

THE FRIDAY BULLETIN

The Weekly Muslim Update



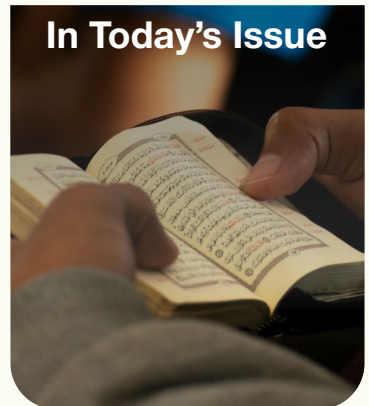
A Publication of the Jamia Mosque Nairobi

Kenyans urged to safeguard peace and national unity by Tanzanian Islamic Scholar

Kenyans have been urged not to take for granted the peace and harmony they currently enjoy but instead to take collective responsibility for preserving it to foster national development, unity and social cohesion. Addressing Muslim worshippers during Friday prayers at Jamia Mosque in Nairobi, prominent Tanzanian Islamic scholar Sheikh Shariff Abdulkadir Al-Ahdal called on Muslims and Kenyans at large to cherish and protect the country's prevail-

ing peace, saying it is essential for strengthening harmonious relations and national cohesion. Sheikh Al-Ahdal emphasized that stability, communal harmony and national unity are priceless blessings that require constant effort to preserve. He urged citizens to reject divisions and embrace unity to safeguard the country's future.

Continued To Page 7



In Today's Issue

1 Attachments: Empowering the vessel of the heart

One can never hope to fill the heart with Allah, so long as that vessel is full of other than Him.

2 Lavish weddings hindering marriages among youth, Islamic Scholar warns

A Mombasa-based Islamic scholar has strongly criticised the growing trend of Muslims opting for lavish wedding ceremonies, saying the practice contradicts Islamic teachings and is making marriage increasingly difficult for young people.

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Muslim Leaders thank President Ruto for Madrassa and Duksi Intergration



Sheikh Ibrahim Lethome (CENTRE) flanked with other Muslim leaders addresses the media at a press conference held at Jamia Mosque Multi-purpose on Friday last week. During the event, Muslim leaders expressed their appreciation to President William Ruto for his announcement and directive to education ministry to integrate Madrassa and Duksi institutions into the country's formal education system.

Zakat Kenya disburses Sh4.1 Million to boost economic empowerment

As part of its efforts to promote economic empowerment within the community, the Zakat Kenya has disbursed Sh4.1 million through its Empowerment Fund to support vulnerable individuals in establishing and expanding businesses.

A total of 33 beneficiaries from Nairobi and surrounding areas benefited from the initiative, which is aimed at promoting economic empowerment and improving livelihoods across the country.

The funds were disbursed during the Zakat Distribution Event held on Saturday at Adams Masjid, where beneficiaries received business capital under Zakat Kenya's Empowerment Fund.

The event brought together beneficiaries, community leaders and members of the public to celebrate the transformative impact of Zakat on families across Kenya. The foundation also showcased its wider humanitarian programmes, including initiatives in education, healthcare and family welfare, all supported through contributions from Zakat donors.

The empowerment programme targets individuals who have successfully completed entrepreneurship training, equipping them with the knowledge and financial resources required to establish or expand their businesses and achieve long-term self-reliance. One of the

Continued To Page 2

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Lavish weddings hindering marriages among youth, Islamic Scholar warns

A Mombasa-based Islamic scholar has strongly criticised the growing trend of Muslims opting for lavish wedding ceremonies, saying the practice contradicts Islamic teachings and is making marriage increasingly difficult for young people.

The scholar also condemned extravagant spending during wedding ceremonies, emphasizing that Prophet Muhammad (Peace Be Upon Him) taught that the most blessed marriages are those with the least financial burden.

Renowned Islamic scholar and motivational speaker Dr Sheikh Islam Muhammad Islam raised concerns over the rising cost of weddings, saying expensive ceremonies are becoming a major obstacle to marriage among Muslim youth.

Speaking on an Islamic television programme, Dr Islam decried the high cost of dowry, extravagance (israf), and boastful spending, urging families and communities to reverse the trend before it further discourages young people from getting married. He said Islamic teachings encourage moderation in spending, with wedding ex-

penses reflecting a family's actual financial capacity rather than being driven by social pressure, public display, or debt. "Islam has emphasised on moderation and balance in spending and prohibited extravagance.

A ḥadīth states, 'The best marriage is the one that is most easy.' Another ḥadīth states, 'The marriage which results in the most blessing is that which involves the least burden.' Thus, avoiding extravagance is not only beneficial in the hereafter, it is also beneficial in this world. Therefore, such lavish destination weddings must be avoided," Dr Islam said.

The scholar noted that marriages which begin under the weight of significant debt incurred to finance elaborate ceremonies are deprived of Barakah (divine blessing), as financial strain and hardship overshadow the beginning of the couple's new life together. Dr Islam reiterated that extravagance (israf) and boastful spending are inconsistent with Islamic values, stressing that Islam instead advocates for simplicity, modesty, and seeking Barakah in marriage rather than social prestige.



