

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Acting Chief Kadhi calls on Muslims to play active role in nation-building

Muslims have been called upon to play an active role in nation-building through civic participation, economic enterprise, education and social welfare. Making the call, Acting Chief Kadhi Sheikh Sukyan Hassan Omar urged Muslims to reflect on their role in shaping the nation and actively participate in development programmes and national affairs to contribute to the country's socio-economic progress.

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Workshop on Integration and Islamization of Knowledge



TOP: A section of education stakeholders following proceedings during a public lecture held last Saturday at Jamia Mosque Multi-purpose Hall. Dr Muhammad Rashaad Bakashmar, an IIIT Fellow in East and Southeast Asia delivered a lecture under the theme "Islamization and Integration of Knowledge (IOK)."

BELOW: Dr Muhammad Rashaad Bakashmar, addressing the gathering during lecture session. He shared insights on the meaning, significance and processes of Islamization and Integration of Knowledge, as well as its application.



Nairobi County Government introduces Sh5,000 annual noise permit for Mosques

The Nairobi County Government has introduced a requirement for mosques to obtain an annual Noise Emission Control Permit at a cost of Sh5,000. The requirement is contained in the Nairobi City County Finance Act, 2026, which seeks to regulate noise emissions and ensure

compliance with county environmental standards. Under the new schedule, mosques and churches have been placed alongside other establishments and activities subject to noise-emission charges, including clubs, wed-

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In Today's Issue



1 Thinking well of God

Allah has told us that He is as His servant thinks of Him. If we think well, then that is what we will find. If we do not, then that is what we will find. Your opinion should be that Allah is so merciful that He will come to your aid.

2 Faith should not sever family ties, new Muslims advised

Imam of Kiserian Iqra Masjid and Islamic Centre Sheikh Muhammad Aboud has urged Muslim youth to continue respecting and honouring their parents regardless of differences in faith.

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Ten-year-old boy wins Kisumu annual Qur'an Memorisation Competition

Ten-year-old Zubeir Hussein of Madrasatul Muallafah in Busia County emerged the overall winner of the Kisumu Annual Qur'an Memorisation Competition, after impressing judges with his mastery of the Holy Qur'an.

Zubeir demonstrated his ability to recite all 30 juz (parts) of the Qur'an from memory, earning a cash prize of Sh100,000. The guest of honour, Lafey MP Mohamed Abdi Kheir, donated an additional Sh100,000 in recognition of his achievement.

Yusuf Abdirashid Mohammed of Madrasatul Husari in Nakuru finished second and received Sh90,000, while Dekow Abdi Ibrahim of Mus'ab bin Umayr Madrasa in Kisumu took third place and received Sh70,000. The two-day competition, which concluded on Saturday, August 22, at Railways Mosque, was organised by Hass Charitable Trust and brought together students from 15 madrasas across the Nyanza, Rift Valley and Western regions. The fourth edition featured six categories based on the number of juz memorised: 30 (the entire Qur'an), 20, 15, 10, five and three juz.

In the 20-juz category, Swabir Mohammed Issa of Istiqama Integrated Academy in Ndhiwa, Homa Bay County, emerged the

winner and received Sh110,000. He was followed by Asma Hassan Mohamed of Madrasatul Fat'hu Rahman in Busia County, who received Sh80,000. Shurahbil Issack Ahmed of Sirajul Ilm in Eldoret, Uasin Gishu County, won the 15-juz category and received Sh100,000.

In the 10-juz category, Hafsa Abdulrashid of Madrasatul Muallafah in Busia took the top prize of Sh90,000, while Abulraulff Hassan Sharamo of Madrasatul Sirajul Ilm won the five-juz category and received Sh80,000. Madrasatul Tawhid in Port Victoria, Busia County, produced the winner in the three-juz category, with ten-year-old Mohamed Abdulaziz Mohamed receiving Sh75,000.

In the madrasa category, Siraaj Ilm Madrasa in Eldoret emerged the winner. The chief judge, Sheikh Mohamud Adan Markoni, praised the participants for demonstrating remarkable Qur'an memorisation skills and urged them to go beyond memorisation by developing a deeper understanding of the Qur'an and putting its teachings into practice.

Sheikh Markoni said Qur'an competitions had come a long way, recalling his own participation as a young student, when he won the 30-juz category and received Sh1,430. "Today, thousands of young children are immersed in learning and memorising the Qur'an across the country. It is a far cry from the old days when there were few competitions," he said.



