

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Waqf Commission recruitment enters next stage as 35 candidates shortlisted

The recruitment of members to the Waqf Commission has entered the next phase after the Selection Panel unveiled a shortlist of 35 candidates for appointment to the body tasked with the management and administration of Islamic charitable endowments (awqaf) in Kenya. In a public notice issued on Tuesday, July 28, the Selection Panel said 146 applications were received for the eight advertised vacancies. "The Selection Panel for the Waqf Commission advertised eight vacancies for members of the

Waqf Commission in the Daily Nation, The Star Newspaper and the Kenya Gazette. The Selection Panel reviewed the applications and shortlisted the following candidates," the notice stated.

The shortlisted candidates will proceed to the interview stage and will be required to present clearance certificates from the Ethics and Anti-Corruption Commission (EACC), the Directorate of Criminal Investigations (DCI) and the Kenya Revenue Authority (KRA), in line with

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IOU Vice Chancellor pays courtesy call to Jamia



Professor Makie Taal, Vice Chancellor of the International Open University (IOU) and former Permanent Secretary in The Gambia's Ministry of Health and Social Welfare, receives a commemorative 100 Years of Jamia Mosque Nairobi book from Jamia Mosque Majlis member Dr. Ali Mohammed Salim during a courtesy call to Jamia Mosque Nairobi last Friday. The visit included a guided tour of the mosque, discussions on institutional partnerships, and attending Friday prayers.

Lamu leaders renew push for end to curfew and road-blocks

Members of Parliament have renewed calls for the lifting of the long-standing night curfew and security roadblocks in Lamu and neighbouring areas, saying the prolonged restrictions continue to disrupt the lives and livelihoods of residents. Led by Ruweida Obo, the legislators questioned why security measures imposed nearly a decade ago remain in force despite growing concerns from residents, businesses and civil society. The lawmakers are seeking answers on the economic and social impact of the continued

enforcement of the night curfew and travel restrictions along the Lamu-Witu-Garsen route, urging the government to remove the long-standing restrictions.

Their concerns come amid mounting pressure from Bajuni elders and civil society groups, who have staged demonstrations demanding the removal of roadblocks and an end to what they describe as harassment of civilians. However, local security commanders have

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Muslims told to guard their tongues and uphold good character

Muslims have been reminded to guard their tongues, exercise self-restraint, and be mindful of their speech in line with Islamic teachings on preserving faith and building noble character.

Delivering the Jum'ah Khutbah at Jamia Mosque Nairobi, Sheikh Suleiman Ali said a true believer safeguards others from the harm of both their words and actions. He noted that controlling one's tongue is a sign of steadfast faith and one of the defining qualities of the best among Muslims.

Addressing worshippers on Friday, Sheikh Suleiman described guarding the tongue as a fundamental teaching of Islam that promotes self-control, truthfulness, and the avoidance of harmful speech such as gossip, backbiting, slander, and lies. He reminded the congregation that every word a person utters and every action they perform

affects fellow Muslims and is known to Allah, as the angels are entrusted with recording all deeds. Quoting the Prophet Muhammad (peace be upon him), Sheikh Suleiman said: "Whoever believes in Allah and the Last Day should speak good or remain silent." The hadith, narrated by Abu Hurayrah (RA), underscores the importance of refraining from speech when it brings no benefit. He explained that although the tongue is a small part of the body, it can either lead a person to Jannah or to destruction. Guarding one's speech, he said, is among the greatest means of attaining Paradise and protecting oneself from the Hellfire. The Islamic scholar further stressed that it is wajib (obligatory) for every Muslim to uphold good akhlaq (moral character), describing it as a manifestation and proof of sincere iman (faith) in Allah.

Sheikh Suleiman also encouraged Muslims to keep their tongues engaged in the re-

membrance of Allah through dhikr, saying it brings tranquillity to the heart, peace to the mind, and comfort to the soul. He cited a hadith narrated by Abdullah bin Busr (RA), in which a Bedouin asked the Messenger of Allah (peace be upon him): "The teachings of Islam have become many for me, so tell me something that I can hold firmly to." The Prophet replied: "Keep your tongue constantly moist with the remembrance of Allah."

The Sheikh added that frequent remembrance of Allah, especially during times of hardship, reflects a strong connection with the Creator. He encouraged Muslims to regularly recite phrases such as Subhanallah, Alhamdulillah, and Allahu Akbar, noting that these simple words carry immense rewards and weigh heavily on the scale of good deeds despite requiring little effort.

Call for Muslims to uphold family values and end gender-based violence

Muslim families have been urged to uphold moral values and foster a culture of respect, dignity and protection for women and children within their homes and communities. Speaking to The Friday Bulletin, North Rift Chairman of the Council of Imams and Preachers of Kenya (CIPK), Sheikh Abubakar Bini, strongly condemned gender-based violence (GBV) and called for collective action to end the vice, which continues to disproportionately affect women and girls. Sheikh Bini said Islamic teachings categorically prohibit all forms of domestic abuse, emphasising that violence within the home inflicts lasting physical and psychological harm on victims and can, in extreme cases, contribute to depression, self-harm and suicide. He expressed concern over the increasing number of reported suicide cases, as well as incidents involving individuals killing their parents, relatives or other family members, saying these tragedies point to a growing mental health crisis that re-

quires urgent intervention.