He further emphasized that the Qur'an explicitly warns against extravagance, describing the wasteful as "brothers of the devils," and cautioned that spending excessive wealth merely to impress others or compete with societal trends is discouraged in Islam.

The scholar urged Muslim families to embrace simple and affordable wedding ceremonies, saying this would ease the burden on young couples, promote more marriages, and uphold the principles of moderation and humility taught in Islam.

Muslim leaders seek State intervention over Kagio Mosque land dispute

The leadership of the Muslim community in the Mount Kenya region has appealed for government intervention over an ongoing land dispute involving Kagio Jamia Mosque, warning of what they describe as increasing attempts to target Muslim institutions through contested land ownership claims.

The appeal comes as a case involving two individuals claiming ownership of the land on which Kagio Jamia Mosque stands is scheduled for hearing on July 9, 2026, at the Environment and Land Court in Kerugoya.

As the matter awaits hearing, Muslim leaders say another group has emerged and is threatening to file a separate case against the owner of the land, Kagio Jamia Mosque, raising concerns over what they describe as a coordinated pattern of disputes involving Muslim-owned properties in the region.

According to Sheikh Ruweis Ahmad, the emergence of the new group reflects a broader pattern of intolerance directed at Islam and Muslim communities in Kirinyaga County.

He said a wave of land disputes and alleged organized land grabbing targeting Muslim institutions across the Mount Kenya region has heightened fears of religious intolerance while drawing attention to the continued challenge of land ownership conflicts affecting public institutions.

The Muslim leadership representing the community in the Mount Kenya region is now calling on President William Ruto and the country's anti-graft agency to intervene and safeguard the mosque's land from what they term as potential land grabbers.

"We Muslims in Mount Kenya region are appealing to President William Ruto to intervene in this matter as the situation requires urgent attention and a peaceful resolution to save Muslim institutions in Mount Kenya from potential land grabbers," the leaders said.

Sheikh Ruweis Ahmad maintained that Kagio Jamia Mosque has a legitimate claim to the disputed land, stating that all legal requirements and land acquisition procedures were duly followed.

He explained that the construction of the mosque and an adjacent school received

approval from the then Kirinyaga County Council, adding that the land was lawfully allocated to the Muslim community.

Court records indicate that the case against Kagio Jamia Mosque was filed on May 29, 2025, by Joseph Nduki and Virginia Njogu through C.S. Macharia & Company Advocates. The Registered Trustees of Kagio Jamia Mosque have been named as the defendants.

According to the mosque's leadership, the disputed land was allocated to the Muslim community in 1976, with an allotment letter issued in 1985.

The property, located in Kagio town within Kirinyaga County, currently hosts both a mosque and a school.

Muslim leaders further noted that Kagio Jamia Mosque is not an isolated case, saying several mosques in Kagio, Mwea, Sagana and Baricho are currently facing similar land ownership disputes, with the matters pending before various courts. They have called for a lasting solution to protect religious institutions from prolonged legal battles over land ownership.

Zakat Kenya disburses Sh4.1 Million to boost economic empowerment

Continued From Page 1

highlights of the event was the emotional testimonies shared by beneficiaries, who spoke about the positive impact the programme had made in their lives.

"There were days I wondered how I would provide for my family. Today, I stand here

with hope, knowledge, and the support to begin again. Zakat Kenya has given me more than financial assistance—it has given me the confidence to build a better future," Aisha, one of the beneficiaries, said. Zakat distribution remains at the core of the

foundation's mission to uplift vulnerable members of the Muslim community, with the organisation continuing to transform lives through financial assistance that promotes dignity, self-reliance and long-term economic stability.

Attachments: Emptying the vessel of the heart

By Yasmin Mogahed

Before you can fill any vessel, you must first empty it. The heart is a vessel. And like any vessel, the heart too must be emptied—before it can be filled.

One can never hope to fill the heart with Allah, so long as that vessel is full of other than Him. To empty the heart does not mean to not love. On the contrary, true love, as Allah intended it, is purest when it is not based on a false attachment. The process of first emptying the heart can be found in the beginning half of the shahadah (declaration of faith). Notice that the declaration of faith begins with a critical negation, a crucial emptying. Before we hope to reach true monotheism, before we can assert our belief in the one Lord, we first assert: "la ilaha" (there is no Allah). Allah is an object of worship.

But it is imperative to understand that Allah is not just something we pray to. Allah is what we revolve our life around, what we obey and what is of utmost importance to us above all else.

It is something that we live for and cannot live without. So every person either atheist, agnostic, Muslim, Christian, Jew... has Allah. Everyone worships something. For most people, that object of worship is something from this life.

Some people worship wealth, some worship status. Or some worship fame, some worship their own intellect. Some people worship other people. And many, as the Quran describes, worship their own selves, their own desires and whims. Allah says:

"Have you then seen him who has taken as his Allah his [own] desire, and whom Allah has led astray knowingly, and set a seal upon his hearing and his heart, and laid a covering over his sight? So who will guide him after Allah? Will you not then remember?" (Surah Al-Jathiyah 45: 23)

These objects of worship are things to which we become attached. But an object of attachment is not just something that we love. It is something that we need, in the deepest sense of the word.

