THE FRIDAY BULLETIN
The Weekly Muslim Update
A Publication of the Jamia Mosque Nairobi

Khidher Farouk Adam: A Leader, mentor and servant of the Ummah



The Muslim community in Kenya is mourning the death of Khidher Farouk Adam, a dedicated community leader, businessman, mentor and servant of Islam whose life was marked by service to the Muslim Ummah and the wider society.

Khidher served as Deputy Treasurer of Jamia Mosque Nairobi, Convener of the Jamia Youth and Women Affairs Subcommittee and Deputy Chairman of Adams Mosque along Ngong Road, Nairobi.

He died on Sunday morning in Malaysia, where he had travelled to visit his two children who are pursuing university studies. He was buried in Malaysia on Tuesday in accordance with Islamic rites.Following his death, Salatul Ghaib (funeral prayers in absentia) was held after Dhuhr prayers at Jamia Mosque Nairobi, Adams Mosque, Parklands Mosque and Darul Arqam Masjid in Kileleshwa.

Khidher was the son of Farouk Adam, a former Vice Chairman of Jamia Mosque and Chairman of the Muslim Consultative Council (MCC), an advocacy and civic organisation that played an important role in promoting Muslim participation in public policy and constitutional reform.

A dedicated servant of Islam

Khidher devoted a significant part of his life to serving the Muslim community. At Jamia Mosque, he was actively involved in the administration and development of the institution and served as Deputy Treasurer and Convener of the Youth and Women Affairs Subcommittee.Jamia Mosque Deputy Chairman Abdullatif Essajee paid tribute to Khidher, describing him as a charismatic leader and a great pillar of the Muslim community who went out of his way to serve Islam and Muslims with dedication.

Jamia Mosque Secretary General ,Abdul Bari-Hamid described Khidher as an illustrious leader whose contribution to Islam and the Muslim Ummah would remain remembered.

"It is a great loss to the Ummah. Our brother was among the most outstanding community leaders of our time who dedicated his services to Jamia Mosque Nairobi and the wider Muslim Ummah. His legacy will for generations continue to benefit Muslims. May Allah grant him Jannatul Firdaus," he said.

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MEC calls for recognition of Madrassas, reform of student funding

The Muslim Education Council (MEC) has presented a raft of proposals to Parliament seeking greater recognition of Islamic education, protection of Muslim students' religious rights and reforms to student financing under the proposed education laws.

The council presented its views before the National Assembly Departmental Committee on Education during a public participation exercise on education reform Bills arising from the recommendations of the Presidential Working Party on Education Reform.

The session was chaired by Mandera South MP Abdul Haro and brought together various education stakeholders to submit views on the proposed legislation.

Among the Bills under consideration are the Basic Education Bill, 2026; the Tertiary Education, Placement and Funding Bill, 2026; the Kenya National Educational Assessments Council Bill, 2026; the Pre-Service Education and In-Service Training Bill, 2026; and the Kenya National Qualifications Framework (Amendment) Bill, 2026.

MEC called for the formal recognition and mainstreaming of Madrassas, Duksis and Alternative Provision of Basic Education and Training (APBET) institutions, particularly those serving learners in underserved and informal settlements.

The council also proposed that the Basic Education Bill explicitly recognise the 2-6-3-3 education structure and include flexibility among

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1 How to Get Your Daughter to Wear Hijab
While I do believe the grace of Allah is the fundamental reason my daughter (or any of us) wears hijab, I realize there ARE some ways that parents can support and encourage their daughters to cover.

2 Muslim Scholars Call for Peace Ahead of 2027 Elections
Speakers during a Peace Conference held at Eastleigh High School (Nairobi), urged Kenyans to embrace unity, peaceful coexistence and mutual respect despite their political differences.

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Jamia Trustee Haji Abdul Ghafoor passes on

Haji Abdul Ghafoor, a long-serving official of Jamia Mosque Nairobi, community leader, businessman and philanthropist, passed away on Thursday, 24 September 2026, at the age of 87.

He returned to his Creator at the Aga Khan University Hospital in Nairobi, leaving behind a remarkable legacy of faith, service, humility and generosity that spanned more than eight decades.

In his condolence message the Jamia Mosque Committee chairman Mohamed Osman Warfa expressed profound sadness over his death, describing it as a major loss to Jamia Mosque and the wider Muslim community.

"His passing is a great loss to Jamia and our entire community. He served Jamia for decades with utmost dedication. We pray that Allah forgives his shortcomings, accepts all his good deeds and service to the masjid, expands and illuminates his grave and grants him the highest station in Jannatul Firdaws," he said.

Born in 1939 in Cantonment Town, Ambala, India, Haji Abdul Ghafoor began a journey that would eventually take him across continents and see him become an integral part of Kenya's Muslim community. At the age of six, at the request of his grandfather, Seth Ibrahim Karimbux, he travelled to East Africa and settled in Nakuru, Kenya.

It was in Nakuru that he grew up under his grandfather's guidance, becoming his trusted right-hand man in the family business. Those formative years shaped the qualities that would remain evident throughout his life — discipline, humility, responsibility and a deep concern for the welfare of others.

From a young age, he developed a strong passion for helping those in need. During the holy month of Ramadan, he was known to distribute food daily to prisoners, hospital patients, railway workers and families facing hardship.

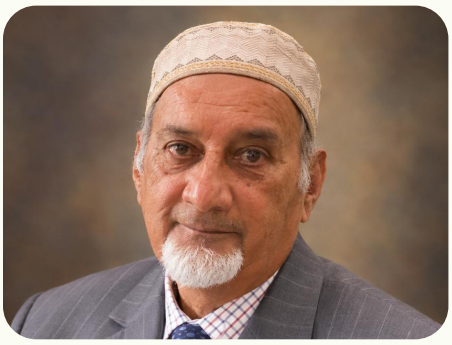
For Haji Abdul Ghafoor, charity was not an occasional undertaking. It became a way of life — often carried out quietly, without seeking recognition or praise.

A Distinguished Career

As a young man, Haji Abdul Ghafoor joined the banking sector in Nakuru. His diligence, discipline and integrity soon earned him the confidence of his superiors, who recognised his abilities and recommended him for the position of Branch Manager.

His banking career took him to several parts of Kenya, including Molo, Karatina, Machakos, Thika and Meru, before he eventually settled in Nairobi.

Wherever his work took him, he built lasting relationships and earned the trust and respect of colleagues, clients and members of the communities he served. After retiring



from banking in 1985, he embarked on a new professional chapter in the tea packaging and trading business. His enterprise supplied the Kenyan market while also developing regional and international export opportunities.

Family, Friendship and Cricket

In 1960, Haji Abdul Ghafoor married Sultana Ghafoor, with whom he shared 41 years of marriage. Together, they built a family grounded in faith, discipline, love and strong values. They were blessed with five children — Jamal, Atif (Monty), Lubna, Naureen and Faisal.

Beyond his professional and family life, Haji Abdul Ghafoor was a passionate cricketer. In his younger years, cricket was an important part of his leisure life. He played for various club teams and had the honour of

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Calls for recognition of Madrassas

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the guiding principles of the education system to accommodate learners with diverse needs and circumstances.

MEC called for the formal legal integration and accreditation of alternative Islamic educational pathways, including Madrassas, Duksis and Islamic qualifications acquired from foreign institutions.The council further urged the Ministry of Education and the Teachers Service Commission to introduce affirmative action measures in the recruitment of candidates specialising in Islamic Religious Education (IRE) into teacher training colleges.

It also called for clear Recognition of Prior Learning (RPL) pathways for long-serving community teachers working in non-formal and integrated education centres, allowing them to upgrade their qualifications to the proposed unified Diploma standard.

The council further sought recognition of certificates obtained from Islamic higher education institutions in Muslim countries, noting that some graduates face difficulties entering the job market or advancing their careers because their qualifications are not locally recognised.

