

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Qur'an Competition Enters National Stage as 40 Qualify



A participant showcases his Qur'an memorisation and recitation skills during the preliminary rounds of the National Qur'an Competition held at Jamia Mosque Nairobi. Judges Qari Hassan Abdishakur and Qari Mahmoud Hussein listen attentively to a contestant during the session. The preliminary rounds were held in different parts of the country. The competition is organised by the Religious Attaché at the Embassy of the Kingdom of Saudi Arabia in Kenya, the Jamia Mosque Nairobi Committee and the Supreme Council of Kenya Muslims (SUPKEM).

Forty participants drawn from madrasas and Islamic learning institutions across Kenya have qualified for the second edition of the National Qur'an Competition, following the completion of preliminary rounds held in different parts of the country.

The competition is being organised by the Religious Attaché at the Embassy of the Kingdom of Saudi Arabia in Kenya, the Jamia Mosque Nairobi Committee and the Supreme Council of Kenya Muslims (SUPKEM), under the auspices of the Ministry of Islamic Affairs, Dawah and Guidance of the Kingdom of Saudi Arabia. The preliminary rounds brought together 280 students, who competed at seven centres and their surrounding areas, showcasing their knowledge, memorisation and recitation skills of the Holy Qur'an.

The preliminary contests were held at Jamia Mosque Nairobi, Masjid Bilal in Mombasa, Jamia Mosque Nakuru, Masjid Andalus in Garissa, Jamia Mosque Isiolo, Masjid Falah in Wajir and Jamia Mosque Mandera.

Following the regional contests, 40 outstanding participants were selected to proceed to the national stage, where they will compete in four categories based on the number of Juz' memorised (5 Juz', 15 Juz', 20 Juz' and 30 Juz')

Speaking during the closing ceremony of the preliminary rounds at Jamia Mosque Nairobi, Jamia Mosque Deputy Imam Sayed Salman Aslam praised the initiative, describing it as an important platform for nurturing young Muslims through engagement with the Holy

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In Today's Issue



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Muslims have been challenged to look beyond material wealth and devote their lives to acts of service, charity and community development that can continue benefiting society long after their death

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SUPKEM renews anti-corruption push ahead of 2027 elections

The Supreme Council of Kenya Muslims (SUPKEM) has reaffirmed its commitment to the fight against corruption, ethical leadership and democratic accountability as Kenya prepares for the 2027 General Election.

The umbrella Muslim body said strengthening integrity, transparency and accountability in public leadership was critical to safeguarding Kenya's democracy, promoting human dignity

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Muslims challenged to leave lasting impact on society

Muslims have been challenged to look beyond material wealth and devote their lives to acts of service, charity and community development that can continue benefiting society long after their death.

Dr Sheikh Muhammad Osman, founder and Chairman of the Board of Trustees of the Islamic University of Kenya (IUK), said a meaningful legacy is built through righteous conduct, generosity and efforts that improve the lives of others.

Addressing worshippers during Jum'ah prayers at Jamia Mosque Nairobi, Sheikh Osman said Muslims should draw inspiration from the prophets by becoming active contributors to the welfare and progress of their communities.

He said initiatives supporting education, healthcare, social welfare and other community needs provide opportunities for Muslims to create lasting benefits while fulfilling their religious responsibilities.

"Making a good legacy is important for anyone who wants to continue to harvest rewards after his departure from this world. It is an inevitable fact that we will not inhabit this planet forever," Sheikh Osman said.

He reminded worshippers that death marks the end of one's possession of worldly wealth, but good deeds and beneficial contributions can continue to influence others.

"The only thing that will live on, when we are no longer alive, is the legacy that we have left behind," he said. Sheikh Osman urged Muslims to make deliberate choices that would benefit future generations, noting that leaving a positive legacy does not depend on wealth, fame or social status.

He said ordinary acts, including sharing knowledge, supporting community initiatives, caring for the environment and demonstrating good character, can have a lasting impact.

"Just as with anything in Islam, Muslims first look to Prophet Muhammad (peace be upon him) as a guide for how to live and what legacy to leave behind," he said, referring to the Holy Qur'an's description of the Prophet as an "excellent example".

The IUK chairman cited the Prophet Muhammad's teachings on serving humanity, reminding Muslims that people should seek to become a source of benefit to those around them.

He encouraged congregants to establish and support institutions and initiatives whose impact can extend across generations, particularly those aimed at improving livelihoods and addressing the needs of vulnerable members of society.

Sheikh Osman also called on Muslims to strengthen their relationship with Allah by observing obligatory acts of worship, includ-

ing prayers, fasting and almsgiving, while increasing voluntary acts such as dhikr, supplication and charity. He cautioned believers against sinful conduct and urged them to remain conscious of the temporary nature of worldly life.

The Sheikh said reflection on death and the realities of the hereafter should motivate Muslims to use their time and resources wisely rather than becoming consumed by material possessions.

