

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Jamia Mosque Nairobi appoints new deputy Imam

In a move aimed at strengthening and enhancing its da'wah activities, the Jamia Mosque Nairobi Committee has appointed Sheikh Sayed Salman Aslam as the mosque's new Deputy Imam following a rigorous selection process involving several candidates.

Sheikh Salman, who previously served as Deputy Imam of Parklands Mosque, will assume his new position at Jamia Mosque, the country's largest mosque, in September.

He will serve alongside Imam Sheikh Jamaludin Osman, supporting efforts to advance da'wah, one of Jamia Mosque's core areas of activity.

Sheikh Salman was selected from a shortlist of
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Held under the theme "Honouring the Qur'an," the competition is organised by the Religious Attaché of the Embassy of Saudi Arabia in Kenya in collaboration with the Jamia Mosque Committee and the Supreme Council of Kenya Muslims (SUPKEM).

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

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Jamia Mosque Nairobi hosts 10th annual Open Day



Imam Jamia Mosque, Sheikh Jamaludin Osman (RIGHT) engaging with some visitors during the Jamia Mosque Nairobi annual Open Day held last Saturday under the theme "Choosing Unity Over Division."

The programme provided a platform for open and respectful conversations, allowing attendees to ask questions about Islamic beliefs and practices.

Nairobi's historic Jamia Mosque hosted its 10th annual Open Day on Saturday, August 15, 2026, under the theme "Choosing Unity Over Division." The annual event brought together visitors from different communities and faith backgrounds, providing an opportunity to learn about Islam, Islamic practices and the role of the mosque in the wider community.

Visitors were welcomed into a space traditionally associated with Muslim worship, where they

participated in guided sessions, interacted with Islamic scholars and observed Muslim prayers. The programme also provided a platform for open and respectful conversations, allowing attendees to ask questions about Islamic beliefs and practices.

Among the visitors were staff from the National Youth Service (NYS) Headquarters in Ruaraka, who joined others seeking a deep-

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Nairobi Muslim Academy hosts NEYD's 4th Teens workshop

North Eastern Youth for Development (NEYD) held the fourth edition of its youth empowerment programme at Nairobi Muslim Academy (NMA) last weekend, bringing together teenagers and their parents for two days of learning, mentorship, reflection and practical engagement. The programme brought together young people, parents, mentors and community leaders for discussions and activities focused on faith, wellbeing, personal development and family life.

Among the contributors was Sheikh Jamaludin Osman, Imam of Jamia Mosque Nairobi, whose participation highlighted the important role of faith leaders in guiding and supporting young people. NEYD expressed its appreciation to Jamia Mosque Nairobi for its continued support and active participation in its programmes and initiatives aimed at creating meaningful opportunities for young people. The organisers also thanked all speakers and mentors who shared their time, experiences, knowledge and insights. Their diverse perspectives enriched the sessions and helped participants relate the discussions to challenges and situations they encounter in everyday life. The first day placed teenagers at the centre of the programme, with sessions covering Islamic identity and purpose, financial responsibility, emotional wellbeing and creative expres-

sion. Through discussions and reflection, the session on Islamic identity and purpose encouraged participants to consider their faith, values and aspirations. The financial responsibility session introduced them to the importance of making wise decisions and developing healthy financial habits from an early age. Mental and emotional wellbeing also received particular attention. Participants discussed feelings, relationships and some of the pressures associated with adolescence. Role-playing activities enabled them to explore different perspectives and practise constructive ways of responding to situations they may encounter in their daily lives. The programme also provided opportunities for creativity and peer connection. An art workshop offered participants a platform for self-expression, while reflection circles encouraged them to share their thoughts, listen to their peers and build confidence. The activities helped strengthen communication, collaboration and teamwork. The second day shifted the focus to family life, bringing parents and teenagers together. Parents participated in a session on raising Muslim teenagers, while the teens explored goal-setting, leadership and personal development. A session on teenage mental wellbeing examined how parents can support their children through the challenges of adolescence. The

conversation continued during a joint parent-and-teen workshop on building stronger families. Through action planning and a question-and-answer session, families were encouraged to turn lessons from the programme into practical commitments to implement at home. Sports and team-building activities at the end of the programme provided a relaxed setting for parents and teenagers to interact, connect and strengthen relationships. The programme concluded with the presentation of certificates, recognition of sponsors, closing remarks and du'a. Beyond the individual sessions, the workshop demonstrated the value of creating spaces where young people can learn through active participation rather than simply listening. Mentorship, role-playing, open discussions and practical activities enabled participants to ask questions, express themselves and connect the lessons to their own experiences. The fourth edition reinforced the importance of involving families and communities in youth development. Bringing parents, teenagers, mentors and community leaders together encouraged dialogue, understanding and shared responsibility for the wellbeing and growth of the next generation.

Kisumu hosts fourth annual Qur'an Memorization Competition

The annual Qur'an memorization competition is set to take place today at Railways Masjid in Kisumu County, bringing together young memorizers in a celebration of excellence in Qur'anic learning.

