye, Hon. Prof. Abdurrahim Dusak (centre), poses for a group photo with the Jamia Mosque Imam, Majlis members of the Jamia Mosque Committee, and Jamia staff, together with his delegation from the Türkiye Embassy in Nairobi and a representative from the Kenyan Parliament, inside the Jamia Mosque prayer hall on Tuesday. FULL STORY ON PAGE 7

## Waqf Panel charts path to rebuild commission

The Waqf Selection Panel has urged previous applicants to reapply for positions of Waqf Commissioners, following renewed efforts to reconstitute the leadership of the Waqf Commission of Kenya.

A new five-member selection panel was gazetted on December 15, 2025, by Attorney General Dorcas Oduor, replacing a previously dissolved

team. Consequently, all candidates who had applied earlier, including those in 2025, have been directed to submit fresh applications under the new process.

The panel is chaired by Mohammed Alawi and includes Sheikh Hassan Ali Amin, Shoab Vayani, Sumaya Hassan, and Hannan Has-

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## Applicants for positions of Waqf Commissioners urged to reapply

*Continued From Page 1*

san El-Kathiri.

Announcing the fresh application process, the panel signalled renewed momentum in implementing the Waqf Act, which provides a legal framework for the regulation and management of waqf property in the country.

According to Alawi, the panel will soon place advertisements in print media and other platforms inviting qualified individuals to apply for eight vacant positions in the Waqf Commission.

He called on eligible members of the Muslim community to take advantage of the opportunity and submit their applications once the advertisement is published. "As Kenyan Muslims, we have opportunities to seize. I urge qualified individuals from across the country to apply for consideration as commissioners," said Alawi.

He outlined that applicants must demon-

strate proven expertise in areas such as Islamic law, governance, financial oversight, and legal administration. Alawi further revealed that the composition of the commission will include one alim well-versed in Islamic jurisprudence, one individual prominent in business or entrepreneurship, and six others with knowledge and experience in fields including law, accounting, land economics, social work, finance, investment, architecture, and administration.

He added that the selection criteria will emphasise professional integrity, as the government seeks to reposition the commission as a model institution for trust management and accountability.

The chairperson noted that after receiving applications, the panel will review and shortlist candidates for interviews.

The names of all applicants, their qualifications, and the interview schedule for short-

listed candidates will be published in print media and the Kenya Gazette. Alawi also emphasised that the panel will seek input from the Muslim community on shortlisted candidates before forwarding its recommendations to the Attorney-General.

Upon completion of the interviews, the panel will submit the names of qualified candidates to the Attorney-General, who will then forward them to the President for formal appointment.

Once constituted, the commission is expected to play a critical role in managing endowed properties dedicated to religious, educational, and charitable causes. The Waqf Commission has operated without commissioners for the past six years. The new team is expected to be appointed within three months and will oversee the management of waqf properties across the country.

## Muslims urged to uphold Mosque etiquette to preserve sanctity

Muslims have been urged to uphold proper mosque etiquette (Adab al-Masjid) in order to maintain the sanctity of places of worship, foster a peaceful environment, and enhance spiritual growth.

Speaking during a Friday sermon at Jamia Mosque Nairobi, the mosque's Imam, Sheikh Jamaludin Osman, emphasized the importance of observing proper conduct within mosques, which he described as sacred spaces and houses of Allah.

Addressing congregants during the Jumuah Khutbah, Sheikh Jamaludin reminded the faithful that maintaining decorum is essential in preserving the dignity, sanctity, and nobility of mosques. He noted that mosques are among the most beloved places to Allah and must be treated with utmost respect.

"Maintain silence and tranquility. Avoid

loud talking, idle chatter, or disruptive behaviour that might disturb those praying, reading the Quran, or reflecting.

Adhering to these etiquette guidelines ensures the mosque remains a place of spiritual reflection, peace, and unity, rather than a place for worldly conversation or disruption," he said.

The Imam underscored teachings attributed to Prophet Muhammad that caution against raising voices inside mosques, urging worshippers to remain mindful of others engaged in acts of devotion. He also expressed concern over what he described as a growing disregard for the sanctity of mosques. "Nowadays, the honor and sanctity of the mosque has been violated through irresponsible acts," he noted, calling on Muslims to exercise greater responsibility while in these sacred spaces.

Sheikh Jamaludin further encouraged worshippers to maintain cleanliness and contribute to the upkeep of mosques, noting that such acts are highly rewarded.

"Cleaning or building mosques is another way to gain God's pleasure and rewards. Whoever removes anything harmful from the mosque, Allah will build for him a house in Paradise," he said.

In addition, he stressed the importance of wearing clean and appropriate clothing and avoiding strong odors, such as garlic or onions, which may cause discomfort to fellow worshippers and angels.

He concluded by urging Muslims to remain vigilant in observing mosque etiquette, emphasizing that upholding these values is a reflection of faith and devotion.