It is something that if lost, causes absolute devastation. If there is anything—or anyone—other than Allah, that we could never give up then we have a false attachment. Why was Prophet Ibrahim (peace be upon him) told to sacrifice his son? It was to free him. It was to free him from a false attachment. Once he was free, his object of love (not attachment) was given back to him.

If there is anything—or anyone—that losing would absolutely break us, we have a false attachment. False attachments are things that we fear losing almost to a pathological extent. It is something that if we even sense is drifting away, we will desperately pursue. We chase it because

losing an object of attachment causes complete devastation, and the degree of attachment is proportional to the severity of that devastation. These attachments can be to money, our belongings, other people, an idea, physical pleasure, a drug, status symbols, our careers, our image, how others view us, our physical appearance or beauty, the way we dress or appear to others, our degrees, our job titles, our sense of control, or our own intelligence and rationality. But until we can break these false attachments, we cannot empty the vessel of our heart. And if we do not empty that vessel, we cannot truly fill it with Allah.

This struggle to free one's heart from all false attachments, the struggle to empty the vessel of the heart, is the greatest struggle of earthly life. That struggle is the essence of the true monotheism. And so you will see that, if examined deeply, all five pillars of Islam are essentially about and enable detachment:

Shahadah (Declaration of faith)

The declaration of faith is the verbal profession of the very detachment we seek to achieve: that the only object of our worship, ultimate devotion, love, fear and hope is Allah and Allah alone.

To succeed at freeing oneself from all other attachments, except the attachment to the Creator, is the truest manifestation of monotheism.

Prayers

Five times a day we must pull away from this world to focus on our Creator and ultimate purpose. Five times a day, we detach ourselves from whatever we are doing of worldly life, and turn to Allah.

Prayer could have been prescribed only once a day or week or all five prayers could have been done at one time each day. But it is not. The prayers are spread throughout the day. If one keeps to their prayers at their specified times, there is no opportunity to get attached.

As soon as we begin to become engrossed in whatever life matter we are involved in (the job we're doing, the show we're watching, the test we're studying for, the person we can't get off our mind), we are forced to detach from it and turn our focus to the only true object of attachment.

Fasting

Fasting is all about detachment. It is the detachment from food, drink, sexual intimacy, vain speech.

By restraining our physical self, we ennoble, purify and exalt our spiritual self. Through fasting we are forced to detach ourselves from our physical needs, desires, and pleasures.

Alms Giving

Alms giving or Zakat is about detaching ourselves from our money and giving it for the sake of Allah. By giving it away, we are forced to break our attachment to wealth.

Hajj (Pilgrimage)

Hajj is one of the most comprehensive and profound acts of detachment.

A pilgrim leaves behind everything in his life. He gives up his family, his home, his six figure salary, his warm bed, his comfortable shoes and brand name clothes, all in exchange for sleeping on the ground or in a crowded tent and wearing only two simple pieces of cloth.

There are no status symbols at Hajj. No Tommy Hilfiger Ihram, no five star tents. (Hajj packages that advertise 5 star hotels, are talking about before or after the Hajj. During Hajj you sleep in a tent in Mena, and on the ground, under only sky, in Muzdalifah).

Realize that Allah, in His infinite wisdom and mercy, does not just ask us to be detached from this life—He tells us exactly how to do so.

Beyond the five pillars, even our dress breeds detachment. The Prophet Muhammad (peace be upon him) tells us to distinguish ourselves to be different from the crowd, even in how we appear. By wearing your hijab, kufi or beard, you can't just blend in—even if you wanted to.

The Prophet said:

Islam began as something strange, and it shall return to being something strange as it began, so give glad tidings to the strangers. (Muslim)

By being "strange" to this life, we can live in it, without being of it. And it is through that detachment that we can empty the vessel of our heart in preparation for that which nourishes it and gives it life. By emptying our heart, we prepare it for its true nourishment: Allah.

From the Holy Qur'an Ayah of the week

Theme: Prayer

"And your Lord says, 'Call upon Me; I will respond to you.' Indeed, those who disdain My worship will enter Hell [rendered] contemptible..."

(Surah Ghafir 40:60)



The Amanah of Pet ownership in Islam

By Umm FatimaZahra

So, your children have been begging for a pet for months. After endless negotiations, promises to clean the litter tray, and a trip to the local pet shop, you finally bring that tiny, fluffy bundle into your home. The house is suddenly filled with excitement, the kids are captivated, and your camera roll is instantly taken over by pictures of your new companion sleeping in the sun.

Pets bring an undeniable warmth, joy, and light into a household. But as believing women upon the deen, we have to look past the cute aesthetic and the temporary companionship. We have to look at the spiritual reality of the creature sitting on our living room rug. In Islam, owning a pet is never just about entertainment or having a cute companion to cuddle after a long day. It is a serious, weighty responsibility. It is an amanah, a sacred trust placed in your hands by the Creator of the heavens and the earth. And with every amanah comes a divine accountability.

Knowing the Boundaries: Permissible and Impermissible Pets

Before we look at the weight of this responsibility, we have to understand the boundaries Allah has set for us. Islam is a beautiful religion of order and wisdom, and it gives us clear guidance on which animals we can bring into our living spaces.