The CIPK leader described violence against fellow human beings as barbaric, criminal and contrary to Islamic teachings. He urged religious leaders, counsellors and community stakeholders to organise mental health awareness forums at the grassroots level to address the rising cases of suicide, domestic violence and other social challenges. "In accordance with Islamic teachings, a Muslim is not permitted to harm another human being or abuse his or her spouse. Husbands and wives are both required to treat one another with mutual respect and compassion. We should not wait until the situation becomes critical; we must act now," Sheikh Bini said. He further noted with concern reports of police officers taking their own lives or harming family members, saying such incidents reflect the devastating effects of unresolved emotional and psychological distress. He appealed to Kenyans to reject all forms of violence, warning that abuse contributes to family breakdown, criminal



behaviour and wider social instability.

Sheikh Bini said depression remains a significant challenge affecting many Kenyans and called on community leaders, religious institutions and relevant stakeholders to intensify public awareness and sensitisation campaigns against domestic violence, child abuse and other forms of abuse.

"It is deeply worrying that many cases of child abuse and domestic violence continue to result in injury and death. There is an urgent need to strengthen efforts at the grassroots level to eliminate domestic violence and protect the rights and dignity of women and children," he said.

Questions over Lamu security measures as MPs raise concerns

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maintained that they are yet to receive official instructions to fully reopen the Lamu-Witu-Garsen highway during restricted hours. Speaking in Parliament on Tuesday, Ruweida said the continued roadblocks and night-time vehicle inspections have severely affected transport, trade and the daily lives of residents. "Security is paramount, but why are the residents of Lamu treated as second-class citizens? Are we not Kenyans?" she posed. She argued that the dusk-to-dawn restrictions have significantly curtailed economic activity, particularly in trade, public transport and tourism, slowing development across the county. "We only have 12 hours to carry out our economic activities, while people in other parts of the

country have 24 hours," she said. In a significant legal development, the High Court in Garsen on May 21 temporarily suspended the continued enforcement of the curfew pending the hearing and determination of a petition challenging its legality. Justice Jesse Nyaga directed that the suspension applies to several affected areas, including Holugho, Galmagala, Sanagilu, Masalani, Bodehei, Milimani, Baure, Basuba, Mangai, Maralani, Ijara, Hola, Garsen, Kipini, Kiunga and the Ishakani/Dar es Salaam border point, among others. The curfew was first imposed on July 9, 2017, through the Public Order (Curfew) (Lamu, Garissa and Tana River Counties) Order, 2017 (Legal Notice No. 107 of 2017), following heightened se-

curity concerns linked to terrorist threats in the region. The measures introduced strict night-time movement controls, with police roadblocks preventing vehicles from entering or leaving Lamu after dusk. Public service vehicles and passenger buses were prohibited from operating at night, while restrictions on cargo transport were only partially relaxed in subsequent years. For many residents, the prolonged security measures have become a source of growing frustration, with community leaders maintaining that while security remains essential, it should be implemented in a manner that safeguards both public safety and the constitutional rights and economic wellbeing of citizens.

Numb hearts?

By Marwa Abdalla

Not too long ago, my brother came over after lunch at a local deli with a bag of left-over potato chips. I tried one. It was salty, spicy, crunchy and delicious. Pretty soon, I had finished off the whole bag. I woke up the next morning feeling like my lips were on fire. They were swollen and red. Soon thereafter my tongue started to feel heavy and awkward in my mouth. The scariest part was when I realized I had lost my sense of taste. My tongue had become completely numb.

I wasn't sure what was going on, but I hoped it would go away on its own. Days passed, then weeks, but little improved.

For five weeks, I put off going to the doctor. I kept procrastinating, hoping things would get better on their own. Then finally, I decided I had to be seen. It turned out that I had developed an allergic reaction. Something had made my tongue get inflamed and become totally numb. The doctor prescribed medicine for me and said that to help myself heal, I needed to be very careful about what I ate. She gave me a long list of foods to avoid that included acidic foods, spicy foods, and almost anything with flavor. So I applied the medicine and followed her advice. With each bite I wondered silently to myself if I was ever going to be able to taste anything again. Almost a month later I took a bite of banana and actually tasted banana. What a joyous day, Alhamdulillah (all Praise be to God)! My sense of taste was finally coming back. Shortly after I had regained my sense of taste, I thought about the whole ordeal. The anxiety I had felt about never being able to taste was still fresh in my memory. I had seriously doubted if the numbness would ever go away. Then it occurred to me that not so long ago, I had gone through a similar experience. I had been numb and had doubted if that numbness would ever go away. But it had not been a numbness of my tongue. It had been a numbness of my heart.

