

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jama Mosque Nairobi

Stakeholders Call for Dedicated Appellate System for Kadhis' Courts

The call for a dedicated appellate system within the Kadhis' Courts has emerged as a central theme during stakeholder consultations in Nairobi.

The consultations, held last week at Jamia Mosque Nairobi, were organised by the Committee on the Review of the Legal and Procedural Framework of the Kadhis' Courts under the leadership of Supreme Court Judge Justice Mohamed Warsame.

The committee is undertaking a review aimed at strengthening the legal and procedural framework governing Kadhis' Courts in Kenya.

The review has identified several issues requiring consideration, including the definition of personal status, jurisdiction over children's matters, burial disputes, submission to jurisdiction, and the relationship between Kadhis' Courts and other laws.

The review team engaged key stakeholders, including Muslim leaders, legal practitioners and residents from Nairobi, Thika, Kajiado and

Ngong, who presented their views and recommendations.

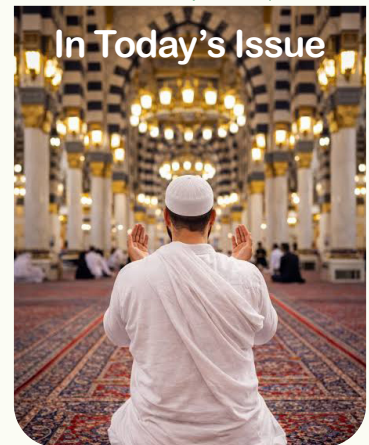
Participants underscored the need for a progressive and comparative jurisprudential approach that promotes flexibility and adaptability in the application of Islamic law.

They said such an approach would help address emerging legal issues affecting Muslim litigants in Kenyan courts.

Stakeholders drawn from different Muslim organisations also called for the restructuring of the Office of the Chief Kadhi and urged the Government to provide adequate financial and human resources to strengthen its operations.

During the public participation forum, Muslim leaders and legal practitioners further recommended the development and enactment of comprehensive Rules of Procedure for the Kadhis' Courts to standardise court procedures and practices, noting that the existing

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In Today's Issue

1 The Highest Paradise and You!

How would you feel being there in the company of those you love most— enjoying pleasures you never knew before— forever?

2 France rebukes world over Gaza

France, Canada and the United Kingdom have called for Palestinian sovereignty at the United Nations General Assembly (UNGA) with French President Emmanuel Macron condemning the world's failure to act against Israel's restrictions on aid to Gaza as shameful.

3 Discover, Learn, and Play – The Islamic Way!

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28,500 Mombasa Students Benefit From Bursary



Mombasa Governor Abdulswamad Shariff Nassir pose for a group photo with a section of beneficiaries of the bursary program in Mombasa County. Mombasa Governor Abdulswamad Shariff Nassir oversaw the payment of the Third Term bursary to 28,500 students across public day secondary schools in Mombasa.

The county's investment in education also extends to early childhood development, with 160 ECDE teachers and caregivers hired, eight new ECDE centres constructed, bringing the total to 60, and daily nutritious meals provided to more than 12,600 children.

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Muslim Leaders Call for Stronger Mental Health Support

Muslim leaders, doctors and mental health experts are calling for mental health to be given greater priority within the community, with stronger suicide prevention measures and faster intervention for people showing signs of psychological distress.

The stakeholders urged families, mosques and community organisations to play a more active role in identifying mental health challenges early and guiding those affected towards professional care.

The call was made during a consultative forum organised by the Kenya Association of Muslim Medical Practitioners (KAMMP) last week at Masjid Huda in South B, Nairobi.

The meeting brought together imams, psychologists, health professionals, youth and community leaders to examine mental health challenges and strengthen the community's response to suicide prevention.

Participants emphasised the importance of recognising warning signs before a person reaches a crisis point, identifying religious and community leaders as important links between individuals experiencing

distress and professional mental health services. Suicide prevention was a central focus of the discussions, which addressed the identification of warning signs, initial crisis support and appropriate referrals to mental health professionals. The stakeholders also called for a shift in attitudes towards mental illness, particularly stigma that can prevent people from speaking openly about psychological difficulties or seeking help.

KAMMP said mental health support within the Muslim community should combine professional care with culturally sensitive approaches that take Islamic values into account.

The association stressed that seeking professional mental health support should not be viewed as a sign of weakness or lack of faith, but as an appropriate response when an individual requires specialised care.

The forum also highlighted the distinct but complementary roles of religious leaders and mental health professionals.

Imams and other community leaders can provide spiritual and social support, participants said, while individuals experiencing serious mental health difficulties should also be connected to qualified profession-

als. Young people emerged as a particular focus, with participants calling for stronger support systems that enable them to discuss mental health concerns and seek assistance without fear of judgement.

KAMMP's Mental Health Committee is leading the initiative in partnership with Green Dome, the Muslim Psychologists and Counsellors Association, Anchor Point Initiative, Green Crescent and FIMA MindCare.