Common household pets like cats, birds, and fish are entirely permissible. In fact, cats hold a beautifully unique and elevated status in our history. They have been the companions of Muslims for centuries, and our beloved Prophet (Peace be upon him) famously demonstrated immense tenderness and affection towards them. They are clean animals that share our homes seamlessly. However, keeping dogs inside the home as domestic pets is strongly discouraged in our tradition unless they serve a distinct, practical purpose. The Prophet (Peace be upon him) warned us:

"Whoever keeps a dog, one qirat of reward is deducted from his deeds daily, unless it is used for herding livestock, hunting, or farming." (Sunnah.com/bukhari:2322)

Additionally, keeping animals that are naturally harmful, dangerous, or legally impure in Islamic law, such as pigs, is strictly impermissible. If you are ever unsure about a specific animal, it is always best to consult a knowledgeable scholar to ensure your household choices align beautifully with the deen.

The Weight of the Trust

When we take an animal out of its natural environment and bring it under our roof, we are making a silent promise to Allah. We are saying, "Ya Allah, I take full responsibility for this life."

Think about that for a moment. That animal is completely dependent on you. It cannot open the fridge when it is hungry. It cannot turn on the tap when it is parched.

It cannot speak up and tell you when it is in pain. It is entirely at your mercy.

The Prophet (Peace be upon him) left us with a chilling warning about what happens when we treat this trust with carelessness or neglect: "A woman was punished in Hell because of a cat she confined until it died. She neither fed it nor let it eat from the earth's insects." (Sunnah.com/bukhari:3318)

This Hadith should make all of our hearts tremble. This woman wasn't punished for a massive, public crime; she was held accountable for her cruelty behind closed doors to a single, helpless creature.

Providing premium food, clean water, a safe shelter, and medical care when they are sick is not an act of optional charity, it is a binding obligation. Neglecting a pet, whether through intentional cruelty or simply through laziness and getting distracted by our busy lives, is a direct pathway to severe accountability on the Day of Judgement.

A Vessel for Allah's Mercy

But just as the warning is heavy, the reward for doing it right is breathtakingly beautiful. Our treatment of animals is a direct window into the state of our hearts and the depth of our faith. Islam is a religion of absolute mercy, and that mercy extends to every single pulse of life on this earth. The Prophet (Peace be upon him) once shared a beautiful story with his companions about a man walking through the desert:

While a man was walking on a road, he became very thirsty. He found a well, climbed down into it, drank his fill, and came up. There he saw a dog panting and licking the clay because of excessive thirst. The man said to himself, "This dog is suffering from the same state of thirst as I was." So he went down into the well again, filled his shoe with water, held it in his mouth, climbed up, and gave the dog a drink. Allah thanked him

for his deed and forgave him. The companions asked, "O Allah's Messenger! Is there a reward for us in serving the animals?" He replied, "There is a reward for serving any living being." (Sunnah.com/bukhari: 2363) Imagine that. A simple act of feeding or watering an animal with sincerity can be the very deed that unlocks Allah's forgiveness and secures your entry into Jannah. Every meal you prepare for your pet, every trip to the vet, and every moment you spend ensuring they are comfortable is an act of worship if your intention is to honour the creation of Allah.

Conversely, harming them or taking their lives lightly is a grave sin. The Prophet (Peace be upon him) said:

"Whoever kills a sparrow or anything bigger than that without a just cause will be questioned by Allah about it." (Sunnah.com/nasai: 4445)

The Pet Owner and the Neighbourhood

Fulfilling the amanah of a pet doesn't just stop at the walls of your own home. It extends to the community around you, particularly your neighbours.

Sometimes, in our love for our pets, we develop a blind spot. We forget that not everyone shares our affection for animals. Some people have severe phobias, others have allergies, and everyone has a right to peace in their own home.

If your pet is causing a disturbance, whether it is an animal making excessive noise through the night, a pet fouling in a neighbour's pristine garden, or an outdoor cat causing distress to the household next door, the responsibility falls squarely on your shoulders to fix it. We cannot use our pets as an excuse to compromise our Islamic manners or infringe upon the rights of others.

CROSSWORD PUZZLE

LAST WEEK'S ANSWERS

ACROSS

1. Fasting

5. Musa

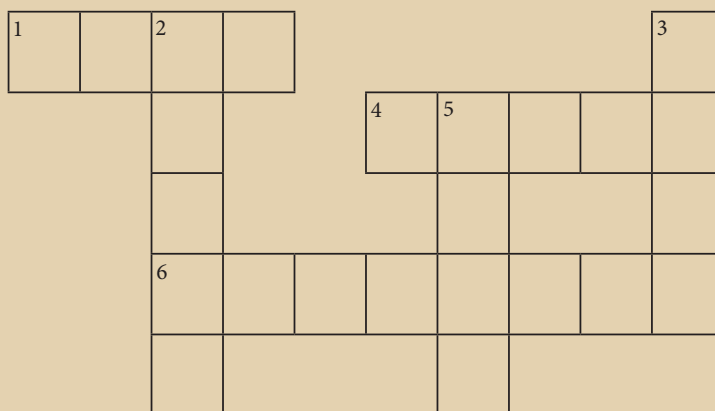
6. Ashura

Down

2. At-Tawwab

3. Tin

4. Samaka



ACROSS

- The number of conditions for Salah (prayer) to be valid.
- The Surah whose name means, "The Morning Light"
- The Name of Allah meaning "The Acceptor of

DOWN

- Minimum Wealth threshold for Zakat al-Mal is called?
- Arabic term referring to Heart
- The one lunar year that must pass before Zakat al-Mal becomes due.

