

THE FRIDAY BULLETIN

The Weekly Muslim Update



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Justice Warsame Picked for Supreme Court Judge Position



Justice Mohamed Warsame during the Judicial Service Commission interviews for the position of Judge of the Supreme Court of Kenya on Wednesday.

The Judicial Service Commission (JSC) has nominated Court of Appeal Judge Mohamed Abdullahi Warsame for appointment as a Judge of the Supreme Court of Kenya following the conclusion of a competitive recruitment process. JSC Chairperson and Chief Justice Martha Koome announced the nomination on Wednesday, stating that Justice Warsame emerged as the top candidate after interviews conducted over two days.

"I am pleased to inform the public that the Judicial Service Commission has today concluded the recruitment and selection process for the position of Judge of the Supreme Court of Kenya and, upon deliberations, has arrived at a nomination," said Koome.

"I am therefore pleased to announce that the Judicial Service Commission has nominated Hon. Justice Mohamed Abdullahi Warsame for appointment to the Supreme Court of Kenya," she added.

Justice Warsame was among six judges who had applied for the position, although only five candidates were shortlisted for interviews. Other applicants included Justices Joseph Kiplagat Serгон, Joseph Kipchumba Kigen Katwa and Francis Kipruto Tuiyott.

The vacancy arose following the death of Supreme Court Judge Mohamed Ibrahim in December last year.

Koome said the recruitment exercise was conducted in accordance with the Constitution and the Judicial Service Act, guided by principles

of merit, integrity, fairness, inclusivity and regional balance. "The Commission is fully satisfied that Justice Warsame demonstrated the qualities that the Constitution demands of a Judge of the Supreme Court — professional competence, unimpeachable integrity, fairness, sound judgment, and a genuine and demonstrable commitment to the rule of law and public service," she said.

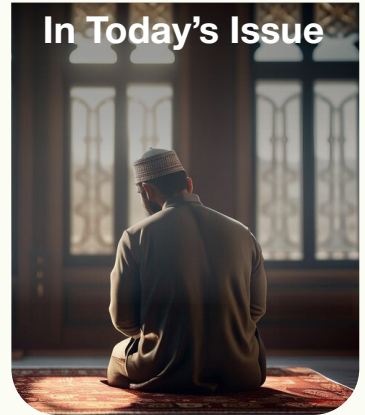
Following the nomination, the JSC forwarded Warsame's name to President William Ruto for formal appointment in line with Article 166(1)(a) of the Constitution.

Justice Warsame holds a Bachelor of Laws degree from the University of Nairobi and a Diploma in Law from the Kenya School of Law. Before his appointment to the Court of Appeal in 2012, he served as a High Court judge in the Commercial Division, Criminal Division and the Judicial Review Division, where he earned recognition for efficiently clearing cases.

He also chaired the Community Service and Probation Committee, during which more than 7,000 petty offenders were released from prisons across the country.

Prior to joining the bench in 2003, Justice Warsame practiced as an advocate of the High Court of Kenya. In 2013, he was elected by Court of Appeal judges to serve as a commissioner at the JSC under Article 171(2)(c) of the Constitution, where he served in both the Finance and Administration Committee and the Human Resource Committee.

In Today's Issue



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Muslim reverters have been urged to strengthen their faith and seek Islamic knowledge to overcome the personal, social, and emotional challenges that often follow their decision to embrace Islam.

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

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

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Leaders urge calm amid unrest over alleged Police Killing

Religious leaders in Garissa County, led by Supreme Council of Kenya Muslims (SUPKEM) Chairman Sheikh Hassan Abdi, have appealed for calm and restraint following the alleged killing of a taxi driver by a police officer at a road-block in Modika on April 20.

Speaking during a joint address to residents, the leaders strongly condemned the incident and demanded swift justice, while cautioning against attempts to frame the tragedy along tribal or religious lines. They stressed that the alleged actions of an individual officer should not be used to generalize or stigmatize entire communities. "We must look at this as a legal matter and not allow it to be turned into a communal conflict. We are asking our young people to remain peaceful and avoid any actions that could lead to more property damage or loss of life," Sheikh Hassan Abdi said.

Garissa County Commissioner Mohamed Mwabudzo and the Independent Policing Oversight Authority (IPOA) confirmed that investigations into the incident are at an advanced stage. According to IPOA, investigators have already attended the post-mortem, recorded witness statements, and secured exhibits to support an impartial inquiry. Despite the calls for calm, tensions escalated in parts of Garissa after reports emerged that the suspect, identified as a police officer, had not yet been arrested. The delay triggered protests that turned chaotic, leaving several people injured and resulting in damage to property. Human rights organisation Vocal Africa, through its Executive Director Hussein Khalid, linked the growing unrest to public frustration over the lack of immediate arrest. He argued that the situation would have been more stable had the suspect been taken into custody promptly.

"The tension we see now is a direct result of the delay in making an arrest; the public needs to see the law being applied," Khalid said.

Community elders, interfaith leaders, and security officials have since convened emergency meetings aimed at de-escalating tensions and preventing retaliatory violence. Mohamed Ibrahim, Executive Director of the Garissa Mediation Council, urged residents to avoid collective blame and instead focus on individual responsibility. "We should focus on the individual who committed the act rather than categorizing entire groups or religions," he said.

While acknowledging ongoing efforts by leaders to restore calm, rights organisations insisted that lasting peace depends on swift enforcement of the rule of law, not only dialogue.

New Muslims encouraged to seek knowledge, remain steadfast

Muslim reverts have been urged to strengthen their faith and seek Islamic knowledge to overcome the personal, social, and emotional challenges that often follow their decision to embrace Islam.