MEC Chief Executive Officer Mohamed Ibrahim said the Kenya National Educational Assessments Council Bill, 2026, should establish a statutory framework for the assessment and equivalence of Islamic and Arabic-language certificates issued by international examining bodies. MEC also called for the abolition of interest-based student loans, arguing that interest charges increase the financial burden on learners.

Presenting the council's views before the committee on Friday, September 25, MEC member Said Abdallah said the Tertiary Education, Placement and Funding Bill, 2026, should provide an education financing framework that does not disadvantage Muslim students and adequately supports vulnerable and needy learners.

Said said interest-based lending is prohibited in Islam and also cited Biblical teachings against usury. "Just like in Islam, the Bible also condemns usury, and this should not be applicable to students, whether Muslims or non-Muslims," he said.

Instead of charging interest, Said proposed that a small, non-compounded fee be introduced to cover administrative costs associated with student financing. MEC CEO Mohamed Ibrahim said charging interest on student loans could transform government education support into a commercial arrangement.

"Instead of supporting the education of students and easing their financial burden, imposing interest means that the government has decided to enter into business with the students it is meant to support," he said.

The council also called for greater consideration of Muslim students' religious obligations when scheduling examinations and other academic activities. Said said examination and assessment schedules can sometimes interfere with Muslim students' ability to attend the obligatory Friday prayers.

"Through the courts, a concession was given to students from the Seventh-day Adventist (SDA) faith, who are exempted from school activities for the whole day on Saturdays. We are only asking for exemption for the period from 2pm to 2.30pm on Fridays," he said.

Said, who is also the Executive Officer of Jamia Mosque Nairobi, said the proposed reforms should ensure that students are able to observe their religious obligations without compromising their education.

MEC CEO Mohamed Ibrahim further called for a clear government policy guaranteeing equal access to education without religious discrimination.

"There should be consequences for schools that deny students their rights to access education," he said, citing concerns raised by Muslim students over wearing the hijab and practising their faith in schools.

The council said the proposed reforms provide an opportunity to address long-standing concerns affecting Muslim learners and Islamic education institutions while establishing clearer pathways for the recognition of Islamic qualifications within Kenya's national education system.

The forgotten practice of Muhasabah: Imam al-Ghazali on self-accountability.

By Hamza

If there is one characteristic that distinguishes the Islamic spiritual tradition from much of contemporary culture, it is the emphasis on self-accountability. Modern society often encourages individuals to externalize blame—to locate the source of every problem in family, society, politics, or circumstance. While Islam certainly acknowledges the reality of oppression and injustice, it simultaneously insists that the greatest battlefield lies within the self. Before one seeks to reform the world, one must first reform the soul.

Among the scholars who developed this idea most profoundly was Imam al-Ghazali. In Ihyāʾ ʿUlum al-Din ("The Revival of the Religious Sciences"), he devotes an entire section to muhasabah—the practice of holding oneself accountable. For al-Ghazali, self-examination is not an occasional exercise reserved for moments of crisis. It is a lifelong discipline through which the believer continually measures their actions against the standards of revelation.

The foundation of this practice is found in the famous statement attributed to the Companion ʿUmar ibn al-Khaṭṭab:

"Take yourselves to account before you are taken to account, and weigh yourselves before you are weighed."

His words remind us that every human being will one day stand before God to answer for every intention, every word, and every deed. The wise person, therefore, begins that accounting long before the Day of Judgment, while repentance remains open and character can still be transformed. Your Local Imam has probably quoted this statement in a khutba countless times. Yet if accountability before God is inevitable, as it's constantly drilled into us in every sermon, why is accountability before ourselves so rare? The answer is not that we fail to understand its importance. The obstacle lies much deeper. Because the difficulty of muhasabah is not intellectual. Most people know when they have lied, backbitten, neglected prayer, or acted unjustly. The difficulty is psychological. Honest self-examination threatens the image we have constructed of ourselves. It is easier to diagnose the faults of governments, institutions, spouses, or society than to confront the possibility that the greatest obstacle to our growth is our own ego. This is why genuine muhasabah is so rare: it demands a level of honesty that few people are willing to sustain.

The Merchant of the Hereafter

Al-Ghazali introduces this discussion with an analogy that is both practical and psychologically insightful. He compares the believer to a successful merchant. A merchant does not simply celebrate profitable transactions while ignoring financial losses. He carefully reviews his accounts, identifies mistakes, measures profits against expenses, and corrects poor decisions before they accumulate into bankruptcy. Every successful business depends upon regular accounting.

The same principle, al-Ghazali argues, governs the spiritual life.

The true capital of the believer is not wealth but the soul. Every day presents opportunities for spiritual profit through obedience, charity, remembrance, and righteous conduct. At the same time, every sin, every neglected obligation, and every act of heedlessness represents a spiritual loss.

Just as no intelligent merchant would wait until the end of the year to discover that his business had collapsed, no intelligent believer should postpone self-examination until death.

The purpose of muhasabah is therefore preventative rather than merely reflective. It identifies spiritual losses while there is still time to recover them through repentance and renewed effort.

The Seven Limbs of Accountability

Although the heart is the centre of spiritual life, al-Ghazali insists that its condition inevitably manifests itself through the body. Consequently, self-examination requires constant vigilance over what he describes as seven principal limbs or faculties:

- the eyes,
- the ears,
- the tongue,
- the stomach,
- the private parts,
- the hands,
- and the feet.

Each of these represents a gateway through which obedience or disobedience enters the heart.

The eyes must be guarded from looking at what God has prohibited. In an age saturated with visual temptation, this discipline has become more relevant than ever.

Every image leaves an impression upon the soul, and repeated exposure gradually reshapes one's desires and habits.

The ears likewise require protection. What a person repeatedly listens to eventually forms the landscape of their inner life. Gossip, slander, obscenity, and falsehood pollute the heart just as surely as unlawful sights.

The tongue occupies a particularly central place in al-Ghazali's ethics. He devotes an entire section of the Ihyāʾ to its dangers because few limbs possess greater capacity for both good and evil. Through speech one may remember God, teach knowledge, reconcile hearts, and encourage righteousness. Yet through the same tongue one may backbite, slander, insult, mock, lie, or spread discord.

The Prophet (Peace be upon him) emphasized this reality when he declared that whoever safeguards what lies between his jaws and what lies between his legs is promised Paradise. Speech and sexual desire become two of the greatest tests of moral discipline.

The stomach also requires examination. Islam does not merely concern itself with what enters the mind but with what enters the body. Lawful consumption, moderation, and restraint cultivate gratitude and self-control, whereas gluttony strengthens the dominance of desire over reason.

Likewise, the hands and feet are constantly engaged in actions that either draw a person closer to God or further away from Him. Every place one walks toward and every deed one performs becomes part of one's daily spiritual record.

Through these seven gateways, al-Ghazali reminds us that accountability is comprehensive. Nothing in human life lies outside the scope of spiritual discipline.

A Daily System of Spiritual Accounting

Unlike vague calls for "self-improvement," al-Ghazali proposes a structured method for self-examination.

The process begins with what he calls musharaṭah—making a contract with oneself.

At the beginning of the day, the believer consciously establishes conditions for their conduct. They resolve not to backbite, not to lie, not to indulge prohibited desires, not to neglect prayer, and not to violate the rights of others. This resembles an athlete setting objectives before entering competition or a soldier receiving orders before entering battle.

Without clear intentions, the soul drifts wherever its impulses carry it.

The second stage is muraqabah—vigilance.

Throughout the day, one remains consciously aware of these commitments. Rather than acting mechanically, the believer watches over their thoughts, words, and actions, remembering that God Himself is always watching.

The third stage is muhasabah proper: reviewing one's actions after they have occurred.

At the end of the day, one asks difficult questions.

Why did I become angry?

Why did I speak harshly?

Why did I fall into that sin?