The stakeholders called for sustained awareness programmes rather than one-off interventions, as well as stronger referral networks connecting mosques and community organisations with mental health professionals.

The meeting underscored the need for families and community institutions to take warning signs seriously and respond before distress escalates.

The initiative reflects a growing effort by Muslim professionals and community leaders to bring mental health and suicide prevention into mainstream community discussions while strengthening early intervention and access to appropriate care.

Calls for Dedicated Appellate System for Kadhis' Courts

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framework requires review.

A major proposal emerging from the consultations was the establishment of a dedicated Kadhis' Court of Appeal to hear appeals arising from decisions of the Kadhis' Courts.

Stakeholders noted that appeals from Kadhis' Courts are currently heard by the High Court of Kenya.

They argued that a specialised appellate structure would allow greater consideration of Islamic jurisprudence in appeals arising from the Kadhis' Courts.

Proponents of the proposal suggested that an appellate panel could comprise the Chief Kadhi, senior Principal Kadhis and senior Islamic scholars, subject to the constitutional and legal framework governing the Judiciary.

Stakeholders further argued that a distinct appellate tier could contribute to consistency and the development of jurisprudence in matters of personal status across the country.

The stakeholders also called for a review of the Kadhis' Courts Act to clarify and strengthen the jurisdiction of Kadhis in matters affecting children within the Muslim community.

Muslim leaders and legal practitioners said legislative reforms were necessary to ensure access to justice for vulnerable

members of society.

They called for the definition of personal status under the Kadhis' Courts Act to be reviewed to clarify the role of Kadhis in children's matters.

The leaders, led by former Director of the National Children's Department Ahmed Hussein, also highlighted the need to recognise Kafalah within Kenya's child protection framework.

They noted that the Islamic concept of Kafalah, which provides for the care and protection of children without changing their lineage, should be incorporated into the Children Act as an alternative care mechanism.

Stakeholders said the absence of a clear legislative framework has limited the role of Kadhis in matters concerning the custody and maintenance of children in Muslim families.

Among the provisions they proposed for review are Sections 74(2) and 74(4) of the Children Act, with a view to clarifying the jurisdiction of Kadhis' Courts in children's matters.

They also called for amendments to Section 84 to facilitate the recognition of Kafalah as an alternative care option for children deprived of a family environment.

The consultations also heard calls for greater recognition of the Maslaha system

and stronger integration between Kadhis' Courts and Alternative Justice Systems (AJS).

Stakeholders said closer integration could complement the formal court system by providing culturally appropriate mechanisms for resolving family and community disputes, while remaining consistent with Kenya's constitutional and legal framework.

The division of matrimonial property following divorce was another issue raised during the consultations.

Stakeholders called for greater clarity in the legal framework governing the division of matrimonial property between Muslim parties following divorce.

They also advocated for the harmonisation of Islamic marriage, divorce and reversion certificates to ensure greater consistency and recognition within the relevant legal and administrative frameworks.

The stakeholder consultations form part of the wider review process aimed at gathering views from Muslim leaders, legal practitioners and members of the public on reforms needed to strengthen the administration of justice through the Kadhis' Courts.

The Highest Paradise and You!

By Khawlah bint Yahya

Stop for a moment and think about Paradise, its vast fields, sweet rivers, palaces, foods, and drinks. How would you feel being there in the company of those you love most—enjoying pleasures you never knew before—forever?

The Prophet Muhammad (peace and blessings be upon him) said:

The Paradise has bricks of gold and silver, and mortar of fragrant musk, pebbles of pearl and sapphire, and soil of saffron. Whoever enters it is filled with joy and will never feel miserable; he will live there forever and never die; their clothes will never wear out and their youth will never fade. (Ahmad)

He also gave us a clear advice, many make themselves miss out on:

If you ask Allah for Paradise, then ask Him for Al-Firdaws al-A'laa...

How real is the Highest Paradise in your daily life? Without knowing, do you have a defeating mindset, and are you thinking deep down: 'I'll never reach that level, I'd be happy if I reach Paradise altogether?'

Let's find out how to change your attitude and learn five specific deeds that lead you to Jannatul Firdaws, by Allah's Will!

Paradise is One

Even though Paradise is sometimes mentioned in plural in the Sunnah (jannaat), this does not mean that there are several types of Paradise; there's only one Paradise and this rather indicates its greatness, its degrees and levels.

Umm al-Rubayyi' bint al-Bara', who was the mother of Haarithah ibn Suraaqah, came to the Prophet (peace and blessings of Allah be upon him) and said:

"O Prophet of Allah, will you not tell me about Haarithah?" – who had been killed at the battle of Badr by a stray arrow. "If he is in Paradise I will bear it with patience but if it is otherwise then I shall weep long and hard for him."

He said:

O Umm Haarithah, there are gardens in Paradise – according to another report: many gardens – and your son has attained the highest Firdaws. (Al-Bukhari) Let this motivate you to supplicate for your children and loved ones to attain nothing but the Highest Paradise!

