

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Jamia Mosque AGM charts growth path with focus on welfare and community services



In Today's Issue

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The Prophet described Muharram as the "Month of Allah". The virtue and honour of this month can be attested to by the fact that it is the only month attributed to the name of Allah.

2 Jamia Mosque Leaders Call for National Unity

Jamia Mosque Nairobi, Deputy Chairman Abdullatif Essajee issued a broad appeal for national unity and stability last Friday, urging all Kenyans to prioritize peace amidst the country's current socio-economic tensions.

3 Discover, learn, and play – The Islamic Way!

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Members of the Jamia Mosque Association follow proceedings during the association's Annual General Meeting (AGM), held last Saturday at the mosque's parking grounds. The meeting brought together members and stakeholders to review the institution's achievements over the past year and discuss future priorities aimed at enhancing services to the Muslim community.

Jamia Mosque Nairobi Association has reaffirmed its commitment to social welfare, education, healthcare and religious outreach after outlining ambitious development plans during its Annual General Meeting (AGM) held last Saturday at the mosque's parking grounds. The meeting brought together members and stakeholders to review the institution's achievements over the past year and discuss future priorities aimed at enhancing services to the Muslim community.

Presenting the chairman's report covering the period from May 2025 to June 2026, Jamia Mosque Committee (JMC) Chairman Sheikh Muhammad Osman Warfa highlighted major milestones in Da'wah activities, education, medical assistance programmes, media initiatives and strategic partnerships. Addressing members during the AGM, Sheikh Warfa emphasized that social welfare support would remain a key priority for the mosque's leadership.

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High Court petition challenges Chief Kadhi's role in Moon-sighting announcements

A constitutional petition filed at the High Court has ignited debate over the scope of the Office of the Chief Kadhi, with the petitioner seeking to bar the office from announcing the sighting of the crescent moon used to determine the start and end of Ramadhan and Eid celebrations. The petitioner, Abdirizak Issack, has sued the Attorney General, the Judicial Service Commission (JSC), and the Cabinet Secretary for Interior and National Administration, arguing that the current practice of centralised religious announcements exceeds the constitutional mandate of the Office of the Chief Kadhi. In his petition, Issack contends that the Chief Kadhi's role is strictly limited to the adjudication

of Islamic personal law, principally matters relating to marriage, divorce, and inheritance, and does not extend to acting as a national authority on religious calendrical determinations. He argues that the long-standing practice of the Chief Kadhi declaring the commencement and conclusion of Ramadhan and Eid celebrations amounts to an overreach of constitutional authority. According to Issack, the arrangement lacks explicit constitutional grounding and risks excluding other recognised Islamic scholarly bodies and jurisprudential approaches. He further argues that reliance on a single of

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Imam raises ethical concerns over proposed Ebola quarantine facility in Kenya

An Islamic scholar has weighed in on the controversy surrounding a proposed U.S.-linked Ebola quarantine and treatment facility in Kenya, arguing that the initiative raises significant ethical and public health concerns that warrant wider national scrutiny.

Sheikh Ahmad Uthman, Imam of Landhies Mosque in Nairobi, voiced his concerns on Friday while addressing congregants at Jamia Mosque Nairobi, as debate continues over plans to establish a 50-bed Ebola quarantine and treatment center at the Laikipia Air Base in Nanyuki.

The proposed facility is reportedly intended to accommodate American citizens and personnel who may be exposed to Ebola within the region, a move that has sparked public discussion on issues of sovereignty, public safety, and Kenya's role in managing international health emergencies. Speaking during his sermon, Sheikh Ahmad emphasized that Islam places great importance on the preservation of human

life and supports measures aimed at preventing the spread of infectious diseases. However, he questioned whether Kenya should assume additional risks by hosting a facility intended to manage a highly contagious and deadly virus.

"While every person has the right to enjoy their health as proclaimed in various international, regional and local instruments and laws, the State as the duty bearer should protect its citizens against any intentional risks of infection," he said.

The Imam noted that governments have a responsibility to protect their populations from avoidable health threats while ensuring access to healthcare services. He argued that any decision involving the handling of infectious diseases must prioritize the safety and well-being of Kenyan citizens. Drawing on Islamic teachings, Sheikh Ahmad highlighted the concept of quarantine, noting that Prophet Muhammad (Peace Be Upon Him) advocated isolation measures during disease outbreaks more than 1,400 years

ago. "Our Prophet speaks about the concept of quarantine fourteen hundred years ago. When you hear that [a plague] is in a land, do not go to it and if it occurs in a land that you are already in, then do not leave it, fleeing from it," he said.

He added that Islam also encourages preventive measures to stop the spread of disease, including avoiding unnecessary contact between infected and healthy individuals. "Beyond quarantine, the Prophet (Peace Be Upon Him) advised against exposing healthy people to those who are infected.

These teachings demonstrate the importance of precaution and responsibility in managing public health risks," Sheikh Ahmad said. As discussions continue, Sheikh Ahmad called for transparency and careful consideration of the implications of hosting such a facility, stressing that decisions affecting public health should be guided by the principle of protecting human life.

Muslims urged to mark new year through worship and reflection

Muslims have been urged to refrain from celebrating the arrival of a new year, whether according to the Islamic Hijri calendar or the Gregorian calendar, and instead dedicate the occasion to worship, gratitude, and self-reflection. Speaking during a nasiha (religious admonition) session for staff at Jamia Mosque Nairobi's multipurpose hall ahead of the anticipated commencement of the Islamic year 1448 AH, Jamia Mosque Nairobi Daawah Officer Sheikh Ratib Abdunoor called on Muslims to use the transition into a new year as an opportunity to strengthen their relationship with Allah.