How knowledge can make us more spiritual

By Claudia Azizah

The very first word of revelation to our beloved Prophet Muhammad was the word "Iqra!". This is an imperative and means: "Read!".

This very first word of revelation points to an extremely important part of our religion, which is knowledge. We read to obtain knowledge.

But why is knowledge so important in Islam? Because it is only through knowledge that we can do what Allah expects us to do. It is only through knowledge that we know our place on this earth and our role as human beings.

It is only through knowledge that we can worship Allah as He wants us to worship Him. And it is only with knowledge that we can become true spiritual beings. It is through knowledge, acting on that knowledge in the right and good intention, sincerity and perseverance in our actions that knowledge can transform us into spiritual beings and make us better Muslims and more beloved to Allah.

Acting Upon Our Knowledge

There exists a difference between knowledge and information. Everybody can get information. We live in a world that is flooded with all kinds of information, including information about Islam. Anybody can open the Internet and find the information he or she is looking for.

However, the difference between knowledge and information is that knowledge becomes a part of a person. True knowledge becomes ingrained in a person and makes that person act accordingly.

One of the most important things to do after we obtained new information is to act upon it. Only by acting upon what we have learned does information become knowledge.

When we act on the knowledge we have, this knowledge becomes an inherent part of ourselves and only then can it be truly called knowledge. And once we act upon our knowledge, Allah will grant us more knowledge.

Our Prophet Muhammad (peace be upon him) said that if Allah wishes good for a person, He grants him understanding in religion (Islam). We should always make supplication to Allah to gift us with sacred knowledge. (Surah Taha 20:114)

No Spirituality without Sacred Knowledge

If we aim to become true servants of God, we have to endow ourselves with sacred knowledge. We have to learn how we can become pleasing to God.

We have to learn how to clean and polish our souls. We have to learn how to feel the feelings that Allah has put in our religion.

If we long for more spirituality in our lives, we have to search for sacred knowledge. We need to learn more about this beautiful religion.

We need to know what is pleasing to God and what is abhorrent in the eyes of God.

We need to start with the basics and slowly work our way up.

We cannot expect to feel true love and longing for God if we still engage in major sins. It is best to have a genuine spiritual teacher who can guide us on this path to remake ourselves for God.

Never Stop Seeking Knowledge

Once we have managed the basics and have become firm in our obligatory acts and abstained from the major sins, we should start searching for more knowledge how we can make ourselves more pleasing to Allah. We need to learn how to become a better servant of Allah.

This is an on-going process. Our beloved Prophet Muhammad (may Allah shower peace and blessings on him) said that we should aim to seek knowledge from the cradle to the grave.

Because by continuously seeking knowledge we acknowledge that we have still not reached the goal.

We still have not arrived where God wants us to be. That is the beauty of Islam: you can always get more: more knowledge, more piety, more spirituality, more love, more obedience. The seeker of sacred knowledge will always feel thirsty for more knowledge.

To Seek Knowledge is Our Human Nature God has created humanity with one of His most important characteristics, which is that

of knowledge. God is the Most Knowledgeable. He is the All Knowing. When God created the first human being and Prophet, Adam, He taught him all the names and knowledge.

The scholars of Islam explain that this includes worldly knowledge as well as knowledge about God and the names of God. This shows that we have been created to learn and to obtain knowledge.

Furthermore, Shaykh Kamaluddin Ahmed explained that this sacred knowledge about God has been reserved for human beings. It is a light that God bestows on those who seek it.

Knowledge is Light

Our Prophet Muhammad said that knowledge is light and what he meant was that sacred knowledge, knowledge about our religion will bring light into our lives.

Sacred knowledge illuminates our hearts. If we make the attempt to seek sacred knowledge and depart on the path of knowledge about Islam, we will see that any kind of darkness will leave our life. We will feel closer to God. We will feel more feelings for God. Our prayers will become more focused.



We will be able to better understand what God is telling us in his beautiful book.

We will start seeing more signs of His wonderful power and tremendous might in His creation. We will feel it more difficult to do things that are not pleasing to God.

And once this shining light of knowledge enters our hearts and lives, it will Insha'Allah also illuminate our surroundings, our families and communities.

We will be able to spread the knowledge and spread the light of knowledge to the people around us. All knowledge comes from God and we should always be grateful for any good knowledge that we can obtain.

One way to express our gratefulness is to pray two prayer cycles to show our beloved God how grateful we are of what He has given us.

And when we are grateful and appreciate the knowledge we were given, Insha'Allah, God will give us more. More knowledge and more light to make us shine like a bright star.

Light of Knowledge Quiz

Which condition of prayer is commonly listed first?

A Islam

B Intention

C Sanity

Answer to be revealed in the next issue

Last week's answer was choice C : "Tasu'a ."

Hospitals face three-month deadline to join HMIS

Health Cabinet Secretary Aden Duale has declared the full digitization of Kenya's healthcare system non-negotiable, directing all Social Health Authority (SHA)-contracted healthcare facilities to migrate to a unified digital platform within three months or risk losing their accreditation.

