

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Muslim leaders raise alarm over prolonged Chief Kadhi vacancy

The Judicial Service Commission (JSC) has been urged to fast-track the recruitment of a substantive Chief Kadhi and increase the number of Kadhis across the country to improve access to justice and service delivery in Kadhi's Courts.

Speaking during celebrations marking the recognition of the Mombasa Kadhi's Court as Kenya's best-performing Kadhi's Court in the overall caseload performance category, Mombasa Senator and High Court advocate Mohamed Faki called on the JSC to prioritise the appointment and increase investment in Kadhi's Courts.

The position of Chief Kadhi has remained vacant since the death of Chief Kadhi Sheikh Athman Abdulhalim on July 9, 2025, with Senior Principal

Kadhi Sheikh Sukyan Omar Hassan serving in an acting capacity.

Although the JSC advertised the position on January 16, 2026, stakeholders have raised concerns over the prolonged delay and lack of communication on the progress of the recruitment process. Faki said investment in Kadhi's Courts had remained inadequate despite growing demand for their services over his more than two decades in legal practice. "I am aware there was an advertisement for the position of Chief Kadhi, but after that, nobody has heard anything about it for almost a year," he said.

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In Today's Issue



1 Tips to boost your Salah

Get ready for the ultimate salah-booster; a set of amazing productivity tips to enhance your prayer, give you a fresh perspective on the world of salah, and make you love your prayer like never before, in-shallah!

2 Islamic Revert Centre for Girls Opens in Kisumu

A new Islamic centre for female reverts, the first of its kind in the Nyanza and Western regions, has been opened in Kisumu County to provide new Muslims with comprehensive Islamic education and practical skills.

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

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Saudi Arabia support Imams training in Kenya



Saudi-based scholar Sheikh Aedh Mushababa Alqahtani (RIGHT) presents a certificate of participation to Kamiti GK Maximum Prison Imam, Sheikh Abdulhakim Abdulkarim, following the successful completion of a four-day refresher course on Aqeedah and Deviant Groups at Jamia Mosque Nairobi Multipurpose hall on Wednesday.

Organised by the Ministry of Islamic Affairs, Da'wah and Guidance, represented by the Religious Attaché under the supervision of the Embassy of the Kingdom of Saudi Arabia in Kenya, the course brought together more than 100 imams, preachers (du'at) and khatibs for intensive learning and professional development.

Jamia Mosque Nairobi to host annual Open Day

Jamia Mosque Nairobi will tomorrow open its doors to members of the public as the Jamia Da'awa Department hosts its annual Open Day, aimed at fostering a deeper understanding of Islam, dispelling misconceptions about the faith and promoting national cohesion and interfaith harmony.

Held under the theme "Choosing Unity Over

Division," the event is expected to attract hundreds of visitors from different faiths and backgrounds. It will provide an opportunity for guests to interact with members of the Muslim community and gain first-hand insights into Islamic beliefs, traditions, practices and values.

The Open Day will also serve as a platform for

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SUPKEM steps in to defend Kagio Jamia Mosque Land

The Supreme Council of Kenya Muslims (SUPKEM) is set to join a land ownership case involving Kagio Jamia Mosque in Kirinyaga County as an interested party.

The development follows a briefing by the Chairman of Daarul Majlis Al-Islami Kenya Sheikh Ahmad Ruwais to SUPKEM National Chairman Hassan Ole Naado on the status of the case and the disputed property. Ruwais said the property identified in the suit as Plot No. A311, formerly Mwerua/Kagio/2636, is different from the land occupied by Kagio Jamia Mosque. He said the mosque stands on Plot No. 459 Kagio, formerly Mwerua/Kagio/2638. Despite the distinction, Ruwais claimed that the plaintiffs are seeking to dispossess the Muslim community of land it has occupied for more than 50 years. The property currently hosts Kagio Jamia Mosque and a school serving the local community. "Some people initially joined the case as interested parties but later withdrew. Now they are planning to introduce new parties into the suit," Ruwais said, describing the move as an attempt to influence the outcome of the case.

Speaking on Tuesday at Islamia House, SUPKEM headquarters, Ole Naado said

the Muslim umbrella body would promptly apply to join the case as an interested party to help safeguard the mosque for future generations. "In light of this situation, SUPKEM will promptly apply to join the case. We have always been committed to this cause, and we believe that our collective efforts will help safeguard the mosque for future generations," he said. Ole Naado emphasized the importance of resolving land disputes through the rule of law, noting that due process promotes fairness, protects property rights and helps prevent conflict. "As Kenyans, we are determined to uphold the values of unity, justice and equality as enshrined in our Constitution and the rule of law. None of us is superior to another; we are all equal in the eyes of the law," he said.