Islamic scholars and community leaders speaking during the 2nd Reverts Conference held at Umoja One Mosque in Nairobi said while embracing Islam is a rewarding spiritual journey, many new Muslims face difficulties including family rejection, loneliness, and pressure in adapting to a new way of life.

The scholars emphasized that continuous spiritual nourishment is essential in helping reverts maintain "iman" (faith) and resist despair and temptation.

Addressing the gathering, the scholars described reverts as "chosen ones" and encouraged them to remain steadfast, noting that perseverance in faith would

earn them a higher status in the hereafter.

They further urged the new Muslims to seek deeper understanding of Islam, especially in areas such as the five daily prayers (salah) and the fundamentals of faith (aqeedah).

"Embracing Islam is a life-changing decision that comes with the responsibility of seeking knowledge. Our goal is to ensure no revert is left behind," the leaders said.

Among the prominent scholars who delivered lectures at the conference were Sheikh Ruweis Ahmad, Sheikh Idd Yusuf, Sheikh Hussein Mwinyi, Sheikh Osman Ringo, Sheikh Musa Anis and Sheikh Abubakar Issa.

The scholars also encouraged reverts to maintain good relations with their parents and family members and to demonstrate the beauty of Islam through good character and actions rather than words alone.

Former Nairobi Governor Mike Mbuvi Sonko, who attended the event, expressed gratitude to the Noor Al-Umma Organization for its continued support towards initiatives aimed at empowering Muslims.

He pledged to support and work closely with the organization in advancing the aspirations of the Muslim community.

Speaking during the event, Noor Al-Umma Organization chairman Sheikh Marzuk Shekale said the conference was aimed at equipping reverts with Islamic knowledge, boosting their confidence in faith, and providing a platform for networking and sharing experiences.

"Joining Islam is only the first step to paradise. Reverts need to learn and practice Islamic teachings to fully understand the values of Islam and succeed in their new journey," said Sheikh Shekale.

TSC invites views on amendments to regulation 20 of TSC Code

The Teachers Service Commission (TSC) has announced plans to amend Regulation 20 of the Code of Regulations for Teachers in a move that could change how teachers are qualified for registration in Kenya.

TSC on Tuesday, April 28, issued a public notice inviting members of the public, including teachers, to submit their views on the proposed changes before the May 13, 2026, deadline.

"Pursuant to section 47(2) of the TSC Act, the Commission intends to amend Regulation 20 of the Code of Regulations for Teachers, which sets out the qualification framework for teacher registration," the Commission announced.

According to TSC, the proposed amendments aim to review the qualification for

teacher registration to align the teacher registration framework with emerging educational standards.

In particular, the proposed law seeks to clarify the eligibility and requirements for teacher registration, which include holding recognised academic and professional qualifications. The bill also tightens entry requirements into the teaching profession in a move aimed at ensuring that only qualified candidates enter the profession.

The proposed law further changes how TSC handles disciplinary cases among teachers with the bill, enabling TSC to suspend or deregister teachers who violate professional standards.

Under the new proposed guidelines, TSC will be fully mandated to regulate training, certification renewal, and competency

standards for all teachers. "In accordance with Section 5 of the Statutory Instruments Act, 2013, the Commission hereby invites stakeholders and members of the public to submit written memoranda," TSC directed.

TSC noted that all written memoranda should be submitted on or before May 13, 2026, through the Commission's email address: regulation20@tsc.go.ke. Kenyans seeking further proposed amendments to the teachers' code of regulations were urged to visit the TSC website: tsc.go.ke for more information.

The move is part of the ongoing efforts by the government to streamline the teaching profession and ensure it remains responsive to the country's changing education landscape.

The Journey to the hereafter

This world is a temporary station on our ultimate journey towards Allah: the hereafter is our true end goal.

In the Qur'an, Allah (subḥānahu wa ta'āla) describes to us in vivid details the moment of death, the terrors of the Day of Judgement, the horrors of Jahannam and the eternal bliss of Jannah. In a world where mention of death or the hereafter is labelled as 'morbid' and deemed unnecessary, every other page in the Qur'an reminds us of our ultimate end.

Reciting these verses and reflecting on the descriptions of the hereafter mentioned by our beloved Prophet (Peace be upon him) should increase our iman in the hereafter, and remind us to not get distracted by the mirage of the world.

The Throes of Death

At your appointed time, the Angel of Death will come to you. He will extract your soul from your body: at this point, there will be no going back, no chance to repent, no opportunity to make amends with your Creator.

As your body is being prepared for its burial, your soul will ascend upwards on its own unique journey, depending on how you lived your life.

As you hear the footsteps of your loved ones walking away from your grave, you will be approached by two terrifying angels, Munkar and Nakir, who will begin their interrogation. If you answer correctly, the grave will become a peaceful garden of Paradise.

But if you don't know the answer, the grave will become a pit from the Hellfire; dark, narrow and suffocating.

The only thing that will come to rescue you at this time will be your good deeds. Your salah will be positioned by your head, fasting on your right, zakah on your left, and your other good deeds (including charity, tying kinship, kindness to people) by your feet.

Punishment will approach you from each of these directions, but each of your deeds will block the punishment, and intercede on your behalf by saying, "You have no means of access here."

The Trumpet is Blown

It will be a Friday. The deafening sound of Israfil ('alayhis-salam) blowing the Trumpet will fill the air, and the entire earth will shake violently and be reduced to rubble. The mountains will be crushed into dust and will become like fluffed up wool. The oceans will burst forth and overflow. The sky will be shaken violently and it will tear open.

The sun will be folded up, the stars will fall down; and they will all lose their light. The world will come to an end. Everyone and everything will be destroyed. It will be a terrifying day.