Markaz Sahaaba lil-Muslimiin Judud to open in October

A new Islamic centre for new Muslims providing foundational Islamic education and character development is set to open in Kisumu county.

The Markaz Sahaaba Lil-Muslimiin Judud Centre located in the Mingingo area of Kisumu County will provide Islamic education to new Muslims, equipping them with basic knowledge of Islamic beliefs and practices.

The centre, a project of Kisumu-based Mustakbali Charitable Organization, is expected to be officially inaugurated in October 2026. The institution will offer a comprehensive curriculum covering Islamic disciplines, including Aqeedah (Islamic creed), Fiqh (Islamic jurisprudence), Seerah (the life of Prophet Muhammad, peace be upon him), Qur'an and Arabic language.

The programme is designed to give re-

verts a strong foundation in Islamic knowledge and help them understand and practise their faith in their daily lives. Applicants seeking admission will be required to present a reversion certificate or a letter from a local imam, a letter from the area chief, and identification documents. The centre is open for male students and offers boarding facilities, enabling reverts from across the country to access Islamic education in a supportive learning environment. Interested applicants can apply through the centre's online application portal: Markaz Sahaaba application portal.

The establishment of the centre comes as Mustakbali Charitable Organization expands its efforts to provide structured Islamic education to new Muslims. Last month, the organization opened the Makaarimal Akhlaq Girls Institute and Islamic Centre in Seme Sub-County along the Kisumu-Bon-

do Road, admitting 12 female reverts for various courses. The institute, which offers both day and boarding facilities, provides basic Islamic studies alongside vocational training aimed at equipping the students with practical skills for self-reliance.

The two institutions are expected to play an important role in empowering new Muslims with Islamic education creating an environment where reverts can better understand their faith and integrate into the wider Muslim community.

Based in Kisumu, Mustakbali Charitable Organization implements sustainable community development projects aimed at improving the lives and well-being of local communities.

Its key areas of focus include the construction and renovation of mosques, education, access to clean water, support for orphans, and social-welfare programmes.

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Mosques in Nairobi to pay for noise permit

dings, roadshows, construction works and short-term night events. The new permit requirement is likely to attract particular attention from mosques, given the long-standing use of loudspeakers to broadcast the adhan, the call to prayer.

In many Nairobi mosques, the adhan is briefly amplified through external loudspeakers, while prayers and other religious activities are generally conducted

using indoor sound systems. For generations, the call to prayer has formed part of the soundscape of neighbourhoods, particularly in urban areas and communities with significant Muslim populations. Under the new schedule, weddings held in residential areas will attract a Sh20,000 permit fee, while weddings held in gardens will also be subject to a separate charge.

The county government has also introduced

a Sh20,000 permit fee for construction activities involving excavation, demolition, drilling and other specified works likely to generate significant noise.

The regulations provide for penalties of up to three times the applicable permit fee for non-compliance. Facilities operating without valid permits could also face enforcement action by county environmental inspectors.

By Jinan Yousef

Prophet Muhammad said:

Indeed Allah Most High says: 'I am as My slave thinks of Me, and I am with him when He calls upon Me. (Al-Bukhari)

"Allah probably hates me... I am so bad; and I always mess up. I don't deserve any good from Allah, and as punishment, I probably will not be given success in my other endeavors." How many people have felt this way at some point? Sometimes, our sins weigh heavily on us. We recognize our mistakes but instead of turning back to Allah we turn away. We feel that we must be so bad that even the All-Merciful will reject us. Once we slip up or feel that we do not have the strength to continue, we do not think well enough of Allah to believe that He will guide us through. We must understand that when we think well of Allah, that is what we will find.

Thinking Well of Allah in Difficulty

Think well of Allah when embarking on something difficult, even if you fail.