He further observed that many prominent figures are remembered not because of the wealth they accumulated, but because of the institutions, ideas, acts of service and positive changes they left behind.

He said Muslims should therefore strive to ensure that their lives produce benefits that continue to be felt by their families, communities and wider society after they are gone.

"Whoever does good deeds for the sake of Almighty Allah, His acceptance will manifest among someone's progeny and descendants long after their demise," Sheikh Osman said.

He called on worshippers to make service to humanity, charity and the promotion of beneficial knowledge part of their daily lives, saying such efforts can provide both social benefits in this world and enduring rewards in the hereafter.

SUPKEM renews anti-corruption push

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and ensuring public resources are used for the benefit of all citizens. Speaking during the National Stakeholders' Convention on Democratic, Credible and Peaceful 2027 Elections at Ufungamano House in Nairobi, SUPKEM Secretary-General Abdullahi Salat said corruption remained a major impediment to Kenya's social, economic and political development.

Salat called for a whole-of-society approach to combating corruption, stressing the need for closer collaboration between government institutions, religious organisations, civil society and other stakeholders.

"As SUPKEM, we have resolved to strengthen partnership in promoting ethics, integrity and accountability and addressing emerging governance and corruption challenges," Salat said.

The convention brought together religious leaders from the Kenya Conference of Catholic Bishops (KCCB), the Evangelical Alliance of Kenya (EAK), SUPKEM and the National Council of Churches of Kenya (NCCK).

During the discussions, SUPKEM reaffirmed its commitment to working with faith-based organisations and other stakeholders to strengthen peacebuilding and reconciliation initiatives across the country.

The council said cooperation among religious institutions was essential in promoting peaceful coexistence, safeguarding constitutional values, strengthening national unity and encouraging responsible leadership.

Salat underscored the role of faith-based organisations in shaping values, influencing behaviour and mobilising communities to promote integrity.

He said religious institutions must unite in challenging systemic corruption, weak accountability and the mismanagement of public resources. SUPKEM will explore practical and sustainable areas of collaboration, including initiatives aimed at promoting ethical leadership, strengthening accountability and mobilising communities to reject corruption and other unethical practices.

The council also pledged to work with other religious organisations and civil society groups to advocate for transparency, equity and democratic accountability. Salat reaffirmed SUPKEM's commitment to strengthening institutional partnerships with the Ethics and Anti-Corruption Commission (EACC) and other stakeholders, noting that the council's extensive grassroots presence provides a strategic platform for advancing integrity, responsible leadership and public accountability.

He expressed confidence that the national

stakeholders' engagement would lay the foundation for a structured and results-oriented partnership with measurable impact. EACC Chairperson Dr David Oginde, who also served as the presiding Bishop of Christ Is The Answer Ministries (CITAM), said corruption remained one of the greatest impediments to Kenya's development aspirations.

Oginde called for greater unity in the fight against corruption, stressing that the responsibility for combating the vice could not be left to the EACC alone.

Participants at the convention also cautioned against political and state interference in independent oversight institutions, warning that undermining institutional independence could weaken accountability and create conditions for conflict.

The stakeholders said maintaining credible, peaceful and democratic elections in 2027 would require sustained cooperation among religious institutions, oversight bodies, civil society, government agencies and communities.

They further called for stronger accountability mechanisms and ethical leadership to ensure that the electoral process strengthens public confidence and contributes to Kenya's long-term peace, stability and development.

These 5 Things Bring Inner Peace and Tranquility

By Raiiq Ridwan

As human beings, one of the greatest desires in life is the search for inner peace. Many psychologists argue that the greatest human drive is the search for peace, that whatever humans do, they do so seeking peace and tranquility.

Similarly, one of the names of Paradise in the Quran is Dar As-Salam (House of Peace). One of the names of Allah is As-Salam, the Perfect, the source of all peace. The word Islam itself is related to the word "salam" which means peace. Imam Ibn Taymiyyah said that there is a paradise on this earth, which one needs to enter, to enter the paradise of the hereafter. This paradise, he says, is the tranquility and contentment of the heart.

Contentment of the heart is a very difficult trait to have. The world around us, and things that happen to us usually make us very troubled individuals.

The Road to Inner Peace and Tranquility However, like anything in Islam, the road to tranquility is not a state of being. It is a path that has to be walked upon and deeds that need to be done in order for us to reach that station where we are at peace with ourselves.

Part of the desire to achieve tranquility has been embedded in ourselves. Allah put inside of us an emptiness that can only be filled by Allah. Imam Ibn al-Qayyim writes a profound paragraph on this.

"In the heart, there is a sense of untidiness which can only be gathered by turning to Allah. In the heart there is a sense of loneliness which can only be removed by coming closer to Allah. And in the heart there is fear and anxiety, which only leaves by fleeing to Allah. And in the heart there is a sense of regret, which can only be removed by being satisfied with Allah."