Numb Hearts

Several beautiful hadiths talk about the sweetness of faith:

"Indeed the one who is pleased (and content) with Allah as his Lord (Rubb), Islam as his Deen and Muhammad as his Messenger has tasted the sweetness of faith (iman)." (Muslim, 34). And: "There are three qualities by which he who is characterized (with them) will taste the sweetness of faith: that Allah and His Messenger are dearer to him than anything else; that he loves a person purely for the sake of Allah; and that he hates returning to disbelief after Allah has rescued him from it just as he would hate to be cast into the Hellfire." (Al-Bukhari and Muslim, 375) The sweetness of faith is a special thing, not like anything else we've ever tasted. It is not a sweetness felt on the tongue, it is a sweetness felt in the heart. But what

happens when our hearts no longer taste the sweetness of the faith? What causes them to lose this ability? What makes them numb? Islam teaches that we are all born into this life with pure spiritual hearts created to know Allah Almighty. However, sometimes, along the way, things happen. Our pristine hearts get injured by something in our environments. How? Our eyes, ears, and limbs all act like channels to our hearts. When they do things that are in harmony with what Allah has prescribed for us, our hearts find peace. They are spiritually healthy. But when we look at, listen to or say and do things that are displeasing to Allah, our hearts are adversely affected. Then, with repeated insult, they become hardened, and over time, numb. We may not realize it, but we are often surrounded by environments that can be very "toxic" to our hearts. A toxic environment might be one that contains things that are displeasing to Allah—a bar for example, or a club. But it can be much more subtle than that. It can be hanging out with the wrong kind of friends, watching the wrong kind of shows, gossiping about people, or interacting with others or on social media in a way that isn't mindful of Allah. Like acids, these environments slowly corrode our spiritual well-being.

How to Deal with a Numb Heart

When we find that our environments have adversely affected our hearts, most of us can recognize that something has changed. We sense that our iman is not where it used to be. We no longer taste the sweetness of faith and start to wonder if we ever will again. Sadly though, rather than turn to Allah and revive our connection with Him, we do what I did when my tongue was numb: we procrastinate. We say to ourselves, "Oh, tomorrow things will be better," or, "I'll strengthen my iman this summer," or "Ramadan is just around the corner," but take little action to ensure that our situation will change.

When things don't improve, we ironically try to fill our spiritual void with things from the very environment that caused our hearts to fall ill. We distract ourselves with social media, movies and entertainment; we

develop unhealthy relationships; some of us even get involved with substance abuse. What we don't realize is that turning away from Allah because we no longer taste the sweetness of faith makes just about as much sense as me not eating because I could no longer taste anything. Case in point: the doctor didn't tell me to stop eating. She just told me I had to be very careful about what I ate. She cautioned me against certain foods that would aggravate the problem I was already having. She also prescribed a medicine.

Practical Steps

Rather than starve our hearts when we feel that they have become hardened or numb, we need to start by giving them the right kind of medicine. Allah tells us that the Quran itself is a medicine for our hearts: "O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers." (Surah Yunus 10:57). The remembrance of Allah also helps our hearts heal, as do prayer and patience. In addition to giving our hearts the right kind of spiritual medicine, we also need to be very careful about what we "feed" them. That's where our environments become critically important.

One of the best things we can do to restore the health of our hearts is avoid that which is displeasing to Allah. This includes our physical environment and the actions of our ears, eyes, tongues and limbs. We can also help ourselves by avoiding the company of people who bring our iman down. Being around people who continually push our hearts away from Allah will adversely affect us, whether we realize it or not.

From the Holy Qur'an Ayah of the week

Theme: Patience

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient...."

(Quran 2:153)



Between marriage and parenthood – things to remember

By Sadaf Farooqi

Escapism is officially defined as:

Es·cap·ism (-skpzm) n. The tendency to escape from daily reality or routine by indulging in daydreaming, fantasy, or entertainment.

He arrives home at 8:30 p.m, exhausted from the day's work. As he shuts the front door gently, she hears him enter, totally engrossed in the latest plot twist of the local prime time television show. After having meticulously supervised the children's homework, prepared their bags and uniforms for school the next day, and spent the rest of the early evening cooking dinner, she is finally enjoying her 'break': the latest episode of her favorite drama serial. She responds to what vaguely sounds like him greeting her, with a fleeting smile and a slight nod of her head, her eyes glued to the television screen. The children are in their rooms, their iPads and laptops on, tapping away instant messages to friends over social media. None of them hear him enter the house. During the show's 5-minute commercial break, she rushes into the kitchen, and starts to set the table for dinner in a hurry. In the meantime, he takes a shower, changes into his sweatpants and a T-shirt, and turns on his laptop in the bedroom. The presentation that he has yet to finish before the office board meeting the next day, is still on his mind. Within minutes, his eyes are glued to the day's headlines on his favorite news website. His iPhone pings. In the background, he hears what faintly sounds to him like she calling him for dinner. Without taking his eyes off the screen, he reaches for his phone, calling out, "In a minute..." into the empty hallway outside the ajar bedroom door.