The trumpet will be blown again. The earth will crack open and everyone will be brought back to life: they will be resurrect-

ed from their graves and will be gathered on a vast, empty land.

The Day of Judgement

You will be naked and barefooted. The sun will be right above you, blazing. Its heat will be unbearable, causing everyone to sweat profusely, with some fully drowning in their sweat. However, the special believers will be shaded under the shade of Allah's Throne.

The Day will feel never-ending and grueling: the worldly life will feel like a fleeting moment in comparison to this Day. It will be equivalent to 50,000 years.

The angels will be lined up in straight rows. You will be gathered with everyone in one plain: animals, humans, believers, disbelievers, from the beginning of the creation to its end. Imagine the sheer number of people all gathered together in one space! Your regrets will consume you: everything will be revealed and everyone will be humbled.

The sinners will stare in horror, the hearts of the tyrants will leap into their throats, and the oppressors will be terrified. "Allah will hold the whole earth, and roll up the heavens in His Right Hand. Then He will say, 'I am the King! Where are the kings of the earth?'" (Bukhari).

On that Day, all authority will solely belong to Allah — The One, The All-Dominant. You will run away from your brother, spouse, parents, children and they will run away from you too. The sinner will wish that he could ransom himself with his own children, spouse and family to be spared from punishment. People will disown each other. As for the righteous believers, the angels will meet them and calm their souls.

Even the noble Messengers will be gripped with fear, and the mighty angels will tremble. The people will search desperately for someone to intercede for them. They will go to each Prophet asking them to plead to Allah to at least start the Judgement.

Each Prophet will refuse, except for our beloved Prophet (Peace be upon him) who will prostrate and beg Allah to relieve the people's suffering. His plea will be accepted. This honour is known as the maqam maḥmūd, the praiseworthy station, a status unique to the best of mankind (Peace be upon

him). With the entire creation beholding this spectacle, the true status of Allah's most beloved servant will be revealed to all.

The Reckoning, The Book of Deeds & The Scales of Justice

On this Day, the creation will stand in front of the Lord of the worlds and will be held accountable for all the good and evil they perpetrated in the world. Some will enter Paradise without any reckoning, some will have an easy reckoning, whilst others will have to endure a stringent reckoning. The perfect justice of Allah will be implemented on this Day. Rights will be restored to their respective owners. You will not bear the burden of another. Nothing will be hidden from Allah. The angels, the earth and even your own body parts will testify against you.

Every Messenger will be asked to testify over his nation. You will be asked about the blessings Allah gave you in the world: how did you spend your life and your wealth? How did you use your knowledge and your body?

The first thing you will be held accountable for will be your salah. You will be given your book of deeds which contains everything you did or said in the world.

Nothing will be omitted. If it is given to you in your left hand, you will wish for death and destruction, and will be eternally doomed.

And if it is given to you in your right hand, you will be overcome with joy and your face will beam with radiance. The Scales of Justice will be set up. Whoever's scales weigh heavy with good deeds will enter Paradise.

And whoever's scales are light will be dragged on their faces into the Hell-fire: humiliated, deaf, dumb and blind.

From the Holy Qur'an Ayah of the week

Theme: Faith

And whoever fears Allah –
He will make for him a way
out
And will provide for him
from where he does not
expect..."

Surah At-Talaq (65:2-3)



Making Allah the heart of our Marriage

By Majeeda Khan

The institution of marriage is one of the greatest tests of our time – both getting married and staying married. As if these hardships alone were not enough, add to that the challenge of making the marriage truly Islamic and successful – since of course, simply getting and staying married in themselves are not key indicators of success. That marriage is ‘half our deen’ is no light statement; because, it requires a weighty amount of hard work and faith to make our marriages the vision of tranquility that Allah intends for us.

So what does it take to ‘dwell in tranquility’ with our spouses?

There is no exhaustive to-do (or be) list for a successful spouse just as there is no one-size fits all solution to marital challenges.

However, the steps below outline the need to start with a strong spiritual foundation- a key prerequisite to becoming a successful Muslim spouse.

Ultimately, making Allah the heart of one’s marriage can help lead to making the spouses’ hearts strong for each other.

Live & Love for the Sake of Allah

The first and most important step to becoming a successful Muslim spouse is to strive for a strong, healthy relationship with your Creator. This means learning to direct your thoughts, intentions, words and actions all toward pleasing Allah. More importantly, this means learning to live and love for the sake of Allah.

While this is a basic prerequisite for any healthy relationship in this world, it is also perhaps one of the most difficult concepts to get our heads around because as a society, we have not learned enough about this concept even in theory, let alone in practice.

Learning how to love for the sake of Allah is the most essential step simply because both you and your spouse are human, hence fallible. Neither of you will always be lovable nor will your marriage always be desirable. There will be ups and downs, moments of hardship and ease. This is a fact of life.

Allah however, is the only constant, the only eternal and the only one who is constantly loving, forgiving, helping, healing and truly guiding.

Know that Allah is the only constant.

Therefore, putting all your primary love, dedication and action in this direction will reap you consistent benefits for your marriage and all aspects of this world and the hereafter.

What does loving for the sake of Allah mean in a marriage?

It means placing all your hopes, desires and expectations on Allah. It means depending ultimately only on Allah to fulfill all your needs – emotional, physical and beyond. This by no means implies that your

spouse has no responsibilities towards you. It does mean, however, that even if he or she fails or is inevitably limited in certain aspects, your ultimate reliance is upon Allah only. This complete dependence and attachment only to Allah can save much heartbreak, disappointment and even disillusionment down the road.

Learn & Apply the Quranic Approach to Marriage

In the few verses the Quran contains on marriage, there is much wisdom on how we are to approach the most intimate of our worldly bonds. Have we truly embedded these verses into the heart of our marriage or are they left as simply glossy calligraphy we embed on our wedding invitations?