Quoting the Qur'an, Ole Naado reminded Muslims of their responsibility to protect places of worship while respecting the rights of others. "The Qur'an reminds us of the importance of justice and safeguarding the rights of our community. In Surah Al-Hadid (57:25), Allah says: 'Indeed, We sent Our messengers with clear signs and sent down with them the Scripture and the balance that the people may maintain [their rights]...'"

He also appealed to Muslims across the country to set aside differences and unite in support of the Kagio Muslim community.

"Let us unite in this noble cause, engaging our community members and raising awareness about the significance of the Kagio Mosque. Together, we can demonstrate our commitment to preserving our rights and upholding the principles of equality and justice," Ole Naado said.

The dispute has placed Kagio Jamia Mosque at the centre of a land case after individuals claimed ownership of the property on which the mosque stands. The case was filed on May 29, 2025, at the Environment and Land Court in Kerugoya and remains ongoing. The court had been expected to deliver a ruling on July 29, 2026, but instead directed all parties to file and serve any outstanding evidence within 30 days.

Environment and Land Court Judge Stephen Kibunja, sitting in Kerugoya, Kirinyaga County, ordered the parties to comply before the matter is mentioned for further directions and the fixing of a hearing date. The case is scheduled for mention on November 18, 2026.

Marsabit High Court declines to suspend Hijab agreement in religious-sponsored schools

The Marsabit High Court has declined to issue interim orders suspending a landmark interfaith agreement allowing Muslim students to wear the hijab in public schools sponsored by religious organisations.

The Memorandum of Understanding (MoU), brokered by the Inter-Religious Council of Kenya (IRCK), was signed on August 4, 2026, by Muslim and Christian leaders following months of consultations and dialogue aimed at resolving the long-standing dispute over the wearing of the hijab in religious-sponsored public schools.

Justice Francis Rayola Oel ruled that suspending the agreement could disrupt local peace and social cohesion. The court directed the respondents to be served with

the petition and application and to file their responses within 21 days.

The case will come up for mention on September 15, 2026, when the court is expected to issue further directions.

The petition was filed on August 6 by Boru Guyyo, who is challenging the implementation of the agreement and arguing that it violates the Constitution.

In his affidavit, Boru argued that allowing students to wear the hijab in public schools sponsored by religious organisations is not a matter of discretion, but a constitutional right protected under freedom of worship.

He has sued the Teachers Service Commission (TSC), the Inter-Religious Council of Kenya (IRCK), the Marsabit Interfaith Coun-

cil (MIC), and the County Director of Education, the Attorney General, the Marsabit County Government and the Chairperson of the Marsabit County Education Board.

The agreement followed tensions that emerged last year when some public schools in Marsabit barred female Muslim students from wearing the hijab. The dispute eventually found its way to court, prompting renewed efforts by Muslim and Christian leaders to reach a negotiated solution.

The August 4 agreement seeks to provide a common framework for the wearing of the hijab and promote peaceful coexistence and respect for religious freedom in schools across Marsabit County.

Jamia Mosque Open Day event to be held tomorrow

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promoting tolerance, inclusivity and mutual understanding, bringing people together to celebrate diversity, identify shared values and build bridges of trust and respect.

As part of the programme, visitors will take a guided tour of Jamia Mosque, one of the country's oldest and largest mosques. For more than a century, the mosque has served as a major spiritual and community centre for Muslims in Kenya.

The tour will explore the mosque's rich history and its role in serving the Muslim community. Visitors will also participate in

an interactive question-and-answer session with Muslim scholars, who will address questions about Islam and explain various aspects of the faith in an open and informative forum.

The programme is open to both men and women and will give visitors an opportunity to observe a congregational prayer, offering a closer look at Islamic worship.

At the conclusion of the tour, each visitor will receive a complimentary copy of the Holy Qur'an, alongside other Islamic literature.

In keeping with the mosque's guidelines on

modest dress, female visitors will be provided with loose-fitting attire and headscarves to wear during their visit.

First held in 2018, the Open Day has grown into one of the flagship programmes on Jamia Mosque Nairobi's calendar. The initiative, initially held annually, is now organised twice a year as part of the mosque's continued efforts to promote dialogue, strengthen interfaith relations and share the message of Islam with the wider community.

By Khawlah bint Yahya

It just doesn't feel the same . . . I lost it . . . How can I get it back? Get ready for the ultimate salah-booster; a set of amazing productivity tips to enhance your prayer, give you a fresh perspective on the world of salah, and make you love your prayer like never before, inshallah! In this week's ayah Allah advises: "And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive (to Allah)." (Surah Al-Baqarah 2:45) Below are productivity tips based on a summary of the beautiful How to taste the true beauty of salah series by Mishari Al Kharraz:

1. Say Allahu Akbar and throw the world behind you.

Did you ever think: why do we start our prayer with Allahu akbar not with subhanAllah? Realize that when you say Allahu akbar you affirm that the one before whom you are about to stand is greater than anything occupying you at that moment—greater than your sleep, your families, your bills, and your worries. Just imagine that when you say Allahu akbar while raising your hands you are throwing all of that behind you!

