JAMIA MOSQUE COMMITTEE WISHES ALL CANDIDATES SITTING FOR THE KCSE EXAMINATIONS SUCCESS AS YOU BEGIN

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THE FRIDAY BULLETIN

The Weekly Muslim Update

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Supreme Court upholds ruling on eviction of 3,500 Nubians in Kibos

The Supreme Court has dismissed an appeal by Kenya Railways Corporation over the eviction of about 3,500 Nubian residents from disputed land in Kibos, Kisumu County, upholding earlier findings that the demolitions violated their constitutional rights.

In a judgment delivered in Nairobi on October 23, 2026, the apex court upheld the Court of Appeal's decision of March 21, 2025, affirming that the eviction failed to comply with the legal procedures governing the removal of people from occupied land.

The court found that the affected residents had constitutionally protected interests under Articles 40, 43 and 60 of the Constitution, which address property rights, economic and social rights, and principles governing land management. The ruling marks a significant development in the longstanding dispute between Kenya Railways and the Kibos Nubian community, whose members say their families have occupied the land for generations.The dispute centres on land claimed by Kenya Railways as part of the Kibos Railway Station reserve. The corporation has maintained that the property is public land reserved for railway operations and that the residents have no legally recognised ownership rights. The Nubian community traces its settlement to 1937, when the colonial administration relocated about 53 families from Old Kisumu, an area now occupied by Kisumu International Airport, to Kibos.

Temporary occupation licences were reportedly issued in 1938, allowing the families to settle on the land. Over the decades, their descendants established homes, schools, mosques and other community facilities.

The dispute escalated on March 9, 2020, when Kenya Railways issued a seven-day eviction notice. Residents challenged the

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Jamia Mosque Committee Pays Courtesy Visit to Newly Appointed Saudi Ambassador to Kenya



Saudi Arabia's Ambassador to Kenya, H.E. Saad bin Abdullah Alnofaia (Third Right), pose for a group photo with members of Jamia Mosque Committee Nairobi-when they paid a courtesy visit to the Saudi Embassy in Nairobi on Thursday, October 29, 2026. The high-level delegation was led by JMC Deputy Chairman Abdullatif Essajee (Second right), Secretary-General Abdulbari Hamid (Third left), and Treasurer Billow Kerrow (Left). They were accompanied by the Mosque's Executive Officer Said Abdallah (Right) and Da'wah Director Sheikh Muhammad Sheikh (Second left).Discussions centered on collaborations to enhance the social welfare and spiritual development of the Kenyan Muslim community.



1 5 Best Secrets to Engage With the Quran

Know that just as the Quran can only be touched by those who have purified themselves—while being veiled from the rest—its true meaning and secrets are also veiled from the hearts if they are vile and impure.

2 Muslim Parents Urged to Enrol Children in Islamic Schools

Muslim parents have been urged to enrol their children in Muslim-owned and managed schools to promote holistic education and instil strong moral values.

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

Boost your Islamic knowledge with our weekly Crossword Puzzle, Knowlegde Quiz, and Ayah of the Week.

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Muslim Women urged to embrace Breast Cancer screening

Muslim women in Kenya have been urged to undergo regular breast cancer screening to improve early detection and reduce deaths from the disease.

The call was made during a breast cancer awareness campaign held on Saturday at Jamia Mosque's Multipurpose Hall in Nairobi.The event brought together participants to promote awareness, encourage healthy living and highlight the importance of early diagnosis. Health experts warned that many Kenyan women are diagnosed with breast cancer at advanced stages, when treatment becomes more difficult and survival chances may be reduced.

Speaking at the event, Prof. Simiat Elias, a professor of physiology and founding chair of the Department of Biomedical Sciences at Aga Khan University Medical College in Nairobi, said regular screening and early diagnosis were critical to reducing breast cancer-related deaths.

She noted that breast cancer was the most common cancer among women in Kenya, accounting for a significant proportion of cancer cases diagnosed in the country. She urged women to familiarise themselves with the signs and symptoms of the disease and seek medical attention promptly.

"The earlier you detect the problem, the better the chances of successful treatment. A mammogram remains an effective method of early detection, and many health facilities in the country are equipped to provide the service," she said.

Prof. Elias emphasised the need for greater awareness to encourage women to seek medical assessment before the disease advances. She also noted that, although breast cancer predominantly affects women, men can develop the disease and should be aware of its warning signs.

She urged Muslim women to prioritise their health, describing it as a trust from Allah that should be protected through responsible healthcare practices.

"Your health is an amanah from Allah. By the permission of Allah, regular screening increases the chances of early detection and better treatment outcomes. Illness is a test, but it is also an opportunity to seek treatment, support one another and put our trust in Allah while taking practical steps," she said. Drawing on the teachings of Prophet Muhammad (peace be upon him), Prof. Elias said Islam encourages believers to seek medical treatment rather than adopt a passive approach to illness in the name of accepting fate.

She noted that seeking appropriate medical care, including early screening, was consistent with the Islamic principle of preserving life. Delayed diagnosis remains a major concern in the management of breast cancer in Kenya. Health professionals continue to advocate for greater public awareness and timely medical assessment to improve treatment outcomes.