Sheikh Abdunoor advised believers to avoid festive activities that contradict Islamic teachings and instead spend the occasion in acts of worship, including reading the Holy Qur'an, engaging in dhikr (remembrance of Allah), and offering prayers for blessings, guidance, and protection from calamities.

"We should thank Allah for giving us life for another year," he said, urging Muslims to focus on gratitude, repentance, and spiritual renewal rather than celebrations.

The Islamic scholar emphasized that Islam encourages believers to constantly evaluate their actions and seek self-improvement through sincere worship, repentance, and acts of kindness. "Whether it is the Gregorian New Year or the Islamic New Year, a Muslim should see it as an opportunity for muhasabah (self-accountability)," Sheikh Abdunoor said. "Have we improved our prayers? Have we become more obedient to Allah? Have we fulfilled the rights of our families, neighbours, and society? These are the questions that should occupy our minds."

He reminded Muslims that the passage of time should not be viewed as an occasion for festivities but as a reminder of the temporary nature of life and humanity's inevitable return to Allah. "Every year that passes is not merely a number added to our age; it is a year deducted from our lifespan," he said. "As believers, we should not be preoccupied with celebrations but should instead ask ourselves what good deeds we have accumulated and what shortcomings we need to correct before meeting our Creator." Sheikh Abdunoor cautioned

against adopting practices that divert attention from spiritual growth, noting that each passing day brings a person closer to death and accountability before Allah. "The reality is that every passing year takes us closer to our graves and closer to standing before Allah for judgment. Therefore, our focus should be on increasing our acts of worship, seeking forgiveness, and preparing for the Hereafter," he stated. The Daawah Officer further encouraged Muslims to make practical resolutions centred on strengthening their faith by maintaining the five daily prayers, reading and understanding the Qur'an, engaging in charitable activities, and increasing other acts of worship. "As we enter a new Hijri year, let us renew our covenant with Allah. Let us strive to become better Muslims than we were last year. The true success is not in marking another year but in ensuring that our deeds are pleasing to Allah," he added. The Islamic calendar, also known as the Hijri calendar, begins with the migration (Hijrah) of Prophet Muhammad (peace be upon him) from Makkah to Madinah.

Court petition challenges Chief Kadhi's role in Moon-Sighting

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has, at times, contributed to confusion among Muslim communities who follow differing moon-sighting methodologies. The petitioner is therefore seeking orders to confine the Office of the Chief Kadhi strictly to judicial functions and to compel the establishment of a more inclusive and decentralised mechanism for determining Islamic dates, drawing in a broader spectrum of scholars and institutions. The case has drawn attention from key Islamic bodies, including the Supreme Council of

Kenya Muslims and the Council of Imams and Preachers of Kenya, both of which have historically participated in consultations convened before national announcements are made. Proponents of the current system maintain that the Office of the Chief Kadhi serves as a neutral coordinating platform rather than an authoritative imposition, bringing together regional committees and religious leaders to verify moon-sighting reports before issuing a unified national declaration. The office, currently led by Acting

Chief Kadhi Sheikh Sukyan Omar Hassan, has in the past maintained that its role in moon-sighting announcements is facilitative in nature, designed to promote national cohesion in the observance of Islamic holidays rather than to impose religious doctrine. The High Court is now tasked with determining whether the practice constitutes a permissible administrative coordination role or an unconstitutional expansion of judicial authority into religious governance.

Muharram: The Month of Allah

During certain blessed moments and places, we are given a wealth of opportunities to seek the mercy, love and blessings of Allah. These moments, particularly the 'sacred months', have been specially selected by Allah as the best times to worship Him and attain His proximity. From among these sacred months, we recently witnessed the month of Dhul Hijjah. We are yet again fortunate to witness another blessed month; a chance for us to begin the New Islamic Year with good deeds, righteous intentions and praiseworthy resolutions.

The Four Sacred Months

Regarding the sacred months, Allah said in the Noble Qur'an: "Indeed, the [ordained] number of the months according to Allah is twelve [lunar] months, [as was decreed] in the [Preserved Heavenly] Book of Allah on the day He created the heavens and the earth. Four of them are sacred. That is the upright religion so do not wrong yourselves in them." (Surah At-Tawbah 9:36) These four months are Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab. The Messenger of Allah (Peace be upon him) said: "The year is twelve months of which four are sacred: the three consecutive months of Dhul Qa'dah, Dhul Hijjah, Muharram, and Rajab of Muḍar (named after the tribe of Muḍar as they used to respect this month) which occurs between Jumad (al-Akhirah) and Sha'ban." (Bukhari 4406, Muslim 1679) The specific mention of these four months does not mean that other months are not sacred, because the month of Ramadhan is unanimously the most sacred month in the year. But these four months were specifically termed as sacred months because even the Pagans of Makkah observed their sacredness, following in the footsteps of their forefather Ibrahim ('alayhis-salam). Despite their frequent tribal battles and regular wrangling, they deemed it unlawful to fight in these months. The sacredness of these four months was established right from the day Allah created the universe. 'The most virtuous of the sacred months is the 'Month of Allah', Muharram.' – Hasan al-Başri (rahimahullah)