## Case to stop mandatory Halal certification in food supply chains

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assurance system, its growing influence in mainstream commerce risks undermining statutory mandates assigned to public health and veterinary officers under existing laws such as the Meat Control Act and the Public Health Act. "There is a real risk of confusion between statutory inspection and private certification, weakening regulatory clarity and potentially compromising public health systems," they warn. The applicants further contend that certification-related costs are being passed down to consumers without transparency, raising constitutional concerns on consumer rights and public finance. They argue that where such costs become unavoidable, they may amount to a "de facto compulsory charge," thus triggering scrutiny under constitutional provisions governing taxation and public finance. The petition also raises concerns about potential dis-

crimination and market exclusion, claiming that businesses unable to meet certification requirements may be locked out of supply chains. "Certification appears to operate as a practical requirement for participation, rather than a purely voluntary choice," the petitioners state. Among the orders sought is a directive compelling regulators, including the Kenya Bureau of Standards (KEBS), to clarify the legal status of certification systems and enforce transparency in labelling and pricing. The petitioners maintain that unless the court intervenes, "the public shall continue to be exposed to regulatory ambiguity, undisclosed economic burdens, and ongoing constitutional injury." Reacting to the debate, Ummah Foundation Executive Officer Musa Wekesa, while speaking to The Friday Bulletin, said Halal certification is rooted in Islamic dietary laws, which guide Muslims on what is permissible to

consume, aligning with broader principles of religious freedom. "Just as individuals are free to follow dietary practices based on their beliefs, whether religious, ethical, or health-related, Muslims equally have rights in accessing food that meets their religious requirements," he said. He further noted that Halal certification allows businesses to serve Muslim consumers and access international halal markets, contributing to economic inclusion and growth. "For Muslims, adherence to halal is not a preference but a matter of faith and religious duty and halal certification should be understood and respected as a legitimate expression of religious practice upholding its place in society reflects inclusivity, consumer rights, economic growth and serves as a fundamental principle of freedom of belief," Wekesa added

## What are the Islamic sacred months?

By Omar Suleiman

A lot of times if you ask people what the sacred months are, they would immediately think Ramadan because they're thinking of a very specific type of sanctity. But the sacred months have different connotations and certainly.

Ramadan is the holiest month and the most virtuous month. But the sacred months mean something, and it is important for us to try to memorize the Islamic calendar, and to know the different months that we are in; because each month has its own set of virtue and each month has its own set of rules, and in many cases, its own set of practices.

If I was to ask you what month is fasting the most virtuous outside of Ramadan? Most people would think of Sha'ban, or Shawwal, because they are thinking about the six days of Shawwal. But the Prophet Muhammad (peace be upon him) said that the most beloved month of fasting, is Muharram, after Ramadan.

So, it's important to try to know these months, where they are on the calendar, and what they represent.

### Meanings of the Sacred Months

Now, the sacred months all have a special meaning to them. The names typically have to do with seasons of warfare; and so you'll find that these months often refer to the practices or the things that were taking place at the time.

There are four sacred months, and these were the months where fighting was prohibited, in which all forms of battle was prohibited, even to the pre-Islamic Arabs. So you look at the names:

**Dhul- Qi'dah**, which means the month to sit. You sit back, you do not fight, you do not engage in any type of warfare.

**Dhul-Hijjah** is the month in which Hajj is, so there used to be a reiteration of Hajj in the pre Islamic days.

There is **Muharram**, which means forbidden. It is the beginning of the year, so it's forbidden.

And then there's the month of **Rajab**, which is the only month that does not come in succession. And Rajab means to remove and refrain. So you would remove your weapons, and refrain from fighting somewhere in the middle of the year.

Now, what the Arabs would do with these months is they would shift them around, before Islam, so that they could structure the year around their fighting. So if they needed to change a month so they could engage in battle, they would do so.

And the separation of Rajab also has a beautiful meaning to it. Imam Shafi'i said that:

"This is like Omar ibn Abd-ul-Aziz to the rest of the Caliphs. That they are considered the righteous Caliphs, and Omar ibn Abd-ul-Aziz, though he did not rule immediately after Ali, he is included amongst them even though he is separated from them." So you get three months in suc-

cession, Dhul-Qi'dah, Dhul-Hijjah, Muharram, and Rajab which is separated. These months all contain very special rulings and special things.

Now, because the Arabs played with these months and they messed with the order in order to give themselves time to fight or to give themselves flexibility in certain times of the year, Allah set them and put special rules with them.

### Keeping Spirituality High

The benefit of the order for us is that if you think about the way that Allah bunches these months up... You finish Ramadan, and then after Ramadan you've got the six days in which you fast in Shawwal; and then immediately coming after that, you end up with Dhul-Qi'dah; you immediately have a sacred month to prepare yourself for Hajj for Dhul-Hijjah, for the month of Hajj in which there are virtues in the first 10 days in Dhul-Hijjah, there's the day of Arafah...