Convenient Distractions from Marital Problems

Children and work become a convenient distraction from the smaller problems between a married couple very early in a marriage. Whatever the reason might be for the emotional distance between a husband and wife – and there can be many – the highly 'engaging' occupation of raising children (for the wife), and work/job/career (for the husband), become a convenient means of keeping their minds off the problems between them.

Ignoring and avoiding their problems is even easier in joint/extended family systems, where there is always someone else present to spend time with instead of your spouse. As the years pass, the couple can grow even further apart if they don't work on removing the problems that exist between them.

Before they know it, they are elderly: the husband is retired from work, and the wife is becoming too weak to do all the housework by herself, which she has been do-

ing for years. Their children have flown the nest, busy in their own adult lives.

Now – at this stage – the couple are faced with their problems, glaring them in the face.

The New Scapegoats

Since they have used avoidance and escapism for 3-4 decades, a couple that finds it difficult to communicate openly with each other because of the emotional distance that has risen between them over the years, might start to cling emotionally to their grown-up children and grandchildren.

This might be evident in their calling them up very often, wanting to repeatedly come over for extended visits, complaining about having nothing to do, lamenting about their own house being too silent/empty, snapping at each other at the drop of a hat, and not being able to find anything enjoyable to do together. Consequently, the husband's best friend becomes the television and the daily newspaper, and the wife's best friend? — well, the kitchen and housework, as always.

Introspect and Act – While Young

Do you want to 'end up' like such a couple? Because the years will pass very quickly, and if you don't work on your problems right now, you won't be able to spend any enjoyable time together alone if and when you grow old (say, at the age of 55+), when your chosen 'distractions' are no longer there to occupy you.

Ask yourself some key questions about your marriage:

- Do you communicate with your spouse candidly and openly about everything? Or do you bottle up your feelings inside (mistakenly considering this a sign of "patience"), only to vent them later on in front of a parent/sibling/friend, when your spouse's back is turned?

- Do you look forward to the weekends more than the weekdays? Or do you 'dread' the weekend, because it will mean that your spouse will be around near you?

- Is there any activity that you and your spouse enjoy doing together, alone, just the two of you? Even if it is simply reading/discussing a book, visiting a library, going to the masjid, going for 'umrah, taking a walk in the park, having dinner, coffee or ice cream at your favorite restaurant or cafe, doing grocery shopping, playing a board game, cooking a meal together and eating it? Anything?

- What do you envision your old age to be like? Do you see yourself insisting that your married son(s) don't move out, so that your house remains full?

Do you see yourself imposing your company on your grown-up children who are living in separate homes: sons and daughters-in-law (or daughters and sons-in-law), uninvited, going to live in their homes for



months at a time, away from your spouse, because your own home has become too 'boring' for you?

Or do you see yourself doing that which you've been wanting to do for years, but couldn't because of a lack of time or because of other obligations: spending quality time with your spouse? – For healthy recreation, for da'wah pursuits, for seeking knowledge, for leisure – while also giving a portion of it to your offspring and grandchildren (on a demand basis), and to your greater community?

- What do you enjoy doing now, when the kids are asleep? If it doesn't involve your spouse at all, and mostly involves useless time-fillers such as watching television, reading 'fluff', gossiping/venting on the phone, window shopping, or going out with 'friends' (i.e. people you hardly know, like, or are close to), then this is a warning sign of an impending old age filled with boredom.

Do something about it NOW, before you become a clingy, snappy senior who is always complaining of being lonely.

The Foundational Relationship

Remember that the husband-wife relationship was the first one created by Allah. When Allah created Prophet Adam (Peace Be Upon Him) the first human being, the immediately next one to follow was his wife.

Light of Knowledge Quiz

What is the Arabic word for "Purple"?

- ☐ A Ramadi
- ☐ B Banafsaji
- ☐ C Azraq

Answer to be revealed in the next issue

Last week's answer was choice B: "Arkan al-Salah"

3 Steps to unlock our minds and find wisdom

By Tabassum

Does the future look bleak? Are you always worried about money? Do you question Allah for your misfortunes? Do you brood on your past? Have you lost khushu in salah? Do you feel lazy in doing good deeds? Do you feel compelled to sin? All these things indicate Satan's hold on one's mind being so strong that he has clouded one's wisdom. So far in our search for wisdom, we've been looking at the blocker of wisdom – Satan. We learned what prevents us from using our wisdom. But how do we repair the damage? How do we get back control of our own minds? How do we gain wisdom? What is wisdom, anyway? In a past article I tried to explain the meaning of wisdom. It's a complex concept which is hard to define. In terms of outcome, wisdom is the ability to make the right choice. My friend told me this drug would make me remember my study notes better. If it's true, I'll be able to pass all my exams. Should I try it? And the next thing you know, another youngster's in the clutches of a narcotic. Should I answer back to this guy who's shown interest in me? A young hijabi woman who's always lived a confined life will find sudden attention from the opposite sex almost irresistible. It will set her heart in a flutter, and Satan will use her fluttering emotions to cloud her mind. Satan wants us to make the wrong choice every time. That's why he fogs our wisdom, so that we only see as right what Satan wants to show us. "... but Satan made their deeds attractive to them." (Surah An-Nahl 16:63) In order to regain control of our minds, we need to reverse the process Satan pushed us into.