The Magnitude of Actions during the Sacred Months

Ibn 'Abbas (radiy Allahu 'anhuma) said, "The phrase 'so do not wrong yourselves in them' refers to all the months, then these four were singled out and made sacred – thus sins in these months are more serious, and good deeds bring a greater reward." In regards to the phrase "so do not wrong yourselves in them," Qatadah (rahimahullah) said, "Wrongdoing during the sacred months is more serious and incurs a greater burden of sin than in other months. Wrongdoing is a serious matter in any circumstances,

but Allah makes whatever He wills of His commands carry more weight." He further said, "Allah has selected the elite from His creation: from the angels He selected Messengers; from mankind He selected Messengers; from speech He selected dhikr (His remembrance); from the spaces on earth He selected the Masajid; from the months He selected Ramadhan and the sacred months... So, venerate that which has been venerated by Allah, for the people of understanding and wisdom venerate that which Allah had venerated." (Ibn Kathir (rahimahullah))

Start the Year on a Good Note

Whether it is the beginning and end of the day or the beginning and end of the year, these beginnings and ends constantly remind us of our own beginning and end. It gives us a chance to reflect and ponder on our inevitable death, make amends and firm resolutions. Ibn Rajab (rahimahullah) said, "(Two of the) sacred months mark an end and the beginning of the Islamic Year: therefore, whoever fasts in Dhul Hijjah (excluding the prohibited days) and in Muharram has ended and started the year in worship. It is thus hoped that the entire year will be recorded as worship, as whoever starts any action with worship and ends it in worship, will be considered to have been in a state of worship between both of these times."

Why is Muharram Special?

Along with being from among the sacred months, Muharram has other characteristics which are exclusive to it. They include:

1. The only month known as the 'Month of Allah'

The Messenger of Allah (Peace be upon him) described Muharram as the "Month of Allah". (Muslim 1163)

The virtue and honour of this month can be attested to by the fact that it is the only month attributed to the name of Allah. A virtue which is exclusive to it. Ibn Rajab said, "Such an attribution is only made by Allah

to the elite of His creation, such as the attribution of the Prophets to Himself as His slaves, and the attribution of the House (Ka'bah) and the Camel to Himself."

2. The best month to fast after Ramadhan

The Messenger of Allah (Peace be upon him) said, "The best fasting after Ramadhan is the sacred month of Allah (Muharram)." (Muslim 1163) Ibn Rajab (rahimahullah) said, "The above ḥadith makes it clear that the most virtuous optional fasts after Ramadhan are the fasts of Muharram. And given that Allah attributed fasting, amongst all acts of worship, to Himself [saying, "It is Mine, and I Myself will

give reward for it.]" it was suitable that this month, which is also ascribed to Allah, be selected for this particular form of worship.

3. It contains within it the Day of 'Ashura'

The Messenger of Allah (Peace be upon him) said: "Fasting the day of 'Ashura', I hope Allah will expiate thereby for the year that came before it." (Muslim 1162)

'Allah initiated the year with a sacred month (Muharram) and ended it with a sacred month (Dhul Hijjah). There is no month after the month of Ramadhan greater to Allah than Muharram.' – Hasan al-Başri (rahimahullah)

What to Do in Muharram

Below are a few things which you can do to make the most of this blessed month:

•Make du'a', especially while fasting.

The Messenger of Allah (Peace be upon him) said, "There are three prayers that are not rejected: the prayer of a father for his child, the prayer of the fasting person and the prayer of the traveller." (Tirmidhi 3598)

•Recite and reflect over the Qur'an.

Make realistic targets which best suit your commitments, but aim to recite the Qur'an daily. This may be a full chapter or even a few pages. Along with recitation, take time out to reflect and ponder over the message of the Qur'an.

•Do dhikr abundantly. Make an intention to learn the Sunnah adhkar, especially the morning and evening adhkar, the adhkar after ṣalah and of sleeping and the adhkar for general actions.

•Give in charity. The Messenger of Allah (Peace be upon him) said, "Spend in charity and do not count it, lest Allah counts it against you. Do not hoard it, lest Allah withholds from you." (Muslim 1029. May Allah make this year our best year and the days of this year our best days; both individually and collectively as an Ummah. Amin. (From LifeWithAllah)

From the Holy Qur'an Ayah of the week

Theme: Trust

"O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]."

(Surah Al-Anfal, 8:27)



Is it you or Is it Shaytaan?

By Umm FatimaZahra

The kids are finally asleep, or the house has quieted down after a long, exhausting day. You sit down on the sofa, pick up your phone, and before you know it, you have spent forty-five minutes deep-diving into someone else's drama on social media. Or maybe a WhatsApp notification pops up, a little bit of juicy gossip drops into the chat, and instead of closing the app, you type out a quick, witty reply that you know borders on backbiting.

A heavy sigh leaves your chest, accompanied by that familiar pang of guilt in your heart. You close your eyes and whisper, "A'udhu billah... Shaytaan really got the better of me today." There is something we say very easily when we fall into a sin: "Shaytaan got the better of me." And sometimes, that may be true. But sometimes... we don't pause long enough to ask a harder question: Was it really Shaytaan, or was it my own nafs?

As believing women striving for Jannah, we have to be careful not to give Shaytaan more credit than he deserves. Because while he whispers, suggests, beautifies and nudges... he does not force. He does not have the power to drag our limbs to commit a sin. He simply drops the invitation. Allah tells us clearly in the Quran about a dramatic courtroom scene that will take place on the Day of Judgment: And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment." (Surah Ibrahim 14:22)

SubhanAllah. On the Day of Judgement, Shaytaan will openly declare his innocence of our choices. He will look us in the eye and admit he only called, and we answered. He will wash his hands of us completely. That's heavy.

Is It Shaytaan?