Being Near the Throne: Its Location

The highest of the degrees of Paradise is Al-Firdaws; the Prophet Muhammad said:

...When you ask of Allah, ask Him for Al-Firdaws, for it is in the middle of Paradise and is the highest part of Paradise, and above it is the Throne of the Most Merciful, and from it spring forth the rivers of Paradise. (Al-Bukhari, Muslim) Ibn al-Qayyim said:

"The purest of all created things, and the most sublime, luminous, noblest and highest in both literal and metaphorical terms is the Throne of the Most Gracious, may He be glorified and exalted. Hence it was fit for Him to rise above it.

Therefore the closer anything is to the Throne, the more luminous, pure and noble it is than that which is further away from it. Hence Jannatul Firdaws is the highest, noblest, most luminous and best part of Paradise; because it is close to the Throne, for the Throne is its roof, and the further away anything is from it, the darker and more constricted it is..." (Al-Fawaa'id, 27)

Change Your Mindset, Enter the Race!

Who are the people of the highest Paradise, Al-Firdaws? They are the ones who hasten to do good as they are commanded. It all starts with your attitude!

Without realizing, many of us don't feel worthy or even dare to aim for the best of destinations, which many feel is only 'reserved' for the Prophets, salaf and other righteous predecessors.

Wrong- you CAN be part of it all; decide today to change your mindset and consciously enter the daily race from now on! "And those foremost ((in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam,) will be foremost (in Paradise). These will be those nearest to Allah. In the Gardens of delight (Paradise)." (Surah Al-Waqi'ah 56:10-12)

5 Specific Deeds that Lead to Al-Firdaws Here are five deeds directly linked to the Highest Paradise; start with begging Allah, the Most High, to give you ability (tafweeq) to fulfill them.

1- True belief in Allah and in His Messengers

"Verily! Those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaws (the Paradise) for their entertainment." (Surah Al-Kahf 18:107) The Prophet Muhammad said:

The people of Paradise will see the people of the chambers above them as they

see a brilliant star far away on the horizon in the east or in the west, because of the difference in status between them.

They said:

"O Messenger of Allah, will those be the chambers of the Prophets that will be attained by no one else?"

He said:

No, by the One in Whose hand is my soul; they will be men who believed in Allah and believed in the Messengers.

Action Point:

Daily ask Allah to make you live and die upon belief and feel it each time you say 'ihdinas siraatal mustaqeem' (Guide us on the Straight Path) in prayer!

2- Increase your Prostrations

Muslim narrated that Rabee'ah ibn Ka'b al-Aslami (may Allah be pleased with him) said:

"I used to stay overnight with the Messenger of Allah (blessings and peace of Allah be upon him) and bring him water for wudu' and whatever he needed. He said to me:

Ask.

I said:

"I ask to be with you in Paradise."

He said:

Is there anything else?

I said:

"That is all."

He said:

Help me to do that for you by prostrating a great deal.

Action Point:

Revive the Sunnah of Sajdah Ash Shukr, prostrating when being thankful for a certain blessing.

3- Look after an Orphan

Prophet Muhammad (blessings and

Continued To Page 7

From the Holy Qur'an Ayah of the week

Theme: Trust In Allah

"But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not...."

(Qur'an 2:216)



Top 10 Reasons Why Marriage Fails

By Fatima Bheekoo-Shah

Marriage, like any other relationship, is never perfect. Even the best marriages tumble.

Most experts agree that the keys to a successful and loving marriage are hard work, commitment, and constant re-evaluation of our expectations, in addition to how we communicate.

Sounds easy enough, but in reality, it's easier to say than do.

I spoke to a few marriage therapists and Muslim counselors and asked them what they noticed to be the most common issues that couples face. Of course, there were more complex problems like infidelity and drugs, but the other top issues might be surprising.

1. I Love You...Now Change

This seems to be one of the biggest issues most couples face.

Spouses so often try to change the other to a version that they would love more.

The very qualities that were cute in the beginning turn into something that causes much resentment and contempt.

If you marry a slob, he will not automatically change into a neat and orderly person because you want him to.

The only person you can change is you. The best you can do is change your response.

2. Talking vs Communicating

The most common misconception threatening marriage is that couples mistakenly believe that talking means communicating, that is, whenever they engage in talking, they believe they are communicating.

Voicing our complaints, criticism, and emotional blackmail are not tools of communication.

Learn to express your feelings with assertiveness and not from a point of complaint and criticism.

This will help protect your marriage at a later stage.

Effective communication means listening and being willing to see the world through the eyes of our partners, and not only our own.

If we listened as well as we spoke, real connection would take care of itself.

3. Time Management

A Modern lifestyle equals a stressful lifestyle. Time is of the essence, and many couples do not manage their time efficiently.

Couples are pulled in all directions on a day-to-day basis, except towards each other.

Quality time, even if it is just five minutes a day, is an essential requirement of marriage.

Couples need to regularly re-evaluate their relationship in a gentle and honest manner, if only to know whether they are

on the same page or not.