So you're still on a spiritual high after Ramadan, and you're able to capitalize on that with the 6 days of Shawwal; and then going into Dhu-Hijjah you're able to capitalize on the best 10 days of the year. And then right after Dhul-Hijjah, you have Muharram which is the best month to fast outside of Ramadan, so you can increase your fasting. So the way that these months are bunched up – you finish the Islamic year strong, and then you're able to start the Islamic year strong, and you're able to maintain that spiritual high.

### What to Do in These Months?

So what happens in these months or what's to be taken into consideration at a practical level, outside of the specified virtues of those months and outside of the war and battle and things that are not applicable to us today?

Well for one, good deeds are more blessed in these days, so Allah multiplies the rewards of good deeds. And because these are sa-



cred months, the sins are worse in these days; and this is according to a saying of Al-Hafidh ibn Rajab, he said:

"Be careful of the acts of disobedience, because verily they forbid forgiveness in the seasons of mercy."

Just like if you commit a sin it's bad enough, but if you commit a sin in prayer, it makes it worse. So when Allah gives you a season of mercy, a season of forgiveness, then you need to capitalize on that and make sure that you don't do anything that's going to deprive you of the blessings of those rewards in those months.

### Dhul-Hijjah – The Most Sacred Month

Finally, when it comes to these sacred months, Dhul-Hijjah is the most sacred of the sacred months, as a month as a whole. And we know that because the Prophet (peace be upon him) said in a hadith narrated from Abu Bakr, he said that: No doubt your blood, your property, your honor are more sacred to one another as the sanctity of this day of yours, as sacred as this month of yours as sacred as this place of yours. So Prophet Muhammad was saying that the most sacred day, and the most sacred month is Dhul-Hijjah; and the most sacred place which is Al Masjid Al-Haram, which is the sanctified place.

## From the Holy Qur'an Ayah of the week

Theme: Prayer

"Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance."

(Surah Taha 20:14)



## A Muslima guide to happy hormones

By Umm Fatima Zahra

As women, we know our emotions can sometimes feel like a rollercoaster, especially at certain times of the month (yes, we're talking about hormones). Some days we feel energized and motivated; other days we feel low, sensitive, or overwhelmed. And this emotional depth is part of how Allah created us. In Islam, we are taught about the nafs, the inner self with its desires, impulses, and vulnerabilities. Alongside the whispers of Shayṭān, our nafs can sometimes amplify our emotions and reactions. But these feelings are not meant to control us. They are part of our test and our opportunity for growth. Each moment of emotional struggle is a chance to choose patience over impulse, remembrance over distraction, and trust in Allah over despair. What's remarkable is that many of the practices Allah has given us, prayer, dhikr, connection, and service, naturally support our emotional well-being in ways that modern science is only beginning to understand. They help regulate what scientists call "happy hormones," guiding us not only toward emotional balance, but toward spiritual strength and self-mastery.

### Understanding the "Happy Hormones" Through an Islamic Lens

Happy hormones are natural chemicals that influence how we feel. Dopamine is connected to motivation and reward. Serotonin supports calmness and emotional stability. Oxytocin strengthens feelings of love and connection. Endorphins help relieve stress and boost mood. Islam does not separate the body from the soul. Our emotional health is part of the amanah (trust) Allah has given us. Caring for our well-being is not selfish; it is a form of gratitude and responsibility. Allah says: "Spend in the cause of Allah and do not let your own hands throw you into destruction 'by withholding'. And do good, for Allah certainly loves the good-doers." (Surah Al-Baqarah 2:195) Part of guarding ourselves from harm is learning how to care for our emotional state in ways that bring us closer to Allah, not further away.

### Salah: Finding Calm When Emotions Feel Heavy

When hormones fluctuate, anxiety and sadness can creep in. The five daily prayers are a built-in system of emotional reset. Salah invites us to pause, breathe, and reconnect with Allah throughout the day. Allah tells us: "those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort" (Surah Ar-Ra'd 13:28)

The gentle rhythm of prayer salah, standing, bowing, and prostrating, combined with focused recitation, softens the heart and quiets the mind. It trains the nafs to slow down rather than react impulsively. In this way, salah supports both emotional

balance and spiritual discipline. Even during menstruation, when we are excused from salah, our doors remain open to closeness with Allah through dhikr, du'a, and reflection. This mercy acknowledges our physical and emotional state while reminding us that our connection to Allah is never paused. Salah does more than calm our emotions. It trains us to respond thoughtfully rather than react impulsively. This discipline shapes how we treat others, reminding us that our feelings are never an excuse to abandon good character. When emotional unrest begins to spill into our behavior or relationships, it can be a gentle invitation to return to our prayers with greater presence. Allah tells us that prayer restrains from wrongdoing, reminding us that salah is not only a comfort for the heart but a discipline that refines our character. The more we anchor ourselves in sincere prayer and dhikr, the less power fleeting emotions have over our actions.