Cleansing

The Prophet said:

When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases. That is the Ran that Allah mentions in His Book: 'Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.' (Ibn Majah V5, B37, no. 4244). True repentance will cleanse your mind and unlock its potentials, enabling you to think and reflect with wisdom.

Protecting

Secondly, we need to invoke Allah's protection against Satan. This isn't just done by isti'adhah (saying 'I seek refuge in Allah from the accused Satan'). There are sever-

al other ways we need to adopt in order to protect ourselves from Satan, the foremost being leaving sins. When we sin, we open a gateway for Satan to enter into our minds. We need to keep that gateway closed as much as we can. Whenever we slip, we will go back to step one – cleansing. The daily remembrances which the Sunnah teaches us also protect us from Satan, especially the morning and evening remembrances. Here's an example: The Prophet said: He who recites three times every morning and evening: 'Bismillahir-radi la yadurru ma'as-mihi shai'un fil-ardi wa la fis-sama'i, wa Huwas-Sami'ul-'Alim (In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing),' nothing will harm him. (At-Tirmidhi 3388) You'll find this and many other Sunnah dhikrs in Shaykh Qahtani's The Fortress of the Muslim. The Quran also acts as an invincible shield against Satan. Reciting and listening to the Quran is like a medicine for the heart. But it doesn't end there. There's much more to the Quran than we give credit to. More on this later insha'Allah.

Reflecting

In our fast-paced lives, just sitting on your sofa and doing nothing but thinking is something unthinkable. We don't count it as being productive. Smartphone zombies who lie in bed watching video after video in a completely haphazard way are seen as being more productive; at least they are "doing" something. We need to redefine our definition of productivity; we need to learn to be productively idle. Reflection on Allah's signs is a form of worship. In the Quran, Al-

lah encourages us repeatedly to reflect, think, ponder, use our brains. "... Thus, Allah makes evident the signs to you, that possibly you would meditate." (Surah Al-Baqarah 2:219) Modern science also has unearthed many benefits of reflection. That's why certain forms of meditation and exercises on relaxing and focusing one's mind have become so popular nowadays. Consider cognitive behavioral therapy. It's one of the most popular and effective therapies for depression and anxiety, and its focal point is reflection on your thoughts. Being aware of your thoughts helps you know yourself, your virtues and weaknesses. It helps you discover new meanings in the signs of Allah that surround you in His creation. It improves your ability to detect the whispers of Satan. All these contribute to improving your wisdom. "He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding (Ulul Albab)." (Surah Al-Baqarah 2:269). Who are the Ulul Albab? Allah defines their characteristics in another verse: Those who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], 'Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire....' What are the things that Allah encourages us to reflect on? What are the signs of Allah that help us improve our wisdom? Are there other ways of increasing wisdom? We'll discuss these issues in the next article insha'Allah.

CROSSWORD PUZZLE

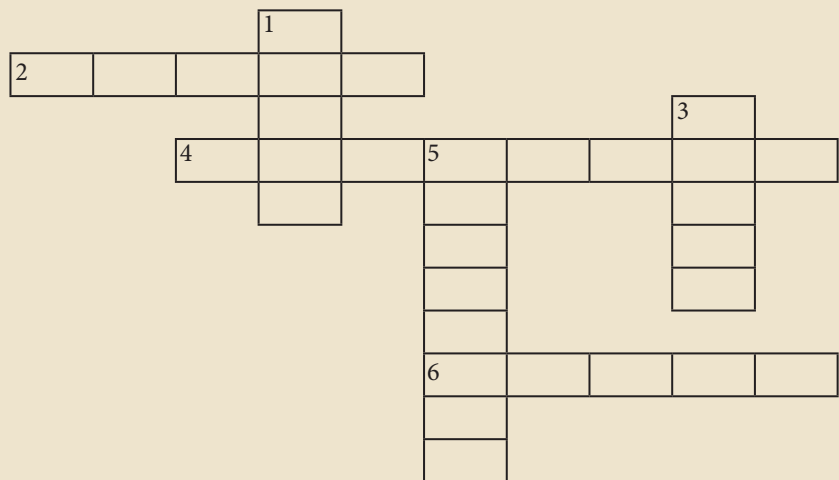
LAST WEEK'S ANSWERS

ACROSS

1. Abubakar
3. Safar
5. Al-Waali

DOWN

2. Anf
4. A'la
5. Asfar



ACROSS

2. The companion of Prophet Musa in Surah Al-Kahf.
4. The Prophet titled Khatam an-Nabiyyin
6. How many lessons/actions did Prophet Musa witness during his journey with Khidr?