2. Visualize the veil.

When you stand to pray, Allah commands: Raise the veils from between Me and my servant! As soon as you say Allahu akbar and start your prayer, Allah sets His beautiful face to yours and doesn't turn away from you, unless you do. When your thoughts or your sight drifts off, He orders the veils to be drawn back down. Visualize these veils being lifted to keep concentrated with your heart and body. Are you still drifting? This is why you repeat the great words Allahu akbar as you move into each position; it's a reminder and a new chance again and again to focus!

3. Salute the King.

Imagine walking into a palace, how would you recognize the servants of the king? Probably by their humble position: looking down. As you lower your gaze to the place of your prostration and place your hands right over left and close to your chest it is time to salute the King. Imagine standing in front of Allah as you utter this beautiful salutation and feel each word: Subhanakallahumma wa bihamdika, wa tabarakasmuka wa ta'alaa jadduka—How perfect You are O Allah, and I praise You. Blessed be Your name, and lofty is Your position and none has the right to be worshipped except You. Realize that only the parts of salah you are mindful of are being accepted and that Shaytan does his very best to steal every sweet moment you have with Allah!

4. Feel each ayah of Surah Al-Fatiha is answered.

You are now ready to enter the essence of it all: Surah Al-Fatiha, the greatest surah

Tips to boost your Salah

of the Quran, without which your prayer is nullified. Know that Allah Himself answers back when you recite of Surah Al-Fatiha, so add a short pause after each ayah, feeling this amazing dialogue. How can you ever drift of in this part of the prayer?

5. Utter His name with pure love.

What has brought you to stand here right now? It is your love and longing to be with Allah. And when you meet up with your beloved, what do you first say? The sweet sound of the beloved's name, the name that blesses everything it falls upon! Feel the bismillaahir-rahmaanir-raheem soothing your heart as it gently rolls off your lips.

6. Stand still at: "the Lord of the worlds."

The Prophet salallahu 'alayhi wa sallam told us, "Alhamdulillah fills the scale!" [Muslim] Really feel gratefulness when you say alhamdulillah. Did you see those documentaries where they zoom out from the cells of a plant's leaf all the way to the planets and galaxies? Now instead of that leaf, start the zoom out process with the image of yourself standing before Allah. Then zoom back down, back through the universe, to the place you are standing in prayer. The next time you pray view yourself from above and far away and truly taste the meaning of Rabbil aalemeen (Lord of the worlds)!

7. Reflect on Ar-Rahmaanir Raheem before Maaliki yawmid-Deen.

Have you ever wondered why Allah's names Ar-Rahmaanir and Ar-Raheem come before Maaliki yawmid-Deen (Master of the Day of Judgement)? Be reminded that it is the Most Gracious and Merciful who will judge us on the the Day of Judgement! So feel empowered and comforted when you say Ar-Rahmaanir-Raheem and then pause a moment at Maaliki yawmid-Deen, realizing the horrors of that Day.

8. Know what iyaaaka na'budu wa iyaaaka nas-ta'een really means.

You alone we worship, and unto You alone we turn for help. Let this remind you to make Allah alone your focus, not the people. So when you are asked, why did you do this or that (deed), you can firmly answer: for Allah! Feel this ayah by knowing that the

salaf used to weep for hours reciting it. One of them was once praying in Mecca. His friend went ahead and did the tawaf and when he returned to him, he was still at this verse, repeating it and crying, until the sun came up.

9. Say ameen as if your life depended on it.

The most comprehensive supplication you can make is: ih dinas-siraatal-mustaqeem (Guide us to the straight path). See how you followed the proper etiquettes of how to ask Allah? You started glorifying and praising Him and then you make your request: Guide us. Now realize that your entire existence depends on this supplication. The Ameen you'll pronounce now will have to come from the bottom of your heart. Ameen means: My Lord, grant or answer (my prayers). Say Ameen as if you have been sentenced to death and are pleading for pardon, begging with passion.