What circumstances weakened my resolve?

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How to get your daughter to wear hijab in 12 steps

By Laura El Alam

Recently, I was at a ladies-only event, but since it was held in a public venue, many of the women remained covered just in case a random man walked in.

At some point, I ended up sitting near a couple of older sisters whom I had never met. For several minutes, they sat silently and seemed disinclined to chat.Then, out of the blue, one of them gestured to my twelve-year-old daughter and asked, "Does she wear hijab all the time?"

Slightly confused by her question, I answered, "Well, yes, when she's outside. Not at home with the family, of course."

"But not just here, today?" she persisted. "Even at school? Even at the mall?"

"Yes…"

"How do you get her to do that? How do you get her to wear hijab?" the older lady asked, abruptly. "We can't even get our daughters and granddaughters to do it."

I can't be sure of her mindset, but I suspect she was thinking that it was ironic that while some "born-Muslims" struggle with submitting to hijab, here I was, an American convert, and my daughter and I were both covering.

"I can't take much credit, honestly," was my reply. "Alhamdullilah she chose to wear hijab when she reached maturity, and it wasn't a struggle.

But it is only by the grace of Allah that any of us obey Him."

The sister looked at me with interest. Maybe she expected to hear about some bribes or punishment guaranteed to keep a girl properly covered?

"I make du'a almost every day for Allah to keep me and my kids on the straight path," I continued. "I think that's the best way. None of us should get complacent in our Ibaadah (worship)." That was the end of my conversation with her, but since that day I have given the matter some deeper thought.

While I do believe the grace of Allah is the fundamental reason my daughter (or any of us) wears hijab, I realize there ARE some ways that parents can support and encourage their daughters to cover.

Insha'Allah this list will be of benefit to other parents or grandparents who want to give the young ladies in their life the very best support.

1. Make du'a.

As often as possible, ask Allah to enable you and your children to live righteous lives, including all of the requisites of Islamic dress and behavior. Allah says that a parent's dua for his/her child will not go unanswered.

2. Start the hijab conversation from a very young age, and keep it positive.

Tell the young Muslimahs that modest dress and behavior are for the sake of Allah, to love and obey Him and to earn His rewards.

3. Do not oversimplify hijab by making it all about men's desires!

So many people tell their daughters a version of, "Cover your beauty so that you won't tempt men." In Islam, both men and women are commanded to be modest. Men must lower their gaze and dress and act appropriately.

Women, in addition to striving towards modest behavior, are required to cover their bodies and hair. They should perform this act of worship to obey and please Allah. With this proactive mindset, the woman is taking ownership of her worship. She is not forced, threatened, or frightened into doing it. It is between her and her Creator. It is an investment, Insha'Allah , in the hereafter.

4. If you are a mother, aunt, or grandmother, wear your hijab with pride, knowledge, and optimism.

Now and then, let the young Muslimahs in your life know why you cover and how eager you are to earn Allah's blessings. Dress appropriately but also with self-care. One can be modest while still looking "put together." Daughters will pick up on even the slightest negative comments like, "This hijab makes me look old/fat/old-fashioned."

Focus on the positive instead. Wear modest clothes that compliment your skin and eye color that give you energy and make you comfortable and happy. Your love (or hate) relationship with hijab will be obvious.

5. Enable your young Muslimah to spend time with friends who also wear hijab.

Most teens and pre-teens care deeply about what their peers think and are influenced by them. Make sure the people they spend the most time with are good examples! This might require some effort on your part.

Your daughter might not currently have any friends who cover, so you could arrange for her to meet some who do through Muslim youth groups, masjid activities, or family friends.

In the case of our own daughter, when she reached maturity, she was blessed to have a few close friends who had already started covering. However, after we moved to a new city, those friends lived far away.

Recognizing how crucial their friendship and example were to our daughter, my husband and I willingly made the three-hour round trip a couple of times each month, just to nurture those relationships. Having a few very strong Muslim girlfriends made a huge, positive impact on our daughter.

6. Throw a hijab party!

Celebrate your daughter's passage into womanhood by hosting a joyful, girls-only gala. Our daughter's party featured decorations in her favorite colors, yummy snacks, festive cupcakes, games with small prizes for the winners, and several gifts for my daughter from friends and family. The party does not have to be extremely elaborate or expensive to make a girl feel special and loved.

7. Speaking of fun. . .

As Cyndi Lauper sang in the 80s, girls just



wanna have it! In the teen years, our children will be observing their non-Muslim peers engaging in many forms of entertainment that are not allowed. Make sure you, as a parent, enable your Muslim kids to have wholesome fun with their friends. If following Islam seems like nothing but a burden and a long list of duties and restrictions, our youth will not feel inspired.

But if they are allowed enjoyable and appropriate alternatives, then they will see that one can be both practicing AND joyful. Almost all forms of entertainment can be made halal with a little creativity and effort.

This is a huge way parents can support their teens. It takes time and energy, but it is better than losing our kids to haram activities.

8. Have the same high expectations of your sons.

Everyone– especially siblings!– hates double standards.

Your daughter will surely notice the injustice if she is expected to act and dress modestly while her brother gets away with all kinds of inappropriate behavior.

Sadly, this double standard is the norm in some cultures. Make sure to teach your boys to maintain their modesty, lower their gaze, and treat women with respect.

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Light of Knowledge Quiz

The fourth month of the (Hijri) calendar

A. Jumada al-Awwal

B. Rabi al-Awwal

C. Rabi al-Thani

Answer to be revealed in the next issue

Last week's answer was choice A: " Masjid al-Qiblatayn "

Who Is "I"?: The mystery of the person behind the Body

By Mohamed Ghani

I dedicate this article to the memory of my dear friend, Mohamed Uruba, whom I lost to cancer. Mohamed was my friend for more than 30 years, and his death touched me deeply. His passing led me to reflect on the mystery of human existence, the soul and the person behind the body we call our own.

I wrote this article as an attempt to explore that mystery: Who are we beyond our names, our bodies and our worldly identities? What is the "I" that says "my hand", "my thoughts" and "my life"? And what happens to that "I" when the body returns to its Creator?

May Allah have mercy on Mohamed, forgive him, grant him peace and admit him into Jannatul Firdaus.

May his memory remain a source of reflection, gratitude and faith.

Whose Hand Is This?

Ask a person a very simple question:

"Whose hand is this?"

Without hesitation, he will probably answer:

"My hand."

But pause for a moment.

Why does he say "my hand" rather than simply "me"?

The hand belongs to him. He possesses it. He uses it. He feels through it. Yet instinctively, he understands that the hand is not the entirety of who he is.

Ask him:

"Whose eyes are these?"

"My eyes."

"Whose feet?"

"My feet."

"Whose heart?"

"My heart."

"Whose body?"

"My body."

There is something profound hidden in those two words:

My body.If it is my body, then who is the "I" to whom the body belongs?

The Great Removal

Imagine losing a hand.

Are you still the same person?

Yes.Lose an arm.You are still you. Lose a leg. Still you. Lose your eyesight. You remain the same person.Remove one physical part after another and, although your physical condition may change dramatically, our instinct remains the same:

The person is still there. So where exactly is that person? Is he in the hand?

No. The hand can be removed, yet the person remains. Is he in the eyes? No. Is he in the legs? No. Is he in the heart?

The heart is extraordinarily important for sustaining physical life. Yet even here, a deeper question remains:

Is the physical organ itself the conscious "I" that says, "This is my heart"?

The mystery becomes even greater when we realise that our bodies continually change throughout our lives.The child we once were had a very different body from the one we have today. Yet we say:

"That was me."

The body changed. The face changed. Our circumstances changed. Our thoughts and understanding changed. Yet something within us continues to say:

"I am the same person."

Then Who Is The "I"?

Perhaps this is one of the most profound questions a human being can ask:

Who am I?

Not:

What is my name?