Tranquility and inner peace can only arrive when we reach a position where we know the reality of our life, and the Majesty of Allah. It is understanding the verse of Surah Ar-Rahman where Allah says:

"Everything on earth will perish. But the face of your Lord full of Majesty and Honor remains." (Surah Ar-Rahman 55:26-7)

Whatever is on earth will perish. Whatever it is that makes us worried, will perish, whatever makes us sad, will go away. And whatever makes us irritable and angry is transient.

Everything that is done without seeking the pleasure of God will just go, but that which is done seeking His pleasure and His Grace, will endure and live on. This changes our perspective on life completely.

Death, loss, heartbreak, and detachment are no longer as painful as they used to be, because at the end of the day, expectations come down to zero.

When one expects nothing, everything

they get is a source of pleasure, and everything they do not get is not something that is that troublesome.

The focus in life becomes Allah, Master of the Universe, not how many likes one gets on Facebook, who likes their picture, who gave a compliment, etc.

Life seems much more than these petty issues. One learns to forgive those who hurt them, cherish those who love them, and to subdue the ego, because what use is an ego for one who is going to be worm buffet six feet under the ground two days later?

Something to Do, Love, and Hope for Writer Jose Addison said that human beings need three things to be happy—something to do, something to love, and something to hope for. All of these can be found in this verse of the Quran:

"And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the God-conscious." (Surah Al 'Imran 3:133)

Something to do—hasten to forgiveness.

Something to love—forgiveness from your Lord.

And something to hope for—Paradise as wide as the heavens and the earth.

How is it that we attain inner peace and tranquility?

It is a process, and a process requires steps. There are many, so this article will hope to help one understand the beginning.

1- Understand the Majesty of Allah

Understand who Allah is, and how great He is.

One who understands the greatness of Allah will find peace knowing that everything else is petty and small.

2- Understand the Reality of this Life

When we know that life is more than just the "bling bling" that we see, we understand that at all times our focus should be forward-thinking. Understanding that the next life is everlasting helps us in keeping our focus and not losing our minds over the affairs of this world.

3- Remembering Allah at all Times Helps us Keep our Focus

Human beings are prone to forgetfulness and the constant remembrance of Allah reminds us of Allah at all times and places. One of the advice of the Prophet Muhammad (peace be upon him) was:

Keep your tongue moist with the remembrance of Allah. (At-Tirmidhi)

Allah says:

"In the remembrance of Allah do hearts find rest." (Surah Ar-Ra'd 13:28)



4- Be Thankful

"If you are thankful, I will increase you." (Surah Ibrahim 14:7)

If we are thankful, Allah will give us more and more of everything that we have and even more. He will keep increasing us, and it will also be in the form of our tranquility.

5- Be Content with Allah's Decree

One of the best roads to tranquility is being content with Allah.

It is in understanding that no matter what happens to us, Allah's plan is best. When we are content with Allah's decree, we will work hard, we will do our best but be content with whatever result comes our way. Allah's decree is Divine, and not always understandable to us in the here and now. Only when we look back do we understand how Allah's plan was perfect. Allah's plan for us is the best for us, and knowing that makes life incredibly peaceful.

May Allah make us people who are tranquil in life, and tranquil in death.

May Allah make us among those who hear this call:

"O tranquil soul, return to your Lord, pleased and pleasing to Him. Enter My Garden, Enter my Paradise." (Surah Al-Fajr 89:26-30)

From the Holy Qur'an
Ayah of the week

Theme: Reliance on Allah

"And your Lord
says, 'Call upon
Me: I will respond
to you....'"

(Qur'an 40:60)



A Muslima's Guide to becoming a virtuous woman

By Umm Fatima Zahra

Every Muslim woman is virtuous to some degree in one way or the other. To be virtuous is to conform to some form of moral and ethical principles and what's more virtuous than upholding the principles of Islam wherein honesty, compassion, patience, charity and fairness are part of its teachings?

The hassle & bustle of everyday life, of working, being a student, a wife, a mom, all of the above or a combination of each may weight you down. You may function robotically, offering your daily salat (on time is a bonus), making sure there's food on the table, the children are looking neat and crisp and making sure everyone is where they are supposed to be and on time are all part of it.

Yes, you will often (more so then less) feel overwhelmed and frustrated, but it's not overreaching to strive for virtue in your day to day and becoming a virtuous woman is not about being 'perfect'. It's about living life by the way of the Almighty with purpose and diligence.

Virtue is a common characteristic that can be found within the mindsets of the Mothers of Islam: Maryam (Mary), Asiyah, Khadija and Fatima (May Allah be please with them), as well as described of other women in the Quran.

So, what does the virtuous Muslim woman look like?

Faith & righteousness:

She lives in submission to the will of Allah and follows the ways of the best of creation – the prophet Muhammad (Peace be upon him). She upholds her connection to the Almighty and always strives to increase her level of faith and piety.

She does not omit any obligatory duties, and she is keen to do some nafl (supererogatory) deeds. She gives precedence to pleasing Allah (Peace be upon him), over everything else.

"Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds." (Surah Al-Nahl 16:97)

As a wife. She is good-natured, of good character, pure of soul and clean of heart, has good manners, speaks in a gentle way and treats her husband kindly.

She isn't known for foul speech or meanness. And, she is one who is dutiful, obeys her husband, and, will guard her chastity and her honour both in her husband's presence and absence.

Anas reported God's Messenger as saying, "When a woman observes the five times of prayer, fasts during Ramadan, preserves her chastity and obeys her husband, she may enter by any of the gates of paradise she wishes." A way of saying nothing will prevent her from entering paradise. (Mishkat al-Masabih 3254; Book

13, Hadith 171). Abu Huraira told that when God's Messenger was asked which woman was best he replied, "The one who pleases [her husband] when he looks at her, obeys him when he gives a command, and does not go against his wishes regarding her person or property by doing anything of which he disapproves." Mishkat al-Masabih 3272, Book 13, Hadith 188

As a mother

She is compassionate, loving, caring and serious about raising her children by the way of Allah. She teaches her children Islam, good manners and the Quran; nurturing the love of Allah and His Messenger (Peace be upon him) in them. She disciplines them in the way they should go, in order to attain a high level of piety, religious commitment, good character and knowledge.

Kind, patient & forgiving

She doesn't highlight the fault of others and strives to do good even with those who have wronged her. She is known to respond with kindness and tranquillity when faced with stressful situations and harshness. "Keep to forgiveness, and enjoin kindness, and turn away from the ignorant." (Surah al-'Araf, 7: 199)

"Do not let the people of virtue and affluence among you swear to suspend donations to their relatives, the needy, and the emigrants in the cause of Allah. Let them pardon and forgive. Do you not love to be forgiven by Allah? And Allah is All-Forgiving, Most Merciful." (Surah An-Nur 24:22)

Suhaib reported that Allah's Messenger (Peace be upon him) said: "Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him



in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it". (Sahih Muslim 2999; Book 55, Hadith 82)

Responsible

She is diligent with her work and uses her time wisely. She doesn't waste time on worldly affairs and uses her time on that which is good. She is a homemaker, ensuring that her home and family are well taken care of with willing hands.

She creates a clean and tidy environment with an atmosphere of peace, love and warmth within the home.

She looks after her appearance and embraces beauty – in look and in smell. She equally looks after her husband's and children's appearances and she beautifies them and her surroundings.

Neighbourly and charitable

She is helpful, respectful, courteous and responsible when it comes to her neighbours, the Ummah and humanity in need. She works with her neighbours to create a peaceful community for the benefit and support of one another. Narrated Anas: The Prophet (Peace be upon him) said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself." (Sahih al-Bukhari 13; Book 2, Hadith 6)

Every Muslima is at the least, a person of righteousness and of high integrity who deals with varying degrees of moral excellence, respectfulness, self-control and keeps up with promises on the daily.

Light of Knowledge Quiz

Which prayer is shortened during Qasr while traveling?

A Maghrib

B Fajr

C Dhuhr

Answer to be revealed in the next issue

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

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The Warning Signs of an Abusive Friendship

By Tabassum Mosleh

Islam encourages us to make friends with other believers, to love, and to forgive. It's extremely rewarding to be able to forgive our brothers and sisters and to be humble so that Allah (swt) in turn deals with us leniently.

But there comes a time when it's a choice between forgiveness and self-defense, when we need to differentiate between humility and humiliation. This happens when one person in the relationship begins to dominate it and the other person feels suffocated and humiliated, or when one person starts to gain illegal satisfaction from the relationship at the expense of the other. There are many types and forms of abuse:

1. Physical abuse:

More common in marital and parent-child relations, physical violence can even be found in friendships between unrelated Muslims. Even if it's an occasional slap in the face or a sharp, angry push, count it as abuse.

2. Mental abuse:

This is more common in friendships than physical abuse and can take many forms, such as belittling your opinions, unjust accusations, and setting relationship rules without your consent.

3. Spiritual abuse:

1. Not accepting a person's personal preferences of how they want to worship Allah
2. Trying to manipulate a person through emotional blackmail, using religion as a weapon

4. Economic and social abuse

1. Withholding money from a dependent person
2. Trying to disconnect the person from their other friends

What makes a person abuse someone he calls a friend and a brother? It could be because abuse comes naturally to this person, probably because he or she learned it from others, especially as a child. Or it could be due to a lack of empathy, too much stress, or a hunger for control and power. It could be that the person feels an insecurity within and is jealous of his or her friend. Or it could be because the person has a drug or alcohol addiction.

How do we know when it's time to pause the "forgive and forget" button?

1. When abuse becomes a habit: Being habitually impossible is a clear indication that the person is in denial and doesn't want to understand the level of harm and sins they're committing.
2. Think carefully about the effect the abuse is having on you spiritually. Have you become too tired mentally to carry out your religious duties as you should? Are you often so sad that you just don't have the energy to memo-

rise the daily Quran you had planned? Is Shaytan trying to incite anger upon Allah in your heart because of your suffering? If your answer is yes to any of these or similar questions, then that's enough reason to take this seriously.