### Dhikr and Gratitude: Training the Heart Toward Hope

Some days our hormones whisper negative thoughts: I'm not doing enough. I'm falling behind. I'm overwhelmed. Dhikr gently redirects the heart. Repeating phrases like SubhanAllah, Alhamdulillah, and Allahu Akbar anchors us in remembrance and gratitude.

Abu Yahya Suhaib bin Sinan (May Allah be pleased with him) reported that: The Messenger of Allah (Peace be upon him) said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him". [Muslim].

Gratitude trains the nafs to see blessings instead of only burdens. Over time, this reshapes how we interpret our emotions. A simple habit like listing a few of our blessings each day cultivates optimism and resilience. Dhikr is not only about gratitude; it is also about returning to Allah through seeking forgiveness. Ibn 'Abbas (May Allah be pleased with them) said: The Messenger of Allah (Peace be upon him) said, "If anyone constantly seeks pardon (from Allah), Allah will appoint for him a way out of every distress and a relief from every anxiety, and will provide sustenance for him from where he expects not." [Abu Dawud].

Regular istighfār lightens emotional burdens and softens the heart. Mindful dhikr, like repeating Allah's names with attention and reflection, anchors the heart and calms

racing thoughts. Dhikr that affirms trust in Allah, such as La ilaha illallah or Hasbunallahu wa ni'mal wakeel, nurtures hope and perspective, reminding us that even difficult moments are growth opportunities. Gratitude lifts our outlook, while seeking forgiveness cleanses what weighs us down. Together, they cultivate a balanced inner state of hope, humility, and trust in Allah, and act as a shield for the heart, protecting our relationships and refining our character.

### Sisterhood and Family Bonds: The Healing Power of Connection

Islam recognizes that women thrive in supportive relationships. Warm social connections trigger oxytocin, the hormone of bonding and trust. Sharing a heartfelt conversation with a friend, hugging a child, nurturing closeness with a spouse, or sitting with family over tea are not small things, they are nourishment for the soul.

Allah reminds us that intimacy and companionship are signs of His mercy:

And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect. Ar-Rum 30:21

## Light of Knowledge Quiz

Which Surah mentions the story of Qarun?

- A Surah Al-Qasas
- B Surah Yusuf
- C Surah Al-Kahf

Answer to be revealed in the next issue

Last week's answer was choice B: "Sajdah at-Tilawah"

## Time Management

**Br. Muhammad Abdallah Swaleh**

**Introduction**

A Muslim should have certain excellent qualities, which will distinguish him/ her from the rest of humanity. They are:

- 1) Unblemished Creed/ Faith.
- 2) Correct mode of Worship.
- 3) Excellent Conduct and Character.
- 4) Physically Strong.
- 5) Intellectually Sound in Thought.
- 6) Fit to Earn a Living.
- 7) Struggle with his/ her Soul.
- 8) Utilize his/ her Time well.
- 9) Of Benefit to Others.
- 10) Very well Organized in his/ her Matters.

Our topic of discussion pertains to point No. 8 on Time although the other points outlined are also very important.

**What is Time?**

- Time to some means the moment when the opportunity is at its highest.
- St. Augustine remarked that time is simple but I cannot define it.
- Time to others is simply a measure or yardstick of seconds, minutes, hours, days and years. When they think of time they see a clock or a calendar, it has only one dimension – duration. This is the shallowest concept of time.
- Time is a dimension of our experience and activity.
- Some individuals give real meaning to life by giving the great quality of depth to time. To these, time is not imprisoned by the clock or shackled by the calendar. A spirit of dedication and enthusiasm governs their accomplishments, not by hours or weeks. When one follows the news on people and looks into their situation and comes to know how they utilize their times and life will come to know that they waste their time, hence deprived of its blessings. We thus see them utilizing their time and wasting their life, which does not benefit them at all. One is astonished by their happiness in the passing of days, while forgetting that every minute and every second that passes nears one to the grave and the Hereafter and distances them from this world. A scholar poet, Ibn Abid Duniyaa (208 – 281 H) has rightly said: We indeed, rejoice as days pass-by, And every day that passes nears us to our graves. Strive to do deeds before death for your own self, For verily, profit and losses are in doing deeds. Successful peo-

ple spend their time doing things that people who fail are unwilling to do. The former do things right away while the latter waits for tomorrow. Killing time is not just crime; it's murder.

**Qur-aan and Sunnah on Time**

Time is of utmost importance that Allah (Subhaanhu wa Ta'ala) and His Prophet (Swalla Llaahu 'alayhi wa sallam) have over-emphasized on it. Allah (Subhaanahu wa Ta'ala) says: "By the dawn. And [by] the ten nights" (Quran 89: 1 – 2). And also, "By the night when it covers. And [by] the day when it appears" (Quran 92: 1 – 2). And also, "By the morning brightness. And [by] the night when it covers with darkness" (Quran 93: 1 – 2). And also, "By time, Indeed, mankind is in loss" (Quran 103: 1 – 2). The importance of this issue at hand is seen by the mode in which has utilized, i.e. taking an oath. It is a well-known fact that Allah (Subhaanahu wa Ta'ala) does not swear with any of His creatures except when He wants clearly to show His Ability, Status or to turn the attention of His servants to it. Indeed, for the greatness of time Allah (Subhaanahu wa Ta'ala) has exhibited His greatness to His servants. He says: "And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude" (Quran 25:62). Each one comes after the other, in a never-ending alternation. When one goes the other comes, and vice versa. He has caused them both to follow one another to show the times when His servants should worship Him. So whoever misses an act of worship during the night can make it up during the day, and whoever misses an act of worship during the day can make it up during the night.