When the most beloved person to Allah, the Prophet Muhammad (peace be upon him) was thinking of migrating to Madinah, he started talking to all of the different tribes that came for Hajj in the hope that one of them would accept Islam or at least offer protection to the believers. He spoke to twenty-six different tribes and was rejected by all of them. Some of the tribes even cursed and mocked him. Let's stop here. He made dawah (calling to Islam) to twenty-six tribes. Can you imagine the feeling of being rejected by five? What would happen after ten rejected you? How low would your morale be? When would you have given up? Finally, the Prophet met a few youth from Madinah who believed in his message. He did not despair because he had a good opinion of Allah, which motivated him; he knew that Allah would not leave him. Many people give up in the face of something seemingly impossible. Sometimes, we give up on an individual level: getting married, getting that job we want; sometimes it is on a global level, such as injustice in the Muslim world. But the point of the struggle is to realize who is in charge. It is Allah. Allah has told us that He is as His servant thinks of Him. If we think well, then that is what we will find. If we do not, then that is what we will find. Your opinion should be that Allah is so merciful that He will come to your aid. What happens when we are faced with failure? When one does not get something, even if their intention was for the sake of Allah, they should not feel disheartened. You have a good opinion of Allah; "failure" is just a minor setback. You need to be tested to strengthen your resolve. If you do not get that amazing job you want, know that Allah has saved something better for you. Only He knows what is best for you.

Think Well of Allah When You Sin

Thinking well of God

What about when we constantly slip-up and cannot leave a certain sin? For some of us, this makes us give up on ourselves; we believe we don't deserve any good from Allah. We have to remember that Allah is Al-Wadud (the Most Loving). His mercy overcomes His blame. It is not about deserving. If you thank Allah, He gives you more. It is not because we deserve more; it is because Allah is that great. He is that generous. The devil makes us focus on how bad we are in order that we despair of Allah's mercy, when the Prophet taught us: All the children of Adam constantly err, but the best of those who constantly err are those who constantly repent. (At-Tirmidhi)

The Prophet said that: One of the signs of excellence of one's worship is thinking well of Allah. (Ahmad) This does not mean that we should not reflect on our state. Al-Hasan al-Basri, the Muslim scholar, said:

"A true believer is one who thinks well of Allah and therefore does good, whereas the disobedient one thinks bad of Allah and therefore does bad." If we think well of Allah, no matter how bad we are, we also have hope that we can be better and thus we strive to do good deeds. And if we think bad of Allah, we assume that He will never forgive us nor can He make us better; so we continue to sin. However, we should not make a mockery of this concept and deliberately sin, thinking Allah will forgive us anyway. One of the key principles of repentance is regret. If we do not truly regret the sin, and simply ask for forgiveness to have that sin erased, we are paying lip service. Remember, you will only get what you intend. All works are based on intentions. (Al-Bukhari) When we do wrong, let us feel guilty, but let us also flee to Allah. Have a good opinion of Allah. If you are sincere, He will forgive you. He is that forgiving. And He is that great. He is that magnanimous.

Even when we commit the same sin again and again and again, our good opinion of Allah should let us know that as long as we constantly strive against ourselves and against that part of us that wants to indulge in that sin, we have already been forgiven. At the end of the day, it is Satan who

wants us to go to hell, not Allah. Allah tells us in the Quran: Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation. (Surah An-Nisa' 4:27)

Satan does not just want you to go to hell, but also wants to ensure you live in hell in this world. Just like he despaired, he wants you to despair. Our good opinion of Allah should never allow us to do that. Allah wants to accept our repentance, because our repenting is recognition of His Name Al-Ghaffar (the One who constantly forgives). Just as the Prophet told us that Allah is too gracious to turn away the hand that asks Him, He is also too merciful to disappoint us and our good opinion of Him.

Think Well of Allah When You Are Tested

Tests come to us in a myriad of ways. We should just know that thinking well of Allah would make us look beyond the test. This test is something from Allah, and He wants to teach us, to purify us from sin, to strengthen us, and to bring us closer to Him. We do not have a cruel Allah; our Allah is the most merciful of those who show mercy. When we approach our tests with that frame of mind, we cannot but gain from our experience.

So what does it mean to think well of Allah?

It means to take that step. When we mess up, even if we messed up in a major way, we return to Him. We return to Him recognizing that what we did was truly horrible, but we ask for His forgiveness because we know He is that forgiving, and that His mercy encompasses everything.

From the Holy Qur'an Ayah of the week

Theme: Good Character

"Indeed, the most noble of you in the sight of Allah is the most righteous of you."

(Qur'an 4:9:13)



Allah will heal your scarred heart

By Nouman Ali Khan

A verse in the Quran talks about the mother of Moses (peace be upon him).

This verse is very close to my heart for many reasons. And most important of which is all human beings will suffer emotionally, traumatizing experiences; we're going to be hurt because of loss of loved ones, because of sickness, because of the pain that loved ones will cause us...