What is my nationality?

What is my profession?

What is my body?

These describe aspects of us. But who is the one who says:

"My name."

"My body."

"My thoughts."

"My memories."

"My life."

The distinction is subtle, but profound. We do not normally say:

"I am my hand."

We say:

"My hand."

We do not say:

"I am my eyes."

We say:

"My eyes."

We do not usually say:

"I am my thoughts."

We say:

"My thoughts."

Our language itself points to a distinction between what we call "mine" and the "I" that calls it mine. And this is where the question becomes much bigger than anatomy.

When The Body Becomes Silent

Consider what happens at death. The body remains.The hands remain. The eyes remain. The physical organs may still be present. Yet we instinctively say:

"He has died."

We do not normally say:

"His hand has died."

We say:

"He is gone."

Something fundamental has changed. The body may still be physically present, but the person we knew as "him" is no longer interacting with us in this world.

This is precisely where the Qur'an directs our attention beyond what we can physically observe. The Soul**.** Allah says:

"Then He proportioned him and breathed into him of His spirit..."

(Surah As-Sajdah, 32:9). And when people asked the Prophet Muhammad ﷺ about the soul, Allah revealed:

"They ask you about the soul. Say: The soul is of the affair of my Lord, and mankind have not been given of knowledge except a little." (Surah Al-Isra, 17:85)

A Reminder Of Human Limitation

Notice the humility demanded by this verse. Human beings can investigate the brain.

We can examine organs.

We can study cells.

We can analyse electrical signals.

We can map extraordinarily complex biological processes.

Yet when we reach the ultimate mystery of the soul, Allah reminds us:

"Mankind have not been given of knowledge except a little." There are limits to what human beings can know, and the mystery of the soul is among the matters about which Allah has given us limited knowledge.The Body Is Yours — But

You Are More Than Your Body

This does not mean that the body is unimportant. Islam does not teach contempt for the body. The body is an extraordinary creation of Allah. It is through the body that we act, worship, work, love, serve others and experience the world. But perhaps we make a profound mistake when we reduce a human being to his physical form.

A person is not merely a collection of organs.Not merely a face.Not merely a brain. Not merely a heartbeat.Not merely a collection of biological processes.The human being possesses consciousness, thoughts, memories, choices, emotions and a capac-

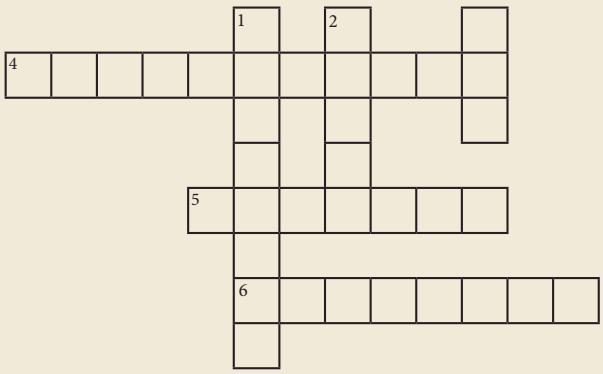
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CROSSWORD PUZZLE

LAST WEEK'S ANSWERS

ACROSS
3. Baytal Maqdis
5. Ayatal Kursi
6. Yad

DOWN
1. Uthman
2. Al Waahid
4. Buruj



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.

The weight of grief

By Sheikh Badru Jaffar

Grief is the natural process of responding to loss. Death, divorce and the loss of a home are among the major experiences that may bring it about. Each person grieves differently, but acknowledging the pain is essential: when grief goes unrecognized, it can affect loved ones and, in severe cases, place one's wellbeing at risk.

Grief is often described in five stages, although these do not necessarily unfold in a fixed order or affect everyone in the same way.

Denial may come first, making it difficult to process or accept that the loss is real. As reality settles in, anger may emerge. It may be directed towards those perceived to have failed to save a loved one, towards oneself, towards no one in particular or—even, may Allah protect us—towards Allah and His decree (Qadar).

Bargaining may follow as a person searches for a way to avoid or reverse the pain of loss. This may involve dwelling on past actions and imagining that a different choice could have prevented what happened. When this emotional upheaval becomes prolonged or overwhelming, it may develop into depression or emotional withdrawal. With appropriate support and care, many people gradually reach acceptance: they acknowledge the reality of the loss, even though its pain may endure.

This need for support extends beyond individuals to the wider community. A fortnight ago, the Kenya Association of Muslim Medical Professionals (KAMMP) held a consultative Youth Mental Health and Suicide Prevention Forum at Masjid Huda in South B. A key outcome was the call to mainstream conversations about mental health and mental illness in our masaajid.

Mosques can play a proactive role by creating safe spaces to discuss the sources of mental distress, reduce stigma and offer guidance on mental wellbeing.

Recognizing grief matters, whether we are grieving ourselves or supporting someone through loss. Patience, compassion and attentive care are essential during such a difficult period. When the Prophet Muhammad (peace be upon him) lost his son Ibrahim, he expressed his grief openly: "The eyes are shedding tears and the heart is grieved, but we will not say except that which pleases our Lord. Indeed, O Ibrahim, we are grieved by your separation." His example reminds us that sadness and tears are natural responses to loss, not signs of weak faith.

Faith and community care should also be accompanied by professional support when needed. If grief becomes prolonged or overwhelming, or develops into a mental-health disorder, the person who is grieving—and those caring for them—should not hesitate to seek qualified help.

Beyond personal loss, the Ummah is carrying immense collective grief. For the past 1,088 days, we have witnessed a genocide unfold through live broadcasts. This week, 19-year-old Amal al-Elaj began her life as a newlywed. With so few affordable homes remaining in Gaza, she and her husband made their home in a tent on a building's rooftop.

An Israeli strike hit them directly, killing Amal and severely injuring her husband. The blood left on the wall bore witness to the violence of the Israeli occupation.

Every day, we bid farewell to loved ones. Some are widely known, while others are known only to a few. May Allah grant them Jannah, bring solace to their families and friends, and comfort the wider Muslim community.

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

The weight of grief is not easy to bear. Yet we find comfort in the wise counsel of the Prophet Muhammad (peace be upon him), as narrated by Abu Huraira (may Allah be pleased with him):

"Nothing afflicts a Muslim of hardship, nor illness, nor anxiety, nor sorrow, nor harm, nor distress, nor even the pricking of a thorn, but that Allah will expiate his sins by it." Grief may remain heavy, but faith, compassionate support and appropriate care can help us carry it without surrendering hope.

Imam al-Ghazali On Self-accountability.

Continued From Page 3

What patterns are emerging in my behaviour? This process resembles the work of a physician diagnosing illness rather than a judge merely issuing condemnation. The objective is not self-hatred but self-understanding. Unless one identifies the causes of recurring sins, lasting change becomes impossible.

The Courage to Discipline Oneself

Perhaps the most neglected aspect of al-Ghazali's teaching is his insistence that self-examination must eventually lead to self-discipline.

Recognizing one's faults is only the beginning. When a person repeatedly falls into the same patterns of disobedience, they must train the soul through acts of discipline. Fasting, increasing voluntary worship, limiting unnecessary comforts, restraining excessive speech, and withdrawing temporarily from distractions all serve as methods of reasserting the authority of the intellect over the lower self. This is not punishment for its own sake. It is rehabilitation.

Just as an athlete strengthens weak muscles through repeated training, the believer strengthens spiritual resilience by deliberately resisting the impulses that have previously governed them.

Al-Ghazali warns that if one refuses to discipline the soul voluntarily, life itself will eventually impose discipline through suffering, regret, and consequence.

The Greatest Enemy Within

One of al-Ghazali's most striking observations is that a person's greatest enemy is not external. It is the lower self (nafs).

This enemy is uniquely dangerous because it accompanies us constantly. It knows our weaknesses better than anyone else and continually seeks comfort over discipline, immediate gratification over long-term success, and worldly pleasure over eternal reward.