Speaking during a stakeholder forum in Nairobi on Monday attended by officials from the Ministry of Health, the Social Health Authority (SHA) and the Digital Health Agency (DHA), Duale said a seamless digital ecosystem is critical to the success of Taifa Care and the country's drive

towards Universal Health Coverage (UHC). "A robust digital ecosystem that connects providers, patients, regulators and financiers is essential to the success of Taifa Care," Duale said, reaffirming the government's commitment to building a fully paperless, data-driven healthcare system.

To implement the directive, the Ministry of Health has ordered all 11,034 SHA-accredited healthcare facilities to integrate their internal systems with the Health Management Information System (HMIS), replacing the legacy SHA Provider Portal.

The transition is expected to improve effi-

ciency, strengthen accountability and enable real-time sharing of patient and service delivery data across the health sector.

At the same forum, SHA Chief Executive Officer Dr. Mercy Mwangangi directed healthcare providers to complete the integration within three months, warning that facilities that fail to comply will be decontracted from the national health insurance scheme.

"Within the next three months, I expect all providers to be fully integrated. If not, we will have no option but to decontract non-compliant facilities," she said.

IUK Accredited to offer KASNEB professional courses, opens intake

The Islamic University of Kenya (IUK) has received official accreditation from the Kenya Accountants and Secretaries National Examinations Board (KASNEB) to offer a range of professional accounting and finance qualifications, marking a significant milestone in the institution's efforts to expand higher education opportunities and enhance professional knowledge. The accreditation enables students to pursue globally recognized professional certifications at the university's main campus in Kisumu along the Nairobi-Namanga Road, with enrolment now open for upcoming KASNEB examination cycles. KASNEB qualifications are among the country's most respected professional credentials, offering examinations, diploma, and certificate courses in accounting, finance, management, and related disciplines that prepare graduates for careers in both the public and private sectors. Under the ac-

creditation, the Islamic University of Kenya will offer several professional programmes, including Certified Public Accountants (CPA), Certified Secretaries (CS), Certified Investment and Financial Analysts (CIFA), Accounting Technicians Diploma (ATD), and the Certificate in Accounting and Management Skills (CAMS).

Speaking on the development, Chairman of the Board of Trustees, Dr. Sheikh Muhammad Osman, described the accreditation as a valuable opportunity for students aspiring to build careers in accounting, finance, and management. "If you meet the requirements, we encourage you to apply and take a bold step toward securing your future. Education is not just a privilege, it is a powerful tool for change," he said. The Islamic University of Kenya is a fully accredited institution of higher learning committed to academic excellence, innovation, and ethical leadership. Since its establishment in the

early 2000s, the university has evolved from a specialized institution focusing on Islamic and Arabic studies into a comprehensive university offering programmes in business, education, technology, and the humanities.

Meanwhile, the university has officially announced its September intake and is currently accepting applications for certificate, undergraduate, and postgraduate programmes at its main campus in Kisumu and its learning centres. At the degree level, the university offers programmes in Islamic Studies, Arabic Studies, Business Management, and Education. Diploma programmes include Arabic and Islamic Studies, Islamic Banking and Finance, Business Information Technology, and Business Management, while certificate courses are available in Islamic Banking and Finance, Arabic Language and Islamic Studies, and Business Studies.

AEDT, Mount Kenya University sign pact to support MKU staff education

The Africa Education and Development Trust (AEDT) and Mount Kenya University (MKU) have signed a Memorandum of Understanding (MoU) to establish an interest-free Staff Development Scheme aimed at enabling university employees to pursue higher education. The partnership is expected to expand access to affordable education for eligible staff while strengthening human capital and supporting sustainable national development.

The MoU was signed on Wednesday, July 1, 2026, during a ceremony held at Mount Kenya University. The agreement was signed by MKU Vice-Chancellor Prof. Deogratius Jaganyi and AEDT Trustee Sheikh Irshad Ibrahim. The signing ceremony was witnessed by MKU Principal for Corporate Services, Marketing, Communication and Alumni Relations, Prof. Peter Wanderi, and AEDT Chief Executive Officer Umar Hussein, alongside senior officials from both institutions. Under the agreement, AEDT will implement an interest-free study loan programme designed to make quality higher education more accessible and

affordable for eligible university employees. Speaking during the signing ceremony, the leadership of both institutions said the partnership reflects the shared commitment of AEDT and MKU to investing in human capital by enabling staff to pursue further studies, enhance their professional competencies, and advance their careers through affordable education financing. Prof. Jaganyi said the staff-focused education agreement builds on MKU's ongoing capacity-building and strategic partnership initiatives. He noted that the programme is expected to strengthen staff capacity, support professional growth, and improve institutional performance. Sheikh Irshad Ibrahim said education and investment in human capital remain the most important drivers of socio-economic development in any society, adding that AEDT will continue to partner with like-minded organisations in empowerment programmes. He further said the collaboration with MKU strengthens AEDT's vision of expanding access to education for underprivileged students through Shari'ah-compliant, interest-free study loans.



The AEDT study loan programme operates on a revolving fund model, under which beneficiaries repay the loans within their studies period, allowing the funds to be reused to support other learners.