DOWN

1. Arabic term referring to an Ear
3. Surah whose name means "The Night Comer"
5. The name of Allah meaning "knower of all hidden things"

Gulf African Bank urges Hajj agents to embrace financing solutions for growth

Gulf African Bank has called on Hajj agents to take advantage of tailored financing solutions aimed at strengthening their businesses, improving operational efficiency, and expanding access to pilgrimage services for Muslims intending to perform Hajj.

The appeal was made during a forum convened by the Bank for Hajj agents, where participants discussed the growing demand for Hajj services and the financial challenges associated with organising the annual pilgrimage.

The Bank recognised the critical role

played by Hajj agents in enabling Muslims to fulfil one of the five pillars of Islam. Through their expertise, guidance and logistical support, agents help pilgrims undertake the sacred journey with confidence, dignity and peace of mind.

Discussions during the forum centred on the increasing operational costs faced by Hajj agents, including securing pilgrim allocations, making advance payments to service providers, arranging accommodation and transportation, and meeting day-to-day business expenses.

Participants explored how access to af-

fordable and Shariah-compliant financing through Gulf African Bank's Hajj Agents Financing solution could help agencies strengthen their operations, enhance service delivery, and support a larger number of pilgrims each year.

The Bank reiterated its commitment to empowering Hajj agents by providing financial tools and resources tailored to the needs of the pilgrimage sector, enabling them to respond effectively to evolving market demands while improving the overall Hajj experience for their clients.

Twenty couples wed in mass nikah ceremony in Kakamega

A spirit of joy and celebration filled Eshisuru Islamic Centre in Kakamega County as hundreds of Muslims gathered to witness a historic mass Nikah ceremony that saw 20 couples solemnise their marriages.

The event was organised and sponsored by the Kakamega-based non-governmental organisation, Muslim Group for Development (MGD), in partnership with the UK-based Angel Welfare and Education Trust (AWET). The Nikah ceremony was officiated by Kakamega Kadhi Sheikh Ally Wayu Bakari. The initiative aimed to support Muslim youth and new reverts by making marriage more accessible, helping them safeguard their chastity and establish families in accordance with Islamic teachings. Addressing the gathering on Saturday, Sheikh Bakari highlighted the significance of hijab in Islam, describing it as an act of obedience to Allah and a

religious obligation that preserves a woman's dignity and modesty. "When a Muslim woman wears the hijab, she is obeying and submitting to Allah. In return, she hopes for His pleasure and blessings in this life and the Hereafter," he said. He added that hijab reflects modesty and dignity, encouraging Muslim women to uphold Islamic values in their conduct and appearance. The Kadhi also urged Muslim couples to register their marriages immediately after their Nikah to ensure they receive official marriage certificates. He expressed concern over the number of Muslim marriages that remain unregistered, noting that failure to document marriages can create legal challenges, particularly in matters of inheritance and family disputes. "How can inheritance disputes be resolved in a court of law if a marriage has not been formally registered?" he posed. Sheikh Bakari further called upon guardi-

ans and assistant registrars who officiate Nikah ceremonies to ensure every marriage is properly documented and submitted to the Kadhi's office to promote transparency, accountability and proper record-keeping. Also speaking during the event, Sheikh Khamis Wakhusama encouraged young Muslims to embrace marriage, noting that Islam has made the institution simple and accessible. He urged parents and community leaders to abandon cultural practices and traditions that make marriage unnecessarily expensive, saying such customs discourage many young people from marrying. Sheikh Wakhusama further observed that marriage strengthens social bonds by bringing together families and communities, fostering unity and mutual understanding beyond the union of two individuals.

TSC announces 20,000 permanent teaching vacancies for Junior Schools

The Teachers Service Commission (TSC) has announced 20,000 vacant positions for post-primary teachers to serve in Junior Schools on permanent and pensionable terms. In a notice issued on July 28, the Commission invited qualified candidates to submit their applications online through the TSC website by August 31, 2026. "Interested and qualified candidates should submit their applications through the Commission's website, www.tsc.go.ke under 'Careers' or teachersonline@tsc.go.ke not later than midnight of 31st August, 2026," the notice stated.