The Prophet (Peace be upon him) taught us a dua in which you seek refuge in Allah from a bad companion (Sahib as-Sū'). (Tabarani, authenticated by Albani) What could be worse than a friendship that's deteriorating your spiritual health?

How to deal with abusive friendships

1. First and foremost, ask Allah to give you the strength to deal with the situation in a way pleasing to Him. It's a confusing circumstance, and it takes up a lot of emotional energy. So make dua for patience.

2. Transmit to the other person the message, very clearly and strongly: Stop! I've had enough. And I'm not going to take anymore.

By putting a stop to abuse, you're not only saving (sometimes literally) your own skin. You're also helping the abuser, all their prospective victims, and all those who might pick up the trait from them.

It's incredible how easily people pick up habits from other people, and children are especially vulnerable to this because they learn how to do things in life by modelling their elders.

By bringing a single abuser to their senses you're putting a stop to the propagation of an evil practice and saving the society at large. The Prophet (Peace be upon him) said, "Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger (Peace be upon him)! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (Peace be upon him) said,

"By preventing him from oppressing (others), for that is how to help him." (Sahih al-Bukhari)

3. Help the person solve his issue.

Notice that in the above hadith the Prophet (Peace be upon him) called the abuser your brother. No matter how badly they have treated you, they're still Muslim and worthy of your compassion.

Look at it this way – they are afflicted by a serious disease, and you must guide them to its cure. It's also crucial that you try and forgive them, otherwise you won't be able to heal completely. But don't forget the lesson so bitterly learned.

4. Build a safe boundary from that person as a precaution. Even after the abuse stops, you still need to be careful around that person, because as we saw above, abuse can become a serious character trait difficult to eradicate. Remember what the Prophet (Peace be upon him) said:

"A believer is not stung twice from the same hole." (Sahih al-Bukhari)

5. Be ready for some kind of violent reaction. Oftentimes, when a person is in denial, an attempt to bring her to reality can make her extremely angry. In such a circumstance, she might try everything possible to keep up the façade – emotional blackmail, a show of repentance, or trying to prove to you that it's all your fault. Don't waver, be strong and firm. Remember, the more you give in, the worse the disease will get.

How do I know if I myself am an abuser?

It's a scary thought, but we're often blinded by Shaytan from seeing the harm we're spreading around us. Sometimes it takes a lot of self-reflection, humility, and closeness to Allah to realize that we're sinners.

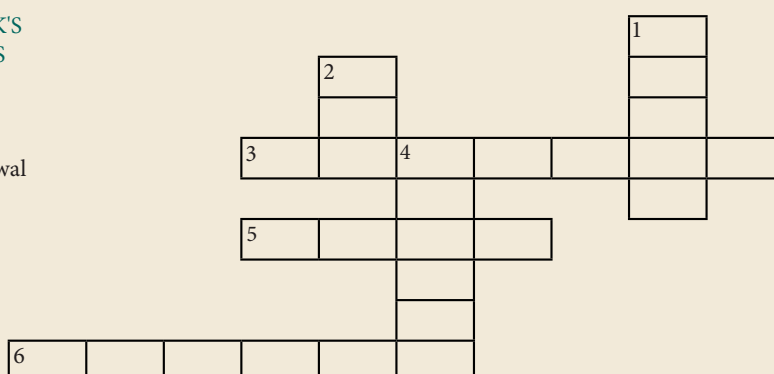
CROSSWORD PUZZLE

LAST WEEK'S ANSWERS ACROSS

1. Umar
3. Dimagh
6. Rabi AlAwwal

Down

1. As Samad
4. Ala
5. Two



ACROSS

3. Name given to the year Prophet Muhammad- (Pbuh) was born.
5. The Caliph who established the Hijri calendar.
6. Hijri year in which the Qiblah direction was changed.

DOWN

1. The Surah whose name means, "The Night Comer"
2. The Arabic term referring to Mouth
4. The Name of Allah meaning "The Absolutely One".

Husband to Tanzania's President laid to rest in Zanzibar

Hafidh Ameir Hassan, husband of Tanzanian President Samia Suluhu Hassan, was laid to rest in Zanzibar on Monday, just hours after his death, in keeping with Islamic burial traditions.

Family members, senior government officials, religious leaders and mourners gathered in Kizimkazi, South Unguja, for funeral prayers and his burial.

The funeral prayers were led by Zanzibar Grand Mufti Sheikh Saleh Omar Kaabi and attended by senior government officials, including Vice President Deogratius Ndejemi, Zanzibar President Hussein Ali Mwinyi and Prime Minister Mwigulu Nchemba.

Hafidh, 80, died at about 8am while undergoing treatment for a heart condition at Emilio Mzena Memorial Hospital in Zanzibar.

His death triggered an outpouring of grief across Tanzania, with political, religious and community leaders joining citizens in mourning and sending messages of condolence to President Samia and her family.