Breast cancer develops when cells in the breast grow abnormally and may spread to other parts of the body. Early detection enables healthcare professionals to assess the disease and determine appropriate treatment.

According to the figures cited during the campaign, Kenya records thousands of new breast cancer cases annually, making it a major public health concern. The disease also claims thousands of lives each year, underscoring the need for increased awareness, early diagnosis and access to treatment.

Breast cancer in Kenya also tends to affect women at relatively younger ages, commonly between 35 and 50 years, highlighting the importance of awareness and timely medical assessment among women in this age group.



Prof. Simiat Olanike Elias, a prominent Professor of Physiology and current Founding Chair of the Department of Biomedical Sciences at Aga Khan University Medical College, East Africa, facilitates a breast cancer awareness training session held at Jamia Mosque, Nairobi last week Saturday

SUPKEM urges Kenyans to avoid Ebola-related stigma

The Supreme Council of Kenya Muslims (SUPKEM) has urged Kenyans to refrain from discriminating against or stigmatizing Ebola patients and affected communities on the basis of religion, ethnicity or social status.

The council warned against using the outbreak to fuel religious or ethnic divisions, stressing that Ebola is a viral disease that can affect anyone, regardless of their faith or background.

The call comes amid growing public concern following the confirmation of a case of Ebola caused by the Bundibugyo strain in a traveller who had arrived in Nairobi from the Democratic Republic of the Congo (DRC).

Speaking during a morning radio programme, SUPKEM National Chairman Hassan Ole Naado cautioned against associating the disease with any religious or ethnic group, saying such perceptions could undermine efforts to contain its spread.

"Just because the person affected and who died of Ebola was a Muslim, that should not be construed as a sign of infection among Muslims. Anyone, regardless of tribe, social status or religion, can be a victim. Sickness or disease does not know religion or tribe," Ole Naado said. The patient, a man who had travelled from the DRC to Nairobi, died at a Nairobi hospital on October 5.

Ole Naado called on the government to establish measures to protect affected individuals and their families from stigma and discrimination, while ensuring the public receives accurate information about the outbreak.

He said communication during a public health emergency must be handled responsibly to prevent unnecessary panic, build public confidence and encourage cooperation with health authorities.

The SUPKEM chairman noted that stigma and discrimination violate human rights and could undermine efforts to prevent the spread of the Ebola virus, as affected individuals may face isolation and hostility instead of receiving the support they need.

"Social implications of an outbreak, such as stigmatization and discrimination of affected persons, need to be addressed as part of overall response efforts. As Kenyans, we ought to separate Ebola virus disease from religious beliefs and tribal affiliations by speaking out against stigma and discrimination towards those affected," he said.

He also appealed to Kenyans to show compassion to people in isolation and those who may test positive for the disease, urging communities to offer emotional support to patients and their families.

"We must support those currently in isolation and those who will test positive for Ebola. Let's be compassionate to them, be kind, share messages of consolation and courage, and check on each other to avoid depression and loneliness during this trying period," Ole Naado said.

He further called on the government to strengthen disease surveillance, contact tracing, screening at high-risk points of entry and community engagement as part of efforts to contain the outbreak.

Ole Naado emphasized that public education and responsible communication were essential to ensuring that the response to Ebola remained focused on protecting public health rather than promoting fear or division.

5 Best secrets to engage with the Quran

By Abu Hamid Al-Ghazali

The Prophet Muhammad (peace be upon him) said:

Read the Quran, for it will come as an intercessor for its reciters on the Day of Resurrection. (Muslim). Know that there are external manners and internal hidden secrets to reading the Quran.

As for the hidden secrets, they are five:

1- Sense the Greatness of the Words

That you sense, at the beginning of your reading, the greatness of the words by sensing the greatness of the speaker.

You do this by feeling in your heart the presence of The Throne and His Dominion, the heavens and the earth, and all that is in between them of Jinn, humans, animals and plants; and that you remember that the Creator of all of them is One, and that they are all within His Grasp and Power, experiencing His Favors and Compassion; you feel that you want to read His words and see through them His Attributes, His Beauty, His Knowledge and His Wisdom.

Know that just as the Quran can only be touched by those who have purified themselves—while being veiled from the rest—its true meaning and secrets are also veiled from the hearts if they are vile and impure.

2- Contemplate the Quran

That you contemplate its meanings while reading, if you [want to be] of the people of the Quran. Repeat all that your tongue has recited unmindfully; don't count mindless reading as part of your good deeds because the purpose of beautiful recitation is to increase contemplation.

Ali (may Allah be pleased with him) said: "There is no goodness in an act of worship that is void of understanding, nor in recitation that lacks contemplation."

3- Reap the Fruits of Knowledge

That you reap the fruits of knowledge from their branches and seek them from their abodes, as you contemplate; don't seek the antidote from where you seek the gems, nor the gems from where you see the musk and [fragrance], for every fruit has its own branch and every gem its own source.