Allah tells us in Surah Al Rum: “And among His Signs is that He created for you spouses from amongst yourselves so that you may dwell in tranquility with them and He has put love and mercy between your hearts; truly in that are Signs for those who reflect.” (Surah Ar-Rum 30:21)

Tranquility. Peace. Serenity. These are meant to be the objectives of marriage. The complete set up of our marriage life – everything from our thoughts and words, to our homes, intimacy, finances, social activities and more, should all be redirected at bringing peace into one another’s lives.

We must sincerely question whether our efforts are in pursuit of fulfilling Allah’s purpose of marital tranquility or in pursuit of our limited worldly understanding of marriage. Are our efforts for the sake of living together in tranquility or are they for the sake of feeding our lower selves and only fulfilling our worldly desires and demands?

Our desires have their place and importance; after all, Allah himself created them and provided us with marriage in order to fulfill them. Moreover, one of the oft-repeated prayers of Prophet Muhammad (peace be upon him) was to ask Allah to give him the best in this world and the hereafter.

However, when our worldly desires take precedence over the Quranic objective of tranquility for marriage, we digress from Allah’s primary purpose for this sacred union.

Learn & Apply the Prophetic Approach to Marriage

Often times, the primary set of reference points we have for marriage include that of our parents, relatives, friends or what is depicted in movies, television and celebrity culture.

Unfortunately though, these reference points may not always demonstrate what a healthy Muslim marriage should look like.

Just as with all aspects of a Muslim’s life, for marriage too, we must look to the Prophetic approach for guidance in every aspect from how to choose a

spouse, to the process of the marriage, the intimate relations, day to day life and most importantly on how to deal with the rewards and tribulations that come with married life.

There is much wisdom and practical tips one can gain from delving into the relationship Prophet Muhammad shared with each of his wives. This education must be a prerequisite for anyone entering a Muslim marriage, primarily for understanding how to approach one’s role as a husband or wife.

Two key challenges in any relationship, particularly marriage, are in dealing with each other’s flaws and differences and as a result, spending much of married life trying to ‘fix’ each other. This approach neglects the fact that ultimately, life and all the roles one may play in it, including that of a spouse, is all meant to be a journey in self improvement, so that one can slowly but surely become the individual that Allah wants them to be.

The main focus then must first be on self-improvement, rather than on ‘spouse improvement.’ Research also shows that all people, married or not, learn and follow better through example rather than only advice.

No one understood and practiced this better than Prophet Muhammad, who was referred to by his wife, Aisha, as a living example of the Quran.

In fact, scholars have gone on record to state that much of the Prophet’s Sunnah comes from his actions rather than words. He was a man of action – a spouse of action.

Light of Knowledge Quiz

The following are Arabic terms for colours EXCEPT?

A Aswad

B Abyad

C Najm

Answer to be revealed in the next issue

Last week’s answer was choice A: “Surah Al-Qasas”

Time Management (Part 2)

Br. Muhammad Abdallah Swaleh

Peculiarity of Time

Time has its own peculiarities, which are of utmost importance for us to understand and comprehend so that we may be able to take advantage of its every moment. Nothing should pass us only to regret later, a time when remorsefulness will avail us nothing.

1. Time Passes Very Fast: Time passes like the passing of clouds and the blowing of winds. And specifically this time as the Messenger of Allah (Swalla Llaahu ‘alayhi wa sallam) has informed us, “The last hour will not come before time contracts, a year being like a month, a month like a week, a week like a day, a day like an hour, and an hour like the kindling of a fire” (Ahmad and at-Tirmidhiy). And Allah (Subhaanahu wa Ta’ala) informing us that in the Day of Judgment people will see that they have lived in this world for an hour only. He (Subhaanahu wa Ta’ala) says: “And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other” (Surah Yunus 10:45).

2. Time is the Most Expensive Man’s Possession: If some people say, “Indeed, time like gold. We say, ‘Verily, time is more valuable than gold, pearl and all kinds of worldly precious stones and its mortal glittering’. Time is life and the capital of a Muslim. When the capital is lost, the servant has lost his world and the Hereafter. In case, you invest the capital in the obedience of Allah (Subhaanahu wa Ta’ala), one prosper in the world and the Hereafter. Whosoever does not know the value of time in this life will know it in a day when remorsefulness will not benefit. Allah (Subhaanahu wa Ta’ala) has described the situation of those who never knew the value of time at the time of their demise: “Until, when death comes to one of them, he says, ‘My Lord, send me back. That I might do righteous deeds in that which I left behind’. No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected” (Surah Al-Mu’minun 23: 99 – 100). And the Prophet (Swalla Llaahu ‘alayhi wa sallam) said, “Allah will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age” (al-Bukhaariy from Abu Hurayrah [Radhiya Llaahu ‘anhu]). This is a suitable lengthy period for one to repent and mend his ways. If a person has not repented in this period then one deserved detestation and torment.

3. Time is Irreversible: If a person loses wealth, he is able to compensate but in case one loses a second, minute, an hour or a day he is not able to retrieve it till the Day of Resurrection. It is due to this that Hasan

al-Baswriy (Rahimahu Allah) said: “Not a single dawn breaks out except it calls out: ‘O son of Adam! I am a new day and I witness your actions, so make the best out of me for I will not come till the Day of Judgment’”.