Yes, Shaytaan whispers (waswas). He is a relentless, active enemy who studies our specific weaknesses. If he knows you are tired, he will target your patience. If he knows you love validation, he will target your modesty. Allah even teaches us to seek protection from him daily:

"From the evil of the retreating whisperer" (Surah An-Nas 114:4) The whisper may begin the thought. Shaytaan suggests. He beautifies sin. He makes it seem small. He delays repentance. He tells you "later." He tells you "just this once." He tells you "you deserve it because you've had such a hard day." But what happens after that? Do we entertain it? Do we justify it? Do we repeat it until it becomes comfortable?

The Prophet (Peace be upon him) taught us a beautiful psychological baseline to recognize when something is wrong. Nawwas b. Sam'an al-Ansari reported: I asked Allah's Messenger (Peace be upon him) about virtue and vice. He said: "Virtue is a kind disposition and vice is what rankles in your heart and that you disapprove that people should come to know of it." (Sahih Muslim 2553a) Sin unsettles the heart at first. It creates an internal flutter of discomfort. Shaytaan may knock, but he cannot open the door unless we turn the lock and allow him in.

Is It You?

We speak often about Shaytaan. Rarely do we speak about the nafs – our inner self, our ego, our soul's lower inclinations. Yet Allah says:

"...for indeed the soul is ever inclined to evil, except those shown mercy by my Lord. Surely my Lord is All-Forgiving, Most Merciful." (Surah Yusuf 12:53)

Our nafs, our inner self, inclines toward comfort, desire, ego, validation, anger, envy. It is like a toddler; it wants what it wants, right now. It wants the instant gratification of a sharp comeback, the comfort of sleeping through a prayer, or the thrill of looking at something forbidden. And sometimes it wants what it wants so badly that Shaytaan doesn't even need to try very hard. He can sit back and relax because our inner ego is doing all the work for him.

If we always blame Shaytaan, we never hold our nafs accountable. And if we don't hold our nafs accountable, we cannot purify it. Allah says: "Successful indeed is the one who purifies their soul, and doomed is the one who corrupts it!" (Surah Ash-Shams 9-10)

Notice, Allah didn't say "He has succeeded who blames Shaytaan." He said the one who purifies the soul. That requires muhasabah. Radical self-confrontation. Deep, vulnerable honesty in front of the mirror. There's a massive spiritual difference between: "Shaytaan tempted me, and I fought him but slipped, may Allah forgive my weakness." And: "It was Shaytaan. What can I do? I am only human."

The first is humility. The second can quietly become irresponsibility, making us passive victims in our own spiritual lives rather than active believers. Narrated Abu Huraira: Allah's Messenger (Peace be upon him) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Sahih al-Bukhari 6114). He (Peace be upon him) placed strength in self-control, not in blaming external forces. Real jihad is not dramatic. It's not loud. It's incredibly quiet, happening in the mundane moments of our day. Sometimes a sin begins as a whisper... but over time, it becomes a habit. And then we are no longer being "overpowered." We are active participants.

It starts small:

A little backbiting disguised as "just venting."

A little arrogance disguised as "knowing your worth."

A little tabarruj (displaying one's beauty) for a special occasion.

A little delay in prayer until it becomes our normal routine.

A little resentment kept in the heart.

And we say, "Astaghfirullah, Shaytaan." But if months pass... and it's still there... and we haven't fought it seriously... at what point does it cease to be an external attack and become a part of who we are?

The Solution: What Do We Do?

We fight both.

We seek refuge from Shaytaan consistently. We say a'udhu billahi min ash-shaytaan ir-rajim with true presence of heart, not just as a mechanical habit. We increase our daily dhikr, read our morning and evening adhkar, and guard our immediate environment and friendship circles.

But we also discipline the nafs. We use the practical toolkits given to us by Islam. We fast, because fasting literally weakens the physical pathways of desire and ego. We pray qiyam-ul-layl in the dark of the night because stepping out of a warm bed to stand before Allah humbles the ego like nothing else.

So next time you slip, pause, skip the automatic excuses, and ask yourself: Was that a whisper I can resist? Or is that a desire I've been quietly feeding?

And then turn back to Allah, not in despair, but in absolute determination. Because the true believer is not the one who never sins. The believer is the one who takes responsibility for her steps, dusts off her knees, and keeps returning. And Shaytaan hates that consistency more than anything else.

Light of Knowledge Quiz

Why did the Prophet fast on the Day of Ashura?

- A** The day the Qur'an was first revealed
- B** The day Musa (AS) and his people were saved.
- C** It marked the beginning of Ramadan

Answer to be revealed in the next issue

Last week's answer was choice B: "Muharram"

Ashura': The 10th of Muharram

Although the month of Muharram is a sanctified month as a whole, the 10th however is the most sacred among all its days. The day is named 'Ashura' as it is derived from the word 'Asharah, which means ten in Arabic.

'Izz ibn 'Abd al-Salam said: 'The superiority of times and places is of two types: the first is worldly and the second is religious. This second type (religious superiority) stems from Allah bestowing His generosity on His slaves by giving a greater reward for deeds done. An example of this is Him bestowing a greater reward for fasting in Ramaḍan than for fasting during other times. The day of 'Ashura' is another example of this. Thus, the superiority is due to Allah's generosity and kindness towards His slaves in these times and places ...'