This is facilitated by knowing the ten categories we have sorted the Quran into. Of these ten, are the following:

1- That of the Quran which relates to Allah (Glory be to Him), His Attributes and Actions; seek from it the knowledge of greatness and magnificence.

2- That which relates to guidance to the Straight Path; seek from it knowledge of mercy, compassion and wisdom.

3- That which relates to the destruction of enemies; seek from it knowledge of honor and might, conquest and overpowerment.

4- That which relates to the lives of the prophets; seek from it knowledge of kindness and blessings, favors and generosity.

So, for each category, seek from it that which is most befitting…

4- Avoid What Prevents You from UnderstandingThat you avoid whatever inhibits your understanding, because that is the covering that prevents you from understanding. Allah (glory be to Him) says:

"…Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness…" (Surah Al-Kahf 18:54)

The God-conscious seeker of truth is tested with one of two kinds of coverings: either the veils of doubt and denial that test those who are weak in faith, or the veils of heart-saturating desires that test the ones engrossed in the life of this world.

As for the worshipers who are solely focused on the Way of Allah, they [struggle] with two other kinds of veils:

1- Whispers

The first is the whispering which diverts the heart from thinking about one's intention. How was it at the beginning? Is it still there now? Is there still sincerity now? That is if he were in prayer.

Another type of whispering is that which diverts your focus to correct the pronunciation of the letters, which leads to doubt and repetition.

This happens in prayer and outside of it [as well]. How can the secrets of the Kingdom be seen by a heart that is focused [only] on how the lips open and close, and how the tongue and jaws move, and how air passes through them?

2- Limiting oneself to the apparent meanings of the Quran

The second kind of veil the worshiper faces is limiting oneself to the apparent meanings of the Quran. This truly inhibits understanding… [because] the truth that Allah has ordered His servants to believe in is of degrees; it has both an apparent meaning (like an outer skin) and a deep internal meaning, which is like the marrow.

For example, [Allah] has ordered His creation to believe that He can be seen; however, seeing has an external and internal [meaning].

If one believes that seeing Allah is similar to the seeing humans are accustomed to in this world, how can he expect to know the secret of Allah's saying: "You will not see Me…" (Surah Al-A'raf 7:143)?!

And how will he understand that is impossible in this life with this eye that is limited to seeing directions and sides?! And how will he understand His saying: "Vision perceives Him not" (Quran 6:103) side-by-side with His saying: "[Some] faces, that Day, will be radiant. Looking at their Lord" (Surah Al-Qiyamah 75:22-23)?!

5- Capture the Lights of the Quran

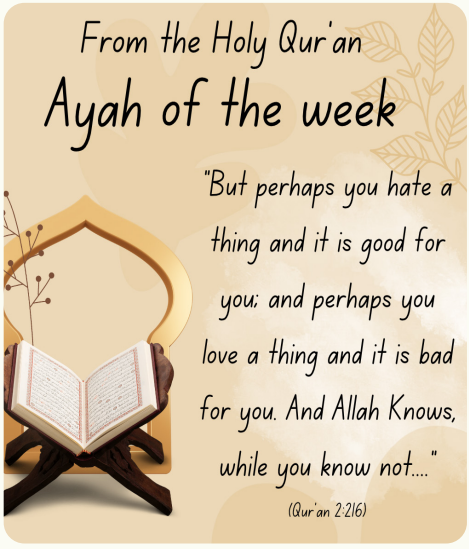
That you do not limit yourself to capturing the lights [of the Quran], but also glean the appropriate conditions and effects. So, don't read a verse except that you become adorned with its characteristics.

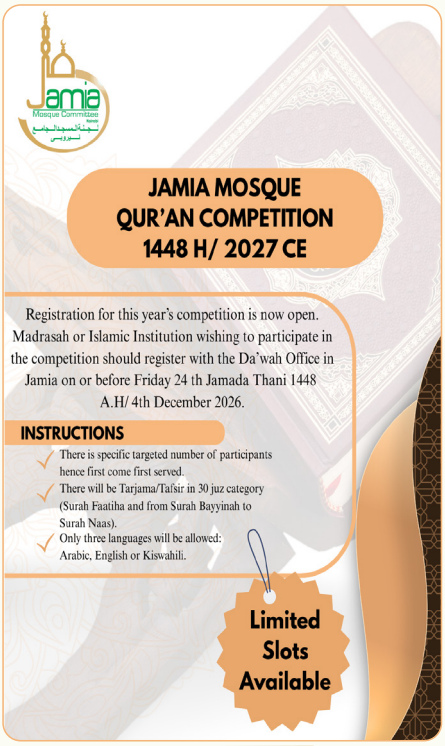
That way, you will have a certain understanding and overall state for every verse you read.

So, when mercy and the promise of forgiveness are mentioned, you become elated with happiness; when anger and harsh punishment are mentioned, you cringe and become overtaken with fear; at the mention of Allah (Glory be to Him), His Names and His Greatness, you lower your head and feel miniscule—as if you're vanishing from witnessing His Glory; at the mention of the disbelievers, and Allah's Exaltedness above having a son and spouse, you bow your head and lower your voice, as if hiding from shame…

These effects should also show on your limbs, as with crying out of sadness, sweating at the forehead from shame, shuddering and shivering in awe of His Glory, and feeling joy in the limbs, tongue and voice when given glad tidings, and feeling fear in them [when being warned].