The event, now in its fourth edition, is aimed at promoting Qur'anic knowledge, nurturing young talent and encouraging the preservation of the Qur'an and its message.

According to Mohamud Hish, chairman of the competition's organising committee, the event, sponsored by Hass Petroleum Charitable Trust in partnership with Tayiba Medical Centre, will bring together 42 participants from 12 madrasas and Islamic institutions.

Participants will compete in six categories:

full memorisation of the Qur'an (30 juz), 20 juz, 15 juz, 10 juz, five juz and three juz.

A range of prizes has been lined up for the winners, including copies of the Noble Qur'an, cash awards, trophies and certificates of participation. The competition was officially launched in 2023.

Last year's competition, also held at Railways Masjid, attracted participants from Narok, Migori, Homa Bay, Trans Nzoia, Nakuru and Kisumu counties.

In the full Qur'an category, Dekow Abdi Ibrahim of Musab Bin Umayr in Kisumu emerged the overall winner after demonstrating exceptional memorisation and recitation skills, including tajweed. He received Ksh. 100,000, a copy of the Noble Qur'an

and a certificate of participation.

Abdirahman Hassan Muhammad of Ubayd Ibn Ka'ab finished second and received Ksh. 80,000, while Abdulhamid Adan Hassan of Madrassatul Kitale Jamia Mosque took third place, earning Ksh. 50,000.

In the 20-juz category, Hamza Adan Ibrahim of Madrassatul Taqwa-Migori emerged the winner. He was followed by Abdiaziz Adan Sheikh of Ubayd Ibn Ka'ab in second place and Dalha Noor Hassan of Darul Quran Islamic Centre-Narok in third. The competition continues to provide a platform for young Muslims to develop their Qur'anic knowledge and celebrate excellence in memorisation and recitation.

Jamia Mosque Open Day event held to promote unity

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er understanding of Islam and engaging in meaningful discussions with Muslim scholars. Some of the questions raised focused on issues that are often misunderstood about Islam, including why Muslim women cover their heads and why Islam places guidelines on interaction between men and women. At the Jamia Multipurpose Hall, a panel comprising Sheikh Ibrahim Njuguna, Sheikh Darwesh, Sheikh Ratib Abdunoor and Sheikh Juma Amiir responded to questions and explained various aspects of Islamic teachings and practices. Addressing questions about Islamic laws and restric-

tions, Sheikh Ibrahim Njuguna explained that Islamic laws are established to safeguard fundamental aspects of human life and society. "Islamic laws are here to protect the Deen, the wealth, the blood and the respect," Sheikh Ibrahim Njuguna said. The discussions also helped visitors understand how Islamic teachings seek to promote order, dignity, responsibility and the protection of individuals and society. Visitors were later given an opportunity to witness Muslims performing the Dhuhr prayer, offering them a firsthand experience of one of the central acts of worship in Islam. The prayer demonstrated the discipline, unity and tranquillity

associated with Muslim worship. Beyond the formal sessions, the Open Day provided an opportunity for interaction and cultural exchange, with visitors engaging with members of the mosque and Islamic scholars. The conversations helped address misconceptions and encouraged people of different faiths to ask questions in an open, respectful environment. Now in its 10th edition, Jamia Mosque Nairobi's Open Day continues to provide a platform for dialogue and understanding, bringing people together to learn about Islam, dispel misconceptions and appreciate religious diversity.

By Dr. Ali Al-Halawani

Ibn Ataa: Grace emerges from darkness!

In his well-known book, *Al-Hikam* (Words of Wisdom), sheikh Ahmad Ibn 'Ataa'illah As-Sakandari says: Perhaps clouds of darkness will come by you, so that He acquaints you with the extent He has Graced you. The meaning of this piece of wisdom can be summed up as follows: Perhaps lusts and lapses which are similar to darkness will come upon one so that Allah the Almighty acquaints him with the lights He Graced him with. This will make one increase his thanks when he is referred back to the light which was distanced by lusts, and will make him keen on performing the dues of His blessings in all times. Indeed, there is not a time where Almighty Allah does not have a blessing that one owes thanks for. However, to detail this a little bit further, one is commended to read through the following lines. What is meant by "darkness" in the words of Ibn 'Ataa'illah is the darkness one finds in his heart because of committing sins and pursuing lusts and sinful desires. As is stated by Ibn 'Ataa'illah, all sinful deeds committed by man are darkness, while the faithful feelings which dominate the heart and which are represented in the love for Allah, glorifying Him, and fearing of Him are lights that illuminate the heart. Naturally, light does not coexist with darkness in one place. If they meet, feelings of restlessness and alienation are to be found in one's heart; a matter which may remove any feeling of artificial pleasure away from the heart of the disobedient. Thereupon, one flees from these feelings of restlessness and alienation to the wideness of Allah's Mercy, asking for His aid as well as relief. Consequently, one is received with mercy, acceptance and relief from his distresses by Almighty Allah, the Most Merciful. At this, the darkness of one's lustful desires and disobedience are overcome by the light of guidance and faith. Eventually, the disobedient returns as overburdened with two favors from Allah:

First: the favor of guidance, acceptance and conferring relief upon him; and,

Second: the favor of letting him know that Allah cares about him through answering his du'aa' and rescuing him from the darkness of disobedience. Certainly, the second favor is greater than the first. This can be understood from the words of Ibn 'Ataa'illah as he says, "So that He acquaints you with the extent He has Graced you," instead of saying, "So that He honors you with the extent He has Graced you," for example. Thus, honoring one with Allah's Graces and Blessings is a great favor as He makes this act of honoring a means of telling the servant about His kindness and the mercy He showed to him. One can realize the greatness of this favor conferred on him by Allah if he compares the following two cases.