Virtues of Fasting on 'Ashura'

The following narrations highlight the virtues of fasting on 'Ashura'

1. The Messenger (Peace be upon him) instructed the people of Madinah to fast on this day

Al-Rubayyi' b. Mu'awwidh (raḍiy Allāhu 'anha) said, "The Messenger of Allah (Peace be upon him) sent a messenger to the settlements of the Anṣar surrounding Madinah, in the morning of 'Ashura' to announce, 'Whoever began the day fasting, let him complete his fast; and whoever began the day not fasting, let him refrain (from eating) for the rest of the day.' After that, we used to fast on that day regularly and if Allah willed, we would also make our young children fast; and we would go to the Masjid. We used to make toys out of wool for them: if any one of them cried for food, we would give them the toy until it was time to open the fast." (Bukhari 1960, Muslim 1136)

2. Fasting on the day of 'Ashura' is a means of expiating (minor) sins

The Messenger of Allah (Peace be upon him) was asked about the fast of 'Ashura'. He (Peace be upon him) replied, "It wipes away the sins of the previous year." (Muslim 1162)

It is from Allah's immense mercy upon us that just by fasting one day, He expiates the (minor) sins of a whole year.

3. The Messenger (Peace be upon him) was eager and anxiously awaited to fast on this day

'Abdullah b. 'Abbas (raḍiy Allāhu 'anhuma) said, "I did not see the Messenger of Allah (Peace be upon him) single out any day's fasting and prioritise it except for this day – the day of 'Ashura' – and this month i.e. Ramaḍan." (Bukhari 1867)

4. Musa ('alayhis-salam) was saved from Fir'awn on this day & and he fasted on this day

'Abdullah b. 'Abbas (raḍiy Allāhu 'anhuma) narrated that when the Messenger of Allah (Peace be upon him) came to Madinah, he found the Jews fasting on the day of 'Ashura'. The Messenger of Allah (Peace be upon him) asked them, "What is the (significance) of this day that you fast

on it?" They replied, "This is a glorious day in which Allah saved Musa ('alayhis-salam) and his people, and He drowned Pharaoh and his people. Musa fasted on this day out of gratitude, so we also fast on it." The Messenger of Allah (Peace be upon him) said, "I am closer to him (Musa) than you." Subsequently, the Messenger of Allah (Peace be upon him) fasted on this day and ordered the Muslims to fast. (Bukhari 2004)

Another narration in Musnad Aḥmad mentions that on this day, the Ark of Nuḥ ('alayhis-salam) settled on Mount Judi, so Nuḥ ('alayhis-salam) fasted out of gratitude.

5. The virtue of fasting on 'Ashura' was common even among the pagans of Makkah 'A'ishah (raḍiy Allāhu 'anhā) said, "The Quraysh used to fast on the day of 'Ashura' in the Jahiliyyah (Age of Ignorance), and the Messenger of Allah (Peace be upon him) would observe the fast..." (Bukhari 2002)

The sea was in front, the enemy just behind. This is it, thought the Banu Isra'īl. But not Musa ('alayhis-salam). When his people cried out, 'We're finished!' he stood firm and didn't waver. Instead, he responded:

"Absolutely not! My Lord is certainly with me – He will guide me." (Surah Ash-Shu'ara 26:62)

And Allah certainly was with him. His heart was with Allah, so Allah was with him. On this auspicious day of 'Ashura', Allah

drowned Fir'awn and his army, and saved Musa ('alayhis-salam) & his people.

Fasting on the 9th and 11th

Along with fasting on the 10th of Muharram, we should try to fast on the 9th and 11th as well due to the following narrations: 'Abdullah b. 'Abbas (raḍiy Allāhu 'anhuma) said, "The Messenger of Allah (Peace be upon him) said, 'If I live to see the next year, if Allah wills, we will fast on the 9th day too (alongside the 10th Muharram).' The Messenger of Allah (Peace be upon him) passed away before the next year came." (Muslim 1134)

He (Peace be upon him) also said, "Fast the Day of 'Ashura', and be different from the Jews by fasting a day before it or a day after it." (Aḥmad 2155, Ibn Khuzaymah 2095)

On this basis it may be said that there are varying degrees of fasting 'Ashura', the least of which is to fast only on the 10th and the best of which is to fast the 9th, 10th and 11th. The more one fasts in Muharram, the better it is.

We ask Allah, al-Qahhar (the All-Dominant) in these blessed days to lift tyranny and injustice from the Ummah, rescue the oppressed believers and subdue the modern day Pharaohs. Ameen. (From Life-WithAllah)



SCHOLARSHIPS 2027

The King of Morocco, Mohamed VI May Allah Support and Protect him is the founder and patron of Mohamed VI Foundation of Africa 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 cohesiveness and coexistence among the Muslim community and other faiths in Kenyan and Africa at large. There are four administrative regions in Kenya for the foundation, each headed by a coordinator.

1. Central Region (Nairobi, Central and Eastern Provinces). 2. Coast Region
3. North-Eastern Region 4. Western Kenya Region (Nyanza, Rift Valley and Western Provinces).
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 other African countries. On 21 June, 2026 it will conduct its third annual competition on memorization of Prophet's (SWA) Hadiths. It has been distributing dry food to both Muslims and non-Muslims in the four administrative regions since 2020.

Following a royal decree by the patron, Kenya was awarded **200 SCHOLARSHIPS** to enable her train Imams, Murshidiin and Murshidati. The foundation is announcing **FORTY** scholarships for **2027**, the fourth batch. Kindly note the scholarship is **NOT** for secular studies. The scholarship is tenable at The Institute of Imams, Murshidiin and Murshidati in Rabat, Morocco.