If you do that, all your parts take part in receiving the barakah (blessings) of the Quran.





The importance of solidarity and removing jealousy among Muslim Women

By Umm Fatima Zahra

When calamities strike the Muslim Ummah, there is often an outcry—a collective wave of concern, prayer, and charitable action. We see this response when disasters affect parts of the Middle East, Asia, or other well-known regions. Yet, when similar crises affect African Muslims, the response is often muted, if not absent. Whether it's conflict, famine, or disease, the suffering of our African brothers and sisters frequently remains overlooked, receiving far less attention and support. This disparity is a troubling reflection of our own biases. Yes, there are Muslim charities that work tirelessly to help all in need, but on an individual level, we must ask ourselves: Are we doing enough? The suffering of Black and African Muslims is no less significant than that of others and deserves the same empathy, attention, and action.

The Problem of Division and Lack of Support

Within our communities, there's a painful reality: many Muslim women lack the support they need from their fellow sisters. This problem is often worsened by divisions based on race, ethnicity, and social status. For example, imagine a Black Muslim sister speaking up in a group, only to be quickly dismissed or ignored, while others from more "favoured" backgrounds are given more attention. This kind of behaviour is not just hurtful; it's against the teachings of Islam.

The Prophet Muhammad (Peace be upon him) said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever" (Riyad as-Salihin 224). Yet, when we fail to support our sisters—especially those who are African or Black—we fall short of this prophetic ideal. We need to reflect on how we treat each other and strive to act in a way that reflects true sisterhood.

The Role of Jealousy, Arrogance, and Condescension

Jealousy, or 'hasad' in Arabic, is one of the most damaging forces within our communities. It's not just about wanting what someone else has; it's about harbouring resentment towards them for having it. The Qur'an warns us against this: "Or do they envy the people for Allah's bounties? Indeed, We have given the descendants of Abraham the Book and wisdom, along with great authority." (Surah An-Nisa 4:54). When jealousy goes unchecked, it can lead to division, resentment, and harm.

Sadly, this jealousy often shows up in subtle but harmful ways. It might be seen in the way some sisters talk down to others, judging them based on their race, ethnicity, or background.

For instance, calling someone disgusting names in a chat group is never acceptable. It's not just unkind; it's sinful. The Prophet Muhammad (Peace be upon him) strongly condemned arrogance, saying: "Whoever has a mustard seed's weight of pride (arrogance) in his heart, shall not be admitted into Paradise. And whoever has a mustard seed's weight of faith in his heart, shall not be admitted into the Fire." (Jami` at-Tirmidhi 1998). Arrogance, whether shown through words or actions, is a major barrier to the unity and solidarity that Islam teaches.

In our daily lives, we might also see this when someone reaches out for help or support, and the response they get is lukewarm or indifference. Perhaps it's because the person in need is not from the same background, race, or village. If they were a family member or someone from our own community, we might jump to help them without hesitation. But when it's someone different, that sense of urgency or care can disappear. This is not how we should behave as Muslims.

A Call for Unity and Respect

These divisions—whether caused by jealousy, arrogance, or racial biases—are more than just social issues; they are spiritual diseases that we must cure. Islam teaches us to respect and support each other, regardless of our differences. The Qur'an says: "O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ˹get to˺ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware." (Surah Al-Hujurat 49:13). This verse reminds us that our differences are meant to be a source of learning and connection, not something that divides us.

To truly live by these teachings, we need to:

1.Reflect on Our Intentions: Are we treating others with kindness and respect for the sake of Allah? Or are we letting our own biases and insecurities dictate our actions? We must always remember that our deeds are judged by our intentions, and the best intention is to do everything sincerely for the sake of Allah.

2.Support Each Other Actively: Let's make a conscious effort to support our fellow Muslim sisters, especially those who are often overlooked or marginalised. This means going beyond just words; it's about taking real, tangible actions to help those in need.

3.Avoid Hurtful Words and Actions: Gossip, backbiting, and speaking down to others are not just socially harmful; they are sins. We are warned about the dangers of backbiting, equating it to eating the flesh of our dead brother (Surah Al-Hujurat 49:12). We should strive to speak well of others or remain silent, especially in today's world where words can travel far and wide online.

4.Embrace Our Diversity: Instead of letting racial or ethnic differences divide us, we should see them as a blessing from Allah. Our diversity is something to be celebrated, not shunned. By embracing and learning from each other, we strengthen our community.

5.Act for the Sake of Allah: Every act of kindness, every effort to support another sister, should be done with the intention of pleasing Allah. This mindset transforms our actions from mere good deeds into acts of worship, for which we are promised immense rewards.

Conclusion

As Muslim women, we are all sisters in faith, regardless of our race, ethnicity, or background. The divisions we see—rooted in jealousy, arrogance, and biases—are obstacles that prevent us from building the strong, united community that Islam calls us to be. By reflecting on our actions, offering genuine support, and embracing our diversity, we can begin to heal these divisions.