Invest Few Minutes

I have seen that it is possible in few minutes of our life to do much good, which will benefit us. It is possible to recite few verses, each containing several letters. The recitation of a letter is equivalent to ten hasanah. My sister! Know that this project does not cost you anything. It is neither tiresome nor does it require much exertion. Instead, it can be carried while one is walking, traveling, standing or sitting. The project is as follows:

1. How many minutes will it take you to recite Suratul Ikhlaasw thrice? Doing so is equivalent to completing the recitation of the Qur-aan once.
2. How many minutes will it take you to recite Suratul Ikhlaasw ten times? Doing so Allah will build for you a house in Paradise (Ahmad).
3. How many minutes will it take you to recite a page of the Qur-aan? How many letters are there in that page? We have approximately 500 letters in a page. How many hasanah does it translate to?
4. How many minutes will it take you to recite **Laa ilaaha illa Llaahu Wahdahu laa Shariyka Lahu Lahul Mulku Walahul Hamdu wa Huwa ‘Alaa Kulli Shay’in Qadiyr** hundred times? Doing so is equivalent to emancipating ten slaves, also written for one hundred hasanah, the wiping of hundred sins and will be protected from Satan in that day till sunset (al-Bukhaariy, Muslim and Maalik).
5. How many minutes will it take you to recite **Subhaana Llaahi wa Bihamdihi** a hundred times in a day? In doing so, one will be forgiven all his sins even if they were as much as the foam of the sea (al-



Bukhaariy).

6. How many minutes will it take you to recite the following Adhkaar after every obligatory prayer: **Subhaana Llaahi** 33 times, **Alhamdulillah** 33 times, **Allahu Akbar** 33 times and **Laa ilaaha illa Llaahu Wahdahu laa Shariyka lahu Lahul Mulku Walahul Hamdu wa Huwa ‘Alaa Kulli Shay’in Qadiyr** once? In doing so, one will be forgiven all his sins even if they were as much as the foam of the sea (Muslim).

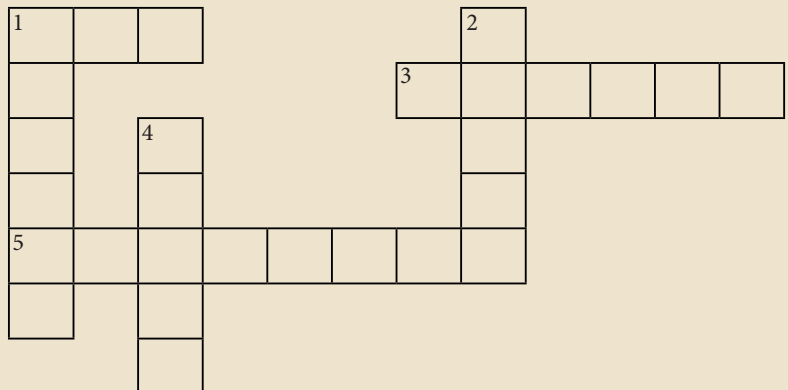
7. How many minutes will it take you to recite hundred **Istighfar**? **Istighfar** is one of the reasons for forgiveness of sins, admittance to Paradise, increment in strength, make things easy, you will get rain (in plenty), be assisted with wealth and sons.

8. How many minutes will it take you to recite **Subhaana Llaahi wa Bihamdihi Subhaana Llaahi al-‘Adhiym**? What are the virtues of this Adhkar? These two words are very easy for the tongue to say, and very heavy in the balance (of reward) and the most beloved to the Gracious Almighty (al-Bukhaariy, Muslim and at-Tirmidhiy).

CROSSWORD PUZZLE

LAST WEEK'S ANSWERS
ACROSS

3. Mecca
5. An-Noor
6. Dhul-Qidah Down
1. Humazah
2. Nimr
4. Fajr



ACROSS

1. The Surah whose name means "Time"
3. The First step in wudhu (ablution).
5. Number of surahs in the Qur'an that contain Sajdah at-Tilawah.

DOWN

1. The Name of Allah meaning "The Benefactor"
2. Arabic term for Horse.
4. Major ritual purification required for worship in Islam.

Court case over Kagio Jamia Mosque land slated for July 9

A court battle over the ownership of land hosting Kagio Jamia Mosque is set to be heard on July 9, 2026, at the Environment and Land Court in Kerugoya, amid growing concerns over disputes affecting Muslim institutions in Kirinyaga County. The case involves two individuals claiming ownership of the property where the mosque stands in Kagio town. The suit was filed on May 29, 2025, by Joseph Nduki and Virginia Njogu through C.S. Macharia & Company Advocates, with the Registered Trustees of Kagio Jamia Mosque listed as the defendants. According to county government records, the land was allocated to the Muslim com-

munity in 1976, with an allotment letter issued in 1985. Despite the documentation, private individuals later emerged claiming ownership of the same parcel. Muslim leaders in the region say the dispute is part of a wider pattern of challenges facing Islamic institutions in Kirinyaga County, arguing that several mosques have become targets of prolonged land ownership battles. Similar cases are currently pending before courts involving mosques in Kagio, Mwea, Sagana, and Baricho towns. In Mwea, a separate dispute involving the Wanguru Jamia Mosque Committee, the estate of Ndegwa Warui, and the County

Government of Kirinyaga centers on land parcel Mwea/Tebera/B/199. The Wanguru Jamia Mosque Committee, led by Ismail Bakhit, has maintained that the land was legally allocated to the Muslim community by the former Kirinyaga County Council in the early 1980s. In Baricho town, part of Masjid Issa Bin Maryam was vandalized in what community leaders described as an attempt to forcibly seize the mosque land. Tensions also escalated last year in Mwea after a court ruled that Muslim faithful were unlawfully occupying a 29-acre parcel of land hosting a mosque, a hospital, and other developments.