Case 1: one who is comfortable with the sins and evil deeds he has fallen into; and

Case 2: one whose sins and evil deeds were themselves the cause behind the senses of alienation and resentment he found in his heart for them and the strong will he found therein to rid himself of them through seeking Allah's Aid. As in the first case, one was left on his own; to his self that urges to evil. Consequently, he would increase his evil deeds and enjoy his sinful actions. However, as for the one in case 2, sins were made hateful to him so that he would feel disinclined to continue doing them and would decide to abandon them all. Surely, this is a sign of Allah's Grace and Kindness to that servant who should be more than grateful. The kindness shown by Allah to His disobedient servants reveals itself in the following ayahs in which He addresses Satan who said what may mean, "Because You have denounced me as astray, I will make what is evil in the earth fair-seeming to humankind. Thus I will, most surely, lead them to the way of perversity, all together- except Your true servants among them- the sincere, elect ones." (Surah Al-Hijr 15: 39-40)

And, Almighty Allah answers him as saying what may mean,

"... This way- in accordance with Me - shall be a straight one. As for My true servants, you shall have no position of authority over them- except for those of the deluded who follow you." (Surah Al-Hijr 15: 41-42)

This means that Allah says to Satan that those who knew for certain that they are Allah's servants and took Him as their sole Guardian and Protector, He will confer on them repentance for all their sins; He will make hateful to them debauchery and disobedience; He will enable them to see Signs of His mercy, kindness and pas-

sion so that they become loyal to Him even though they may err; and He will pardon them so that they will be determined on giving up sins and renouncing disobedience.

In addition, the above Divine Statement excludes those who savor sins when they commit them and never feel uneasy or embarrassed thereby as Allah says what may mean, "...Except for those of the deluded who follow you." (Surah

Al-Hijr 15: 42) The following Prophetic hadith seconds this meaning as Abu Hurairah, the Prophet's Companion narrated: I heard Allah's Apostle saying, "All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday.' Though he spent his night screened by his Lord (none knowing about his sin), in the morning he removes Allah's screen from himself." (Al-Bukhari & Muslim) This hadith reaffirms the fact that Allah's forgiveness overlooks those who are in a state of insolence and arrogance as they boast of their disobedience and ill-conduct. It is Allah's decree that the arrogant should be expelled from His mercy, deprived of His forgiveness and victimized by their own arrogance. Notwithstanding, to see just a glimpse of Allah's vast mercy and forgiveness, let us consider the following hadith which reads,

On the authority of Anas ibn Malik, who said: I heard the Messenger of Allah says: Allah the Almighty has said: "O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind.

O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it is." (At-Tirmidhi)

From the Holy Qur'an Ayah of the week

Theme: Kindness to Parents



"And your Lord has decreed that you not worship except Him, and to parents, good treatment..."

(Qur'an 17:23)

The distinction between roles and oppression: Muslim Women in Islam

By Umm Fatima Zahra

In recent years, the narrative that Muslim women are oppressed has been perpetuated by various media outlets, scholars, and activists in the West. Despite Muslim women around the world frequently pushing back against this misconception, some of these ideas have, unfortunately, seeped into our own communities. This raises a significant question: Do we truly believe that we are not oppressed, or have we begun to internalise these external narratives?

Understanding the Role of Muslim Women in Islam

Islam has laid out distinct roles for men and women, rooted in balance and equity. The obligations and rights given to each are complementary, designed to uphold the well-being of the family and society. Yet, these roles are often misinterpreted through a modern, secular lens, which leads to the misunderstanding that Muslim women are being "oppressed" by their faith.

For example, some women may question why they need to seek permission from their husband before going out, or why they should adhere to his requests, like covering more modestly, spending more time with their children, or limiting their use of social media. They may ask: "Why does he get to tell me what to do, but I don't have the same authority over him?" In today's world, this can feel like a form of control or restriction, especially when viewed through the framework of modern gender equality.

The Influence of Secular Ideologies

Secular ideologies have become so ingrained in modern society that even practicing Muslims can sometimes find themselves questioning the values of their faith. Many of the ideas around "freedom" and "empowerment" in the West are built on individual autonomy and breaking away from traditional roles. This often conflicts with the collective and family-centric values of Islam.