Most importantly, we must remember to do it all for the sake of Allah. When we help one another, when we speak kindly, and when we stand up for what is right, we should do it not for recognition or praise, but because it is what Allah has decreed. Every small act of kindness, done sincerely for the sake of Allah, brings us closer to Him and strengthens our community. Let us strive to build a sisterhood that is not just based on shared faith, but on the principles of love, respect, and mutual support, all done for the sake of Allah.

Light of Knowledge Quiz

The Name of Allah meaning "The Restorer"

A. **Al-Mu'id**

B. **Al-Hayy**

C. **Al-Mubdi'**

Answer to be revealed in the next issue

Last week's answer was choice A :
" Sumayyah bint Khayyat (RA)"

Is social media turning you into a narcissist?

By Sadaf Farooqi

That is all it takes nowadays for a random stranger to subscribe to your blog or Facebook feed.To “Like” your page. To “Follow” you on X (formerly Twitter). To “Add” you to their circles. To “Pin” your photograph.

All over the world, people are now connected to each other with their intangible, virtual persona, profile, or ‘face’ that is supposed to reflect their actual, physical identity. But does it?

Different From Real Life

Real life relationships are different online, and vice versa. It is always fun to connect and interact online, in the world of social media, with someone whom we have known for years in real life.

However, in some cases, we might get to ‘see’ a side of them that we did not know of during the years of our ‘real life’ relationship with them e.g. their opinions about certain issues and how strongly they feel about them.

This is even more true if they are avid readers, writers, thinkers, activists, or active professionals in any field, who like sharing their thoughts articulately online. We might get to see a new side of them, especially if we witness their frank online discussions and interactions with people from their other circles, which did not include us during the years that we knew them in person e.g. professional colleagues, family members, childhood friends, or spouses.

In some unfortunate cases, this new ‘epiphany’ of sorts regarding our perception/knowledge of them, might start to signal the end of our real-life relationship with them.

The Reverse Scenario

Now for positive/less depressing analysis. In many cases, online social media brings together people who have hitherto not known, seen or met each other before in real life.

Rather ironically, the gelling factor in these cases is, also, exactly the same thing that I described in the above scenario, which drew otherwise close friends in real life apart once they connected online: their impassioned personal opinions, views and thoughts about issues, which they openly share and express online.

These expressions of personal thoughts started to garner them the support, love and admiration of like-minded new individuals who responded to their tweets, viewed their writings on Facebook, or commented on their blog posts.Real life meetups were the natural result, and lo and behold! They connected instantly in person almost as soon as they set eyes on each other. And though they met in flesh and blood for the very time, it felt like they’d known each other for years.

A Double-Edged Sword

Thankfully, Alhamdulillah, the latter case that I have described above, has happened to me with more sisters than the former one, although the few cases of my ‘real life’ female friends drifting away from me once they connected with me online, and read my views through my blog and Facebook, have definitely left a bad taste in the mouth.

You see, some of these past ‘friends’ decided to publicly challenge my views. Nothing wrong with that, although as I reluctantly took the bait and disagreed with their counter-opinions, I found myself getting drawn into a useless back-and-forth dialogue, which was clearly wasting my time and theirs.

Anyone who knows me wouldn’t be surprised to find out that those who challenge me stop hearing from me for a while if they decide to argue with me about any topic, because I detest arguments and debates with every inch of my being.

I also leave i.e. walk away from, an argument almost as soon as it starts, either by remaining silent, or physically going away. Because I believe that this action – of being the first one to leave the argument – is what would garner me the pleasure Allah in such a situation.

As for my other personal reasons, I think debates and arguments are the biggest waste of breath, positive energy and time, and they never bring about any good results. One thing that they do achieve, however, is the unveiling of the true face (and intentions) of the one who first challenges another person. In public.

And Allah knows best.

Anyhow, while the end of those real life, so-called “friendships” began soon after I added a few such real-life friends as “Friends” on Facebook (ironically dichotomous isn’t it?), I nevertheless still continued to really enjoy having discussions on social media with other sisters, for a while. I made many, many new ‘friends’ by connecting with some amazing sisters online, and eventually met a few of them in person, and continued to have fruitful discussions with them in the virtual world.

I got to know them better personally; I shared their joys and sorrows. I saw them get married and have their first baby. I made some great new professional contacts as well, such as with editors and other bloggers. Things were great!

Until Zuck made that IPO.Dang. That was when my “happy bubble” burst — with a loud bang!

Creepiness Galore

I have no idea whether the two are interrelated, but ever since Facebook had that IPO and then sent that conspicuously pointed email informing users about the change in their Terms and Conditions, and how the latter would affect their privacy, I have seen some decidedly creepy things that made my sixth sense tell me to cover my tracks online and proceed with immense caution whilst logged in to Facebook.

First of all, the sudden, unexpected increase in the number of ‘targeted’ ads and ‘Suggested Posts’ and pages!