According to TSC, the successful candidates will be deployed to Junior Schools across the country to support the implementation of the Competency-Based Education (CBE) curriculum. Applicants must be Kenyan citizens, possess at least a Diploma in Education, and have attained a minimum mean grade of C+ (plus) in the Kenya Certificate of Secondary Education (KCSE). They must also have scored at least a C+ in each of the two teaching subjects or hold equivalent qualifications. The Commission advised applicants relying on equivalent qualifications to consult its website for detailed guidance. Applicants must be unemployed and should not have previously exited the teaching service on disciplinary grounds. During the recruitment process, shortlisted candidates will be required to present their original academic and professional certificates for verification. Selection will be based strictly on merit and the

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Al Nisa children's home appeals for support to secure children's future

For the past 14 years, Al Nisa Children's Home in Karen has been providing orphaned and vulnerable girls with more than just shelter, it has been offering them a safe, loving environment where they can grow with dignity, receive quality education and be nurtured in Islamic values.

Established in 2012 by the Nairobi Muslim Women Welfare Group (NMWWG), the home was founded by a group of dedicated Muslim women who recognised the need to care for orphaned and abandoned girls. Their vision was to create a place where every child could enjoy the opportunities of childhood while growing up in a caring family environment guided by Islamic teachings.

Today, the home cares for 40 girls aged between four and eighteen years. Many of the children arrive after experiencing abandonment, the loss of parents or neglect. According to the home's manager, Hafsa Hussein, every child deserves the opportunity to live a meaningful life in a secure and nurturing environment.

"Our vision is to see every child maximise their childhood opportunities in a loving environment," she said. "Our mission is to mobilise resources and build partnerships to provide a loving home for orphaned girls while exemplifying Islamic values." Beyond providing accommodation, the home meets the children's educational, medical and daily needs. The girls receive food, clothing, healthcare, transport to school and Islamic education, ensuring their physical, emotional and spiritual wellbeing is nurtured.

The impact of the home is reflected in the success of its former residents. Hafsa recalled the story of one girl who, after growing up at Al Nisa Children's Home, completed secondary school and earned admission to study law at the Catholic University of Eastern Africa, a milestone she described as a testament to the home's commitment to empowering

vulnerable children through education.

Despite these achievements, the home continues to face significant challenges. Rising operational costs, maintaining quality standards of care and meeting regulatory requirements place a constant strain on available resources.

"Our most urgent need is financial support to meet educational, medical and daily maintenance expenses for the children," Hafsa noted.

To help address these needs, Al Nisa Children's Home will hold a fundraising event on Sunday, August 2, 2026, aimed at securing resources to support the care and education of the children for the next three years and beyond. Funds raised will go towards the home's general upkeep, educational materials, healthcare and other essential daily requirements.

Hafsa encouraged members of the public to support the home not only through financial contributions but also by sponsoring a child, volunteering their time, organising fundraising initiatives or simply visiting the children

to offer encouragement and companionship.

Looking ahead, the home hopes to expand its capacity to accommodate more vulnerable children, strengthen its educational programmes and establish sustainable income-generating projects to reduce dependence on donations.

She concluded with an appeal to the Muslim community and well-wishers to continue extending compassion to orphaned and vulnerable children.

"At Al Nisa Children's Home, we truly believe in the power of community support. By coming together to uplift orphaned and vulnerable children, we can change lives. Every contribution, no matter how small, helps create a loving and stable environment for our children. Let us work together to build a brighter future for every child," she said.

Those wishing to support this noble cause can make their contributions via M-PESA Business Number: 303030 using Account Number: 2038941251.

TSC announces 20,000 vacancies

Continued From Page 6

number of vacancies available in each county. The Commission cautioned applicants against submitting multiple applications, stating that each candidate should complete only one application form. Successful applicants will be retained in their current sub-counties or stations and will be expected to teach various learning areas under the Junior School curriculum.

TSC emphasised that the recruitment process is free of charge and warned applicants to remain vigilant against fraudsters who may demand money while falsely claiming to influence the recruitment exercise. Any suspected cases of fraud should be reported to the nearest TSC office, the Commission's headquarters, or the nearest police station. Reports can also be made to the Director of Staffing on 0202892193, the Deputy Director of Staffing on 0202892131, or via email at director.staffing@tsc.go.ke.

The Commission reiterated that it is an equal opportunity employer and encouraged qualified persons with disabilities to apply.



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Itqan Australian Academy posts impressive Cambridge checkpoint results

Itqan Australian Academy in Muthaiga, Nairobi, has once again reaffirmed its commitment to academic excellence after posting outstanding results in the Cambridge Primary and Lower Secondary Checkpoint examinations for the May 2026 series.

The Itqan Australian Academy celebrated impressive Cambridge Checkpoint results for its students in primary and secondary grade levels, showcasing strong academic performance at their approved examination center.

The examinations were conducted between May 11 and May 21, 2026, with the results released on July 23. The academy recorded an impressive 15 Outstanding grades and 26 High grades, reflecting the school's continued dedication to nurturing academic excellence.

Among the top achievers, Year 6 student Rayaana Muhumed delivered an exceptional performance, scoring a perfect 50/50 in both English and Science. Fellow student Zunairah Mohamed also attained a flawless 50/50 in English.