Condolences also came from neighbouring Kenya, with President William Ruto expressing his sympathy and highlighting the longstanding relations between the two countries.

"On behalf of the Government and people of Kenya, the First Lady, my family and on my own behalf, I convey our heartfelt condolences to President Samia, her family and the people of Tanzania. President Samia has lost a lifelong companion, her children a beloved father, and Tanzania a distinguished son," Ruto said.

Hafidh had a long career spanning education, agriculture and public service. He

began his professional life as a teacher, working at several schools before joining the Ministry of Agriculture. He furthered his agricultural training at Uyole Agricultural College in Mbeya before travelling to Sri Lanka, where he specialised in coconut farming. He later pursued a master's degree in agricultural machinery engineering in Britain.

After returning to Zanzibar, Hafidh resumed his work with the Ministry of Agriculture, where he served until his retirement in 2005. Retirement, however, did not mark the end of his contribution to education. He later joined Kizimbani Agricultural College in Unguja as a teacher, continuing to share his knowledge and experience with younger generations.

Hafidh is survived by two widows, four children and 15 grandchildren.

Bid to Secure Reverts Centre Land Gains Momentum

A fundraising campaign to raise Ksh2.5 million for the purchase of land housing the Al-Ihsan Islamic Reverts Centre in Kisumu has been scheduled for October 3, 2026.

The fundraising event will be held at the centre in Rae-Kanyaika, Nyamasaria, along the Kisumu-Nairobi Highway, as the Muslim community seeks to secure permanent premises for the facility.

Among the prominent guests expected at the event are area Member of Parliament Shabir Shakeel Ahmed, Kisumu Women Representative Ruth Odinga and Kisumu County gubernatorial aspirant Joshua Odongo.

The event is also expected to bring together Muslim leaders from across the country,

with officials from the National Muslim Leaders Forum (NAMLEF) led by its chairman, Abdullahi Abdi, who will serve as the chief guest.

Other invited guests include Kisumu County Commissioner Mohammed Mwabudzo, Majlis Ulamaa Kenya Chairman Sheikh Khalifan Khamis and Parklands Mosque Imam Sheikh AbdurRahman Ishaq.

According to Sheikh Muhammad Makokha Abujibril, the centre, which operates under the Islamic Daawa for Counseling and Restoration of Faith project, has been providing services to Muslim reverts and the wider community for the past three years.

He said the centre has been operating on leased land but discussions with the property owner resulted in an agreement to pur-

chase the property and secure the centre's future. "The total amount required to purchase the land is Ksh2.5 million," Sheikh Makokha said, appealing to individuals, organisations and well-wishers to support the initiative.

The centre's permanent acquisition of the property is expected to strengthen its programmes, which include supporting new Muslims in their faith journey and providing counselling and restoration of faith.

Members of the public wishing to support the land acquisition drive can make contributions through M-Pesa PayBill 328106, using "Waqf" as the account name.

Muslim leaders in Machakos condemn MCA over Ramadan remarks

Muslim leaders in Machakos have condemned Kalama Ward MCA Boniface Musyimi Maeke over remarks linking Muslims, Ramadan and onions, accusing him of demeaning the community during a political dispute with Governor Wavinya Ndeti.

Maeke sparked the controversy at a public rally on Thursday while commenting on the governor's push to restore funding for the Machakos Youth Service after the County Assembly scrapped its budget allocation.

Addressing the governor, Maeke said: "Wavinya, you will have to wait for the Muslims to fast so that you can sell your onions during Ramadan."

The remarks angered Muslim leaders, who said Maeke had dragged the Muslim community into a political dispute and portrayed Muslims as people who could be enticed with food.

Machakos SUPKEM chairman Sheikh

Juma Ali, speaking during a press briefing outside Machakos Jamia Mosque on Friday after prayers, demanded an apology from the MCA.

"We have given the MCA seven days to apologize. Seven days, because we will not accept this nonsense that we are the ones to be given cabbages and onions. Does he think we are poor?" Ali said.

Jamia Mosque Imam Sheikh Anas Ali Abdallah said the county budget dispute had nothing to do with Muslims and accused politicians of using the community as a target in political battles.

He urged Maeke to concentrate on his constitutional role as an elected representative instead of dragging Muslims into his differences with the governor.

The leaders warned that political rhetoric involving religion could undermine peaceful relations between Muslims and other com-

munities in Machakos. Muslim women leader Zuhura Rajab also criticised the remarks and called on politicians to resolve their differences without involving religious communities.

The dispute follows a wider confrontation between Ndeti and the County Assembly over the Sh17.8 billion 2026/27 county budget. The governor rejected the budget after objecting to changes amounting to Sh853.96 million made by the Assembly.

The controversy took another turn on Saturday when Maeke apologized to Muslims, saying his remarks may have been misinterpreted and that he never intended to demean, insult or degrade the Muslim community or Islamic faith.

The apology came a day after Muslim leaders publicly demanded that he retracts the remarks and apologize.