For this reason, al-Ghazali writes with unusual directness. He asks the reader to consider an uncomfortable question: if another human being repeatedly betrayed us as our own soul does, would we continue trusting them so easily? Yet we frequently obey our lower desires while distrusting God's commands, even though God seeks only our welfare.

This inversion reveals the depth of human self-deception.

The Qur'an itself honours the practice of self-reproach by swearing "by the self-reproaching soul." Wa La 'Uqsimu Bin-Nafsi Al-Lawwamahi (Qur'an 75:2). The believer does not fear honest self-criticism because they know that sincere repentance transforms failure into growth. The remarkable thing about the nafs is that it almost never argues openly against righteousness. Instead, it rationalizes. It renames arrogance as confidence, greed as ambition, laziness as self-care, gossip as concern, and envy as justice. Muhasabah tears away these disguises. It asks uncomfortable questions: Why did that comment offend me? Why do I crave recognition? Why did another person's success disturb me? These questions expose not merely sinful actions but the loves and fears that produce them.

The Mirror of the Heart

Ultimately, muhasabah is not an exercise in guilt but in clarity. Just as a mirror becomes useless when covered in dust, the heart loses its capacity to perceive truth when obscured by heedlessness and unexamined habits. Daily self-accounting wipes away that dust before it hardens into permanent blindness.

For al-Ghazali, spiritual excellence is not achieved through extraordinary mystical experiences but through ordinary, consistent honesty with oneself. The believer who ends each day asking, "Where did I obey God, where did I fail, and how can I do better tomorrow?" is already walking the path of purification. The Kingdom within cannot be governed without accountability.

Muslim Scholars call for peace ahead of 2027 elections

As the countdown to the 2027 General Elections continues and political temperatures rise, Kenyans have been urged to uphold peace, cohesion and tolerance before, during and after the polls.

The call was made during a well -attended Islamic peace conference held over the weekend at Eastleigh High School in Nairobi, where speakers urged Kenyans to embrace unity, peaceful coexistence and mutual respect despite their political differences.

Imams and Khatibs were also urged to use their mimbars (pulpits) to educate and encourage their congregations on the importance of maintaining peace and harmony throughout the electoral period.

Addressing the third edition of the peace conference organised by community based non governmental organisation Noor Al Umma Daawa Organisation, Chief Guest and Acting Chief Kadhi Sheikh Sukyan Hassan Omar called on Kenyans and communities across the country to strengthen social cohesion and avoid divisions based on race, ethnicity, religion or political affiliation.

Sheikh Sukyan said Islam places great emphasis on peace and urged Muslims to serve as role models by demonstrating tolerance and promoting peaceful coexistence among different communities.

"We need each other regardless of our tribal and party affiliations. We have to accommodate each other in the spirit of brotherhood to ensure that peace prevails," Sheikh Sukyan said.

He also called on Muslims to strengthen the bond of brotherhood, as ordained by Almighty Allah in the Holy Quran and emphasised by Prophet Muhammad (peace be upon him).

"Let us keep the spirit of brotherhood, love and respect among our people. It will enable us to foster development," Sheikh Sukyan said.

The Acting Chief Kadhi urged Kenyans to assess leaders based on their development records and fulfilment of their commitments to enable voters to make informed choices.

He also called on the political class to shun divisive politics, warning that inflammatory rhetoric and actions could destabilise the country, its economy and development.

"The run up to elections is a very volatile time and politicians need to be careful not to drive the country to violence, which will destabilise the economy and development," he said.

Sheikh Sukyan further urged political leaders and citizens to place the interests of the country and peaceful coexistence above political affiliations, noting that elections should not become a source of conflict and division.

"Unity and peaceful coexistence should remain the responsibility of every Kenyan as we approach the General Elections," he said. He encouraged Kenyans to promote peace within their communities, engage in constructive dialogue and respect one another despite political differences. "Kenya is a peaceful country and it is our responsibility to safeguard that peace. There is freedom of expression, movement and association. No politician is speaking from asylum and we can hold our rallies without fear. Let us guard that peace," he said.

The judicial officer also appealed to young

Continued To BackPage

Former Jamia Mosque Deputy Imam Sheikh Subki Shee passes on at 74

Former long serving Deputy Imam of Jamia Mosque Nairobi, Sheikh Subki Shee, has passed away at the age of 74 after a short illness.

Sheikh Subki died on Monday, September 28, 2026, while in Mombasa, where he had travelled to be with his family following his discharge from Nairobi Hospital, where he had been admitted the previous month.

A native of Lamu County, Sheikh Subki came to Nairobi at the age of 21 to work as a Madrassa teacher and Imam. He later served as Deputy Imam of Jamia Mosque Nairobi from 1990 until his retirement in 2007, playing an important role in providing religious guidance and supporting the mosque's wider community service.

Throughout his life, Sheikh Subki was committed to spreading Islamic knowledge and promoting a better understanding of Islam based on the Qur'an and the teachings of Prophet Muhammad (Peace Be Upon Him).

He was widely known for his Da'wah activities and for mentoring hundreds of young Muslim scholars in the Coast and Nairobi regions. A humble and approachable scholar, he was known for giving an attentive ear to those who sought his advice and knowledge, while encouraging the younger generation to remain steadfast upon the correct path of Islam.

Following his retirement from Jamia Mosque, Sheikh Subki joined the Ummah Foundation, where he actively participated in its social welfare programmes. He became particularly known for visiting patients at Kenyatta National Hospital and Nairobi Hospital, offering prayers, spiritual guidance and words of comfort to the sick.

Ummah Foundation Chief Executive Officer Fauzi Qureishi, in his eulogy, praised Sheikh Subki's dedication to the foundation's hospital visitation programme, saying he offered spiritual guidance, listened to patients' challenges and provided comfort during difficult moments.

Jamia Mosque Nairobi mourned his death, describing him as a scholar who made a meaningful contribution to the institution and the Muslim community.

"His demise is sad episode in Islamic scholarship. He was undoubtedly one of the greatest scholars of our time. Through his lectures and works, he enhanced a better understanding of the correct teachings and practices of Islam in Kenya and beyond," said Sheikh Ibrahim Lethome, the Da'wah Convener of Jamia Mosque.

Jamia Mosque Secretary General Abdul Bari Hamid described Sheikh Subki as an illustrious scholar whose contribution to promoting a better understanding of Islam would always be remembered.

"It is a great loss to the Ummah. He was among the most outstanding scholars of our time and his knowledge will for generations continue to benefit Muslims. May Allah grant him Jannatul Firdaws," he said.

Abdul Bari added: "Sheikh Subki Shee served Jamia Mosque with dedication and commitment, contributing to the religious guidance and service of the Muslim community during his tenure. His service and contribution to the mosque and the Muslim community will be remembered."

The Jamia Mosque Imam, Sheikh Jamaludin, also expressed his condolences to Sheikh Subki's family, relatives, colleagues and the wider Muslim community following his passing.



Beyond the mosque, Sheikh Subki was remembered as a charismatic public speaker whose lessons and lectures in mosques across Lamu, Mombasa and Nairobi attracted hundreds of listeners. He was also a familiar voice on the radio, where he addressed various matters relating to Islam.

For more than a decade, he presented Islamic religious programmes on the Voice of Kenya (VOK), now the Kenya Broadcasting Corporation (KBC), programmes that were followed by Muslims across the East African region.

Sheikh Subki's funeral prayers were held at Masjid Nur Bondeni on Tuesday, September 29, after Asr prayers, followed by his burial at Kikowani Cemetery in Mombasa.