Kenyan Scholar wins prestigious Madinah University Alumni Award

A Kenyan scholar based in the United Kingdom has been named among the recipients of the prestigious Distinguished Alumni Award presented by Islamic University of Madinah, placing Kenya among only five countries recognised globally this year. Shaykh Ali Dzimba Omar received the award during the institution's 62nd graduation ceremony held at the King Salman International Convention Centre. The award was presented by Prince Salman Bin Sultan Bin Abdulaziz Al Saud alongside the university's Chancellor Dr Saleh bin Ali Al-Uqla. Shaykh Ali was recognised in the innovation and entrepreneurship category during the fifth edition of the Distinguished Alumni Awards programme for the year 1447

AH. Born in Kenya, Shaykh Ali later relocated to the United Kingdom after graduating from the university to pursue further studies and research. A total of 3,328 students from 180 countries graduated this year from the Saudi-based institution, underscoring its international reach and influence in Islamic scholarship. Kenya was among a select group of countries recognised in the awards programme, alongside recipients from France, Philippines, Comoros, Uganda and Suriname. The Distinguished Alumni Awards are divided into five categories, including professional achievement and sustainable development, innovation and entrepreneurship, scientific impact, and intellectual awareness.



Israel imports 240 Bnei Menashe members from India under illegal settlement

Israel has brought in 240 members from the Bnei Menashe community in India as part of a controversial government plan to relocate around 6,000 members of the group by 2030 to support their long-term illegal settlement into Israeli society, according to The Jerusalem Post. The Indian community members arrived on Thursday at the Ben Gurion Airport near Tel Aviv, where they were officially received. The Post added that the group is the first in a series of controversial arrivals in the coming weeks, with around 600 immigrants set to arrive in three batches. The broader initiative aims to relocate remaining members of the Bnei Menashe community living in India's northeastern states of Mizoram and Manipur. Under the plan, around 1,200 additional immigrants are expected to arrive by the end of 2026, with the full relocation of approximately 6,000 people projected by 2030. Some of the earliest groups from this Indian community established their illegal settlements in locations such as Hebron

in the Israel-occupied West Bank and in illegal Israeli settlements in Gaza prior to 2005. Writing on X, India-based historian and author William Dalrymple said that the "Tibeto-Burmans from Mizoram in Northeast India who converted to Christianity in the 1940s then, inspired by a dream, began converting to Judaism in 1951, have more right to live in Israel than Palestinians whose DNA proves them actual descendants of Bronze Age Canaanites." According to Times of Israel, the community members were converted to Christianity by 19th-Century missionaries, arguing "the newcomers to Israel will need to convert to become Israeli citizens." "The illegal plan follows a government decision approved in November under Prime Minister Benjamin Netanyahu, aimed at family reunification and facilitating the community's integra-

tion into Israeli society. The development comes amid a rise in what Israeli data describe as "reverse migration," with about 82,000 Israelis leaving the country in 2024 and more than 69,000 departing in 2025 amid the Gaza genocide. SOURCE: TRT World and Agencies

VACANCY

BOOK KEEPING

A Muslim organisation is seeking a Bookkeeper. The ideal candidate will be responsible for maintaining financial records, managing accounts, and preparing basic financial reports among other duties.

Requirements:

- Proven knowledge in bookkeeping or accounting
- Strong knowledge of accounting principles
- Proficiency in accounting software

Interested candidates should contact **0722880880** for interview appointment

Shollei commends Kipkaren Mosque for sheltering Kambi Nyasa Evictees

Uasin Gishu Women Representative Gladys Boss Shollei has praised the Muslim community in Kipkaren for offering shelter and humanitarian assistance to residents of Kambi Nyasa who were recently displaced following a land eviction. The families were left homeless after their houses were demolished last month by the Anglican Church of Kenya (ACK), prompting them to seek refuge at Kipkaren Mosque, where they were temporarily accommodated. During a visit to the area on Monday, April 20, Shollei donated relief supplies including dry food and bedding to support the affected families, while pledging to pursue the matter to its conclusion.

"I will personally follow up on the matter to ensure we find a lasting solution," she said, assuring the displaced families of her commitment to justice. More than 100 families were affected by the eviction, which stemmed from a longstanding land dispute. The Environment and Land Court had earlier ruled in favour of the church. Speaking during the handover of relief supplies, Sheikh Abubakar Bini, chairman of the Council of Imams and Preachers of Kenya (CIPK) North Rift chapter, welcomed the support, noting that it had brought relief to the victims of the eviction. "We remain grateful for your support and assistance to people who were unjustly

forced off their land," he said. Sheikh Bini, through the Hudaa Foundation, had earlier also provided food and essential supplies to the displaced families in the aftermath of the eviction. The affected residents accused the church of abandoning its spiritual and humanitarian responsibilities, saying they were forcibly removed from land they had occupied for over five decades. However, the Anglican Church of Kenya, through Eldoret ACK Bishop Christopher Ruto, defended the eviction, stating that the land was lawfully allocated to the church by former President Daniel arap Moi and that the process was carried out in compliance with a court order.