Muslim women are frequently told by the West that their modesty, their obedience to their husbands, and their commitment to their families are forms of oppression. While Muslim women may argue against this, it's undeniable that some of these narratives have subtly shaped our thinking. We may feel uncomfortable or defensive when reminded of the responsibilities Allah has placed upon us as women. But these responsibilities are not burdens—they are honourable duties designed to protect and elevate us, not suppress us.

The truth is, secular ideologies have led to the erosion of traditional family structures in many parts of the world. Gender roles, which once provided stability and direction, are now seen as outdated or regressive. But in the Islamic worldview, these roles are divinely prescribed and

essential for maintaining balance in society.

The Role of the Husband

There is a growing focus on how husbands should treat their wives—reminding them to be kind, just, and caring. These reminders are necessary, given the immense responsibility men carry in Islam to protect, maintain, and support their families. However, it's equally important for Muslim women to understand their own responsibilities and the rights of their husbands. Just as a husband is obligated to fulfill his duties, so too is a wife obligated to fulfill hers.

Islamically, a husband has the right to set certain boundaries within the home, as long as they are in accordance with the Shariah. For instance, he may request his wife to limit her social media use or to dress in a manner that upholds modesty. These are not arbitrary demands meant to exert control, but they are part of the husband's role in safeguarding the household from fitna (temptation) and ensuring the moral integrity of the family.

Yet, in today's climate, many Muslim women may question: "Why should I follow these rules if my husband isn't bound by the same restrictions?" The answer lies in understanding the distinct, complementary roles that Allah has assigned to men and women. These roles are not identical, but they are balanced. A husband may not have to seek permission to go out, but he carries the heavy burden of being financially responsible for his family, a role that the wife is not required to shoulder.

Preserving Islamic Values in a Secular World

We live in a world where morality is increasingly diluted, and what was once considered inappropriate is now celebrated. The Muslim family unit, with its clearly defined roles and responsibilities, is under threat from the pressures of modern secular ideologies. Gender roles are being redefined, traditional values are under attack, and the lines between right and wrong are becoming blurred. This confusion, often termed as "woke" mentality, poses a great risk to our families and, most importantly, to our children.

As Muslim women, we must ask ourselves: Are we upholding the values of our faith, or are we succumbing to external pressures that conflict with our deen? Standing for the rights of Muslim women does not mean abandoning the traditional roles assigned to us. Rather, it means embracing those roles proudly and recognising their value in the eyes of Allah. It means resisting the



urge to conform to secular ideologies that promote individualism at the expense of family and community.

Conclusion: Defining Our Own Narratives

The real question is not whether Muslim women are oppressed, but whether we have allowed ourselves to be influenced by those who don't understand or respect our values. In a world where traditional roles are being questioned and even demonised, it's essential that we define our own narratives. As Muslim women, we are not oppressed by our faith. Rather, Islam grants us a clear, purposeful role in life, one that is integral to the success of our families and our communities.

We must strive to view our responsibilities not as restrictions, but as divine trusts. These roles were created by Allah, who knows what is best for us, our families, and our society. By embracing our roles and understanding the wisdom behind them, we strengthen the fabric of our homes and protect the values that have kept the Muslim community strong for centuries. It's time to stand for Muslim women's rights, but to do so within the framework of Islam, not under the influence of secular ideologies that have no place in our faith.

Light of Knowledge Quiz

Which Surah is recommended to be recited on Friday?

- A Qaf
- B Al-Kahf
- C Al-Kawthar

Answer to be revealed in the next issue

Last week's answer was choice C: "Yad"

Shaytan's Social Media tricks

By Khawlah bint Yahya

How fabulous is Facebook for you? How tempting is X (formerly Twitter)? How indulgent is Instagram? How wary are you on WhatsApp? Social media are part of our lives and they are both blessings and tests from Allah. You might be able to control yourself and use technology to do good deeds, like sharing Islamic knowledge and keeping ties with family, or you might find yourself drifting away from your good intentions and ending up wasting your time, maybe even backbiting. In this week's central ayah Allah says: "And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them..." (Surah Al-Kahf 18:28)

Lesson 1: Don't narrate every thought.

The Prophet salallahu 'alayhi wa sallam said: It is enough sin for a man to speak of everything that he hears. [Al-Silsilah al-Sa-heehah] How often do you share people's statuses expressing their mood or even post about your own fleeting thoughts? Is it of any benefit to yourself or others? Tip: Ask yourself before posting: is this something that will benefit or be of interest to those who read it?

Lesson 2: Check if it's true.

How often do you share someone else's information without even knowing if it's true? O you who believe! If a Faasiq (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. [Quran, 49:6] The scholars have advised us to verify matters and not to rush to pass on news until we are sure that it is true, even if the news is good news, because if it becomes apparent that the one who passed it on is mistaken, you risk losing your credibility with others.

Lesson 3: Button on, modesty off? Guard your chastity!

If you openly backbite without shame on Facebook or X (formerly Twitter), or talk about your sins, you are telling the world who you are. Did you know that openly talking about your sin is a sin? Salmaan al-Faarisee radiyallahu 'anhu said: When Allah wants destruction for a person, he takes shame away (from his heart). If you were walking outside you wouldn't just start proclaiming your sins, right? It is all alike [to Him] whether any of you conceals his thought or brings it into the open, and whether he seeks to hide [his evil

deeds] under the cover of night or walks [boldly] in the light of day. (Surah Ar-Ra'd, 13:10) Tip: Keep reminding yourself that even though you are behind a computer or phone screen, you are still responsible for what you do.