The Prophet (Swalla Llaahu 'alayhi wa sallam) has said: "He whose two days are equal is a sure loser" (ad-Daylami). The Prophet (Swalla Llaahu 'alayhi wa sallam) said: "People are great losers in respect to two bounties: health and freedom (as a result of which they do not worship Allah as they ought to)" (al-Bukhaariy from Ibn 'Abbaas [Radihya Llaahu 'anhuma]). The Prophet (Swalla Llaahu 'alayhi wa sallam) said: "A servant will not be able to lift his legs till he is asked of FOUR things: Concerning his life, how he spent it; concerning his youth, how he passed it; and concerning his wealth, how he acquired it and in what way he had spent it; what he did to the knowledge he had." (Tirmidhy from Ibn Mas'uud [Radihya Llaahu 'anhui]). The Prophet (Swalla Llaahu 'alayhi wa sallam) said: "The best people are he who has a long life and does what is good. And the worst people is he who has a long life and does what is evil" (Ahmad and at-Tirmidhiy). Long life is a blessing if utilized by the servant in the obedience of Allah and assisting His Diyn. The Prophet (Swalla Llaahu 'alayhi wa sallam) said: "Seize the FIVE opportunities before the FIVE (calamities): Your youth before old age, your health before sickness, your leisure time before being engaged, your richness before poverty, and your life before your death" (Tirmidhy from 'Amr bin Maymun al-Awdiy [Radihya Llaahu 'anhui], al-Haakim and al-Bayhaqiy). The Prophet (Swalla Llaahu 'alayhi wa sallam) said: "Allah says: 'The son of man aggrieves Me when he abuses time, whereas I am time'" (al-Bukhaariy, Muslim, Abu Daawuud and Maalik).

### CROSSWORD PUZZLE

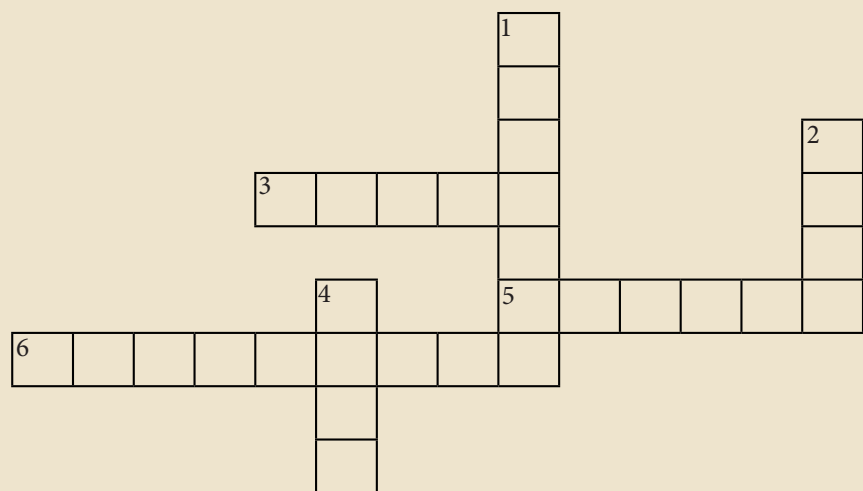
**LAST WEEK'S ANSWERS**

**ACROSS**

1. Asad
3. Iqamah
5. Maghrib

**Down**

1. Ash shukr
2. Fil
4. Al Haadi



**ACROSS**

3. Holy city Muslims travel to for pilgrimage.
5. The Name of Allah meaning "The Light"
6. Islamic month that comes before Hajj.

**DOWN**

1. The Surah whose name means "The Slanderer"
2. Arabic term for Tiger.
4. The only obligatory prayer with one sitting (tashahhud).

## Shock and anger after break-in at Vihiga Mosque

Worshippers at Mudete Jamia Mosque in Sabatia Sub-county, Vihiga County, are reeling in shock following a burglary incident that has left the house of worship without essential equipment.

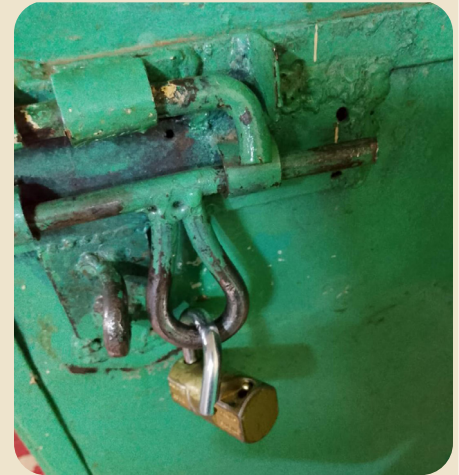
The primary items reported stolen include a public address system—comprising an amplifier and several prayer mats used by the congregation.