He is survived by his widow, children and grandchildren.May Allah have mercy on Sheikh Subki Shee, forgive his shortcomings, accept his good deeds and grant him Jannatul Firdaws. Ameen. Inna lillahi wa inna ilayhi raji'un

Jamia hosts first-aid training as KAMMP urges wider community preparedness



Last week Saturday, Jamia Mosque hosted a first-aid training session in conjunction with the Kenya Association of Muslim Medical Professionals (KAMMP), with organizers calling for greater emergency preparedness within communities.

The training equipped participants with practical skills to provide immediate assistance during medical emergencies, particularly during the critical period before professional medical help arrives.

Participants were trained in cardiopulmonary resuscitation (CPR), recovery-position techniques and appropriate responses when a person becomes unconscious or experiences difficulty breathing. The session also covered management of bleeding, wounds, burns, fractures and other common injuries.

Participants were further taught how to assess an emergency, provide appropriate initial care and recognise situations requiring urgent medical attention. Jamia Mosque Executive Officer Said Abdallah said the initiative reflected the mosque's responsibility to address practical needs affecting the community and promote the wellbeing and safety of worshippers.

"The mosque is not only a place of worship but also a place where we serve and support the community. First-aid knowledge can help save a life when an emergency occurs before medical professionals arrive," Abdallah said.

He said emergencies can occur without warning, making it important for community members to have basic skills that enable them to respond immediately while professional assistance is being sought. He added that mosques, which regularly host large gatherings, provide an important platform for promoting practical knowledge that can enhance community safety.

On their part, KAMMP organizer's said the training was aimed at increasing first-aid awareness and strengthening the ability of ordinary members of the public to respond appropriately during emergencies. According to the organizers, religious institutions and community centers play an important role in health awareness because they bring together large numbers of people regularly and provide accessible platforms for community education.

Underscoring the importance, they emphasized that first-aid awareness should not be confined to hospitals and health facilities, as communities also need people equipped to provide immediate assistance before trained medical personnel arrive."Religious institutions, community organizations and other stakeholders should give greater support to first-aid training initiatives and incorporate emergency-response awareness into community programmes, as expanding first-aid knowledge at community level could help ensure emergencies receive a timely and informed response rather than leaving victims without assistance while waiting for professional help."

The training combined theoretical instruction with practical demonstrations, giving participants an opportunity to understand how first-aid procedures should be applied during emergencies.

The collaboration between Jamia Mosque and KAMMP highlighted the role religious and community institutions can play in promoting practical health and safety awareness.

Who Is "I"?: The mystery of the person behind the body

Continued From Page 5

ity for worship and accountability. We say:

I see. I think.I remember.I choose.I love. I regret.I worship. I am accountable.And Islam teaches that human existence does not simply end with the death of the body.

The Question We Often Avoid

We spend enormous amounts of time taking care of the body.

We feed it.

We dress it.

We exercise it.

We protect it.

We decorate it.

We spend fortunes trying to preserve its youth.

But how much time do we spend asking:

Who is the one living within this temporary existence? We may know our weight but not our pupose.We may know our blood pressure but rarely reflect on our direction.We may know the age of our body but seldom contemplate the destiny that awaits us.

Perhaps that is one reason death is such a powerful reminder.Death separates us from everything we thought defined us.The possessions remain behind. The house remains. The car remains. The business remains. The photographs remain. The body itself eventually returns to the earth. But the human being does not simply cease to exist. Islam teaches that death marks a transition to another stage of existence.

The Greatest Question

So return to the beginning. Touch a person's hand and ask:

"Whose hand is this?"

He will probably smile and say:

"My hand."

Then ask:

"And who are you?"

That question is much harder.

Because the answer cannot simply be:

"My hand."

Nor:

"My eyes."

Nor:

"My body."

Those are things we possess. The deeper question begins with recognising that there is a human self behind the things we call "mine" — a self that thinks, remembers, chooses, loves, worships and is ultimately accountable before Allah.And that recognition should lead not to arrogance, but to humility.Because the Qur'an reminds us that our knowledge is limited.We know remarkably much about the human body. Yet regarding the deepest mysteries of our existence, Allah says:

"And mankind have not been given of knowledge except a little." (Surah Al-Isra, 17:85).Perhaps the greatest journey of a human being, therefore, is not merely discovering what the body is, but discovering why Allah gave us this life, how we should live it and where we are ultimately going.

The Question That Remains

One day, the hand we called "my hand" will become still.The eyes we called "my eyes" will close. The heart we called "my heart" will cease its earthly rhythm.

And yet the most important questions will remain:

Who was the "I" that said "mine"?

And, more importantly:

What did that "I" do with the life Allah gave it?

Renowned Scholar Hafiz Muhammad Idrees passes on

Renowned Islamic scholar and senior Jamaat-e-Islami Pakistan leader Hafiz Muhammad Idrees has passed on in Lahore following a prolonged illness, leaving behind a distinguished legacy of religious scholarship, Da'wah and community service that extended to Kenya.

Hafiz Muhammad Idrees passed away on Monday, September 21, 2026, in Lahore at the age of 80. His death is being mourned in Kenya, particularly by members of the Muslim community who remember his more than a decade of service in the country, where he devoted himself to Islamic education, Qur'anic teaching, Da'wah and community development.

Born in Pakistan in October 1945, Hafiz Idrees memorised the Holy Qur'an at the age of nine. He pursued his higher education at Punjab University, where he obtained a Bachelor's degree in 1967, majoring in Political Science, English Language and Arabic. He graduated with distinction and was awarded a Gold Medal. In 1969, he earned a Master's degree in Arabic from Punjab University, again receiving a Gold Medal. He subsequently obtained a second Master's degree in Islamic Studies from the same university in 1971.

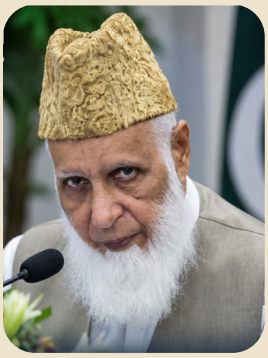
His academic background, combined with his memorisation of the Qur'an and extensive knowledge of Islamic studies, laid the foundation for his later work as a scholar, author and orator. During his student years, he served as Chairman of Islami Jamiat-e-Talaba (IJT), the student wing of Jamaat-e-Islami, and emerged as a prominent figure in the Islamic movement from an early age.

Hafiz Idrees first came to Kenya in 1974 at the invitation of renowned Islamic scholar Maulana Abul A'la Maududi. He joined Islamic Foundation Kenya in Nairobi, where he served as Director of Da'wah from January 1974 until his return to Pakistan in November 1985. His 11 years in Kenya became an important chapter in his life and left a lasting impression on sections of the country's Muslim community. During his stay, he was closely associated with Al Momin Foundation, particularly in organising and participating in Qur'anic competitions. He also led Friday prayers at Landhies Mosque and conducted weekly Dars-e-Quran sessions in Urdu.

Through his teaching and Da'wah activities, he educated and mentored many members of the Muslim community, supported Muslim reverts, encouraged spiritual development and promoted greater understanding of Islamic teachings. His work also included interfaith engagement and efforts aimed at strengthening Islamic knowledge and community awareness. Even after returning to Pakistan, his connection with Kenya continued. In 1987, Hafiz Idrees returned to Kenya to lead Taraweeh prayers at Landhies Mosque.During the same visit, he attended the 10th Qur'an Recitation Competition and 5th Tahfidhul Qur'an Competition, where he served as Chief Guest.

Following his return to Pakistan in 1985, Hafiz Idrees was appointed Assistant Organising Secretary of Jamaat-e-Islami Pakistan. He continued to rise through the organisation's leadership, and in 1990 was appointed Emir of Jamaat-e-Islami Punjab.