We're going to go through traumatic experiences in life, such as job loss or home loss or even worse. How many people in the world living horrific situations that we can't imagine, suffering children going through things that I can't imagine my children even close to suffering from...

A Verse of Great Hope

This particular verse to me is a verse of great hope. Because when people get scarred and emotionally damaged, then they feel like they're never going to be able to recover and move on with life again.

Moses mother had the colossal task of taking her baby and putting the baby in the water. That is not even an imaginable thing a mother can do, but she has two options: watch her child be slaughtered by soldiers before her eyes, or throw him into the river. When she threw the baby into the river, by Allah's inspiration, because she couldn't have gotten herself to do it emotionally, Allah empowered her to be able to do that. He says:

"And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers." (Surah Al-Qasas 28:10) Moses' mother's heart was emptied out like the trauma of having to let go of her child and watch him float away into a river; she can't even access him anymore, and you don't even know what happened to him if he drowned or not, if those horrible soldiers caught him... the worst thoughts maybe crossing her mind. Allah says her heart became empty devoid of all emotion.

She almost gave up her secret; she almost came out running and saying: "that's my baby." But if she said that, he would have been killed.

Allah calmed her heart down and brought her back to a normal state.

Ask Allah to Give You Firmness of Heart

You know, there are people that are emotionally traumatized and can never recover. Why not? Because Allah hasn't tied up their hearts.

We as human beings don't have the ability to emotionally recover sometimes, but we're learning in this verse that Allah has the ability to let us heal and move on.

You could say to yourself: "I don't have

the emotional capability of forgiving you." But Allah can tie your heart and give you that ability.

You can say in your heart, "I'm too damaged by what happened, there's no way I can move on with my life." But faith in Allah is enough for you to be able to move on with your life.

How a mother can get over the trauma of putting her child in the water and not being able to see him anymore, how is she going to get over that?

But Allah gave her the strength of heart that not only did she get over it, she was able to think clearly afterwards and sent his sister after him. She wouldn't have been able to

think at all had Allah not intervened.

So, Allah will intervene into our emotional states. Whatever emotional trauma you're going through, know that Allah can intervene and give you peace of mind and heart, and He can give you tranquility again.

Whether it's anxiety, fear, grief, anger... Whatever emotion that thing has happened that scarred you, Allah can remove that scar entirely.

Ask Allah for that genuine removal of scar and Allah will give you that firmness of heart so you can be from those who truly believe and can live a healthy spiritual life and healthy emotional life.



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Overcoming the temptation of Ghibah: Tips and Remedies

By Ibn Qudamah Al-Maqdisi

Ghibah, or backbiting, is forbidden in the Glorious Qur'an where a person who commits it is given the similitude of a person who eats the flesh of his dead brother. It is also condemned in the Sunnah.

We read in a Prophetic hadith, "Verily, your blood (i.e., life), your property, and your honor are inviolable [and sacred] among you." (Muslim) On the authority of Abu Barzah Al-Aslami, the Prophet (peace and blessings of Allah be upon him) also said,

"O you who have believed [only] with their tongues while [true] belief has not visited their hearts! Do not backbite Muslims nor pursue their defects [and faults], because whomever pursues his brother's defects [and faults] Allah pursues his defects [and faults] and disgraces him even though inside his house." (Abu Dawoud) Ghibah is that a Muslim mentions his Muslim brother in a manner that the latter dislikes, whether by referring to a defect in his body, such as shortness or squint; or in his lineage, as to say, for example, that his father is immoral or indecent; or in his morality, as to say, for instance, that he is dirty.

This is found in a prophetic narration where the Prophet (peace and blessings be upon him) was asked about ghibah, and he answered, "[It is] to mention your brother in a manner which he dislikes." Then he was asked, "What if my brother actually has [this failing] that I made a mention of?"

The Prophet (peace and blessings be upon him) said, "If [that failing] is actually found in your brother, you in fact backbit him, and if that is not in him it is a slander." (Muslim) It is also worth mentioning that whatever involves the meaning of insulting is included in the concept of ghibah, whether it is in the form of words, gestures, or writing.

Moreover, whoever listens to ghibah is regarded as a participant therein unless he rejects it either with his tongue, or with his heart if he fears to do so in public.

One may also leave the place where it is being committed or turn the conversation into another subject.

In all situations, he must reject backbiting. This is, of course, part of the Muslim's duties towards his fellow Muslim brothers.