10. Feel the bond with your Lord.

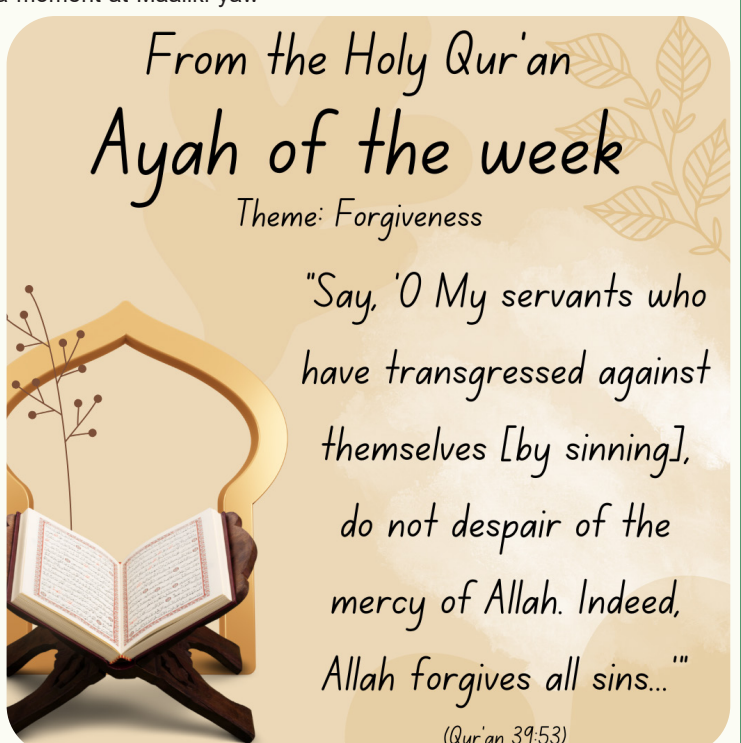
When you say subhana Rabbiyya- al-'ath-eem (How perfect My Lord is, The Supreme) in ruku', focus on the pronoun that means my (in Rabbi). It adds that element of bonding: He is My Lord, who raised me in His care and who is nurturing me. Know the Prophet salallahu 'alayhi wa sallam and the Companions used to be in the bowing position as long as he would be in the standing segment of salah. One companion said that he recited Al Fatiha, then Al Baqara, Ali Imran, An-Nisaa' and Al Ma'ida, and the companion Abdullah Ibn Al Zubair was beside him, still in his ruku'!

From the Holy Qur'an Ayah of the week

Theme: Forgiveness

"Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins...'"

(Qur'an 39:53)



Struggling to have a baby? read this

By Nichola Taylor

That time of month comes again and, with it, brings disappointment and a deep sorrow. I've experienced this for five years before my daughter was born. Many women struggling to have a baby will understand immediately what I mean. It took me five years to have my daughter. With it came heartache, grief, frustration, a lot of tears and many tests, pokes and prods for both my husband and myself. Not being able to get pregnant is a very hard test to go through. It leaves you shattered and broken at times. What is worse is when everyone around you seems to be pregnant. Some don't want to even tell you in case you give them the "evil eye". Others seem to rub salt into the wound, 'they only have to look at their husband and they are pregnant!' Oh yes, I have heard so many cold, piercing comments like that.

My daughter finally came after 5 years of trying and just as we were about to undergo treatment. We were ecstatic and over the moon. It was the biggest proof that when Allah says "be" it simply happens! SubhanAllah. After the birth of our daughter, our plan was to wait a few months and then try again as it took so long for us to get our first baby. We soon realized though, that we are not in control of our lives, as we might like to think, and I was diagnosed with breast cancer. So after the treatment and a wait of 3 years to make sure there was no recurrence, we were given the go ahead to try again. We are back to square one again because it simply isn't happening and time is not on our side like before, as I am older. However, what is on our side is the experience of last time. What we have learned from it and how we learned to handle the heartbreak of having a period every month. And it is exactly this advice I would like to share with sisters who are struggling to have a baby, whether it is their first or second.

1- First and foremost, never stop making dua.

Every night before I sleep, I ask Allah to send us a baby. It can become so hard and we can become so depressed that sometimes we just give up. I am reminded, though, of how Prophet Ibrahim (AS) never stopped making dua for a child and Allah accepted his dua when he least expected it.

2- Have that time to grieve when the period comes.

This may sound weird, but if you hold the emotions in, it is going to make you more and more depressed. Every time my time of the month comes, I allow myself to be sad for a couple of days to let out the emotion of heartbreak. I am then able to pick myself up after a couple of days, focus on the blessings I have in my life and keep the hope and faith that it will happen

when it is meant to happen.

3- Treat yourself.

When I am having my "sad days" I focus on myself to pull myself up. I will eat my favorite snacks, buy myself a little treat or just pamper myself with a beauty treatment, a good book and a long bath. These things pick me up, and it is what we need from time to time, to make ourselves feel better.

4- Be open with your husband.

He is going through this as well. Each of you is there to support the other one. You can also treat yourselves with a date night. This should be making you both stronger as a couple and not driving you apart.

5- Make a plan of action.

If you have been trying for a year or more (6 months if you are over 35) and nothing is happening, then you need to see a doctor and have tests. And when I say 'you' I mean the pair of you.

6- Remain patient.

It is a very difficult test that Allah is sending you. Whether you choose to go through fertility treatment or not, then you need patience. This journey is a long one, it can be emotionally draining, but having patience will eventually bring you the best reward inshaAllah.

7- Never think this is because Allah thinks you are a bad person.

Wrong! Remember there are many outstanding women in our Islamic history that didn't have children or only had one child. Lady 'Aisha had no children and she is one of our most revered role models.