Saudi Arabia Trains Kenyan Imams and Duats



Saudi-based Sheikh Dr Khalid Al-Anzy poses for a group photo with imams and duats after completing a four-day training on Aqeedah and deviant groups at Jamia Mosque Nairobi.

The training was organised by the Ministry of Islamic Affairs, Da'wah and Guidance, represented by the Religious Attaché Office at the Embassy of the Kingdom of Saudi Arabia in Kenya in conjunction with the Jamia Mosque Committee.

IUK Vice-Chancellor launches two books on leadership, humanitarian action

Islamic University of Kenya (IUK) Vice-Chancellor Prof. Mohamed Abdinoor Dahir has launched two books drawing from his extensive experience in humanitarian service, leadership and disaster resilience.

The books, *Beyond the Call: A Life in Humanitarian Service and Disaster Resilience Leadership and Humanitarian Action*, provide insights into effective leadership, humanitarian response, disaster preparedness and the need to build resilient institutions and communities.

The launch brought together leaders, scholars, professionals and other guests who celebrated Prof. Abdinoor's contribution to scholarship, public service and humanitarian work.

Beyond the Call chronicles his personal experiences and lessons from a career dedicated to humanitarian service and public leadership, while *Disaster Resilience Leadership and Humanitarian Action* examines approaches to crisis response, disaster preparedness, effective leadership and strengthening community resilience.

The publications come at a time when communities and institutions face in-

creasingly complex humanitarian, developmental and environmental challenges, underscoring the importance of preparedness, adaptive leadership and sustainable solutions. Eldas MP Adan Keynan was among those who congratulated Prof. Abdinoor on the achievement, describing the publications as an important contribution to scholarship and public discourse.

"I warmly congratulate Prof. Mohamed Abdinoor Dahir on this notable achievement and commend his continued commitment to scholarship, leadership and service. May these publications inspire deeper reflection, informed leadership and sustainable solutions to the challenges confronting our communities, our nation and the wider world," Keynan said.

Keynan said the book launch also provided an opportunity to reflect on the transformative role of knowledge, scholarship, leadership and public service in addressing complex humanitarian and development challenges.

He commended Prof. Abdinoor for his long journey in humanitarian service and his contribution to efforts aimed at supporting communities in need. Prof. Abdinoor is a Kenyan educationist and development

professional whose career has included work in education policy, disaster preparedness and humanitarian programmes across Kenya, Somalia and Uganda. Born in Wajir, Northern Kenya, he began his career in the classroom before moving into executive leadership in non-governmental organisations, government advisory roles and international humanitarian forums.

He is the Chief Executive Officer of Education for Africa (EFA) and a lecturer in Disaster Resilience Leadership at the United Nations University for Peace – Africa Programme.

Prof. Abdinoor holds a PhD in Leadership and Management and a Master of Science in Project Management from the United Kingdom. His professional achievements include the Paul Kagame Transformational Leadership Medal and recognition as a Distinguished Fellow of the Africa Institute of Public Administration.

As Vice-Chancellor of IUK, Prof. Abdinoor continues to combine academic leadership with his longstanding experience in humanitarian governance, disaster resilience and education policy.

Qur'an Competition Enters National Stage

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Qur'an. He encouraged the participants and other young people to dedicate themselves to learning, preserving and living according to the teachings of the Holy Qur'an, stressing the importance of translating Qur'anic knowledge into everyday conduct.

Sayed Salman also expressed appreciation to the organisers and all those who contributed to the success of the preliminary rounds, commending their efforts in

promoting Qur'anic education and encouraging young people to develop their recitation and memorisation skills.

Organisers said the competition is aimed at nurturing a strong connection between young Muslims and the Holy Qur'an while providing a platform for participants to demonstrate their dedication, discipline, memorisation and recitation abilities.

The initiative also seeks to promote a spirit of faith and healthy competition among stu-

dents of the Qur'an and encourage greater participation in Qur'anic learning across the country. The national competition will be held at Iconic Plaza Hotel in Nairobi from October 11 to 13, with the finalists expected to compete over three days.

The event is expected to bring together Qur'an students, teachers, religious leaders and other stakeholders as the finalists compete for national recognition in the second edition of the competition.

Organizations Working with Street Families Invited to Apply for Sh229.89m

Organizations working with street families have been invited to apply for grants under the Street Families Rehabilitation Trust Fund (SFRTF) for the 2026/27 financial year, with Sh229.89 million allocated to support rehabilitation, protection and reintegration programmes.

The funding window targets organizations providing services to street families, with priority given to programmes that help rescue people from the streets, protect vulnerable families and individuals, and facilitate their return to stable family and community environments.

The programme also seeks to address circumstances that can contribute to family separation and prolonged street life. Applicants are expected to propose interventions that strengthen family relationships and support beneficiaries beyond the initial rescue and rehabilitation process.