Lesson 4: Don't 'like' like crazy!

The Prophet salallahu 'alayhi wa sallam said: You will be with those whom you love. [Al-Bukhaaree] Be careful with clicking that "like" button, especially when it comes to liking certain brands or certain people who are involved in haraam activities. An extra good or bad effect is that whatever you like ends up in your friends' newsfeeds, so you might be double-gaining or double-losing by promoting immoral people or ideas.

Lesson 5: Not only good multiplies.

Allah has told us that each good deed shall be multiplied at least ten times, while each sin only once. However, through social media statements, bad words and other wrong deeds can be re-posted and re-tweeted for others to share again and again. Imagine that you posted a backbiting statement and 1000 people like and share it! The Prophet salallahu 'alayhi wa sallam said: Verily a person utters a word, that he deems harmless, but it results in his falling into the depths of the Hellfire. [At-Tirmidhee, Ibn Majah] So when you sign out or log off, your wrong action may multiply long after!

Lesson 6: Don't spread marital secrets.

The Prophet salallahu 'alayhi wa sallam said: Among the most evil of people before Allah on the Day of Resurrection will be a man who is intimate with a woman and she with him, then he spreads her secret. [Muslim] This points out to spreading marital secrets. Another common practice is showing pictures of the gifts your husband gave you,

the places you went with your spouse for dinner, etc. Apart from these things being private, it can also incite hasad (envy) from those who are not as happy. This doesn't mean you can't share any of your happy moments; just balance the pro's and con's.

Lesson 7: Account deleted, record saved!

Every post on Facebook, every tweet on X (formerly Twitter), and each word on Whatsapp becomes a fixed record that will either count for you or against you when you stand for Allah! You might have security settings, only allowing your friends to see what you post, but the recording angels write down everything! Not a word does he utter but there is a recorder by him, ready (to note it). (Surah Qaf, 50:18) Imagine the day your book of deeds will be presented to you and scrolls of Facebook conversations about nothing, Tweets, and Whatsapp messages full of gossip and tale-bearing: [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant. (Surah Al-Isra 17:14) Long after you delete your account, your messages and posts will live on in your record of deeds.

A final advice

It's easy to get sucked into Facebook and other media. The beautiful central ayah of the week is your homework. Deeply reflect on its advice when you feel tempted to read all those statuses, spend hours on commenting, or even arguing on insignificant matters online and realize what your purpose of this life is: "And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance.

CROSSWORD PUZZLE

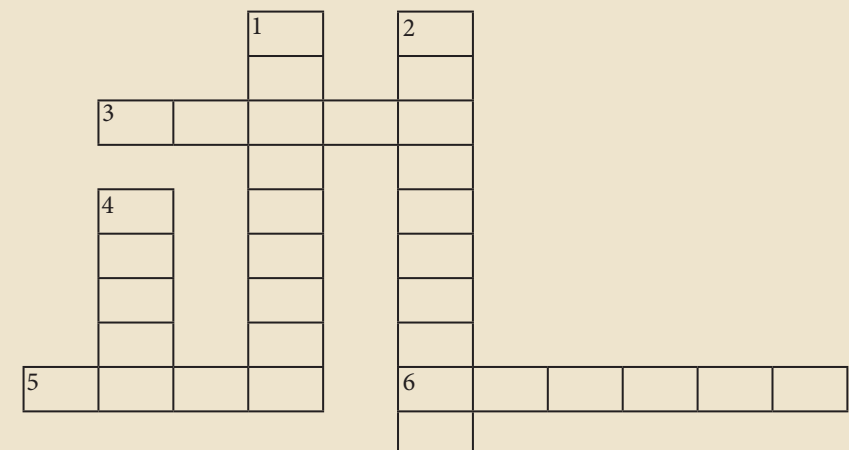
LAST WEEK'S ANSWERS

ACROSS

2. Muwatta
4. Asnan
5. Isa

Down

1. Shahada
2. Mutaffifin
3. Al-Akhir



ACROSS

3. The main fiqh book written by Imam al-Shafi'i.
5. Surah whose name means "The Great News"
6. The Surah dedicated entirely to defining Allah's absolute Oneness

DOWN

1. The only Imam among the four major madhhab Imams widely regarded by many scholars as a Tabi'i (Successor of the companions of the prophet).
2. Name of Allah meaning "The One advances things according to His infinite wisdom"
4. The Arabic term referring to Arm

Mumias Kadhi's Court sub-registry set to open

Muslim residents in Mumias and neighbouring sub-counties have a reason to celebrate as a Kadhi's Court sub-registry is set to be unveiled today at the Mumias Law Courts.