Causes Behind Ghibah

There are many things that lead to ghibah, including the following:

- Alleviation of or response to one's anger. A person may be led by his anger with another person to backbite him.
- Compliance with one's guests or fellows. By means of compliment, a person may share with his fellows or guests in backbiting others, thinking that this is a requisite of good social

relations or that they may deny his act if he does not do so.

- Upgrading one's position by degrading that of another person. For example, a person may say that so-and-so is ignorant or narrow-minded, aiming to show that he himself is knowledgeable and broad-minded and, consequently, better than the other.
- Joking and jesting. A person may backbite some people just for the sake of making some others laugh; this even represents a means of livelihood for some persons.

Remedy

The backbiter should know that, by backbiting people, he subjects himself to the wrath and punishment of Allah the Almighty and that his good deeds will be paid to those whom he backbites; and if he has no good deeds, their evil deeds will be loaded on him.

It is a very effective remedy for any backbiter to remember and comprehend these facts. Furthermore, whenever one is about to backbite someone, he may think about his own shortcomings and how to rectify himself.

In this way, he may feel ashamed of himself when realizing that he himself has defects that others can see.

Even if a backbiter thinks that he has no defects, he may show gratitude to Allah for His uncountable favors and bounties by not defiling himself with one of the ugliest flaws; namely, ghibah. Moreover and more important still, he should remedy ghibah by overpowering the cause or causes leading to it.

So, if he knows that he backbites someone because he is, for example, angry with him, he should suppress his anger, and so on. Before moving to another point, it is worth highlighting that ghibah may be committed by the heart, and this is what may

be called thinking ill of others. A Muslim should not think ill of another Muslim unless he explicitly knows about him some evil thing that cannot be interpreted as meaning otherwise, especially if he has come to know it through a trustful, faithful Muslim.

Nevertheless, a Muslim is generally recommended not to respond to ill thoughts as regards his Muslim brothers.

He may instead invoke Allah on their behalf whenever Satan pushes him to think evil of them, for this enrages Satan and drives him away, fearing that he may get accustomed to invocation through such evil whispers.

Legal Excuses for Ghibah

In the Shari'ah of Islam, there are certain matters which drive away the sin of ghibah. They may be presented as follows:

First, complaining about oppression or injustice. It is lawful for an oppressed or wronged person to mention the evil things committed against him by one who has oppressed or wronged him, in the presence of someone who is supposed to bring him his right back.

Second, seeking the help of others to change something wrong and bring an oppressor back to the way of righteousness.

Third, asking for a fatwa regarding a certain issue. However, it is recommendable for the person who wants to do so to use hints or indirect references when asking the mufti for his legal opinion concerning someone who has wronged him.

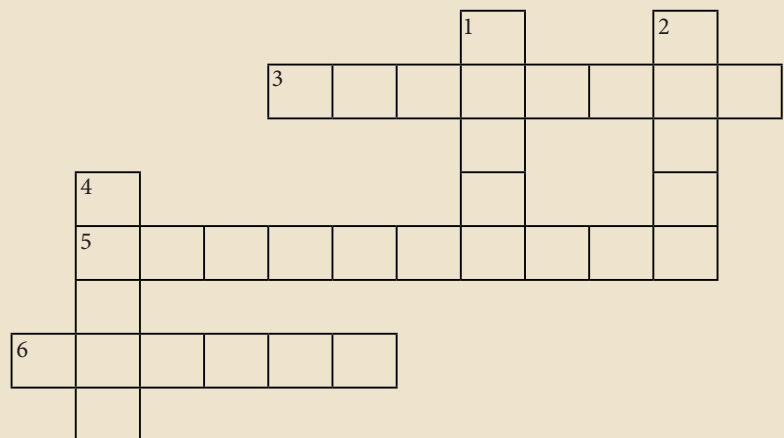
Fourth, warning a Muslim against some evil. One, for example, is permitted to warn a pious person against some wicked or immoral person whom he visits frequently without knowing about his wickedness or immorality.