Other high-performing students included Haulat Rashid, who scored 45/50, Aatika Hassan with 42/50, and Yusuf Jama, who attained 41/50.

In the Cambridge Primary Checkpoint examinations, Nabeel Sultan emerged among the top performers after scoring 45/50 in Science. Ibrahim Adow, Elias Said, and Sumaya Yusuf each scored 43/50 in English, while Asma Dahir attained 44/50 in Mathematics.

The academy attributed the remarkable performance to the hard work and determination of its students, the dedication of its teaching staff, and the unwavering support of parents.

The achievement is particularly significant as it marks the school's third consecutive



The top achievers: Zunairah Mohamed (LEFT) and Year 6 student Rayaana Muhumed (RIGHT) delivered an exceptional performance, scoring a perfect 50/50 in both English and Science. Fellow student Zunairah Mohamed also attained a flawless 50/50 in English.

Cambridge Checkpoint examination series, with results showing a consistent upward trajectory in student performance. The continued improvement reflects the effectiveness of the academy's rigorous curriculum and its commitment to providing a supportive learning environment where learners are empowered to excel.

School administrators expressed confidence that the encouraging results will inspire future candidates while strengthening the academy's reputation as a centre of academic excellence.

Itqan Australian Academy is a registered Cambridge International School and an authorised examination centre. The institution offers quality education to Muslim learners from kindergarten, primary, boys and girls' high school levels through both the Cambridge International (IGCSE) curricu-

lum, introduced in September 2022, and Kenya's Competency-Based Curriculum (CBC), launched at the school in January 2023.

The Academy also delivers a rigorous and holistic education that integrates the Cambridge International Curriculum and Islamic studies.

The academy combines faith-based values with modern teaching approaches rooted in psychology and technology, providing learners with globally benchmarked education while incorporating authentic Kenyan experiences to prepare them for future success.

Itqan Australian Academy was born from the concept of giving back to the community with the aim of providing better access to quality education to future generations.

Waqf Commission selection panel shortlists candidates for positions

Continued From Page 1

the integrity requirements under Chapter Six of the Constitution.

The shortlisted candidates are Abdi Ibrahim Abdi (Wajir), Abdulrahman Manswab Mahsen (Mombasa), Abubakar Zubeir Athman (Lamu), Ahmed Ahmed Omar (Kilifi), Ali Abdullah Ibrahim (Machakos), Asman William Shariff (Trans Nzoia), Aydarooos Muhsin Sayyid Ali (Lamu), Bajaber Ahmed Said Salimu (Kitui), Chui Khadijah Gatie (Tana River) and Diriye Ahmed Mohamed (Wajir). Others are Dr Jadeed Moza Ally (Mombasa), Dugow Musa Ibrahim (Wajir), Godana Abdu Dae (Lamu), Hache Hassan Issack (Mandera), Haji Ramla Abdullahi Issack (Mandera), Hamadi Yaye Shoshi (Kilifi), Kasmani Asiya Saleem (Mombasa), Mabruk Khamis Rizik (Kilifi), Mahamud Mahat Abdi (Wajir), Mohamed Abdissalam Sheikh (Garissa), Muhamed Talib Bwana (Mombasa) and Muhumed Mohamud

Sheikh (Wajir).

The list also includes Mutubwa Hassan Mohamed (Kitui), Mwalimu Abuu Mohamed (Lamu), Dr Mwamburi Adam Hamisi (Taita Taveta), Mwatsefu Juma Mwarika (Kwale), Dr Omar Rashid Ali (Wajir), Dr Omari Hassan Kinyua (Embu), Ramadhan Odhiambo Abdul (Homa Bay), Dr Salim Islam Mohamed (Mombasa), Sheikh Ismail Musa Hajimala (Kisumu), Sheikh Issack Nabila Ibrahim (Wajir), Sumba Hassan Rajab (Mombasa), Swaleh Feisal Hussein (Embu) and Zainabu Zuwena (Nairobi).

The shortlist reflects candidates drawn from various regions across the country, including the Coast, North Eastern, Eastern, Rift Valley, Nyanza and Nairobi, highlighting the broad geographical representation in the recruitment process. Once constituted, the Waqf Commission will comprise a chairperson and six members appointed by the

Cabinet Secretary for Lands and Physical Planning on the recommendation of the Muslim community, together with representatives from designated government offices, as provided for under the law.

The Selection Panel has invited members of the Muslim community to submit any relevant information regarding the shortlisted candidates. Submissions should be addressed to the Chairperson, Selection Panel for the Appointment of Members of the Waqf Commission, 20th Floor, CBK Pensions Towers, Harambee Avenue, P.O. Box 40112-00100, Nairobi, or sent via email to waqf.recruitment2026@ag-go.ke. The panel directed that all hard-copy submissions be sealed and clearly marked "Confidential."

"The Selection Panel may interview any person who has submitted information on a candidate," the notice stated.