The sub-registry will be headed by Kakamega Kadhi Sheikh Ally Wayu Bakari and is expected to bring judicial services closer to the Muslim community in the region. The facility will serve residents of Mumias, Matungu, Butere and Khwisero sub-counties, among other neighbouring areas.

Residents have welcomed the establishment of the registry, lauding the Judicial Service Commission for the initiative. They said the new station would ease access to justice and reduce the need for Muslims to travel to Kakamega or Bungoma to access Kadhi's Court services.

Muslim residents in Mumias have for years advocated for a local Kadhi's Court facility to serve the area's historic Muslim population.

The sub-registry will serve as a local contact point for the public, providing general court information, case status updates and customer service. It will also facilitate the filing of cases and receipt of legal pleadings, petitions, affidavits and other court documents from local litigants and advocates.

Filed documents and physical or electronic records will then be forwarded to the main court registry for processing. The facility will also assist in managing local cause lists, schedules and the administrative tracking of disputes.

Speaking to The Friday Bulletin, Sheikh Wayu said the sub-registry would initially operate from an open space as there were no ready available offices to accommodate it.

He appealed to Muslim well-wishers and donors to support the initiative by donating a container that could serve as temporary offices for the sub-registry.

Sheikh Wayu urged Muslims in Mumias

and neighbouring areas to make use of the newly established facility, particularly in resolving family disputes through mechanisms that are consistent with Islamic teachings and principles.

"I would like to appreciate the Judiciary, particularly the Registrar of the Magistrate Courts and Kadhi's Courts, the Head of Station at the Mumias Law Courts, Senior Principal Magistrate Lester Simiyu, and other Judiciary officials who were instrumental in achieving this milestone," he said.

Meanwhile, Chairman of the Mumias Muslim Community, Ismail Muchelule, welcomed the opening of the registry, saying it would bring judicial services closer to Muslims and help reduce the backlog of cases.

"Muslims should stop using kangaroo courts to resolve disputes and other matters and should adequately use the Kadhi's services," he said.

National Qur'an Competition set for October 2026

The second edition of the National Qur'an Competition is set to take place in October 2026, bringing together Qur'an memorizers from across Kenya for a national platform dedicated to promoting excellence in Qur'anic memorisation and recitation.

Held under the theme "Honouring the Qur'an," the competition is organised by the Religious Attaché of the Embassy of Saudi Arabia in Kenya in collaboration with the Jamia Mosque Committee and the Supreme Council of Kenya Muslims (SUPKEM).

Registration is currently ongoing and will close on September 1, 2026. The three-day national final will be held in Nairobi from October 11 to 13.

The competition is open to male Kenyan citizens and male foreign nationals who are legally resident in Kenya. Participants can register through the official competition website. Entrants from counties outside Nairobi, Mombasa, Nakuru, Isiolo, Garissa, Mandera and Wajir have been advised to register at the nearest designated centre.

The preliminary rounds will be held from September 5 to 7 at seven centres: Nairobi at Jamia Mosque, Garissa at Masjid Andalus, Mombasa at Masjid Bilal, Nakuru at Jamia Mosque, Isiolo at Jamia Mosque, Wajir at Masjid Falah and Mandera at Jamia Mosque.

The competition will feature four categories. The 30-Juz category, covering memorisation of the entire Qur'an, is open to participants aged 24 years and below. The 20-Juz category is open to those aged 18 years and below, while the 15-Juz category is for participants aged 15 years and below. The fourth category, covering memorisation of five Juz, is open to children aged five years and below.

In the 30-Juz category, the overall winner will receive a grand prize of SAR25,000 (approximately KSh860,000), while the second- and third-placed participants will receive SAR20,000 (approximately KSh680,000) and SAR15,000 (approximately KSh510,000), respectively.

In the 20-Juz category, the winner will take home SAR20,000 (approximately KSh680,000), with the runner-up receiving

SAR15,000 (approximately KSh510,000) and the third-placed participant SAR10,000 (approximately KSh340,000).

The winner of the 15-Juz category will receive KSh510,000, while the second- and third-placed participants will receive KSh340,000 and KSh170,000, respectively.

In the five-Juz children's category, the winner will receive KSh340,000, the runner-up KSh140,000, while the third-placed participant will receive SAR3,000 (approximately KSh100,000).

In addition to the top three prizes in each

category, all finalists will receive a token of SAR700, equivalent to approximately KSh25,000.

The inaugural competition, held last year, was won by Abdulhadi Shueb of Al Bushra Madrasa in Nairobi, who took home a prize of SAR20,000.

The National Qur'an Competition remains an important platform for nurturing Qur'anic talent, encouraging dedication to the Book of Allah and celebrating the achievements of Qur'an memorizers across the country.

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Wajir Peace University fundraiser raises KSh115 Million

Plans to establish Wajir County's first university have received a major financial boost after the Wajir University Trust raised KSh115 million towards the construction of the proposed Wajir Peace University.

The fundraising event, held on Saturday, August 15, 2026, at the Nairobi Serena Hotel, brought together political leaders, trustees, development partners, corporate representatives and other distinguished guests to support an initiative aimed at investing in peace, knowledge and the future of Northern Kenya and beyond.