The following are the highlights and conditions for the award of the scholarship:

1. Two years period or three years for those who might require remedial courses
2. The medium of instruction will be Arabic and therefore basic Arabic is a pre-requisite
3. The applicant should have memorized **SOME** parts of the Holy Quraan-**NOT** necessarily the whole Quraan.
4. The applicant should be between 22 years and 45 years of age.
5. Be of good health to undertake the studies.
6. Air ticket to and from Morocco will be provided to successful applicants.
7. An Air ticket during college holiday.
8. Meals and accommodation will be provided by the institute.
9. It is open to both genders. 10. Open to **KENYANS ONLY**.

Besides testimonials, the applicants should submit a copy of their National Identity card, and Birth Certificate to the following:

Coast Region: 0722470333 (Shariff Salim Bafaghi)

Western Region: 0724622025/0733921195 (Sheikh Ibrahim Saadallah)

Central Region: 0733997569 (Sheikh Abdulrehman Shariff Mwansab)

North Eastern: 0721511977 (Sheikh Adan Khalif).

The deadline for the application is 31st July 2026 and interviews will be conducted in Nairobi. Those who **QUALIFY FOR THE INTERVIEW** will be notified of the date and time by the respective coordinators and are expected to come along with the following:

1. Original Birth Certificate
2. Original National Identity Card.

Muslims in Buboole appeal for support to build Mosque

Muslim residents of Buboole village in Mumias East Sub-County, Kakamega County, Kenya are appealing for financial assistance to support the construction of a mosque to serve their growing spiritual and educational needs. According to Sheikh Kassim, the Muslim community in the area currently performs its daily prayers under a mango tree, a situation he said has become increasingly challenging, especially during unpredictable weather conditions when sudden rains disrupt worship. Speaking to The Friday Bulletin, Sheikh

Kassim called on donors, well-wishers, and Muslim charitable organizations to support the initiative, saying the project is a noble cause that would attract divine reward. "We are appealing to our Muslim brethren to come out and donate generously towards this noble cause of Allah, and Allah would reward them here in the world and in the hereafter," he said.

He further noted that once completed, the mosque will serve not only as a place of worship but also as a community centre and an educational facility for children to en-

hance their understanding of Islam. Sheikh Kassim confirmed that a quarter-acre piece of land has already been donated for the construction of the mosque in Buboole village, Mumias East Sub-County, Kenya, marking a key milestone in the project's development. He urged anyone willing to support the initiative to contribute towards the construction, emphasizing the spiritual reward associated with building a house of worship. Donors and well-wishers seeking more information have been encouraged to contact 0794765282.

Jamia Mosque leaders call for unity, urge Kenyans to prioritize peace

Jamia Mosque Nairobi Deputy Chairman Abdullatif Essajee has issued a broad appeal for national unity and stability, urging Kenyans to uphold peace amid ongoing socio-economic challenges.

Speaking last Friday during Jumu'ah prayers at the Central Police Station Mosque, managed under Jamia Mosque Nairobi, Essajee addressed a diverse congregation that included officers from the National Police Service, local community members, and mosque committee officials, among them Secretary-General Abdulbari Hamid and other civic leaders.

The address followed a Jumu'ah khutbah delivered by Sheikh Jamaludin Osman, after which Essajee took the podium to emphasize the moral and civic responsibility of maintaining social harmony.

Grounding his remarks in Islamic teachings, Essajee said the preservation of stability must take precedence over individual grievances, especially during periods of national strain.

He stressed that safeguarding peace is a collective obligation that outweighs immediate perceptions of injustice. To underscore his message, he cited the Treaty of Hdaybiyyah, noting that the Prophet Muhammad (Peace be upon him) chose peace despite seemingly unfavorable terms, prioritizing long-term reconciliation over short-term gains.

"Peace is not merely a compromise; it is the highest form of strength," Essajee said, adding that true commitment to stability sometimes requires restraint for the greater good.

While addressing the wider public, he directed a particular appeal to security officers present, reminding them of their heightened responsibility as custodians of public order.

He urged them to exercise restraint, wisdom, and professionalism in the discharge of their duties. Chief Imam of the National Police Service, Abdullahi Hussein, also addressed the congregation, calling for stronger collaboration between religious institutions and security agencies.

He said such engagement fosters trust and strengthens a shared moral framework necessary for addressing the coun-

try's challenges. "Active engagement between religious leaders and our security apparatus is mutually beneficial for both serving members and the civilians they protect," he noted.

The proceedings concluded with a joint supplication for national leadership, seeking wisdom, patience, and unity in navigating the country's current difficulties.



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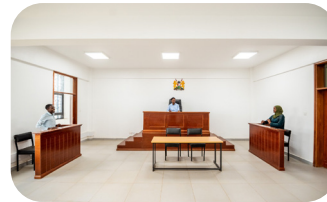
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SUPKEM condemns attack on All Saints Cathedral, warns against intolerance

The Supreme Council of Kenya Muslims (SUPKEM) has strongly condemned the June 12 attack on All Saints Cathedral, describing it as an alarming display of political intolerance and a threat to religious freedom as the country prepares for the 2027 General Election.

In a statement issued on Monday, SUPKEM National Chairman Hassan Ole Naado called on authorities to take swift and decisive action against those responsible for the attack and any individuals believed to have sponsored it.

The Muslim umbrella body expressed outrage over the disruption of a post-budget analysis meeting that was underway at the cathedral, warning that the incident bore troubling similarities to the political tensions that preceded the 2007/2008 post-election violence.

"As the representative body for Muslims in Kenya, we view the attack on All Saints Cathedral as an unacceptable infringement on religious freedom, driven by an intolerant political agenda. If swift action is not taken against those responsible, there is nothing to prevent these assailants and their backers from targeting other religious institutions," Ole Naado said.