4. Intimacy

Nadirah Angail, author and therapist, believes that lack of intimacy is a major issue in Muslim marriages.

"Sex is only a small part of intimacy", she says. It is more about being fully engaged as a couple. Staying connected on every level.

Spiritually, mentally, physically, and emotionally.

Most couples constantly face an uphill battle to keep the spark alive.

Intimacy is not a goal that a couple should seek but rather a journey that lasts throughout marriage.

5. Turned Focus

The most frequent issue men seem to have is that the focus of their wives changes when the couple has children.

It often leads to the husband feeling inadequate and neglected, which, in turn, leads to a lack of intimacy.

Couples also allow technology to interfere with their relationship. This is quite rampant with people texting at dinner, surfing the Internet in the evenings and using their smart phones constantly.

As a result, the focus on each other is shifted.

Sitting next to your partner with your own tablet does not equate to quality time.

6. Money, Money, Money

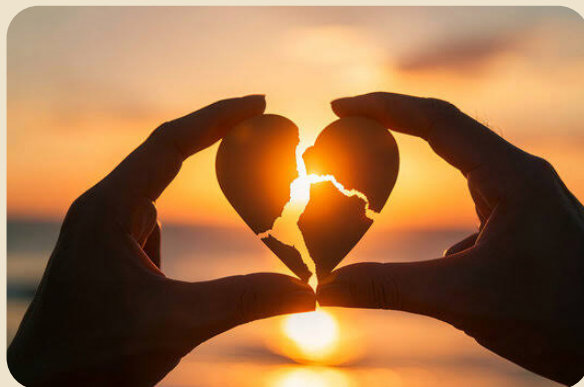
Money is a huge issue. Marriages can often survive infidelity, but money issues can be a dissolver of the marital union universally.

Nadirah maintains that this issue is not uncommon in Muslim households.

It can be way at times for the insecure man to control the woman.

In a two-income household, there is often resentment felt towards the partner who earns more.

This often leads to unhealthy competition.



7. Forgive Me, Honey

Forgiveness should come easily to a relationship based on mutual love.

Not so for a majority of couples, according to the experts.

Unwillingness to forgive for minor offences (i.e. not unpacking the dishwasher, leaving clothes lying around) and major issues (i.e. accumulating debt) can affect a relationship negatively.

Most issues in a marriage can arise from a partner's unwillingness to forgive each other. In marital life, forgiveness should be unconditional.

8. Lack of Appreciation

When appreciation is low, conflict is high.

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Light of Knowledge Quiz

The mosque where the Prophet received the revelation to change the Qiblah?

- A Masjid al-Qiblatayn**
- B Masjid an-Nabawi**
- C Masjid al-Haram**

Answer to be revealed in the next issue

Last week's answer was choice B: "2AH"

Be Humble: It's a Sunnah

By Theresa Corbin

The essence of being Muslim is being humble.

The word "Muslim" itself means to submit oneself in ultimate humbleness to Allah.

But it is a great irony of the human soul that when we become more humble and submissive to Allah, we fall into a grave trap. We tend to grow in arrogance because we feel our level of submission is better than that of others.

It was this same trap that Satan fell into. Once upon a time, Iblis (Satan) was so pious that he was allowed to worship with the angels. In one twist of events, Iblis was cast out and became the accursed.

His Offense?

Arrogance, Pride, Boastfulness.

He refused to bow to Allah's creation of man because he thought himself to be better than man.

(Remember) when your Lord said to the angels: 'Truly I am going to create man from clay. So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him...

(Allah) said: 'O Iblis! What prevents you from prostrating yourself to one whom I have created with both my hands? Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?'

(Iblis) said "I am better than he. You created me from fire, and You created him from clay. (Surah Sad 38: 71-76)

It is true that we, mankind and Iblis and his kind, were created differently. And it was this difference that caused Iblis to be proud, to hate mankind and become cursed by Allah. We can see this same arrogance and haughtiness played out every day in the hearts of mankind.

Whether we perceive ourselves to be more pious, more intelligent, better at making money, or just from a better race of people, we too often get caught in the trap of thinking we are better. And we end up hating those who are different from us out of arrogance.

Allah says:

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, God likes not each arrogant boaster." (Surah Luqman 31:18)

Allah has created all of us differently with an array of strengths and weaknesses.

So, how can we avoid becoming arrogant toward others as Satan is toward us?

How can we truly be humble?

The best example is that of the Prophet Muhammad (peace be upon him). After all he was truly the best of creation and the most humble.

The Prophet's Humility with the Less Fortunate

"A woman who was afflicted with partial derangement in her mind said:

"O Messenger of Allah, I want something from you."

He said:

'see on which side of the road you would like (to stand and talk) so that I may help you.' He then stood aside with her on the roadside until she got what she needed." (Muslim)

In this short hadith, we will find many examples of the humility of the Prophet.

If he wanted to, the Prophet could have stood in the road and spoken to the woman. And he would have been praised for it. But he did not think himself so important to block the road even while doing a good deed.