CROSSWORD PUZZLE

LAST WEEK'S ANSWERS

ACROSS

3. Al-Umm
 5. Naba
 6. Ikhlas
- Down
1. Abu Hanifa
 2. Al- Muqaddim
 4. Dhira



ACROSS

3. The Name of Allah meaning "The All-Powerful"
5. The name of longest ayah in the Holy Qur'an.
6. The term for those who met the Companions but not the Prophet

DOWN

1. Arabic term for liver
2. The number of groups promised Allah's shade on the Day of Judgment, as mentioned in Sahih al-Bukhari.
4. The Surah whose name means "the city"

Muslim women urged to strengthen faith, serve their communities

Muslim women have been urged to remain steadfast in their faith, demonstrate resilience in the face of challenges, and uphold their responsibilities to their families, communities and the nation.

The call was made during a three-day Muslim women's conference held at Ma-drassatul Arrayan in Serem, Nandi County, under the theme "Strengthening Our Deen, Empowering Our Ummah."

Speakers encouraged the participants to lead by example through love, compassion, patience and mutual support while ensuring that sound moral, ethical and religious values are nurtured in their families and communities.

The conference, organised by the Nandi-based Mabrouk Da'awa Group in partnership with the Vihiga Muslim Women Da'awa Group, urged Muslim women to view themselves as ambassadors of Islam by representing their faith positively through their actions, character and

modesty. The symposium also sought to strengthen Muslim women's understanding of Islamic teachings and encouraged them to demonstrate good Islamic character to counter misconceptions about Islam and positively influence non-Muslims.

The programme featured several keynote speakers, including Ustadha Hafsa Diko from Athi River, Machakos County, and Ustadha Arafah from Nairobi.

Speaking during a lecture session, Ustadha Hafsa encouraged Muslim women to maintain discipline, uphold Islamic values and serve as ambassadors of Islam in their respective communities.

She urged the women to remain steadfast in their Islamic identity while navigating diverse social environments.

"I take this opportunity to urge you to be sincere and remain steadfast in Islam as you pursue Islamic knowledge to shape yourselves into a capable and balanced future generation," she said.

Addressing the participants, Ustadha Arafah emphasised the importance of patience, humility and respect for others. She urged Muslim women to avoid negative behaviour and instead cultivate compassion, understanding and good character.

She further encouraged them to remain focused, prioritise their faith and remain prayerful while upholding Islamic teachings and values.

Ustadha Saum Hassan challenged the participants to remain resilient, ambitious and firmly grounded in faith, while putting the knowledge gained during the conference into practice.

The symposium brought together more than 400 Muslim women from Nandi, Vihiga, Kakamega, Kisumu, Uasin Gishu and Trans-Nzoia counties, as well as participants from other parts of the country.

Register Marriages, write wills to protect family rights, Muslims advised

Muslims have been urged to legally register their marriages and prepare formal wills to protect family rights and facilitate the distribution of property in accordance with Islamic and succession laws.

Speaking on Friday, August 21, 2026, during the official launch of a new Kadhi's Court sub-registry at the Mumias Law Courts, Kakamega Kadhi Sheikh Ally Wayu Bakari urged Muslims in the region to put their affairs in order while they are still alive.

Sheikh Wayu encouraged Muslims to legalise their marriages, obtain marriage certificates and prepare wills clearly stating how their property should be handled after their death, in line with Islamic guidance.

He expressed concern that many Muslims continue to live as husband and wife without formally solemnising their marriages through nikah and registering them, while others die without leaving wills to guide the administration of their estates.

The Kadhi urged Muslims to take deliberate steps to protect their families and prevent disputes over inheritance and property. He also dismissed the cultural belief that preparing for death is a bad omen or brings bad luck.

"Majority of the Muslims stay together without legal bonding in their marriage and die without leaving behind a will as a guiding document that can help resolve pertinent issues concerning a deceased person's family and property," he said.

Sheikh Wayu said the absence of proper documentation often creates unnecessary complications and delays in the distribution of estates.

He also called on litigants with matters falling within the jurisdiction of the Kadhi's

Court to consider transferring their cases to the court for determination. "We have a lot of cases involving Muslims around this area. Many of them are bloated in the registry of the magistrate's court. Please transfer those cases to Kadhi's Court so that we fast-track their determination," he said.

Mumias Law Courts Head of Station, Hon.

Lester Simiyu, thanked the Judicial Service Commission for establishing the sub-registry and welcomed Sheikh Ally Wayu Bakari to Mumias.

Simiyu said the new court facility would help address the growing backlog of cases at the station, some of which have remained unresolved for many years.

"Mumias town and its environs have a high presence of Muslim faithful, and the Kadhi Court will go a long way in helping reduce the backlog of cases at the station," she said.