While the KSh115 million raised represents a significant milestone, the university's estimated construction cost of more than KSh2 billion means the Wajir University Trust and its partners will require sustained fundraising and broader institutional support to realise the project.

The vision to establish Wajir Peace University was inspired by the legacy of the late Dekha Ibrahim Abdi, a globally respected peacebuilder and recipient of the Right Livelihood Award, often described as the "Alternative Nobel Prize." With a deep commitment to peacebuilding and education, Dekha pledged her award winnings as seed funding for the initiative.

Homa Bay Governor Gladys Wanga, who served as the chief guest, described the project as an opportunity to transform Wajir's peacebuilding legacy into an institution capable of preserving and passing its lessons to future generations.

Wanga said Wajir's experience of communities organising themselves to build and sustain peace during difficult periods had created a legacy whose significance

extended beyond the county and Kenya.

"The people of Wajir organised, built and sustained something truly extraordinary. That legacy belongs not only to the people of Wajir, but to Kenya and indeed to the world," Wanga said.

She said a university dedicated to peace would provide an opportunity to preserve lessons accumulated through decades of community-led peacebuilding and make them available to students, researchers, policymakers and peace practitioners from across the world.

According to Wanga, institutionalising Wajir's peacebuilding history through a university would help preserve the lessons while creating a centre for developing new approaches to peacebuilding, conflict management and community resilience.

She pledged to remain involved in the initiative beyond the Nairobi fundraiser and called on political leaders and other stakeholders to sustain momentum towards making the institution a reality.

"We will work together with the Chair, the Board and all stakeholders. We are not stopping today," she said.

Wajir Woman Representative Fatuma Jehow described the fundraiser as a historic milestone in efforts to establish the institution, noting that Wajir had built a strong reputation for peace, tolerance, resilience and academic excellence but remained without a university of its own. "Wajir has long built a remarkable reputation as a home of peace, tolerance, resilience and academic excellence," Jehow said.

She said generations of people from the county had excelled academically and risen to influential positions in Kenya's education sector, public service and other professions



Architectural impression of the proposed Wajir Peace University

despite the absence of a local university.

Jehow described the Nairobi event as more than a financial mobilisation drive, saying it demonstrated confidence in Wajir's young people and the county's long-term potential.

She thanked elected leaders, women leaders, professionals, experts, well-wishers, members of the Wajir community and other supporters who contributed resources and expertise towards the campaign.

Jehow said the establishment of the university would enable Wajir to turn its history of peacebuilding and academic achievement into opportunities for thousands of young people.

"InshaAllah, Wajir Peace University will become a beacon of education, peace and opportunity—not only for Wajir, but for Kenya and beyond," Jehow said.

The aviation industry emerged as the largest contributor to the fundraising drive, donating KSh100 million. The diaspora community contributed KSh1.2 million, while attendees and other supporters raised the balance, bringing the total amount collected to approximately KSh115 million.

Israel admits firing on car carrying five-year-old Hind Rajab, opens probe

More than two years after Hind Rajab was killed, becoming a symbol of the suffering of children in Gaza, Israel's military, long accused of the atrocity, has announced a criminal investigation into the death of the five-year-old girl.

At first, Israel denied that its soldiers were even in the area where she was killed. After journalistic investigations, including by Al Jazeera, Israel's army said it had raided "terror targets" in Gaza City that day. In January this year, Israeli officials said they were reviewing the case.

The military said in a statement on Wednesday that the criminal investigation into Rajab's killing was decided on following a review of the findings "and due to alleged failures in the coordination of the movement of the Palestine Red Crescent ambulance".

On January 29, 2024, at about 7:30pm, Rajab died of her injuries while she was trapped in a car surrounded by the bodies of her relatives, after her family was forcibly

displaced hours earlier from Gaza City. They had attempted to follow Israeli orders to leave, but on their way, Israel's army fired more than 300 bullets at the black Kia driven by Rajab's uncle. Her 15-year-old cousin Layan was also in the car and spoke to Palestine Red Crescent Society (PRCS) workers by phone before she was killed.

PRCS workers attempted to save Rajab, but were blocked from reaching her by Israeli forces. Palestinian paramedics dispatched an ambulance to rescue the child, the sole survivor, and stayed on the line until contact was lost.

The military said on Wednesday that troops had "fired at a vehicle that was approaching them". It is the first time Israel has admitted shooting at the car.

But criminal misconduct investigations into Israeli troops over the killing of Palestinians rarely lead to convictions.

Decades of Israeli crimes against Palestinians have not delivered any serious form of

justice, according to the president of the Hind Rajab Foundation, Dyab Abou Jah-Jah, who does not believe this case will change that.

The foundation said it had no confidence in Israel's decision to launch a criminal probe into Rajab's killing.

Rajab's grandmother, also named Hind Rajab, told The Associated Press news agency by phone that the Israeli investigation is not enough, and called for an international probe into the killing of her granddaughter and all of the thousands of children killed in Gaza during the war.

"An international investigation is required to uncover the truth and hold all those responsible accountable," she said. "We call for justice, not only for Hind, but for all Gaza children."