In addition, Prophet Muhammad does not admonish this woman for approaching him in such a coarse way. Nor does he turn his nose up at her because she is disturbed. He instead treats her with kindness and provides her with what she needs.

Prophet Muhammad knew that no one is more important than another. He also knew that if Allah had willed, he would be in the same mental state as the woman.

The Prophet Muhammad's Humility at Home

When Aishah was asked about what the Prophet would do in his house, and she said:

"He would serve his family and when the time for prayer came he would go out and pray." (Bukhari)

As a husband and father, Prophet Muhammad was kind, helpful and humble. The Prophet didn't expect to be waited on. He did not shout orders at those in his care. Never did he say that his work was outside the home. Wherever there was work, he would pitch in.

Prophet Muhammad understood that the higher your rank the more of a servant you become. And if Allah had willed, Allah would have made him a slave to man.

The Prophet's Humility with the Poor

"Once, I was walking with the Messenger of God while he was wearing a Yemeni cloak with a collar with rough edges. A Bedouin grabbed him strongly. I looked at the side of his neck and saw that the edge of the cloak left a mark on his neck.

The Bedouin said:

"O Muhammad! Give me [some] of the wealth of God that you have."

The Messenger of God turned to the Bedouin, smiled and ordered that he be given [some money]." (Bukhari)

Again in this hadith, we see the stellar manners and humility of the Prophet Muhammad shine.

In the face of rudeness, we find that the Prophet doesn't allow his ego to be wounded. He does not feel the need to exert dominance or even return the harsh treatment. He is not insulted in the least. He laughs at the situation, relieving the tension.

Then even after being treated rudely, The

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LAST WEEK'S ANSWERS

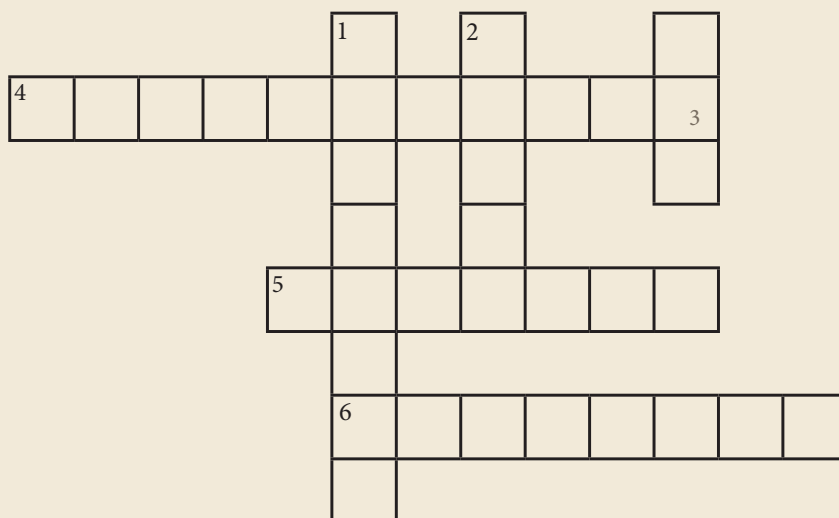
ACROSS

3. Baytal Maqdis
5. Ayatal Kursi

DOWN

1. Uthman
2. Al Waahid
4. Buruj

CROSSWORD PUZZLE



ACROSS

4. The fourth month of the Hijri calendar.
5. Surah contains the revelation changing the Qiblah?
6. The Surah whose name means "The Splitting Asunder"

DOWN

1. The Name of Allah meaning "The Most Noble"
2. The Arabic term for arm
3. The number of major hadith collections known as the Kutub al-Sittah.

Muslims Urged to Safeguard Gains Made Through Kadhis' Courts

Muslims have been urged to safeguard the Kadhis' Courts and the gains made in the country's socio-political landscape to ensure that these achievements continue to benefit current and future generations. Court of Appeal Judge Hon. Lady Justice Abida Ali-Aroni said the progress made over the past decade demonstrates the strides the Muslim community has achieved, strengthening its position in the country and contributing to development within Muslim communities.

"This did not happen by default but happened by design, and we need to ensure that these gains continue so as to benefit the coming generations," Justice Abida said during a Kadhis' Courts stakeholders' meeting held at Jamia Mosque Nairobi.

Justice Abida said Kadhis' Courts have

been an integral part of Kenya's judicial system since the pre-colonial era and were the subject of intense debate during the review of the Constitution that culminated in the 2010 Constitution.

She noted that the Kadhis' Courts were retained and constitutionally recognised following sustained efforts, cautioning Muslims against taking this achievement for granted.

The Judge urged Muslims to make use of Kadhis' Courts across the country in resolving family disputes, noting that the courts provide a mechanism for determining matters of Muslim personal law in accordance with Islamic teachings and principles.