According to the Vihiga County chairman of the Supreme Council of Kenya Muslims (SUPKEM), Zubeir Shogobe, the break-in was discovered early Saturday morning when worshippers arrived for Fajr prayers and found the mosque doors tampered with and the premises ransacked.

“Worshippers who turned up for Fajr prayers were stunned to learn about the

missing public address system amplifier. “We strongly condemn this act of theft and vandalism. A mosque or church is a sacred place and should be respected as such,” said Shogobe. He emphasized that places of worship are meant to serve as sanctuaries of peace and safety, urging members of the public to remain vigilant and report any suspicious activities. Shogobe also appealed to well-wishers to support the mosque in replacing the stolen items to ensure continuity of worship activities.

The incident has sparked outrage among local residents and religious leaders across Vihiga County, with calls for increased police patrols and swift action to apprehend those responsible. For more information contact: 0710948313.



## HDF unveils Scholarship program for Islamic University of Kenya Students

The Human Development Fund (HDF) has announced scholarship opportunities for the 2026/2027 academic year targeting students at the Islamic University of Kenya (IUK), in a move aimed at expanding access to higher education for financially disadvantaged learners.

Under the HDF Global Scholarship Programme, high-performing but financially challenged students will receive comprehensive support, including tuition, accommodation, and a stipend for basic upkeep. The initiative specifically targets vulnerable groups such as orphans, refugees, and internally displaced persons.

The scholarships will be available to students pursuing various undergraduate programmes at IUK, including Bachelor of Education (Arts/Sciences), Bachelor of Islamic Shariah, Bachelor of Science in Information Technology, and Bachelor of Business Management.

HDF said the programme seeks to provide needy students with an opportunity to access quality education within a values-driven academic environment, while

equipping them with skills to build sustainable futures.

Applications for the 2026/2027 cycle close on May 4, 2026, with prospective candidates required to submit their applications through the organisation’s official scholarship portal: [scholarships.hdfund.org](http://scholarships.hdfund.org).

Eligible applicants must demonstrate financial need, a commitment to personal development, and a willingness to serve their communities.

The announcement comes shortly after HDF marked the graduation of 39 fully sponsored Global Scholars from IUK, underscoring the programme’s growing impact.

HDF also collaborates with the Africa Education & Development Trust (AEDT), a Kenya-based organisation that provides scholarships and interest-free study loans to students at the university.

Speaking on the programme, Chairman of the Board of Trustees Dr. Sheikh Muhammad Osman described the scholarships as a vital opportunity for students facing financial barriers.

“If you meet the requirements, we encourage you to apply and take a bold step toward securing your future. Education is not just a privilege—it is a powerful tool for change,” he said.

The Islamic University of Kenya, a fully accredited institution, has continued to expand its academic offerings since its establishment in the early 2000s. Initially focused on Islamic and Arabic studies, the university has evolved into a comprehensive institution offering programmes in business, education, technology, and the humanities.

In November 2024, IUK was officially chartered by William Samoei Ruto, marking a significant milestone in its growth and positioning it as a key player in advancing higher education in the country.

The university says its programmes are designed to equip students with practical skills, ethical values, and a forward-looking mindset to meet the demands of a rapidly changing world. For more information contact: +254743714574. Email: [scholarship@hdfund.co.ke](mailto:scholarship@hdfund.co.ke).

## Kakamega GK Prison Muslims appeal for reconstruction of dilapidated Mosque

Muslims at Kakamega G.K Prison, including inmates, prison warders and their families, are appealing for support to reconstruct their mosque, which is currently in a dilapidated state and on the verge of collapse. According to the prison’s Maalim, Sheikh Issa Mukala, the mosque was constructed in 2012 to cater for the spiritual well-being and educational needs of Muslim inmates as well as staff within the correctional facility. However, structural weaknesses have since emerged, raising safety concerns among worshippers.

Sheikh Mukala noted that due to poor workmanship during its construction, the building has developed cracks and leakages over time, making it difficult for congregants to perform their religious obligations comfortably, particularly during the

rainy season. He further revealed that the mosque was built on a former dumpsite, and technical advice had been necessary before construction commenced.

Speaking to The Friday Bulletin, Sheikh Mukala called on donors, well-wishers and Muslim charitable organisations to support the construction of a new mosque. “We are appealing to our Muslim brethren to come out generously and offer support towards this noble cause for the pleasure of Allah. He will reward them in this world and in the hereafter,” he said. He added that once reconstructed, the mosque would serve not only as a place of worship but also as a community centre for prison staff and inmates. It is also expected to function as an educational hub, with madrasa classes set to begin immediately after completion



to enhance Islamic knowledge among warders and their children.