In 2003, he became Deputy Emir (Naib Ameer) of Jamaat-e-Islami Pakistan, a position he held for an extended period until 2019. He also served as the organisation's Central Qayyim (Secretary General). Throughout his leadership career, he remained involved in religious education, organisational development and the wider Islamic movement. Hafiz Idrees was also recognised as a gifted orator, editor and writer.He authored several books dealing with the Qur'an, Hadith and Seerah, including Tohfa-e-Ramadan: Khulasa-e-Mazameen Quran, Asiran Roshan Khiyali and Yaadon Ki Amanat. As a speaker, he delivered numerous religious and intellectual lectures and contributed to the ideological and moral education of many young people. His combination of Qur'anic knowledge, academic training and public speaking made him a respected figure within Islamic circles in Pakistan and among communities with which he interacted abroad. Following his death, Jamaat-e-Islami Emir Hafiz Naeem-ur-Rehman and Deputy Emir Liaquat Baloch expressed deep grief and paid tribute to his religious, organisational and political services. Jamiat Ulema-e-Islam-Fazl chief Maulana Fazlur Rehman also expressed sorrow over his passing and recognised his contribution to religious and public life.



In Kenya, Islamic Foundation Kenya and Al Momin Foundation joined the wider Muslim community in mourning Hafiz Muhammad Idrees, remembering his years of service to Islamic education, Qur'anic learning and Da'wah.For those who encountered his teachings, benefited from his Qur'anic programmes, listened to his Dars-e-Quran or saw him lead prayers at Landhies Mosque, his passing represents the loss of a scholar whose work became part of Kenya's Islamic community experience.

His legacy spans religious scholarship, Qur'anic education, Da'wah, community service, writing and organisational leadership, with his contribution extending across Pakistan and Kenya.May Allah forgive Hafiz Muhammad Idrees, accept his lifelong efforts in the service of Islam, reward his contribution to the Muslim communities in Pakistan and Kenya, and grant him Jannatul Firdaus.Inna lillahi wa inna ilayhi raji'un.

SUPKEM Defends Kagio Mosque Land Ownership in Court

The Supreme Council of Kenya Muslims (SUPKEM) has maintained that the Registered Trustees of Kagio Mosque have complied with land ownership regulations and are the bona fide owners of the disputed property.

In court documents filed before the Environment and Land Court in Kerugoya, SUPKEM says the mosque was lawfully constructed following approval granted by the then Kirinyaga County Council on June 6, 1985.

"The Kagio Mosque was erected lawfully in tandem with the consent of the Kirinyaga County Council after the approvals granted on 6th June, 1985. The Plaintiffs have never contributed a cent in that regard and they cannot claim ownership of the intended Defendants' property therein," SUPKEM lawyer Harrison Kinyanjui stated in the court papers. The dispute arose after J oseph Mwangi Nduki and Virginia Kariuko Njogi filed a suit claiming ownership of the property, which local Muslim leaders say has been in the possession of the Muslim community for about five decades.

SUPKEM has applied to be enjoined in the case, arguing that it has a mandate to represent and coordinate the interests and programmes of Muslim organisations as the umbrella body of Muslims in Kenya.

"The Applicants' Kagio Mosque lawful occupation on the suit property would stand unlawfully and inequitably vitiated, revoked, and negated, without their being afforded any, or any reasonable opportunity to be heard on merit in the ELC proceedings," Kinyanjui said.

"If the ELC case herein was to be determined in their absence in favour of the Plaintiffs, they would stand dispossessed of their lawfully acquired plot of land without due process or just cause," he added. Local Muslim leaders, led by Sheikh Ahmad Ruweis, maintain that the property was allocated to the Muslim community in 1976, with an allotment letter subsequently issued in 1985.

They further contend that the mosque property, registered as Plot No. 459 Kagio and formerly known as Mwerua/Kagio/2638, is distinct from Plot No. A311, formerly Mwerua/Kagio/2636, which is cited in the suit.

The disputed property, located in Kagio, Kirinyaga County, hosts both a mosque and a school and is now at the centre of the legal dispute following the ownership claim filed by Nduki and Njogi.

The case is before High Court Judge Stephen Kibunja and is scheduled for an inter partes hearing on November 18, 2026.

A Leader, mentor and servant of the Ummah

Continued From Page 1

Khidher was also deeply involved in the development of Adams Mosque, where he played a prominent role in its construction and growth. He was among the officials involved in the day-to-day running of the mosque, which has grown into one of Nairobi's prominent Muslim landmarks.

The Adams Mosque Committee led by Chairman AbdulBari Hamid expressed shock and profound sadness over his death, describing it as a major loss to his family, the mosque and the wider community.

"His passing is a great loss to his family, to Adams Masjid and our entire community. We pray that Allah forgives his shortcomings, accepts all his good deeds and service to the masjid, expands and illuminates his grave and grants him the highest station in Jannatul Firdaws," the committee chairman said.

Garissa Governor Nathif Jama, who knew Khidher through his community work, also mourned his death and recalled his contribution to Adams Mosque and Islamic activities."We have indeed lost a great brother. He was a man at the forefront in matters da'wah, participating in activities to promote Islam," Governor Jama said.

Service beyond the mosque

Khidher's commitment to service extended beyond mosque leadership. He served as a member of the Council of the Islamic University of Kenya (IUK), where he contributed to the institution's leadership and development.

The university described his death as a major loss to IUK and the Muslim community."Khidher Farouk was not just a Council Member; he was a pillar of IUK — a visionary leader, a man of great wisdom, integrity and selfless service. His dedication, guidance and unwavering commitment to the growth of Islamic higher education in Kenya will remain indelible," the university said.

Khidher was also actively involved with Voice for Palestine, where he played a leading role in mobilising resources for humanitarian initiatives supporting Palestinians.

The organisation's chairman, Ahmed Sharrif, described him as a person whose life was defined by selflessness and service.

"His life was defined by a tireless commitment to uplifting his community and standing up for the most vulnerable," Sharrif said.

"He did not merely sympathise with the suffering of our brothers and sisters in Palestine — he acted. He dedicated his time, energy and platform to raising vital funds to ease their pain, and he relentlessly raised his voice when the world chose silence, ensuring that the plight of Palestine was never forgotten," he added.

Remembered by scholars

Khidher's death also drew tributes from prominent Islamic scholars outside Kenya.

From South Africa, Zimbabwean scholar Mufti Ismail Menk expressed his grief over the death, describing Khidher as a brother who had served the religion of Allah in many ways.

"I am so saddened by his death. A great brother. He has served in many ways the deen of Allah. May Allah accept all his good deeds, forgive his shortcomings and make it easy for his family," Mufti Menk said.

Prominent Egyptian scholar Dr Muhammad Salah also mourned Khidher, remembering his devotion to Islam and his parents.

"He was one of the best people, serving his deen and elderly parents. May Allah have mercy on his soul. Ameen," Dr Muhammad said.

A distinguished professional

Beyond his religious and community commitments, Khidher built an accomplished career in business, management, marketing and training.He was the founder and Chief Executive Officer of Snack Attack Africa, a fast-casual food franchise that grew to four locations in Kenya and developed a substantial customer following.

He was also a business coach, mentor, entrepreneur and marketing professional with 17 years of experience in business and management, including senior roles in business development, sales, marketing, training and capacity building across the Middle East and Africa.

Khidher spearheaded the design and implementation of a supply-chain strategy based on African regional trade agreements, including COMESA and SADC, across nine African countries, delivering more than US$2 million in efficiencies.He also contributed to the successful launch of Ariel in East Africa, which resulted in the brand replacing competitor OMO as the market leader.He was passionate about coaching and training organisations and developed and delivered corporate training programmes for companies across Africa and the Middle East.

A commitment to youth and social responsibility

Khidher's interests went beyond business and professional achievement. He was passionate about social responsibility, volunteering and giving back to the community. He established a charity to support neighbouring slum communities and provided weekly mentorship programmes for young people through sports.

He was also interested in developing creative learning strategies for youth, particularly approaches that would help young people adapt to a changing world.His personal interests included camping, cycling, swimming and working out, activities that reflected his energetic and community-oriented personality.