I, like every other person, was in the habit of using the Facebook app installed on my smartphone. I, also like every other person, habitually browsed about something or another on my phone’s Safari browser. That was all fine until I started noticing how the targeted ad of almost whatever I browsed about, would uncannily and almost creepily appear immediately in my Facebook news feed!

I mean, aren’t the frequent ads irritating enough as it is? I was beginning to get totally flabbergasted at how Facebook was tracking and cashing in on my browsing data from my phone!. The second thing that really started giving me the creeps because of Facebook, was about how it was tenaciously turning almost everyone amongst us, even the most humble and private ones, into unknowing narcissists, by keeping the default privacy setting for

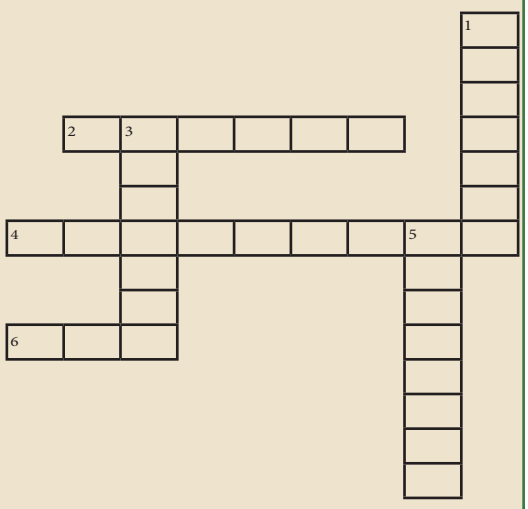
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CROSSWORD PUZZLE

LAST WEEK'S ANSWERS

ACROSS
2.Infitar
4.Sumayya
5.Four

DOWN
1.Dhira
3.Al -Qadeer
4. Six



ACROSS
2. The Surah whose name means "The Folding Up"
4. The third of the the four sacred months in Hijri calender listed in chronological order.
6. The Caliph who moved his capital from Madinah to Kufa.

DOWN
1. Arabic term referring to Rock/Stone
3. The Name of Allah meaning “The Giver of life”
5. The Name of Allah meaning “The Giver of Death ”

Muslim Parents urged to enrol Children in Islamic Schools



Muslim parents have been urged to enrol their children in Muslim-owned and managed schools to promote holistic education and instil strong moral values.

Speaking in Isiolo County during the inaugural Early Childhood Development Education (ECDE) graduation ceremony at the Star of Hope Association (SOHA) Educational Complex in Kambi ya Juu, in SOHA Organising Secretary Qari Abdulrazzaq said Islamic schools provide an environment where learners can practise their faith, perform daily prayers, study the Qur'an and develop a strong sense of community.

He said parental support was essential to the growth of Muslim educational institutions and the improvement of education standards within the community.

Qari Abdulrazzaq described SOHA Educational Complex as the only Muslim school in Isiolo and urged parents to take advantage of the opportunities it offers to equip their children with knowledge, religious guidance and values that would enable them to become responsible members of society.

"It is prudent that parents put more emphasis on the proper upbringing of their children and expose them to religious values and guidance so that they grow into responsible members of society," he said.

The institution offers a learning pathway from kindergarten and pre-primary through primary, junior school and senior school. It also incorporates Tahfidh-ul-Qur'an, allowing learners to memorise the Holy Book alongside their formal education.

Qari Abdulrazzaq said education had remained a key pillar of SOHA's mission, noting that the association had supported learners through scholarships and the provision of educational resources.

"Recognising education as a vital pillar in community development, the Star of Hope Association, as part of its social welfare programme, found it necessary to contribute to efforts aimed at meeting the educational needs of the community," he said.

He added that the association's policies focused on giving back to society and supporting local communities to improve their livelihoods.

He noted that access to education remained a challenge for many learners in Isiolo, saying SOHA would continue supporting bright and needy students to pursue further education and help improve learning standards in the region.

Qari Abdulrazzaq said the association was an equal-opportunity organisation that supported individuals from different backgrounds.

He added that its education fund would help learners, particularly girls and those from marginalised communities, continue and complete their studies.

SOHA member Sheikh Ahmed Set also emphasised the importance of unity, community ownership and collective responsibility in strengthening the institution.

He called on parents and residents to support the school by enrolling their children and contributing to its continued growth and development.

Sheikh Set further urged parents to maintain close relationships with their children and take an active role in their upbringing by instilling Islamic values and guiding them towards responsible adulthood.

"Parents should emulate the Prophet (peace be upon him) in bringing up their children. He loved his children and guided them on how to live as good Muslims," he said.

The ceremony also recognised excellence and commitment, with graduates receiving awards for their efforts and achievements. Teachers and non-teaching staff were similarly honoured for their dedication, service and contribution to learners' development and the growth of the institution.

Court sets dates for Wanguru, Kagio Mosque land rulings

Judgments in the long-running land disputes involving Wanguru Jamia Mosque and Kagio Jamia Mosque in Kirinyaga County are now expected in November, following the scheduling of court dates.