SUPKEM said it was particularly concerned by reports that the attackers forcefully entered the church compound and

targeted participants attending the meeting. "What is most troubling is the boldness with which assailants stormed the meeting room, intent on inflicting serious harm on participants," the statement said.

The council urged law enforcement agencies to conduct thorough investigations and prosecute those involved, noting that CCTV footage from the scene could provide crucial evidence to identify the perpetrators.

"Thanks to modern technology, CCTV footage of the incident provides substantial evidence for police investigators to pursue those responsible and hold them accountable," the statement added.

As the country moves closer to the 2027 General Election, SUPKEM called on political leaders and their supporters to exercise restraint and promote peaceful engagement. "We also urge political tolerance and restraint as we approach the 2027 elections to avoid a repeat of the political turmoil that led to the 2008 violence," the statement said.

The condemnation comes amid growing concern from various institutions over rising political tensions. The National Cohesion and Integration Commission (NCIC) also denounced the attack, emphasizing that places of worship and public institutions must remain safe spaces for peaceful dialogue and civic engagement.

"Any attempt to disrupt lawful gatherings or silence differing opinions through intimidation or violence is a direct affront to the Constitution and the democratic values that bind our nation together," the commission said.

Meanwhile, Kipchumba Murkomen assured Kenyans that those involved would be brought to justice. Speaking during a church service on Sunday, Murkomen said investigators were reviewing CCTV footage captured during the incident and had already made progress in identifying suspects.

"We know that they were captured on CCTV cameras. The DCI is already analysing the footage. One suspect was arrested immediately, and several others are being pursued and arrested," he said. Murkomen attributed the incident to organized criminal gangs operating in urban areas and reiterated that the government would not tolerate acts of violence or intimidation regardless of political affiliation.

The attack has renewed concerns about political intolerance and the security of religious institutions, with leaders warning against actions that could undermine national cohesion and peaceful political participation ahead of the 2027 elections.

Jamia holds its AGM, pledges continue welfare support

Continued From Page 1

"I wish to take this opportunity to give a special thanks to all our dedicated staff for their tireless efforts to ensure that Jamia Mosque continues to be a beacon of hope and guidance to the Ummah. I also wish to recognize all our various donors, supporters and well-wishers. Their support can only be paid back by Allah (SWT)," he said.

The chairman underscored the importance of Da'wah activities, describing them as the foundation upon which all of the mosque's programmes are built. To strengthen religious outreach and Islamic education, the committee has allocated Sh14 million to the Da'wah Department.

Sheikh Warfa also revealed that plans to expand Jamia Mosque are at an advanced stage, with proposals already submitted for approval.

The expansion project aims to increase the mosque's capacity and improve facilities to accommodate the growing number of worshippers attending prayers and religious events.

As part of its media outreach strategy, the committee announced an allocation of Sh18 million to Jamia TV, formerly known as Horizon TV, to support its operations and enhance its role in disseminating Islamic teachings and community information through modern media platforms.

In the education sector, the mosque spent Sh8.4 million during the 2025/2026 financial year on bursaries and scholarships benefiting 270 students across the country, up from 138 beneficiaries in the previous year. The programme also included sponsorship for Islamic Religious Education (IRE) teacher training.

"JMC has disbursed directly and indirectly an estimated Sh8.4 million in the 2025/2026 period for educational bursaries supporting 270 students, up from 138 beneficiaries previously," Sheikh Warfa said.

He further disclosed that the committee is engaging potential partners to establish a sustainable revolving fund aimed at expanding educational opportunities and supporting a broader range of beneficiaries, including JMC staff and teachers specializing in Science, Technology, Engineering and Mathematics (STEM) subjects.

"Our JMC education budget has increased from Sh4 million in 2025 to Sh4.5 million in 2026 and we are in talks with other partners to create a sustainable revolving fund that should support more beneficiaries including Jamia staff and STEM teachers, In Sha Allah," the report stated.

On healthcare, Sheikh Warfa reported that 271 patients received medical assistance amounting to Sh8.5 million during the past year, with Sh3 million of the funds support-

ing patients seeking treatment abroad. The medical assistance budget for 2025 stands at Sh8 million.

He expressed appreciation to KCB Sahl Bank for contributing Sh6 million towards the programme and appealed to additional corporate partners and well-wishers to support efforts aimed at addressing growing healthcare needs within the Muslim community.

"Jamia Mosque strives to assist the less fortunate members of the Ummah by providing financial relief to chronic, terminally ill and critical medical cases in the Muslim community," he said.

The mosque also continued its advocacy and humanitarian efforts for Palestine. Through a partnership with the Voices for Palestine consortium, Jamia Mosque successfully raised an additional Sh25 million for humanitarian assistance in Gaza, bringing the total funds raised for Gaza relief efforts to Sh65 million.

During the AGM, Sheikh Warfa paid tribute to the late Chairman of Majlis Ulama Kenya and the late Zool Nimji, a trustee of the mosque, describing them as dedicated servants of the community whose contributions left a lasting impact on Jamia Mosque and the wider Muslim community.

7 Lessons and Morals from the Prophetic Hijrah

By Sheikh Jamaludin Osman

The Hijrah, the historic migration of the Prophet Muhammad (peace be upon him) and the early Muslims from Makkah to Madinah in the seventh century, marked a decisive turning point in Islamic history. It was a journey from persecution, oppression, and disbelief to a society founded on peace, security, justice, and faith. Beyond a physical relocation, the migration laid the foundation for the growth and spread of Islam, offering enduring lessons and timeless treasures of wisdom for generations to reflect upon.