Maryam was mother to just Isa and look how she is held in the highest regard. This is not because Allah hates you, it is because you are being tested and what we don't have in this world, inshaAllah we will have in the next.

8- Cherish your first child.

If you are struggling to have a second child then make sure your first child is not neglected and thank Allah for the blessing of your first child. Your first child should not pick up on the pain or heartbreak of what you are going through. On the contrary, they should feel loved, cared for, precious and cherished.

They may ask you for siblings, you can just tell them, this is Allah's will but we can make dua. Never let them feel that they are not enough.

9- Make Dua for others.

When you see other people having babies, make dua to keep your heart pure and make dua for the woman and her baby. When we make dua for someone Allah will grant us the same.

10- Finally, consider other solutions.

If all attempts of having a baby naturally or by fertility treatments fail, consider adop-



tion Kafalah. It is allowed in Islam and if you can give a child a home full of love and care then you are doing a very noble and grand gesture. Of course both you and your husband have to agree with this idea, but it is a beautiful thing to help a child who needs a loving home. Prophet Muhammad (PBUH) said: "I and the one who sponsors an orphan are like this in Paradise." Then he joined between his index and middle fingers. (Sahih Al-Bukhari (5304))

Struggling to conceive is one of the most difficult tests we can go through as a married couple. It can be a long and painful journey but we must always keep that hope and faith alive that Allah is listening and Allah will do what is right for us.

We have to find a way of making peace with what is destined for us and as difficult and painful as that may be, we have to do it with a heart full of love and faith for Allah. The last thing I want to leave for those who are going through this difficult test is that Allah loves us deeply. If we can't have a baby in this life, then Allah is planning the best of babies for us in Paradise and they will be ours for eternity.

Remember, Allah knows what is best for us and when the time is right we will get what is best for us. Never give up on that hope. For those of you who are going through this tremendously hard journey, I pray that Allah grants you righteous children in this world and the next.

Light of Knowledge Quiz

What is the Arabic term for "Hand"?

A Rija

B Ra's

C Yad

Answer to be revealed in the next issue

Last week's answer was choice A: "Al-'Alaq"

Ways from the Qur'an and Sunnah to battle Laziness!

By Khawlah b. Yahya

Let's be honest with ourselves: how eager are you really to pray? How many times can't you get yourself to read the Qur'an? Or to even do Dhikr (remembrance of Allah) daily, which hardly takes a physical effort at all? The word lazy has many different layers; it is an actual (spiritual) disease – even not often recognised as such – and therefore one of the most common, seemingly effective tricks of shaitan. So, it's time to battle back! Allah, the Most High, promises us: And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. [Qur'an, 2:155]

Thamaraat, not just refers to 'fruits', but also to the concept of productivity. You might work hard for something, but won't be able to see the 'fruits', the outcome or even appreciation you hoped. As opposed to losing or not 'benefiting' from something you worked hard for, Allah, the Most High, mentions kasal (laziness) twice in the Qur'an, of which: "Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for the prayer, they stand with laziness and to be seen of men, and they do not remember Allah but little. [Qur'an, 4:142]

Let's discover different types of laziness, put yourself to the test and learn four ways to battle laziness from the Qur'an and Sunnah!

4 ways from the Qur'an and Sunnah to battle laziness

Being lazy refers to a lack of energy and enthusiasm of doing something that you should not lack energy/enthusiasm for, according to Imam al-Ragheb. Laziness can be that of a group, or community at large, as families or as in individual.

1. Reignite your desire to seek and convey knowledge.

Both the community and individual can suffer from being 'lazy' in the importance we attach to seeking and conveying knowledge. From pioneers in science, engineering, mathematics etc it seems gaining and conveying knowledge has taken a backseat, making space for (mis)use of the TV, social media and so forth.

Action point: Use these supplications from the Qur'an and of the Prophet (Peace be upon him) regularly and teach it to children and others as an ongoing charity and way to battle educational laziness for our generations to come! Rabbi Zidni Ilma' (O my Lord! increase me in knowledge) Allah, the

Most High, did not order the Messenger (Peace be upon him) with request for increase in anything except for an increase in knowledge. [Fat'h-al-Bari: 1/141] The Prophet (Peace be upon him) used to say in the morning: (O Allah! Indeed, I ask You for beneficial knowledge, and a good (Halal) provision, and actions which are accepted). [At-Tabarani] The Prophet (Peace be upon him) said: (O Allah! Benefit me with what You have taught me, and teach me that which will benefit me, and grant me knowledge which will benefit me.) [Al-Hakim, Bayhaqi, At-Tabarani]

2. See the reality of Rizq (provisions) Financially we can also be lazy, as a community or individual. From being active in trade and entrepreneurship, many don't aspire to engage or excel in trade. The Prophet (Peace be upon him) said: Engage in trade, for nine tenths of sustenance is found therein [Takhrijul Ihya of 'Allamah 'Iraqi, Sharhul Ihya] And: "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living) rather than to ask a person for something and that person may give him or not. [Al-Bukhari] Another level of financial laziness is by refraining from giving in charity, where you're able to do so.