She revealed that some cases at the station had taken more than 15 years to conclude, leaving families waiting for justice for prolonged periods. "We have cases that have taken very long periods to close, some up to 15 years and above.

We believe that with the Kadhi Court, many cases will be handled and the

backlog reduced," Simiyu said. Simiyu added that several land-related matters had also remained unresolved for years, expressing hope that the presence of the Kadhi's Court would help address disputes falling within its jurisdiction, particularly those involving Muslim family and civil matters.

Light of Knowledge Quiz

What is the minimum number of witnesses required for a Nikah?

A One

B Four

C Two

Answer to be revealed in the next issue

Last week's answer was choice B: "Al-Kahf"

Parents urged to strengthen children's connection with the Qur'an

Muslim parents in Western and Nyanza regions have been urged to intensify efforts to teach their children the importance of strengthening their relationship with the Holy Qur'an.

The call was made during the Kisumu Annual Qur'an Memorisation Competition, sponsored by HASS Petroleum Charitable Trust in partnership with other organisations. Community leaders urged Muslim parents to invest in madrasa education to nurture a generation grounded in Islamic values and good character. Muslims were also encouraged to deepen their bond with the Qur'an, viewing it as a primary source of spiritual guidance, comfort and strength in their daily lives.

The leaders said grounding young people in Qur'anic values would help them develop strong Islamic character, become responsible members of society and safeguard their faith amid contemporary societal challenges.

Speaking on Saturday at Railways Masjid in Kisumu County during the closing and awards ceremony, the chief guest, Lafey MP Mohamed Abdikheir, congratulated all participants for their remarkable Qur'an memorisation skills and commitment to the competition.

Abdikheir commended the organisers for holding the competition, saying it played an important role in nurturing young Muslims and strengthening their connection with the Qur'an.

He said the knowledge and values acquired through Qur'an learning were reflected in the participants' daily lives and would help shape them into responsible members of society. The legislator reaffirmed his commitment to supporting religious institutions and community development and pledged

his support for the Kisumu Annual Qur'an Competition. He also called on Muslims in both the public and private sectors to dedicate part of the wealth Allah has blessed them with to supporting Islamic projects as a way of giving back to society and seeking Allah's pleasure. Abdikheir commended HASS Petroleum Charitable Trust for being at the forefront of supporting Islamic projects across the country through its social responsibility programmes.

In his address, HASS Petroleum Charitable Trust Regional Coordinator and Chief Executive Officer of Tavyiba Medical Centre, Abdi Jama, stressed the importance of knowledge in Islam, describing it as an Islamic legacy that must be preserved and cultivated to positively transform society.

Abdi noted that contemporary society presents young Muslims with ideologies and influences that could negatively affect their faith.

He said learning and practising the teachings of the Qur'an could help the younger generation preserve their Islamic identity and values in a changing world.

He acknowledged that social media provides opportunities for knowledge-sharing and academic engagement but warned that it also exposes young people to content that may undermine Islamic education and values. "Our students should never be ashamed of being people of the Qur'an.

In a world where young people are constantly being distracted by phones, social media, entertainment and many things that may not benefit them, choosing to memorise the words of Allah is something to be proud of," he said.

Referring to a reported saying of Prophet Muhammad (peace be upon him) on the virtue of learning and accurately conveying

Islamic teachings, Abdi encouraged Muslim children pursuing madrasa education to continue memorising the Qur'an and living by its teachings. "I want to remind you of something very important. The Qur'an should not only live on our tongues; it should live in our hearts and in our behaviour," he added.

He reaffirmed HASS Petroleum Charitable Trust's commitment to supporting Islamic religious programmes and community development, appealing to parents, businesses, institutions and community leaders to support madrasa teachers and Islamic learning programmes.

Abdi also commended madrasa teachers for their efforts in imparting religious knowledge to Muslim children in the region and urged them to maintain the same spirit in contributing to the social and economic development of their communities.

Meanwhile, Chairman of the competition's organising committee, Mohamud Hish, commended the various organisations and sponsors, including HASS Petroleum Charitable Trust and Tavyiba Medical Centre, for working closely with the committee to support Islamic programmes.

He called on Muslims to uphold the teachings of the Noble Qur'an and the Sunnah of Prophet Muhammad (peace be upon him) as a means of attaining success in this world and the Hereafter.

Hish announced that the fifth edition of the Kisumu Annual Qur'an Competition will be held in April 2027 and called on Madrasahs to adhere to rules and regulations guiding the competition.