The Constitution recognises Kadhis' Courts as subordinate courts and provides for a Chief Kadhi and other Kadhis. Article 170(5) limits their jurisdiction to questions

of Muslim law relating to personal status, marriage, divorce and inheritance, where all parties profess the Muslim faith and submit to the jurisdiction of the courts.

Justice Abida also highlighted the growing participation of Muslims in various sectors, including business and education, as well as increased representation in government institutions.

"In all government parastatals Muslims are now represented, an achievement which we did not have in previous administrations," she said.

She urged Muslim organisations to strengthen cooperation and work together for the benefit of the community, saying collective efforts would help advance issues affecting Muslims and promote the community's interests.

Peace and Unity Conference Set for Eastleigh

The third edition of the Convention for Peace, Unity and Social Cohesion Islamic Conference is scheduled to take place on Sunday, September 27, 2026, at Eastleigh High School in Nairobi.

Themed "Indeed, this Ummah of yours is one Ummah, and I am your Lord, so worship Me," the conference is organised by community-based organisation Noor Al-Umma Da'awa.

Acting Chief Kadhi Sheikh Sukyan Hassan Omar will preside over the conference as the chief guest and deliver a lecture titled "Peace in Islam and Its Role in Building a Safe and Cohesive Society."

The conference will bring together prominent Islamic scholars who will deliver lectures on various contemporary issues, with a focus on promoting a deeper understanding of Islamic teachings and strengthening social cohesion.

Among the scholars scheduled to speak are Director of Information at Jamia Mosque Nairobi Sheikh Juma Amir, Member of the Majlis Ulamaa of Jamia Mosque Nairobi Sheikh Badru Jaafar, Sheikh Ruweis Ahmad, Sheikh Ali Shekuwe of Pumwani Riyadhha Mosque, Sheikh Idris Mohammed and Sheikh Abubakar Issa, among others. Speaking to the Friday Bulletin, Noor Al-Umma Da'awa Chairperson Sheikh Marzuk Shekale said the conference aims to promote social cohesion, strengthen peaceful coexistence between Muslims and non-Muslims, and provide new Muslims with a platform to network and share experiences.

Sheikh Shekale added that the conference seeks to provide practical ideas and solutions that can contribute to safer, stronger, more peaceful and cohesive communities. "As Noor Al-Umma, we are committed to

promoting peace, unity, social cohesion, community service and positive dialogue, as well as building bridges that enhance interfaith and community coexistence," he said.

The conference will also promote Islamic values and foster a better understanding of Islam among new Muslims while encouraging dialogue, mutual respect and understanding.

It will further seek to encourage youth participation in peace-building and community development, promote compassion, responsibility and community service, and strengthen the role of Islamic scholars, religious leaders and community leaders in advancing peace and unity.

The organisers also aim to build lasting bridges of trust through charity and community-based initiatives.

Top 10 Reasons Why Marriage Fails

Continued From Page 4

Lack of appreciation is often the root cause of infidelity in marriage.

Couples tend to take their partners for granted. They mistakenly believe they will always be there. When two people feel 100% validated and appreciated by their partner, there is little room for conflict.

9. Emotional Affairs

Islamic Care Line, a counseling service for couples in South Africa, has seen a major rise in emotional affairs with the advancement of technology.

These affairs are usually not about sex but more about emotional intimacy shared with someone else rather than

the partner. Learning to trust and be emotionally healed after these types of affairs can be incredibly difficult.

Couples face a huge uphill battle, and it can be avoided if the partner learns to express their feelings and needs to their significant other.

10. Power Struggles

Anisa Moosa, a social worker at Islamic Care Line finds this to be a huge issue in marriages as couples compete, even spiritually, to be on top of the relationship.

Each partner tries to outdo the other, and this can have disastrous effects if the couples do not know when or how to toe the line.

When winning and being right become more important than having a loving union, then the victory is often hollow and short-lived. Relationships are complicated, and couples' circumstances are unique.

Although these are certainly not all of the relationship troubles that can befall us, they are the most common ones, that seem to be reported.

Always invest in your relationship and be grateful that Allah has bestowed you with a beloved partner in this world.

SUPKEM Moves to Join Kagio Mosque Land Dispute

The Supreme Council of Kenya Muslims (SUPKEM) has moved to formally join a legal dispute involving Kagio Jamia Mosque, seeking to support the mosque's registered trustees in a case over ownership of the property.

SUPKEM has applied to be enjoined in the case alongside the Registered Trustees of Kagio Jamia Mosque, who are facing a claim by Joseph Mwangi Nduki and Virginia Kariuki Njogu seeking to have the mosque dispossessed of land it has occupied for more than 50 years.

The Council has appointed Nairobi-based law firm Harrison Kinyanjui & Company

Advocates to represent it in the matter, which is scheduled for mention on November 18, 2026, before the Environment and Land Court in Kerugoya.

The property, located in Kirinyaga County, hosts both a mosque and a school and has become the centre of a legal dispute after Nduki and Njogu moved to court claiming ownership of the land.