Action point: Use this supplication for triple benefit, both for knowledge, Rizq and accepted deeds! (O Allah indeed I ask You for beneficial knowledge, and a good (Halal) provision, and actions which are accepted). [At-Tabarani]

3. Don't underestimate your body.

Feeling low spiritually can affect your body's energy levels, just how being physically

lazy can affect how you feel spiritually. Leaving certain religious duties can in turn make your body more lazy and weak, while in turn, remembering Allah (Dhikr) can strengthen your body! Allah, the Most High, says about the virtues of seeking forgiveness (Istighfar): And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as Mujrimoon (criminals, disbelievers in the Oneness of Allah). [Qur'an, 11:52] Ibn al-Qayyim said in al-Wabil al-Sayyib, when listing the benefits of Dhikr, including praying for forgiveness: Dhikr gives a person strength so that he can do with Dhikr that which he cannot do without it. I saw wonders in the strength of Shaykh al-Islam Ibn Taymiyah in walking, speech, courage, and writing. He used to write in one day what a scribe would write in a week, or more. **Action point:** Ibn al-Qayyim, continued: Use the Dhikr the Prophet (Peace be upon him) taught his daughter Fatimah and 'Ali, may Allah be pleased with them, to recite Tasbeeh (SubhanAllah) -glorification of Allah- thirty-three times every night when they went to bed, and to recite Tahmeed (Alhamdulillah) -praises of Allah- thirty-three times, and to recite Takbeer (Allahu akbar) -magnification of Allah- thirty-four times, when she asked him for a servant and complained to him about the hardship of grinding corn, working and serving (her family). He taught her this and said: "It is better for you than a servant." It was said: The one who persists in doing this, will find strength in his body that will make him independent of the need for a servant.

CROSSWORD PUZZLE

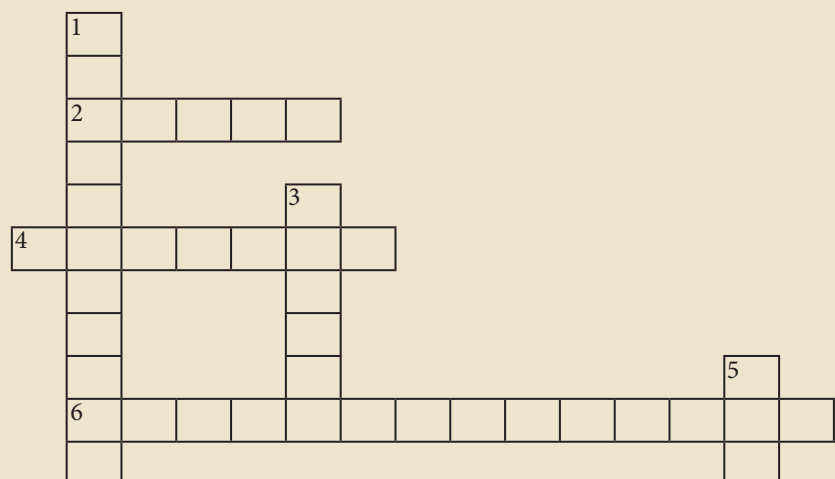
LAST WEEK'S ANSWERS

ACROSS

2. Khidr
4. Muhammad
6. Three

Down

1. Udhun
3. Tariq
5. Asfar



ACROSS

2. Surah whose name means "The Constellations"
4. The Name of Allah meaning "The First"
6. Imam renowned for his steadfastness during the Mihnah (Inquisition).

DOWN

1. The third month in Hijri Calendar
3. The Islamic doctrine of Allah's absolute Oneness.
5. The Arabi term referring to Mouth

NIS Chief Haji warns against divisive politics in Garissa

National Intelligence Service (NIS) Director-General Noordin Haji has urged residents of Garissa County to maintain peace, unity and brotherhood amid rising political tensions in various parts of the country.

Speaking during a wedding ceremony in Garissa town, Haji called on residents to uphold democratic principles and respect the constitutional right of every individual to contest for political office without intimidation or unnecessary opposition from fellow politicians.

He urged political leaders in Garissa to avoid using politics to create divisions among residents, stressing that political competition should not come at the expense of peace and unity.

Haji said residents should focus on working together to promote development rather than engaging in divisive politics and political rivalries.

The NIS Director-General also called on county leaders to play their part in bring-

ing residents together and promoting development, noting that Garissa has significant resources that can be harnessed to improve the lives of its people.

He emphasised that Kenya is a free and democratic country where citizens have the right to hold different political views and support political movements of their choice. However, he cautioned against the misuse of democratic freedoms to incite violence, disorder and division.