The leaders reaffirmed their commitment to advancing staff development through strategic collaboration, saying that investing in employees is essential to building a highly skilled workforce and supporting the university's long-term strategic goals.

KNEC launches E- platform for KCPE and KCSE Certificates

The Kenya National Examinations Council (KNEC) has launched an E-Certificate platform that enables candidates who sat the Kenya Certificate of Primary Education (KCPE) and Kenya Certificate of Secondary Education (KCSE) examinations between 1989 and 2025 to access and download their certificates online.

The digital platform is expected to ease access to academic credentials by eliminating the need for manual applications or visits to schools and KNEC offices, a process that has long posed challenges for many former candidates.

For years, thousands of Kenyans have struggled to obtain their certificates after losing the original documents or being unable to collect them from their former schools, often due to administrative delays or outstanding fee disputes.

The challenges have affected job seekers,

university applicants and professionals required to present academic credentials for employment or further studies.

According to KNEC, the new platform is designed to provide candidates with direct access to their certificates through a secure digital system while enhancing the authenticity and verification of academic records.

To access the service, users are required to register on the KNEC E-Certificate portal by creating an account and verifying their identity through the government's Integrated Population Registration System (IPRS) using their national identity card.

Once their details have been verified, applicants can retrieve their certificates by entering their examination index number, selecting the examination type and indicating the year they sat the examination.

Applicants will be required to pay a certificate generation fee of KSh1,200, in addition to applicable VAT and eCitizen service charges. Payments can be made through mobile money or bank cards, after which the system generates a digitally signed PDF certificate.

Each digital certificate contains a unique verification code that enables employers, universities and other institutions to confirm its authenticity electronically, reducing the risk of document forgery and simplifying the verification process.

The launch of the E-Certificate platform marks another step in the government's ongoing digitization of public services. By providing round-the-clock online access to examination certificates, KNEC is expected to reduce delays, improve convenience for candidates and strengthen the integrity of Kenya's academic certification system.

Kenyans urged to safeguard peace

Continued From Page 1

"Our country cannot progress where there is incitement and hostility toward peace. A true believer (mumin) is he from whom people's lives and wealth are safe. Allah wants a Muslim to live in a safe and peaceful environment and to make efforts for the spread and continuity of peace in society for him and for all others," he said.

Acknowledging the numerous challenges facing the country, the scholar encouraged Kenyans not to despair but to remain steadfast in prayer, solidarity and active participation in building a society founded on truth, justice, reconciliation and peace. He reiterated that Muslims have a critical role to play in ensuring the country remains united and peaceful and does not descend into violence. Sheikh Al-Ahdal also challenged leaders to fear Allah and uphold the trust (Amanah) entrusted to them, warning that abuse of leadership could result in regret, sorrow and accountability before God in the Hereafter.

He reminded Muslims that peace and universal brotherhood are the foundational principles of Islam, urging them to become ambassadors of peace within their communities.

The scholar said Islam places great emphasis on promoting peace and encouraged Muslims to lead by example through tolerance, mutual respect and peaceful coexistence among people of different backgrounds.

"We need each other regardless of our tribal and party affiliations, we have to accommodate each other in the spirit of brotherhood to ensure that peace prevails," Sheikh Al-Ahdal said.

He further called upon religious leaders across all faiths to actively engage young people who may be vulnerable to violence and division by teaching them the importance of peace, mutual respect and coexistence.

Sheikh Al-Ahdal also appealed to every sector of society to take responsibility for nurturing peace, beginning with families and extending to schools, mosques and churches.



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(THE BEST OF PEOPLE)

Respecting recognised religious institutions and managing scholarly differences

By Juma Ali Abdalla Alkaumy

Kenya is a diverse nation whose people profess different faiths, including Islam, Christianity, Hinduism, traditional African religions, atheism, and many others. One of the country's greatest strengths is its commitment to religious freedom and its recognition of the legitimate interests of different faith communities. The Muslim community in Kenya has, over the years, enjoyed significant constitutional recognition. A notable example is the establishment of the Kadhi Courts, whose judicial officers (Kadhis) are remunerated from public funds. This recognition reflects the historical contribution of Islam to Kenya's development and demonstrates the State's commitment to protecting the religious rights of Muslims. Many other religious communities have sought similar recognition, but such efforts have yet to materialise. It is therefore unfortunate that some members of the Muslim community appear determined to undermine these hard-earned gains by publicly airing internal disagreements in ways that risk weakening institutions that have faithfully served Muslims for generations. The Office of the Chief Kadhi has existed since before Kenya attained independence and continues to play an important role today. Throughout its history, the office has performed religious, judicial, and communal functions. While some now argue that the office has no authority beyond the jurisdiction provided under Article 170(5) of the Constitution, history demonstrates that the Chief Kadhi has consistently exercised a broader leadership role within the Muslim community. For decades, Kenyan Muslims have looked to the Chief Kadhi for announcements regarding the commencement of the Holy Month of Ramadan and the celebration of Eid al-Fitr and Eid al-Adha. These announcements have provided guidance, stability, and unity for a large segment of the Muslim population and have become an established tradition in Kenya. The issue of moon sighting is not a new controversy. Since the time of the noble Companions of Prophet Muhammad (peace and blessings be upon him), Muslim scholars have differed on whether fasting should begin based on a moon sighting anywhere in the world or whether each region should rely on its own local sighting. A well-known example is the narration concerning Kuraib and Abdullah ibn Abbas (may Allah be pleased with them both). Kuraib reported that the people of Syria, under the leadership of Mu'awiyah (may Allah be pleased with him), sighted the moon on a Friday night, while the people of Madinah sighted it on a different day. When informed of the Syrian sighting, Ibn Abbas maintained that the people of Madinah had sighted the Ramadan moon on Saturday and would continue following their own sighting. This narration, recorded in Sahih Muslim, is among the