The facility is also expected to benefit students from a nearby secondary school located approximately 300 metres away. Prison authorities have urged any interested donors to get in touch for further guidance on how to support the initiative.

## KNH grants fee waiver for unclaimed Muslim bodies following Mosque appeal

Following our report last week regarding the imminent threat of mass burial for unclaimed Muslim bodies at Kenyatta National Hospital (KNH), the hospital management has officially reversed its stance. In a significant and compassionate shift, KNH has agreed to release the remains for religious burial by waiving the entirety of the outstanding medical and mortuary fees that had previously stalled their release. This critical breakthrough follows a direct and urgent humanitarian appeal from Masjid Al Ameen, which had been locked in a tense standoff with the facility over the fate of the deceased.

The deceased were originally included in a list of 480 remains earmarked for municipal mass burial due to severe congestion and a mounting debt crisis at the national referral hospital—a situation The Friday Bulletin highlighted as a looming violation of religious sanctity. The breakthrough

was secured after the mosque management, submitted a formal request for a waiver, successfully arguing that administrative financial obligations should not override the sacred right to a dignified religious interment. Upon receiving the news that the waiver had been granted, the Mosque CEO Ali Khalid expressed his profound gratitude to the Kenyatta National Hospital management, commending their willingness to prioritize human dignity and religious sensitivity over bureaucratic policy. Khalid noted that the mosque leadership is deeply thankful for the hospital's compassion, stating that this decision prevents a religious tragedy and acknowledges that every individual deserves to be honored according to their faith. "We are relieved that the hospital management recognized the gravity of this situation, by waiving these fees, KNH has allowed us to fulfill a sacred communal obligation that transcends administrative poli-

cy," he stated.

By granting this waiver, the hospital has ensured that the deceased will no longer face the prospect of a collective, anonymous state disposal, which would have made the essential rites of Ghusl, Kafan, and Janaza prayers impossible to perform.

This move allows the Muslim community to fulfill a communal obligation that appeared increasingly unlikely only a week ago. While KNH continues to navigate a staggering budget deficit and enforces strict debt recovery measures, this specific decision marks a rare and vital compromise between the mandates of the Public Health Act and the sanctity of religious traditions. With the financial barriers now removed, the Mosque management has begun coordinating the immediate transfer of the remains from the KNH Farewell Home to a designated cemetery.

## Türkiye MP engages Jamia leadership on Muslim welfare initiatives

On Tuesday, the Jamia Mosque Nairobi Committee hosted Honorable Prof. Abdurrahim Dusak, a Member of Parliament from the Republic of Türkiye, who visited the mosque on a fact-finding mission focused on Muslim communities in Kenya. Prof. Dusak, who also serves as Rapporteur of the Committee on Muslim Communities and Minorities of the Parliamentary Union of OIC Member States (PUIC), held discussions with the Jamia Mosque leadership that focused on cross-cutting issues, including strengthening cooperation and enhancing working relationships, with particular emphasis on education and health sectors.

During the meeting, Prof. Dusak outlined the mandate of the PUIC Committee on Muslim Communities and Minorities, stating that the committee acts as a tool for protecting the rights of Muslim minorities and addressing issues such as Islamophobia.

He noted that the Committee was formally established following the 16th Session of the PUIC Conference held in Istanbul in 2021.

He further said his visit to Kenya was part of a broader fact-finding mission aimed at understanding the conditions of Muslim communities in the country, including how they live and coexist with other groups.

In his remarks, Jamia Mosque Treasurer Billow Kerrow, who welcomed Prof. Dusak and his delegation, commended the Government of Türkiye for its continued support of educational programmes among Muslim communities in Kenya and other African countries.

He briefed the delegation on the structure of the Jamia Mosque Committee and

its ongoing development programmes, noting that the institution is keen to strengthen partnership with Türkiye, particularly in education through scholarship opportunities.

"We as Jamia Mosque leadership are ready and willing to work and partner with the government of the Republic of Türkiye towards Muslim aspirations on matters of development especially in education through offering scholarships to Kenyan students pursuing higher education in universities," he said

Billow also called for deeper collaboration in the area of health to ensure quality health services in the Muslim community.

"Almost every day at Jamia Mosque, there are appeals for medical assistance, and collections for outstanding medical bills are the order of the day.

Through collaboration, I am optimistic these challenges will be addressed," he said.

The Turkish delegation underscored their strong belief that education is the foundation of a nation's success and expressed readiness to support initiatives that strengthen educational programmes within the Muslim community.

In attendance at the meeting were Jamia Mosque Deputy Secretary General Hussein Abdinassir, Dr Ali Muhammad Salim, Musa Quadir, Imam Sheikh Jamaludin Osman, Director of Da'wah Sheikh Muhammad Sheikh, JMC Finance Officer Aboobakar Nazir, JMC Administrator Abubakar Omar, among other committee members.