The events of the Prophetic Hijrah (Migration) are not merely historical occurrences; they are a profound reservoir of guidance, resilience, and spiritual wisdom. From these events, we draw seven essential lessons:

From these events, we draw seven essential lessons:

1. The Lesson of Sacrifice.

Every great mission demands a price, and the path to lasting success is paved with sacrifice.

The Hijrah was defined by deep personal and communal sacrifice for the sake of the Divine message. The following examples illustrate this reality.

- The Prophet (peace be upon him): He was forced to leave the land where he was born and raised, and to leave his relatives and tribe. As he departed, he said with a tone of sadness: "By Allah, you are the best of Allah's land, and the most beloved of Allah's land to Allah; and were it not that I was driven out of you, I would not have left." (Sunan al-Tirmidhi)

- Umm Salamah:

The first immigrant woman in Islam, she was forcibly separated from her husband (Abu Salamah) and her son (Salamah) by their respective tribes. She spent a whole year crying until they relented, allowed her to leave, and returned her son to her, after which Allah reunited her with her husband in Medina.

- Suhaib al-Rumi: When he wanted to migrate, the disbelievers of Quraish told him he could not leave with his money and his life. Suhaib asked, "What if I give you my wealth, will you clear my path?" They agreed, and he gave up his wealth. When this reached the Prophet (peace be upon him), he said:

"Suhaib has profited."

(Sahih al-Sirah al-Nabawiyah)

2. Resilience: Refusing to Despair

Challenges may delay victory, but perseverance and faith keep the believer moving forward.

The Prophet (peace be upon him) spent a long time in Mecca calling his people to guidance, enduring persecution, torture, and insults. He sought alternative solutions, including going to Ta'if, where he was met with even harsher rejection and physical abuse. Despite being over fifty, he continued to present himself to the tribes during Hajj:

"Is there a man who will take me to his

people? For Quraish have prevented me from conveying the word of my Lord." (Sunan Ibn Majah)

His movement was one of tireless effort, leading eventually to the Pledges of 'Aqabah and the establishment of the state in Medina.

3. The Virtue of Companionship

No journey is too difficult when one is blessed with sincere and loyal companions.

This was best exemplified by Abu Bakr al-Siddiq, whom many scholars link to the verse:

"And the one who has brought the truth and [they who] confirmed it – those are the righteous." (Surah Az-Zumar, 39:33)

When the Prophet (peace be upon him) said:

"I have been shown the place of your migration: it is a land of date palms between two lava plains." (Sahih al-Bukhari)

Abu Bakr wept with joy upon being chosen as the Prophet's companion, demonstrating total devotion throughout their journey.

4. Mastery of Planning and Resource Utilization

The Hijrah teaches us that true success is achieved through reliance on Allah, careful planning, and making the best use of every available resource. The Prophet Muhammad (peace be upon him) demonstrated that trust in Allah does not negate preparation; rather, it requires believers to combine faith with wisdom, effort, and strategic action.

Below are examples of how the Prophet (peace be upon him) employed various means and resources during the Hijrah to ensure the success of the mission.

- Youth (Ali ibn Abi Talib): Tasked with sleeping in the Prophet's bed to camouflage the departure and confuse the polytheists.

- Women (Asma bint Abu Bakr): She provided the provisions for the journey, tearing her waistband to tie the food bag, earning her the title Dhat al-Nitaqain (The One with the Two Waistbands).

- Children (Abdullah ibn Abi Bakr): A clever, quick-witted youth who would spend the night at the cave and return to Mecca by dawn to gather intelligence, delivering news to them under the cover of darkness.

- Logistics: The shepherd 'Amir ibn Fuhairah drove his flock over their tracks to erase footprints and provided them with fresh milk.

- Professionalism: The Prophet hired Abdullah ibn Uraiqit, a non-Muslim guide who was an expert in the terrain, proving that one should employ skilled, trustworthy people regardless of their background.

5. Steadfastness and Comprehensive Solutions

True reform requires unwavering principles



and the courage to reject easy compromises.

The Prophet (peace be upon him) rejected all "patchwork" compromises, such as offers of wealth, kingship, or alternating worship. A true solution for the nation lies in full self-reliance and the shedding of intellectual, social, economic, and political dependency. As 'Umar ibn al-Khattab correctly observed, the Hijrah was the pivotal moment that "separated truth from falsehood."

6. Intense Reliance on Allah (Tawakkul)

When human efforts reach their limits, reliance upon Allah opens doors beyond imagination.

True victory belongs to those who trust in Allah. In the cave, when Abu Bakr feared they would be discovered, the Prophet (peace be upon him) replied:

"What do you think, O Abu Bakr, of two whose third is Allah?" (Sahih al-Bukhari)

7. The Deeper Meanings of Hijrah

The greatest migration is not merely from one place to another, but from disobedience to obedience and from heedlessness to faith. Below are examples of how the Prophet (peace be upon him) employed various means and resources during the Hijrah to ensure the success of the mission.

- Migrating from sins: Leaving what Allah has forbidden. As the Prophet (peace be upon him) said: "The Muslim is the one from whose tongue and hand the Muslims are safe, and the migrant (Muhajir) is the one who abandons what Allah has forbidden." (Agreed upon)

- Migrating from the sinful: Avoiding the company of those who persist in open transgression. Allah the Almighty says: "And be patient over what they say and avoid them with gracious avoidance." (Surah Al-Muzzammil, 73:10)

- The migration of the heart to Allah: Sincerity in intention, whether in private or public. The Prophet (peace be upon him) emphasized: "Whoever's migration is to Allah and His Messenger, then his migration is to Allah and His Messenger..." (Agreed upon)