The competition brought together contestants from Nyanza, the Rift Valley and parts of Western Kenya, who competed in six Qur'an memorisation categories.

Faith should not sever family ties, Imam tells new Muslims

Religious differences should never come between new Muslims and their parents, Imam of Kiserian Iqra Masjid and Islamic Centre Sheikh Muhammad Aboud has said, urging Muslim youth to continue respecting and honouring their parents regardless of differences in faith.

Sheikh Muhammad made the remarks while officiating at a three-day intensive seminar for youth and new Muslims at Iqra Masjid in Kiserian, Kajiado North Sub-County, Kajiado County.

He reminded new Muslims that embracing Islam should not become a reason to distance themselves from parents who follow another faith.

Addressing the participants, Sheikh Muhammad said Islam requires children to honour and maintain good relations with their parents regardless of their religious beliefs, citing the Prophet Muhammad's relationship with his uncle, Abu Talib, who did not accept Islam.

"Even if your father says, 'Hand over the

keys to that Range Rover to me,' kindly do it because he is your parent and owns what belongs to you," Sheikh Muhammad told the youth and new Muslims, using the example to emphasise the importance of respecting parents.

Sheikh Muhammad urged new Muslims not to despair but to remain steadfast in their faith, noting that hardships and trials are part of the tests believers face.

"Hardships and trials are tests of our faith by Allah in order to validate the sincerity of our faith. You should not despair and lose hope in Allah's mercy at any given time. These trials and challenges are not limited to you; even Prophets and their companions faced similar challenges," he said.

He urged new Muslims to exercise patience when family members or non-Muslim relatives make it difficult for them to practise their faith.

Sheikh Muhammad said Islam places great importance on establishing, maintaining and preserving kinship ties, warn-

ing against severing relations with family members.

He urged Muslims to maintain good relations with their parents and relatives despite differences in faith, saying strong family ties promote social cohesion, understanding and mutual support.

He encouraged Muslims to maintain regular contact with their parents and relatives through visits, assistance and other forms of support, saying such efforts strengthen family bonds and foster love and understanding.

The Imam also urged Muslim youth and new Muslims to seek knowledge from authentic scholars and strive to practise Islam in accordance with the Qur'an and the teachings of Prophet Muhammad (peace be upon him).

The seminar, held last week to provide foundational Islamic knowledge to new Muslims and local youth, attracted more than 50 participants.

Chief Kadhi urges Muslims to participate in nation building

Continued From Page 1

Addressing worshippers at Jamia Mosque Nairobi during his Friday khutbah, Sheikh Sukyan stressed the importance of Muslims working alongside other Kenyans across the country's social, economic and political spheres while upholding the values of justice, equality and progress.

He noted that the Constitution provides opportunities for citizen participation in governance and development, and called for Muslims to be actively involved in these processes.

"As members of the Muslim community and Kenyan citizens, let us reflect on our role as Muslims in shaping our communities and nation, ensuring that the values of justice, equality and progress are upheld," he said.

"Our faith does not permit us to be mere spectators in society; rather, Islam calls us to engage, reform and build society," Sheikh Sukyan added.

Speaking on the topic, "The Responsibility of Muslims in Building the Nation," the Acting Chief Kadhi urged Muslims to participate actively in governance and political processes, ensuring that their voices are heard and their interests represented at all levels of decision-making.

He said constructive engagement in governance was essential to protecting community interests and contributing to national development.

"Our community must engage constructively in politics to ensure that our perspectives inform policies that affect us and the country," he said.

Sheikh Sukyan also called on Muslims to safeguard the gains

they have made, noting that the community possesses significant untapped economic potential that could create opportunities for growth and development if properly harnessed.

He further underscored the importance of unity, peaceful coexistence and responsible leadership in accelerating national development.

"There is a need for Muslims across the country to pray for peace as we head to the elections. Kenyans should not let politicians divide them.

Politics is temporary and will come and go, but as Kenyans we shall remain in our own country. We should thus not allow politics to overtake everything else," he said.





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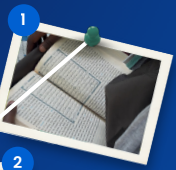
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CARINA RIVER CRAW	42/50	40/50	43/50
NADIMA MAHAKATE	42/50	42/50	42/50
WOMMED MAHMO	42/50	45/50	38/50

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