Rajab's last words, her recorded pleas for help by phone, were widely shared on social media and led to international condemnation.

(Source: Al Jazeera)

Nandi County to host Muslim women's symposium

Muslim women from across Kenya are set to converge in Nandi County for a three-day annual symposium beginning today, Friday, August 21, 2026.

The event, organised by the Nandi-based Mabrouk Da'awa Group in partnership with the Vihiga Muslim Women Da'awa Group, will be held at Madrassatul Ar-ayan in Serem, Nandi County, and will run until Sunday, August 23.

According to the coordinator, Ustadha Saum Hassan, Muslim women scholars and Ustadhas from different parts of the country are expected to attend the symposium.

Held under the theme "Strengthening Our Deen, Empowering Our Ummah," the symposium is expected to bring together more than 400 Muslim women from Nandi, Vihiga, Kakamega, Kisumu, Uasin Gishu and Trans-Nzoia counties.

The symposium aims to promote Islamic values, strengthen understanding of Islam and empower Muslim women through knowledge, unity and cooperation.

During the three-day convention, Muslim women leaders and scholars will address issues affecting the development and empowerment of Muslim women, education,

interfaith relations and challenges facing the Muslim community, as well as possible solutions.

"We want to see unity, cooperation and peace among Muslim women in the country while, at the same time, addressing the challenges faced by vulnerable Muslim women and girls in our communities," said Ustadha Saum Hassan.

Among the guest speakers expected at the symposium are Ustadha Hafsa Diko from Athi River, Machakos County, Ustadha Arafah from Nairobi, Ustadha Saum Hassan and other invited speakers.

Jamia appoints Sheikh Sayed Salman Aslam as Deputy Imam

Continued From Page 1

candidates following interviews conducted by the Majlis Ulamaa, the council of scholars of Jamia Mosque, chaired by Sheikh Muhammad Salim Badamana.

The Deputy Imam position had remained vacant since Sheikh Jamaludin Osman Haji, who previously served as Deputy Imam, succeeded the late Sheikh Muhammad Swalih as Imam following his death in October 2022. Sheikh Swalih served as Jamia Mosque's Imam for more than 27 years.

A Qari, one who recites and memorises the Qur'an while observing the correct rules of pronunciation and recitation, known as Tajweed, Sheikh Salman has also mastered the seven recognised recitations of the Qur'an.

He previously served as a teacher at Madrasatul Qur'an Karim in Muthaiga, where he taught Hadith, Fiqh (Islamic jurisprudence), Seerah (the biography of the Prophet, peace be upon him), Tajweed and Tafseer (Qur'anic exegesis). He also headed the institution's Department of Islamic Studies.

Since 2019, Sheikh Salman has overseen the affairs of Parklands Mosque and Madrasa, where he served as Deputy Imam from 2023. For nearly two decades, he has also led Taraweeh prayers at Parklands Mosque.

Sheikh Salman graduated from Jamia Falahe Darain Tadkeshwar in Gujarat, India, where he obtained the Shahadatul Alimiya (Dars-e-Nizami) qualification in 2016, a qualification considered equivalent to a master's degree.

He specialised in Tafseer-ul-Qur'an (Qur'anic exegesis), Usul al-Hadith (fundamentals of Hadith), Usul al-Fiqh (fundamentals of Islamic jurisprudence), Arabic grammar and Seerah.

In 2020, he obtained a diploma in Qur'an and Science from the Islamic University of Kenya, formerly known as RAF University. Sheikh Salman was formally introduced to the congregation during Friday prayers, where Jamia Mosque leadership called on worshippers to extend to him the same

support and cooperation they have given to Imam Sheikh Jamaludin Osman.

"On behalf of the Jamia Mosque Committee, we are happy to announce the appointment of Sheikh Salman Aslam as the Deputy Imam," said Sheikh Ibrahim Lethome, the

Da'wah Convenor.

"Just as you gave your cooperation to our Imam, Sheikh Jamaludin, extend the same cooperation to our Deputy Imam," Sheikh Lethome told the congregation.



إعلان الدورة العلمية

بسم الله الرحمن الرحيم

تعلن الملحقة الدينية بسفارة المملكة العربية السعودية - كينيا - بالتعاون مع

إدارة المسجد الجامع - نيروبي - عن إقامة دورة علمية مباركة بعنوان:

"تأصيل عقيدة أهل السنة والجماعة"

تفاصيل الدورة:

التاريخ: من 6 إلى 10 سبتمبر 2026م

الزمن: الثامنة صباحاً إلى قبيل الظهر

المكان: المسجد الجامع - نيروبي

مميزات الدورة:

١. شهادة حضور للمشاركين

٢. تذكرة مواصلات للمشاركين

٣. وجبة فطور يومياً

٤. نسخة مجانية من كتاب "أصول السنة" لكل مشارك

محاور الدورة

دراسة متن أصول السنة للإمام أحمد، مع بيان منهج السلف في العقيدة والاتباع

قال الإمام أحمد رحمه الله

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