strongest evidences supporting the permissibility of differing moon-sighting practices between regions. This incident clearly demonstrates that even the noble Companions who lived alongside the Prophet (peace be upon him) differed on this issue. If such differences existed among the best generation of Muslims, there should be nothing surprising about similar differences among Muslims today. Indeed, differences of scholarly opinion have existed since the earliest days of Islam. Such differences are not inherently signs of division, provided they are managed with knowledge, wisdom, mutual respect, and adherence to the principles of Islamic scholarship. Allah the Almighty says: "O, you who believe! Obey Allah, obey the Messenger, and those entrusted with authority among you." (Qur'an 4:59). This verse underscores the importance of respecting legitimate authority and maintaining social order, provided that such authority does not command disobedience to Allah. The Prophet (peace be upon him) also said: "The hand of Allah is with the Jama'ah (the united community)." (Sunan al-Tirmidhi). Similarly, Allah commands: "And hold firmly to the rope of Allah all together and do not become divided." (Qur'an 3:103). These texts remind Muslims that unity remains one of the fundamental objectives of Islam. Against this background, any attempt to seek a declaration barring the Chief Kadhi from announcing moon sightings appears ill-advised. Some members of the Muslim community argue that Article 170(5) of the Constitution limits the jurisdiction of the Kadhi Courts to matters of personal status, marriage, divorce, and inheritance, where all parties profess the Muslim faith and submit to the court's jurisdiction. While this constitutional provision defines the judicial jurisdiction of the Kadhi Courts, it does not necessarily extinguish the historical, traditional, and communal role that the Office of the Chief Kadhi has played for generations. From the tenure of the first Chief Kadhi, the late Sharif Abdurahman bin Ahmad Saggaf—popularly known as Sheikhul Islam and Mwenye Abudi—through the administrations of his successors, and up to the late Chief Kadhi Sheikh Abdulhalim Hussein Athman, who passed away in July 2025, the announcement of moon sightings has remained one of the accepted responsibilities associated with the office. The Muslim community has consistently looked to the Chief Kadhi for guidance on such matters. It is true that a segment of the Muslim community has occasionally differed with the Chief Kadhi's announcements. For example, when the Chief Kadhi announces that the moon has not been sighted locally while Saudi Arabia announces that it has been sighted, some Muslims choose to follow the Saudi announcement. Such differences have existed for many years and are rooted in recognised scholarly opinions. However, they

have generally been expressed respectfully. Chief Kadhis have traditionally acknowledged that moon sighting is among the issues on which reputable Muslim scholars have differed. Consequently, Muslims who follow either recognised position should not be condemned, provided their view is supported by established scholarly authority. The great scholars of Islam consistently emphasised this principle. Imam al-Nawawi stated that matters of legitimate scholarly disagreement should not become grounds for condemnation. Likewise, Shaykh al-Islam Ibn Taymiyyah observed that a person following a recognised scholarly opinion supported by evidence should not be denounced. Imam Malik famously said: "Everyone's statement may be accepted or rejected except the occupant of this grave," while pointing to the grave of the Prophet (peace and blessings be upon him). This profound statement teaches humility and respect when discussing matters over which scholars have legitimately differed. Other examples of recognised scholarly differences include raising the hands during prayer (raf' al-yadayn), reciting "Ameen" aloud or silently, and placing the hands on the chest or below the navel during prayer. These differences have existed for centuries among respected scholars and schools of jurisprudence, yet they have never justified division within the Muslim Ummah. If any member of the Muslim community believes that the Chief Kadhi is not the most suitable person to make moon-sighting announcements, then a practical and broadly acceptable alternative should be proposed. Merely seeking to strip the office of a role it has historically performed without offering a viable replacement serves little benefit to the community. As a community, Muslims should engage in consultation (shura) with scholars, religious leaders, and other stakeholders before pursuing measures that may have far-reaching consequences. Such consultation would likely demonstrate that seeking judicial orders to prohibit the Chief Kadhi from making moon-sighting announcements is neither necessary nor beneficial. Allah the Almighty further warns: "And do not dispute, lest you lose courage and your strength depart." (Qur'an 8:46). Differences of opinion in matters of jurisprudence are natural and have existed throughout Islamic history. Division, hostility, and disrespect, however, are not. The unity of the Muslim community should always be preserved, especially in matters where scholars themselves have recognised legitimate differences of opinion. Kenya's Muslim community should therefore strive to preserve and strengthen its recognised institutions rather than weaken them.

Juma Ali Abdalla Alkaumy is a Senior Principal Kadhi at Malindi Law Courts.