Haji said political differences should not lead to violence, insults or hostility, noting that Kenyans can hold divergent political views while maintaining peace and respecting one another. He also expressed concern over cases of insecurity reported in Garissa County and called for security to be accorded greater priority.

He urged security agencies to discharge their duties professionally and without political interference or partisan divisions.

The NIS chief further encouraged Garissa residents to promptly report security threats



and suspicious activities to the relevant authorities to facilitate timely action.

He stressed that cooperation among residents, political leaders and security agencies remains essential to ensuring that Garissa remains peaceful and provides a conducive environment for development.

Muslims encouraged to establish Waqf to combat poverty

Muslims have been urged to dedicate part of their wealth to Waqf (Islamic charitable endowments) to build sustainable community resources, alleviate poverty and promote long-term socioeconomic development.

The call was made by Sheikh Badru Jaafer, who encouraged Muslims to invest in Waqf properties and projects to generate sustainable income streams and strengthen the financial independence of Muslim communities. Addressing worshippers at Jamia Mosque Nairobi during his Friday Jum'ah Khutbah titled 'The Virtues of Waqf & Its Impact on Building Society',

Sheikh Badru highlighted the role of Waqf in promoting economic empowerment, charity and wealth creation in Islam.

"As a financial charitable institution, Waqf has been a significant contributor to social services in the Muslim world. Prophet Muhammad (PBUH) encouraged his companions to establish Waqf as a means of supporting future generations," he said.

Sheikh Badru called on Muslims to embrace Waqf alongside Zakat as an important tool for societal development and poverty reduction.

He said pooling assets and investing them in sustainable projects could provide reliable, long-term solutions to economic hardship.

He noted that the institution of Waqf, whose origins date back to the early Islamic civilisation, has played a significant role in advancing social justice, economic redistribution and community welfare.

"Waqf has been a cornerstone of Muslim civilisational progress for centuries, transforming lives across generations by supporting education, healthcare, water provision and other essential community services," he said.

The scholar urged Muslims to embrace Islamic economic principles such as Waqf as a means of combating poverty, describing it as an ongoing charity (Sadaqah Jariyah) that provides continuous spiritual rewards to the donor while delivering lasting benefits to the community.

"In Islam, wealth is considered a trust from Allah, and individ-

uals are encouraged to use it responsibly and charitably. Investing in endowments is a means of fostering societal progress while earning rewards in the Hereafter," he said.

Sheikh Badru particularly urged wealthy individuals and Muslim community leaders to establish and invest in Waqf projects supporting poverty alleviation, education and healthcare.

He stressed the need for individuals to invest in valuable projects that build sustainable community resources and support essential services, including education,

healthcare and infrastructure.

"I strongly encourage those whom Almighty Allah has blessed with wealth to establish charitable Waqf foundations, as the reward is immense. A well-managed Waqf can continuously assist the poor and needy, support religious, educational and healthcare initiatives, and provide ongoing benefits long after the founder has passed away," he said.

Sheikh Badru emphasised that Islam encourages economic prosperity while ensuring that communities have access to basic necessities such as shelter, education and healthcare.



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Al-Furqan Training Institute celebrates 21st graduation, sends 38 graduates into service

Al-Furqan Training Institute (ATI), a flagship project of the Maahad Daawah Organisation, celebrated a major milestone on Sunday, August 2, 2026, as 38 students graduated during the institution's 21st graduation ceremony.

The graduating cohort successfully completed an integrated programme combining Thanawi Islamic studies, the Kenya Certificate of Secondary Education (KCSE) and advanced Arabic language studies.

For more than two decades, ATI has promoted an educational model that combines Islamic and secular education, equipping students with both a strong grounding in their faith and the academic skills needed to pursue higher education and professional careers.

The latest graduating class reflected the institute's growing reach, with students drawn from various parts of Kenya, including Nairobi, Kiambu, Namanga, Turkana and Pokot. The cohort also included students from Zanzibar and Ethiopia.

The ceremony further highlighted ATI's emphasis on communication and outreach, with graduates delivering speeches and recitations in Arabic, English and Kiswahili. ATI Principal Juma Abdullahi commended the graduates for their dedication and achievements, while Chief Guest Sheikh Dr Ahmed Abdullatif urged them to become beacons of Islamic guidance and positive change in their communities.

Since its establishment, ATI has graduated 411 students who have gone on to serve as Imams, Da'is and community leaders, contributing to the spread of Islamic teachings and serving humanity for the sake of Allah.

As the 38 graduates begin the next chapter of their lives, ATI is calling on Muslims to support the institution's mission of making quality Islamic and academic education accessible to promising students, particularly those from marginalised and remote communities.

Supporting a student at Al-Furqan, the institute says, is an investment in the Hereafter, as the knowledge acquired by students can continue to benefit communities long after their graduation.

Sponsors can contribute towards tuition, accommodation and learning materials, helping nurture future scholars, Imams, Da'is and professionals.