Local Muslim leaders maintain that the property was legally allocated to the Muslim community in 1976, with an allotment letter subsequently issued in 1985.

They further maintain that the mosque property, registered as Plot No. 459 Kagio,

formerly Mwerua/Kagio/2638, is distinct from Plot No. A311, formerly Mwerua/Kagio/2636, which is cited in the suit.

Judgment in the case had been scheduled for July 9.

However, the matter took another turn after the presiding judge, Stephen Kibunja, sitting at the Kerugoya Environment and Land Court, postponed the delivery of the anticipated ruling and instead directed the parties to submit new evidence, raising further questions regarding the proceedings.

The Highest Paradise and You!

Continued From Page 3

peace of Allah be upon him) said:

The one who sponsors an orphan, whether it is a relative of his or not, he and I will be like these two in Paradise, and Maalik pointed with his forefinger and middle finger. (Muslim)

All the deeds that have as reward to be together with the Prophet, mean earning the Highest Paradise!

Action Point:

Ask Allah to help you sponsor an orphan(s) throughout your life. Set up a monthly sponsorship, seek out orphans in your community and inspire others to.

4. Memorize the Quran

The Prophet (peace and blessings of Allah be upon him) said:

It will be said to the companion of the Quran: 'Recite and rise in status as you used to recite in the world, and your position will be at the last verse you recite.' (Abu Dawud, At-Tirmidhi)

The more you memorize the higher you

rise towards Al-Firdaws!

Action Point:

Make the sincere intention to memorize one verse a day and become a hafidh. Even if you die, not having completed memorization, you'll be rewarded for your intention and rise, by Allah's will!

5. Have Paradise Supplicate for you
Paradise and Hellfire are a reality, and each one of us will meet our destiny in one or the other.

Firstly; don't be satisfied with just asking for Paradise, from now on always ask Allah Al-Aliyy, the Most High, for Jannatul Firdaws bi ghayri hisaab (without having to go through the Reckoning)!

Now, there's an amazingly simple, five second deed, by which you can have Paradise (and Hell) supplicate for you. The Messenger of Allah said:

Whoever asks Allah for Paradise three times then Paradise will say: 'Oh Allah! Enter him into Paradise!' And whoever

seeks protection with Allah from the Fire three times, the Fire will say: 'Oh Allah! Protect him from the Fire! (At-Tirmidhi, Ibn Majah).

Make it a habit to ask Allah the Exalted for Paradise and to protect you from the Fire three times each day, use a reminder in the house or on your smart device) and teach others.

You can say: Allahumma innee as'aluka Jannatul Firdaws ul 'Alaa bi ghayri hisaab (O Allah, verily I ask of You the Highest Paradise, Al-Firdaws without Reckoning) wa qinaa 'adhaaban-Naar (and protect us from the punishment of the Fire).

If we truly understood the reality of Paradise and Hellfire, we would make these supplications multiple times a day. We ask Allah to help us to wholeheartedly hold onto this Sunnah habit until our last day and enter us into His Firdaws.

Be Humble: It's a Sunnah

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Prophet (peace be upon him) doesn't send the Bedouin away or abuse him because of his lower economic status. The Prophet treats the poor Bedouin with mercy and sees that the man gets what he needs.

The Prophet Muhammad knew that whatever wealth we have comes from Allah. If Allah had willed, he would have been in the Bedouin's situation.

The Prophet's Humility with the Less Pious

A companion of the Prophet named Nu'ayman was addicted to alcohol and continued to drink it despite knowing the ruling against intoxicants. Nu'ayman struggled with his addiction and was flogged twice for being drunk.

Upon the second flogging, Umar who was

angered by Nu'ayman's behavior quipped: "May God's curse be on him."

The Prophet, upon hearing this, was quick to intervene:

"No, no, don't do (such a thing). Indeed he loves God and His Apostle. The major sin (as this) does not put one outside the community and the mercy of God is close to the believers." (Al-Bukhari)

The Prophet was not too proud to associate with this man who committed major sin. He did not isolate this man because of his faults. Nor was he too proud to defend Nu'ayman from Umar's insult.

The Prophet Muhammad knew that Allah created us with weakness and that driving those who sin out of Islam would leave the Ummah empty.

We need to protect ourselves from thinking

we are better than others, as Iblis believed he was better than us. We must understand that the foundation of humility is knowing that if we are elevated in status it is only because of Allah. We can be brought to the level of those we look down on if Allah wills.

Prophet Muhammad (peace be upon him) asked Allah for humility by saying: O Allah, make me live humbly and make me die humbly, and gather me among the humble on the day of resurrection. (At-Tirmidhi)

It is this tradition that we need to cling to so that we can also be gathered on the day of resurrection with the humble, with the Prophet Muhammad (peace be upon him).

Isiolo leaders demand urgent action over rising insecurity

Isiolo leaders have raised alarm over rising insecurity in the county, calling for urgent government intervention following a deadly bandit attack in Gotu that left five people dead, including two police officers.