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ALL APPLICATIONS TO:

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

## Quran Translation Champion Shuweikha Ali Passes On

Shuweikha Khamis Ali, a key figure in efforts to translate the Quran into local languages in Kenya, has passed on after years of work dedicated to widening access to the Islamic holy book among communities that rely on indigenous languages.

She passed away on the morning of Tuesday, April 21, in Nairobi after a short illness, according to family members. Her death brings to a close a period during which she remained actively engaged in initiatives aimed at improving understanding of the Quran beyond Arabic-speaking audiences.

Funeral prayers were held at Masjid Salaam, where relatives, friends, and members of the public gathered for the Janaza. She was later laid to rest at Lang'ata Muslim Cemetery.

Shuweikha worked closely with her husband, Mohamed Bakari, under the Quran Society, an initiative focused on translating, publishing, and distributing the Quran in local languages. Through this work, she contributed to projects that sought to make the text more accessible to non-Arabic speakers across the region.

One of the Society's notable achievements was the translation of the Quran into the Giriama language, unveiled in March last year. The project targeted native speakers, particularly in Kenya's coastal region, enabling a deeper understanding of the text. More than 2,000 copies have since been printed and distributed. She was also involved in the translation of the Quran into the Maasai language.

The work, titled Quran Te Enkutuk, remains under review by Islamic scholars



The late Shuweikha Khamis Ali with Prof. Mohamed Bakari display a dummy cover of the translation of the Holy Quran in Maasai Language.

fluent in Maa to ensure accuracy and fidelity to the original Arabic text before its release. The project is expected to expand access to the Quran among Maasai communities in Kenya and Tanzania.

Colleagues describe her as central to coordinating the translation process, bringing together linguists, Islamic scholars, editors, and technical teams, and ensuring steady progress at each stage.

In an interview conducted last month following the unveiling of the Maasai translation project, she outlined the structure behind the work.

She emphasized that the translations were intended to serve a broad audience.

"The translation is not only meant for Muslims but also for non-Muslims, as it will help deepen understanding of the Quran more widely," she said.

Beyond her work in translation, Shuweikha

was involved in community initiatives focused on children. She contributed to the establishment of modern facilities at Mama Dhahabu Children's Home in Witeithie near Thika, which provides care and support for orphaned children.

Together with her husband, she also participated in the Wasomi Africa Book Club, a forum that brings together readers to engage on Islamic and contemporary issues.

Their home library in Karen served as a resource space for students and scholars, supporting reading, research, and discussion.

Her work in translation, education, and community support continues to be referenced by those engaged in similar efforts, with many pointing to her role in expanding access to the Quran in languages understood by more people.

## Al-Ameen Mosque to build technical institute in Machakos

The Al-Ameen Mosque situated along Juja Road in Nairobi is set to establish a Technical Institute in Nguluni, Machakos County, as part of efforts to empower youth through vocational and technical education.

The announcement was made by Al-Ameen Mosque Chief Executive Officer Ali Khalid, who said the proposed institute will offer a range of vocational training and artisan courses targeting students and members of the surrounding community. "Skills in technical and vocational fields are what many of our youth lack, and there is need to train and retool them to be innovative and competitive in their communities," said Khalid.

He urged Muslim educationists and professionals to sensitize parents and young people within the Muslim community on the importance and prospects of Technical and Vocational Education and Training (TVET), noting that it provides a practical pathway to employment and self-reliance. Khalid spoke on Sunday during the 48th graduation ceremony held at the Darul

Irshaad Education Centre in Nguluni, Machakos County, where he emphasized that vocational training has the potential to transform graduates into job creators rather than job seekers.

"Technical and vocational training is more rewarding as it enables one to become an employer and contribute meaningfully to the development of society and the country at large," he said.

He also revealed plans to establish a polytechnic that will expand access to vocational training for both students and community members in the region. During the same event, graduates of the Darul Irshaad Centre were urged to uphold Islamic teachings and values in their daily lives, with leaders emphasizing that their conduct should reflect positively on the faith.

Khalid encouraged the students to apply the knowledge gained during their three-month course, saying this would strengthen their spiritual development while also promoting a positive image of Islam through integrity, kindness, and honesty.

"Be ambassadors of Islam and strive to

embody its teachings wherever you are. This will help foster a positive understanding of Islam among people of other faiths," he said.

He further described graduation as a significant milestone and encouraged the students to emulate the teachings of the Qur'an and Sunnah in their daily conduct. A total of 20 students graduated after completing a three-month course on the basic principles of Islam. The ceremony marked the first graduation since the centre reopened in January after an 11-year closure.

The next intake is expected next month, with the upcoming program set to cover Islamic jurisprudence (fiqh), creed (aqeedah), the biography of the Prophet Muhammad (seerah), and hadith studies. The ceremony was attended by Sheikh Abdullatif Abdulkarim, Chairman of the Family Resource Centre at Jamia Mosque Nairobi, Machakos Kadhi Hon Issack Maalim Ahmed and National Criminal Investigations Academy Commandant Ibrahim Jillo.