Gulf African Bank, CEO Anuj Mediratta bag top Islamic Banking

Gulf African Bank has received major recognition in 2026 for its leadership in Islamic finance, with the bank and its chief executive officer earning top accolades for advancing Sharia-compliant banking and financial innovation in Kenya. The bank was honoured at the 26th Connected Banking Summit – East Africa with the "Excellence in Islamic Banking" award in recognition of its contribution to customer-focused innovation and the growth of Sharia-compliant financial services. At the same time, Gulf African Bank Managing Director and CEO Anuj Mediratta was named "Best Islamic Banking CEO Kenya 2026" by the Global Banking & Finance Review. The award recognises his leadership in driving innovation, expanding Sharia-compliant product development, and promoting financial inclusion in Kenya's banking sector. The latest accolades add to a growing list of recognitions for the bank, which has previously been named Best Islamic Bank in Kenya and Most Innovative Islamic Bank. Mr Mediratta has also received international recognition in recent years, including being named Banking CEO of the Year (Kenya) by The European and World Business Outlook in 2024. Under his leadership, Gulf African Bank was further recognised as the "Most Improved Islamic Bank" by GIFA in 2025. The bank said Mr Mediratta's leadership has strengthened customer engagement, enhanced access to Islamic financial services, and contributed to the broader development of Islamic banking in Kenya. His leadership has also been credited with driving innovation while maintaining strict adherence to Sharia principles, positioning Gulf African Bank among the leading Islamic financial institutions in the region. According to the Global Banking & Finance Review, the selection process for the Best Islamic Banking CEO Kenya 2026 award involved a comprehensive evaluation based on visionary leadership, organisational growth, commitment to ethical and Sharia-compliant banking, innovation in financial products, customer satisfaction, operational excellence, and contribution to the growth of Islamic finance. The recognition also reflects the bank's focus on governance, transparency, sustainable growth, and community development through ethical banking practices aligned with the principles of Islamic finance.

PHILLIPS INTERNATIONAL AUCTIONEERS

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DIPLOMATIC VEHICLES - ASSORTED MODELS FOR SALE THROUGH PUBLIC AUCTION

DULY INSTRUCTED BY OUR PRINCIPALS, AN INTERNATIONAL DIPLOMATIC AGENCY WE SHALL SELL BY PUBLIC AUCTION THE UNDER MENTIONED DIPLOMATIC VEHICLES ON:-

THURSDAY 7TH MAY 2026 STARTING AT 10.00 A. M.

AT UNHCR SUB - OFFICE AT DADAAB WITHIN GARISSA COUNTY



VEHICLE DESCRIPTION	MODEL/ BODY TYPE
TOYOTA LAND CRUISERS (3 / 5 DOORS - HARD TOPS)	STATION WAGONS
TOYOTA LAND CRUISERS	AMBULANCES
TOYOTA LAND CRUISERS	PICK UPS
ISUZU FTS 33H 4x4	TRUCK
ISUZU FVZ 4x4	TIPPER
ISUZU LORRY	WATER TANKER
HYSTER 4x2	FORKLIFTS

VIEWING IS STRICTLY THROUGH APPOINTMENT TO BE DONE ONE DAY BEFORE AND BID REGISTRATION WILL START AS FROM:

THURSDAY 30TH APRIL 2026 TO WEDNESDAY 6TH MAY 2026
WEEKDAYS VIEWING TIME: 9.00 A.M. TO 4.00 P.M.
SATURDAY VIEWING TIME: 9.00 A.M. TO 1.00 P.M.

CONDITIONS OF SALE

- Interested bidders are required to pay a refundable deposit in form of a **BANKER'S CHEQUE** in favour of PHILLIPS INTERNATIONAL AUCTIONEERS of KSH. 500,000.00 PER VEHICLE.
- NB. THE DEADLINE OF VIEWING AND BID REGISTRATION WILL BE ON WEDNESDAY 6TH MAY 2026 BY 4.00PM.**
- Access to the auction venue will be STRICTLY LIMITED TO ONE REPRESENTATIVE PER BIDDER WHO POSSESSES BOTH A CATALOGUE AND A BIDDING NUMBER.
- ONE BIDDING NUMBER IS ONLY ENTITLED TO PURCHASE ONE MOTOR VEHICLE.
- The declared purchaser must deposit 25% of the purchase price by close of business of the AWARD NOTIFICATION DATE and the balance be paid STRICTLY within THREE (3) DAYS FROM THE AUCTION DATE. Failure to pay the balance, i.e., 75%, will result in the forfeiture of the Ksh. 500,000.00 deposit, and the motor vehicle will be re-auctioned.
- All expenses in respect to TAXES, CUSTOMS DUTIES, RE-REGISTRATION AND ANY OTHER COSTS shall be borne by the buyer before collection/transfer of the vehicle.
- In case the buyer does not clear the taxes in the period defined (maximum 14 days after the clearing of the 100% payment) the buyer will be charged for extra storage fee. Neither the AUCTIONEER NOR OUR PRINCIPAL will be liable for consequences arising thereof.
- Bidders eligible for tax exemption must furnish our office with all pertinent documents for verification.
- Final payments will be made via direct deposit into **BANK ACCOUNT TO BE PROVIDED DURING THE DAY OF THE AUCTION.**
- COLLECTION OF THE VEHICLES WILL BE UPON COMPLETE RE-REGISTRATION OF MOTOR VEHICLE (ACQUIRING OF LOCAL NUMBER PLATES AND TRANSFER OF OWNERSHIP OF THE MOTOR VEHICLE).
- Sale Will Be "On - As - Is - Where - Is - Basis" & Subject to Reasonable Reserve Prices

N/B:

- THERE WILL BE NO REGISTRATION ON THE DAY OF AUCTION.
- ENTRANCE TO THE AUCTION SITE WILL BE STRICTLY THROUGH APPOINTMENT FROM THE AUCTIONEER'S OFFICE.
- COMPLETE LIST OF AUCTION ITEMS AND CATALOGUES WILL BE AVAILABLE AT UNHCR - DADAAB SUB-OFFICES.
- STRICTLY NO CASH TRANSACTIONS.

FOR FURTHER DETAILS PLEASE CONTACT: 0722 427202, 0721244842 OR 07227872478 OR VISIT OUR WEBSITE: WWW.PHILLIPSAUCTIONEERS.CO.KE

Waqf fundraiser raises Ksh 92 Million for Wajir Madrassa

A high-profile Waqf fundraiser for Madarasatul Towfiq Dadajubula in Wajir County has raised Ksh 92,259,250 to support Islamic education and community development initiatives in the region.