The leaders have urged security agencies to intensify patrols, strengthen intelligence gathering and sustain operations in areas affected by repeated attacks, saying residents are increasingly living in fear as banditry and livestock raids continue.

The latest attack occurred last week when a team pursuing suspected livestock thieves was ambushed in Gotu. Five people were killed, including two officers from the Anti-Stock Theft Unit, a National Police Reservist and two civilians.

The team had reportedly gone to the area after a livestock theft incident and was pursuing suspected raiders when the attackers opened fire.

The killings have renewed concerns over insecurity in the county, with leaders call-

ing for a stronger and sustained security response to protect residents and their property. Isiolo Governor Abdi Guyo condemned the attack and called for increased security operations in Gotu and neighbouring areas. He urged security agencies to intensify patrols and intelligence gathering to prevent further attacks and bring those responsible to justice.

Isiolo Senator Fatuma Dullo also expressed concern over the security situation, calling for urgent intervention in areas affected by banditry and cattle rustling. The latest incident has heightened concerns among communities living in grazing areas, where livestock raids have frequently triggered violent confrontations.

Residents also held demonstrations in Isiolo town following the Gotu killings, demanding stronger government action to address insecurity. The protests disrupted traffic along the Isiolo-Marsabit highway before police intervened.

The violence has also placed security personnel at increasing risk as they respond

to attacks and pursue suspected bandits. The Gotu ambush came shortly after another livestock raid in neighbouring Igembe Central, Meru County, where more than 120 cattle were reportedly stolen. A herder who was shot during the incident later died from his injuries.

Isiolo and neighbouring counties are covered by Operation Maliza Uhalifu, a government security operation targeting banditry and other violent crime.

Leaders are now calling for sustained security operations rather than responses mounted only after attacks occur. They have also urged security agencies to strengthen cooperation with local communities, elders and other stakeholders to improve intelligence gathering and help identify perpetrators.

They said restoring security is critical to protecting lives, livestock and livelihoods in communities affected by the renewed wave of attacks.

France rebukes world over Gaza as Canada, UK back Palestinian state at UNGA

France, Canada and the United Kingdom have called for Palestinian sovereignty at the United Nations General Assembly (UNGA) with French President Emmanuel Macron condemning the world's failure to act against Israel's restrictions on aid to Gaza as shameful.

Macron's impassioned address on Tuesday came as Israeli forces killed at least three Palestinians in Gaza City despite a "ceasefire" brokered by the United States in October.

More than 73,900 people have been killed in Gaza since Israel's genocidal war began in October 2023, including 1,399 since the "ceasefire" took effect.

In his speech to UNGA in New York, Macron noted that France was among a dozen countries that recognized a Palestinian state a year ago.

But he asked: "What credibility do we have if we continue to remain inactive in the face of Gaza?", "Some boast of a supposed peace, but this peace hasn't reopened humanitarian routes for a single second," he said, adding: "Must we stand by and watch this spectacle that shames us all?"

Macron also criticized what he called Israel's daily "violations" in the occupied West Bank.

"All those who claim that Israel's security depends on violating the sovereignty of all its neighbors are making a fatal mistake, weakening Israel's security for today and tomorrow and threatening it," he warned. Macron addressed UNGA hours after United States President Donald Trump from the same rostrum hailed his

Gaza peace plan as a diplomatic triumph.

The White House dismissed Macron's criticism, saying no one has done more for peace and stability in the region than Trump.

Separately, Macron, UK Prime Minister Andy Burnham, Canadian Prime Minister Mike Carney and Saudi Foreign Minister Faisal bin Farhan Al Saud chaired a meeting at UNGA on

Palestinian statehood. Burnham told delegates from dozens of countries that failure to deliver a two-state solution to the Israeli-Palestinian conflict will undermine faith in politicians who have talked about the issue but have not taken action.

"We all live in an era of low trust in politics. Many people in this room, many politicians around the world, have spoken for decades about a two-state solution," he said. "But if we fail to back those words with deeds, we will further corrode trust in the political, diplomatic and international process."

Burnham added that the UK has banned trade with Israeli settlements in the West Bank, which are illegal under international law.

He described Israel's E1 settlement project as "a deliberate attempt to block a two-state solution". The project would bisect the occupied West Bank and cut it off from East Jerusalem, fragmenting the land Palestinians hope will form the heart



of a future state. Carney, meanwhile, announced that Canada would give 100 million Canadian dollars (\$71m) in aid to Palestinians to preserve "the possibility of a two-state solution".

He said 80 percent of the funding will go towards direct humanitarian aid while the remaining 20 percent will be allocated to "support peace and security", including Canada's multiyear initiative to train Palestinian police in the West Bank.

Carney said Palestinians in Gaza continued to endure "immense human suffering" while Israelis faced "existential threats from Hamas and from Iran and its proxies".

He also criticized the E1 settlement project and said Canada intended to introduce restrictions on goods produced in West Bank settlements. Canada is among 12 countries that have announced such trade restrictions.

(SOURCE: AL JAZEERA)