Among the areas eligible for support are rehabilitation, family tracing and reunifi-

cation, reintegration, education, vocational skills training and livelihood support. Such interventions are intended to give beneficiaries greater opportunities to rebuild their lives and reduce the likelihood of returning to the streets. Health services are also included in the areas of intervention, with organizations encouraged to provide medical support during rehabilitation or work with government hospitals and other relevant health facilities.

The funding calls further places emphasis on protecting vulnerable people from exploitation, violence and trafficking. Organizations applying for support are therefore expected to demonstrate how their programmes will safeguard beneficiaries while providing practical support during rehabilitation and reintegration.

The SFRTF is mandated to coordinate and facilitate rehabilitation, reintegration and preventive programmes for street families. Its stated vision is a country free of street

families, with its work focused on addressing the needs of homeless, destitute and vulnerable people.

The fund was established on March 11, 2003, through Gazette Notice No. 1558 to address the concerns of homeless, destitute and vulnerable people in urban areas. It was later registered as a corporate body. The Sh229.89 million allocation forms part of the national government's 2026/27 budget for street-family rehabilitation services.

The latest funding window places non-state organizations at the centre of the government's rehabilitation efforts, allowing groups already working with street families to seek financial support for programmes covering rescue, protection, rehabilitation and reintegration.

Organizations interested in the grants are required to submit applications in accordance with the requirements set out in the 2026/27 SFRTF funding call.

Dandora Jamii Mosque Unveils 22 New Commercial Stalls Under Waqf Project

Dandora Jamii Mosque has completed and handed over 22 newly upgraded commercial stalls, marking a major step towards establishing a sustainable source of income for the mosque through Waqf.

The project, sponsored by Muslim Charity Kenya, was undertaken to replace the mosque's old stalls, which had deteriorated significantly and posed health, safety and environmental concerns to traders, worshippers and residents.

The previous structures were also generating limited revenue, making it difficult for the mosque to meet its day-to-day operational costs and sustain its religious and community programmes.

The newly constructed stalls are expected to provide traders with a safer and more conducive working environment while creating a reliable income stream for the mosque.

Speaking during the handover ceremony, Dandora Jamii Mosque Chairman Sheikh Salim M. Charo thanked Muslim Charity Kenya for supporting the project and its continued commitment to communities across the country. Sheikh Charo said the project demonstrated the value of partnerships between charitable organisations, Muslim institutions and local communities in addressing long-term development challenges.

He urged Muslim institutions to embrace Waqf as a sustainable approach to community development, particularly amid increasing demand for charitable assistance and growing pressure on donors and humanitarian organisations.

"It is high time for our Muslim institutions and organisations to turn to Waqf. The needs of our communities continue to

come every day, while the resources available from donors are limited. We need sustainable solutions that can support our institutions and communities for generations," Sheikh Charo said.

He also encouraged Muslim institutions and communities to take advantage of the opportunities presented by the establishment of the Waqf Commission and explore Waqf as a means of promoting sustainable development, social welfare and institutional empowerment.

The project was implemented through a 70:30 partnership, with Muslim Charity Kenya contributing 70 per cent of the project cost, while the remaining 30 per cent was raised locally through the community and well-wishers.

Sheikh Charo said the partnership demonstrated the potential of combining external support with community ownership to deliver projects capable of generating long-term benefits.

Meanwhile, Imam Abdi Mohammed, who has taken over the leadership of Dandora Jamii Mosque from Imam Uthman Ringo, expressed gratitude to Muslim Charity Kenya and thanked community members and well-wishers who contributed towards the successful completion of the project.

Imam Abdi urged well-wishers to continue supporting vulnerable members of society and investing in initiatives that improve the welfare of the Muslim community.

He said assisting those in need remains a central value of Islamic teachings and an important responsibility of the Muslim community. Representing Muslim Charity Kenya, Nairobi County Community Support Officer Florence Awuor said the project was built around partnership and community owner-

ship rather than simply construction of a physical facility. Awuor commended the Dandora Jamii Mosque committee for taking ownership of the project from the outset, managing local logistics and handling various responsibilities on the ground.

She said the local leadership and participation had been instrumental in ensuring the project's successful completion.

Awuor noted that the impact of the 22 stalls would extend beyond the mosque, saying the facility would create affordable retail spaces for local entrepreneurs, including youth and women-led businesses, while providing them with opportunities to establish sustainable livelihoods.

She added that rental income generated from the stalls would provide Dandora Jamii Mosque with a predictable source of revenue that could be channelled towards welfare programmes and support for vulnerable members of the community.

The completion of the project therefore represents more than the construction of new commercial premises. It marks an investment in the long-term financial sustainability of the mosque and demonstrates how Waqf assets can be developed into productive ventures that continue benefiting communities over generations.

With the stalls now operational, the mosque hopes to strengthen its ability to meet its running costs, support religious activities and expand its social welfare programmes.

Dandora Jamii Mosque has expressed appreciation to Muslim Charity Kenya, community members, well-wishers and all those who contributed to making the stalls upgrade project a reality.