The institute also encourages Muslims to direct their Zakat and Sadaqah towards education initiatives that can create lasting benefits for individuals and communities.

Those wishing to support a student can contribute through: M-Pesa Paybill: 866334 Account: Student.



Sheikh Ismail Ahmed Ishaq (LEFT) the Chairman of Maahad Da'wah Organisation (MDO) handing-over a prize to one of the graduates during the 21st graduation ceremony of Al-Furqan Training Institute (ATI) on Sunday, August 2, 2026. a total of 38 students graduated after they successfully completed Thanawi Islamic studies and advanced Arabic language studies.



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New Islamic Revert Centre for Girls Opens in Kisumu

A new Islamic centre for female reverts, the first of its kind in the Nyanza and Western regions, has been opened in Kisumu County to provide new Muslims with comprehensive Islamic education and practical skills.

The ultra-modern Makaarimal Akhlaq Girls Institute and Islamic Centre, located in Seme Sub-County along the Kisumu-Bondo Road, was commissioned and inaugurated last month. The institute aims to provide female reverts with a strong foundation in Islamic teachings, equipping them with essential knowledge of the beliefs, practices and values of Islam.

Its curriculum covers a range of Islamic subjects, including Aqeedah (Islamic creed), Tafseer (Qur'anic exegesis), Hadith, Fiqh (Islamic jurisprudence), Seerah (the life of Prophet Muhammad), Islamic manners and Akhlaq, Dua, Dhikr and beginner-level Arabic, among others.

According to the institute's administrator, Ustadha Mariam Juma, the main objective of the institution, founded by Sheikh Abdullah Hamad Al Luhaydaan of the United Arab Emirates, is to nurture qualified female Islamic educators and propagators with sound Islamic knowledge, proficiency in Arabic and the social and intellectual skills needed to navigate the challenges of the modern world.

Ustadha Mariam said 12 female reverts have already been admitted and enrolled in various courses, while admissions remain open for learners who have attained Junior Secondary School certificate-level qualifications.

The Maahad offers both day and boarding facilities specifically designed to cater for the needs of female reverts.

Speaking to The Friday Bulletin, Ustadha

Mariam said the institution would go beyond religious education by equipping the students with practical and entrepreneurial skills. These include bakery and confectionery, cookery and Henna design.

"We are focused on empowering new Muslims with sound Islamic knowledge that fosters a proper understanding of their faith, while also equipping them with practical skills to help them sustain their livelihoods and become productive citizens," she said. She added that the institute seeks to provide a safe, supportive and spiritually nurturing environment where Muslim girls can strengthen their faith and acquire knowledge and skills that will contribute to their future well-being. For more information, contact +254 719 320 960 or +254 782 081 075, or visit makaarimalakhlaq.com.

JSC urged to expedite Chief Kadhi recruitment

Continued From Page 1

He also called for the recruitment of more Kadhis, noting that Kenya currently has only 43 Kadhis serving the entire country. To improve access to justice, Faki pledged to petition the JSC to establish a Kadhi's Court at Shanzu Law Courts to serve residents of Shanzu, Utange, Mtwapa and the wider Kisauni Sub-County. He further commended Kadhi's Courts for maintaining high standards of integrity, impartiality and adherence to the law, saying he had not encountered allegations of corruption against Kadhis throughout his years of legal practice.

Speaking to The Friday Bulletin, Former Deputy Chief Kadhi Rashid Omar also questioned the prolonged delay in filling the position, saying it was unclear why the recruitment process had taken so long compared with appointments in other courts. Omar noted that some positions for judges in the conventional courts had been advertised

and shortlisted by early February, with successful candidates appointed by May. "I don't understand the policy the Judiciary is using. Some of the judges' positions in the conventional courts were advertised, shortlisted in early February and appointments were already made by May," he said. He said the Chief Kadhi position had never remained vacant for such a long period, describing the delay as unprecedented and a setback to the Judiciary's transformation agenda. "I urge the Judiciary to quickly expedite the recruitment of the Chief Kadhi," Omar said.

He also called for the recruitment of more Kadhis in areas experiencing increased demand for their services, noting that the number of serving Kadhis was declining while the Muslim population continued to grow. Head of the Mombasa Kadhi's Court Station, Abdulaziz Mohamed, attributed the court's recognition as the country's top-per-

forming Kadhi's Court to teamwork, innovation and collaboration with the Court Users Committee (CUC). He said the station had focused on strengthening its internal systems and partnerships rather than dwelling on resource limitations.

Mohamed said lasting transformation in the Judiciary could only be achieved when judicial officers, staff and stakeholders embraced a culture of service, integrity, professionalism and continuous improvement. "The future of justice belongs to institutions that build partnerships, embrace innovation and work together for the common good," he said.

He added that the station would continue strengthening access to justice, accelerating digital transformation, improving institutional efficiency and promoting Alternative Justice Resolution mechanisms.

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