The Court of Appeal in Nyeri is set to deliver its judgment in the Wanguru Jamia Mosque land dispute on November 6, 2026, while the Kagio Jamia Mosque case is scheduled for mention at the Environment and Land Court in Kerugoya on November 18, 2026.

The Wanguru case, which pits the mosque committee against the estate of the late Michael Muthike Ndegwa and other parties over land parcel Mwea/Tebere/B/199, had initially been scheduled for judgment on September 25, 2026, but the date was postponed.

Wanguru Jamia Mosque Committee chairman Ismail Bakhit said the dispute was referred to the Court of Appeal after a lower court ruled that the occupation of the disputed land by residents was unlawful, putting the mosque at risk of demolition.

The disputed parcel hosts Wanguru Jamia Mosque, a madrassa and several commercial and residential properties that serve the local community.

The committee is represented by Nairobi-based advocate Ali Mahmud Mohammed.Meanwhile, the Kagio Jamia Mosque land dispute will return to the Environment and Land Court in Kerugoya on November 18 for a mention, following directions by Justice Stephen Kibunja.

The judge directed all parties to file and serve outstanding evidence within 30 days, delaying the expected judgment that had been scheduled for July 29, 2026.

The case, registered as Environment and Land Case E016 of 2025, was filed in May 2025 by Joseph Mwangi Nduki and Virginia Kariuki Njogu against the Registered Trustees of Kagio Jamia Mosque over land reportedly allocated to the Muslim community in 1976.

The Supreme Council of Kenya Muslims (SUPKEM) has since been formally enjoined in the proceedings and is represented by Harrison Kinyanjui and Company Advocates.

The November 18 date will determine the next step in the Kagio case, as the parties comply with the court's directions on the submission of evidence.

Kenya Muslim Academy urges Muslims to support community Schools

Kenya Muslim Academy (KMA) has urged Muslim parents and community leaders to support Muslim-owned educational institutions to improve academic performance, strengthen Islamic values and promote socio-economic development within the community.

Speaking during the school's 2026 Graduation and Prayer Day held at its premises in Huruma/Kiamaiko last Wednesday, KMA Principal Ahmed Ramadhan called on parents to enrol their children in Muslim-owned schools to ensure they receive a holistic education that combines religious teachings with contemporary studies.

Ramadhan said investment in education was essential to developing responsible citizens and strengthening the Muslim community's human resource capacity.

He cited the academic achievements of schools supported by other religious and community groups, urging Muslims to adopt a similar approach by actively supporting their own institutions.

“Other communities and faiths have come out strongly to support their institutions, propelling them to become leading educational institutions and academic giants in the region and the country. We need to borrow a leaf from them and fully support our own institutions, as this will ultimately benefit the Muslim community,” he said.

He emphasised the importance of parental involvement and community ownership in improving the quality of education offered by Muslim schools.

“Muslim parents and community leaders must actively participate in the affairs of these schools to ensure children receive quality education. Let us come out strongly to propel Muslim schools to become leading educational institutions and academic giants,” he added. Ramadhan described education as one of the greatest gifts parents could give their children, noting that investing in learners was critical to the long-term progress of the community.

The school leadership also encouraged Muslim families to take advantage of KMA, which it described as the only Muslim school in Mathare Sub-County.

The institution offers education from kindergarten and pre-primary through primary, junior school and senior school, alongside Tahfidh-ul-Qur’an, which incorporates Qur’anic memorisation into learners’ education.

Board of Management Chairman Ali Hassan called for unity and collective responsibility in strengthening the institution, urging parents and community members to enrol their children and support the school's continued growth. Meanwhile, School Director Aden Abdikadir called for an amicable resolution to the ongoing land dispute involving Huruma Mosque, the local community and the Supreme Council of Kenya Muslims (SUPKEM).

He urged the parties to exercise restraint, respect the rule of law and pursue dialogue to prevent the disagreement from disrupting community relations and the school's operations.Abdikadir said the school would not take sides in the dispute because of its relationship with SUPKEM, which he identified as its landlord, and the surrounding community, which provides learners.

“SUPKEM is our landlord, and the community is the one providing us with learners. As a school, we cannot be part of what is happening,” he said.

He added that the institution's priority was to provide quality education to children from the surrounding community and cautioned against actions that could jeopardise its operations and undermine learners' interests.

In another development, Muslim Education Council (MEC) Director Mohamed Ibrahim announced that the council had developed an Islamic curriculum that was expected to be introduced in schools soon.The initiative is aimed at strengthening Islamic education and integrating Islamic values into learners' educational experiences.

The chief guest, Mohammed Hussein, commended KMA for its contribution to expanding educational opportunities within the Muslim community, noting the progress made by Muslims in attaining higher academic qualifications and securing positions in various professional fields.

Hussein, who is an aspirant for the Mathare parliamentary seat, said Muslim schools had played an important role in improving education standards and developing qualified professionals capable of serving in leadership and managerial positions.

The ceremony also recognised academic excellence, with graduates receiving awards for their achievements. Teachers and non-teaching staff were similarly honoured for their dedication and contribution to the school's development.Other guests included Ahmed Almoody, administrator of Mwingi Academy; Zamzam Islamic Centre Director Ustadh Mustafa Abdalla; and mentorship expert and governance auditor Ibrahim Ali.