The fundraiser, held at the Weston Hotel in Nairobi, brought together political leaders, scholars and stakeholders united in a common goal of strengthening Islamic education in Wajir South through a structured and sustainable endowment.

The funds raised will be used to acquire land and establish a Waqf aimed at guaranteeing continuous support for learning, spiritual growth and community empowerment. Organisers said the initiative seeks to create a lasting foundation for future generations while promoting access to religious education.

The event, hosted by former Wajir Woman Representative Fatuma Gedi, was presided over by Health Cabinet Secretary Aden Duale.

Addressing participants during the fundraiser, Duale underscored the importance of religious education in shaping moral values and character within society.

"Such initiatives are critical in nurturing well-rounded individuals grounded in knowledge, values and purpose," he said. Duale reaffirmed his commitment to supporting Madrassa education, saying religious learning remains a shared responsibility within the Muslim community and is vital in strengthening integrity, honesty and social cohesion.

He noted that the establishment of the Madrassa reflects a long-term development vision focused on sustainable solutions and investment in future generations.

The Health CS said the proposed acquisition of land and establishment of a Waqf would secure the institution's future and ensure continuous support for learning, spiritual growth and empowerment programmes within the community.

Duale also addressed recent public discourse surrounding allegations of conflict of interest involving companies working with the Ministry of Health, dismissing the claims and maintaining that his more than two decades in public service have been guided by integrity.

He said he remains committed to transparent and ethical governance and that the allegations would not derail the government's efforts to implement the Universal Health Coverage agenda.

The fundraiser was attended by several leaders, including MPs Aden Keynan, Hussein Barre, Mohammed Abdi, Mohammed Adow, Abdi Ali, Bashir Abdullahi and Abdisirat Khalif.

Also present were Principal Secretaries Ahmed Abdisalan Ibrahim and Ummi Bashir.



HADITH MEMORIZATION COMPETITION 2026

The King of Morocco Mohamed VI, May Allah Support and Protect him, is the founder and patron of Mohamed VI Foundation of African Oulema. The Kenyan branch of the foundation was opened in 2018 and draws its objectives and mode of operation from the parent foundation in Morocco. The main objective is to build a strong base support geared towards addressing the challenges facing the Muslim Community in Kenya and emerging issues that may threaten global peace, tolerance and cohesion and coexistence among the Muslim community and other faiths in Kenya and Africa at large.

In the last six years the branch's foundation has conducted Quraan Memorization Competition locally and winners participated at international level either in Morocco or in other African countries. It has also distributed dry food to both Muslims and non-Muslims in its four administrative regions.

The foundation has so far provided eighty full scholarships to Kenyan students. The scholarships are tenable at Muhammad VI Institute of Imams, Murshidiin and Murshidati. The foundation will continue to provide more scholarships in the next three years annually.

This year, the foundation will also be conducting competition on different aspects of Hadith of the Prophet (SAW). The competition will be held on **28th June 2026** at Islamia Madrasa Society on Park Road, Nairobi. Application should be received not later than **22nd June 2026**. There are three different categories of the competition and open to **KENYANS ONLY** who are **12 YEARS AND ABOVE**.

For further information contact the following regional coordinators

Coast Region: 0722470333 (Shariff Salim Bafaghi)
Western Region: 0724622025/0733921195 (Sheikh Ibrahim Saadallah)
Central Region: 0733997569 (Abdulrehman Shariff Mwansab)
North Eastern: 0721511977 (Sheikh Adan Khalif).

CATEGORIES OF THE COMPETITION

The Topic of the Competition consists of three categories:-

First Category

• What relates to memorizing (40) forty hadiths without any question on the Hadith other than memorization the content and mention of the narrators.

Second Category

• What relates to memorizing the texts of (30) thirty hadiths. Explaining the Hadith and mentioning any strange text of the hadith.

Third Category

• Memorizing (30) thirty hadiths mentioning Prophet Muhammad's (SWA) characteristics and the benefits of the terminologies related to the Science of Hadith

CONDITIONS OF THE COMPETITION

1. The hadiths submitted to the competition must be authentic in both their chain of narration and their text.
2. The hadiths must be based on books related to Prophet's (SWA) characteristics, attributes, and proofs.
3. The hadiths must align with the chapters of authoritative books on the subject.
4. The competition is open to all age groups and gender but NOT BELOW the age of 12.

مسابقة مؤسسية محمد السادس للعلماء الأفارقة في الحديث النبوي الشريف 2026 - حفظا وفهما وفقها.
الدورة الثالثة.

أصناف المسابقة

يشتمل موضوع المسابقة على ثلاثة أصناف هي:-

الصف الأول: إستظهار أربعين حديثا في دلائل النبوة دون السؤال عن روايتها.

الصف الثاني: إستظهار ثلاثين حديثا في الشمائل المحمدية مع شرح غريب ألفاظها.

الصف الثالث: إستظهار ثلاثين حديثا في الخصائص النبوة مع السؤال عن بعض قواعد مصطلح الحديث.

شروط المسابقة.

1. يراعي في أحاديث المسابقة ما ثبت صحته سندا ومتنا.

2. يعتمد في مصادرها على كتب الشمائل والخصائص والدلائل المحمدية.

3. تراعي موضوعاتها أبواب الكتب المعتمدة في بابها.

4. تشارك في المسابقة مختلف الفئات العمرية ذكورا وإناثا ممن تقل أعمارهم عن 12 سنة.

تنبيه:

إتصل بالمنسقين المذكورين أعلاه بالإنجليزية للمعلومات عن الأحاديث المعنية، ولتزويدكم نسخة إلكترونية.