1,800 Teachers recruited to address shortages in North Eastern

The recruitment of 1,800 teachers in Garissa, Wajir and Mandera counties is expected to ease longstanding staffing shortages that have disrupted learning and limited access to quality education in Kenya’s North Eastern region.

Director General for Basic Education Elyas Abdi said the recruitment followed a directive by President William Ruto during his development tour of the region earlier this year.

Speaking in Garissa on Monday, October 26, during the opening of examination containers for the Kenya Primary School Education Assessment (KPSEA) and Kenya Junior School Education Assessment (KJSEA), Abdi said the recruitment had addressed the teacher shortage that had affected schools in the three counties.

“In this part of the country, in the past, we used to have a shortage of teachers, but now it has been adequately addressed, because when the President came and toured these three counties of Garissa, Wajir and Mandera, he gave a directive that 1,800 teachers be employed, and that has already solved the staff shortage that we used to have,” Abdi said.

North Eastern has historically faced challenges in attracting and retaining teachers, with insecurity among the factors that have prompted some educators recruited from other regions to seek transfers.

Consequently, some schools have struggled to maintain adequate staffing, affecting lesson delivery and continuity of learning.

The recruitment is expected to strengthen teaching capacity as the country implements competency-based education, which requires teachers to guide learners through practical activities, continuous assessment and skills development.

However, sustaining the gains will depend on ensuring teachers are deployed to schools with the greatest staffing needs and remain in their assigned stations.

Expanding opportunities for local teacher recruitment could also help improve retention by increasing the number of educators familiar with the region. Abdi said improved security in the region would support the smooth administration of national examinations.

He added that teachers, supervisors and assessment centre managers had been briefed by education officials and the Kenya National Examinations Council on examination procedures.

The guidelines included restrictions on mobile phone use and the handling of cases involving absent candidates.A total of 94,538 candidates in North Eastern are expected to sit the Kenya Certificate of Secondary Education (KCSE), KPSEA and KJSEA examinations this year.

The recruitment marks a step towards addressing staffing gaps in the region, but its long-term impact will depend on effective teacher deployment, retention and sustained investment in education to improve learning conditions for pupils.

Court upholds ruling on eviction of Nubians in Kibos

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proposed eviction, arguing that their longstanding occupation entitled them to constitutional protection and that any removal had to comply with the law. Demolitions were carried out during the night of February 5 and 6, 2021, affecting homes and community facilities, including schools, mosques and healthcare premises. Residents alleged that the operation took place during the COVID-19 curfew, without adequate notice and despite an existing conservatory court order. They subsequently challenged the demolitions, citing violations of their rights to housing, property, dignity and fair administrative action.Kenya Railways defended its claim to the land, relying on legal notices issued in 1963 and 1986.

The corporation argued that temporary occupation licences did not confer ownership and that prolonged occupation could not convert railway reserve land into private property. However, the courts distinguished the question of land ownership from the constitutional obligations that authorities must observe when carrying out evictions.In August 2021, the Environment and Land Court in Kisumu ruled in favour of the residents, finding that their eviction had violated constitutional protections and provisions of the Land Act.The court directed the affected residents to pursue compensation for their losses through separate civil proceedings rather than determining individual claims for damages within the constitutional petition. The Court of Appeal upheld the decision in March 2025, finding that the eviction procedures had not been followed, including the requirement for the appropriate notice from the National Land Commission.Kenya Railways subsequently moved to the Supreme Court, seeking to overturn the earlier judgments and maintain its claim over the disputed property.In dismissing the appeal, the Supreme Court affirmed the importance of constitutional safeguards in eviction exercises, including cases involving land claimed for public infrastructure.

The decision leaves the residents free to pursue compensation for demolished homes and other losses through separate civil proceedings. However, it does not determine the amount of compensation payable or automatically transfer ownership of the disputed land to the community.The judgment reinforces the principle that a public authority's claim to land does not exempt it from complying with constitutional and statutory requirements when removing people occupying the property.

Is social media turning you into a narcissist?

Continued From Page 5

all their posts, links, status updates, and — cough — photos that they uploaded, to "Public".Now, that would perhaps be okay if Facebook informed them before they posted something online, that their privacy setting was set to 'Public' (and then asked them to confirm it before proceeding), and if it didn't urge everyone to use tags and location data whenever they posted something online. But it doesn't. It also keeps throwing lists of "People You May Know" into everyone's faces. And doesn't leave them alone if they refuse to log in for days, by sending them email updates about what they have missed on Facebook.You see, it didn't take me long to figure out that Facebook thrives on a basic human need: social acceptance. The desire to be liked, admired and praised by other people. The need to fit in, be popular and considered 'hip'. Which is why Facebook wants every one of us to keep sharing our petty non-issues online, and it ensures that we almost always have an audience to "Like" what we share.Result? A LOT of (really dirty) laundry aired in public. A LOT of occupied "virtual" soap boxes. And a LOT of self-made narcissists.



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