A lasting legacy

Khidher's passing has left a deep void in the institutions, organisations and communities he served.At Jamia Mosque, Adams Mosque, IUK and in humanitarian initiatives, he dedicated his time and expertise to causes he believed would benefit Muslims and the wider society.

His professional achievements were significant, but those who mourn him have consistently highlighted something beyond his career: his willingness to serve.

His legacy lives on through the institutions he helped build, the young people he mentored, the causes he supported and the communities he served.May Allah forgive Khidher Farouk Adam, accept his good deeds and years of service, illuminate and expand his grave, and grant him the highest station in Jannatul Firdaus.Inna lillahi wa inna ilayhi raji'u

Court of Appeal fails to deliver judgement in Wanguru Mosque land dispute case

The much-awaited judgement in the long running Wanguru Jamia Mosque land dispute has failed to be delivered.

The case was scheduled for judgement on September 25, 2026 at the Court of Appeal in Nyeri. The matter went to the Court of Appeal after a lower court declared the occupation of residents on the suit land unlawful putting the community Mosque at risk of demolition.

According to chairman Wanguru Jamia Mosque Committee,Ismail Bakhit, no new date has been communicated by the court registry after failure to deliver judgement. The dispute pits the Wanguru Jamia Mosque Committee against the estate of the late Michael Muthike Ndegwa and other parties over land parcel Mwea/Tebere/B/199.

The Mosque Committee is being represented by Advocate Ali Mahmud Mohammed. The parcel hosts Wanguru Jamia Mosque,a Madrassa, and several commercial and residential properties serving the local community.

Muslims led by their leaders have expressed frustration over the delay in delivering of judgement, saying the community continues to worship under uncertainty.

This follows a similar pattern in Kirinyaga where Kagio Jamia Mosque land case was postponed by Justice Stephen Kibunja who ordered fresh evidence instead of delivering a ruling.

Wang'uru Jamia Mosque Committee Chairman Ismail Bakhit has maintained that the Muslim community has a legitimate claim to the land, saying it was allocated to the community in 1980 by the then Kirinyaga County Council.

According to Bakhit, an allotment letter was subsequently issued in 2004, formally recognising the community's use of the land for the mosque

More Coast residents set to get title deeds as government sustains titling

More than 200,000 additional title deeds are expected to be issued to Coast residents by December as the government sustains its land-titling drive, building on more than 33,000 titles already issued in the region this year.

Lands Principal Secretary Nixon Korir said the government was accelerating the exercise while continuing to acquire land for settlement in areas where communities face longstanding ownership and tenure challenges.

Speaking last week in Mombasa, during a joint retreat with the National Assembly Departmental Committee on Lands, he outlined progress in the government's efforts to address land ownership challenges at the Coast.

He disclosed the latest phase forms part of a broader programme targeting more than 300,000 ownership documents across the Coast by December, with the additional 200,000-plus titles expected to form a major part of the remaining issuance.The programme builds on the government's May titling exercise, during which more than 33,000 title deeds were issued across the region. The issuance included 6,175 titles in Malindi, 5,833 in Taita Taveta, 1,900 in Kwale, 1,580 in Kilifi and 865 in Mombasa.

Following the May exercise, the government continued surveying and adjudicating identified parcels to prepare them for further titling. Korir said the government was also finalising settlement schemes and engaging private landowners to facilitate acquisition of land for communities facing unresolved ownership and settlement problems.

"We are pursuing negotiated settlements and compensation in cases involving privately owned land occupied by long-term residents, as we seek to address ownership disputes and improve security of tenure. The Coast exercise is part of a wider national titling programme. In May alone 190,700 title deeds had been processed and issued nationally against a financial-year target of 420,000," he stated. The Coast programme has therefore continued to expand during 2026, moving from the issuance of more than 33,000 titles in May to the processing of more than 200,000 additional documents expected by December.

The exercise covers Mombasa, Kwale, Kilifi, Taita Taveta, Tana River and Lamu counties, where communities have faced varying land documentation and settlement challenges.

For residents who have occupied land for years without formal documentation, the issuance of title deeds provides official recognition of ownership and strengthens security of tenure.

With the December target approaching, the government is expected to maintain surveying, adjudication, settlement and title-processing activities as it seeks to bring more Coast residents into the formal land ownership system.

Jamia Trustee passes on

Continued From Page 2

representing the Great Rift Valley team. The sport reflected many of the qualities that characterised his life — discipline, teamwork, commitment, loyalty and friendship.

Decades of Service to Jamia Mosque

While his professional achievements were notable, it was his service to others that became one of the defining features of Haji Abdul Ghafoor's life.

He devoted many years to the service of Jamia Mosque Nairobi, serving as Treasurer for 24 years before later becoming a Trustee of the institution. His tenure coincided with an important period in the development and expansion of Jamia Mosque and its wider community.

He played a role in the major expansion of Jamia Mosque and contributed to several subsidiary projects, including the Kigali plot development project. He also supported the satellite mosque programme under the Jamia umbrella, helping extend the institution's services to communities beyond the main mosque.

His commitment to Jamia was not merely administrative. It was rooted in a deep sense of responsibility towards the institution and the wider Muslim community.

His family's connection to community service also continued into the next generation. His son, Atif (Monty) Ghafoor, later became a member of the Majlis Committee at Jamia Mosque Nairobi, continuing the family's tradition of service.

A Quiet Philanthropist

Haji Abdul Ghafoor's generosity extended far beyond Jamia Mosque. Throughout his life, he supported charitable initiatives across Kenya, particularly those assisting widows, orphans, waqf projects and families experiencing hardship .Much of his charity was undertaken quietly. He did not seek publicity or recognition for his generosity. For him, helping others was a responsibility and an expression of faith. Those who knew him closely recall a man who believed that wealth and privilege carried an obligation to support those less fortunate.

A Legacy of Faith and Character

Haji Abdul Ghafoor placed great importance on faith, discipline, good character and responsibility. He sought to instil these values in his children and grandchildren, believing that a person's true legacy was not simply what they accumulated in this world, but the character they developed and the lives they touched.

He leaves behind five children, ten grandchildren and five great-grandchildren, who will carry forward the values he spent a lifetime cultivating.

To his family, he was more than a father and grandfather. He was a source of guidance, wisdom, discipline and reassurance. Friends, colleagues and members of the wider community likewise valued his counsel. Many turned to him for advice and mentorship, appreciating the experience, sincerity and thoughtfulness behind his words.

He was known for treating people with fairness and respect and for advocating equality and justice. His life was characterised by simplicity, dignity and a strong sense of service.

His Final Journey

Haji Abdul Ghafoor passed away on Thursday, 24 September 2026.Funeral prayers were held after Jumu'ah Salah on Friday, 25 September 2026, at the Parklands Mosque and Madrassa Trust in Nairobi.

Thousands of family members, friends, community members and well-wishers gathered to offer Salatul Janazah and pay their final respects before he was laid to rest at the Kariakor Muslim Cemetery in Nairobi.

His passing was also mourned beyond Kenya, with prayers offered for him by family members, friends and well-wishers in countries including the United Kingdom, Pakistan and Saudi Arabia. The large gathering at his funeral and the widespread prayers offered for him reflected the breadth of relationships he formed during his 87 years.

A Legacy That Lives On

Haji Abdul Ghafoor leaves behind more than memories.He leaves behind a family shaped by faith and discipline, a community that benefited from his generosity, institutions strengthened by his years of service and countless individuals who experienced his kindness, guidance and friendship.

His legacy will continue through his children, grandchildren and great-grandchildren; through Jamia Mosque and the community initiatives to which he devoted many years; through the charitable causes he supported; and through the values of faith, humility, discipline, equality, justice and service that he sought to pass on to others.

His physical presence will be deeply missed.His family and close friends will particularly miss his mentorship, wise counsel, quiet strength and the reassurance of knowing that he was always available to guide and support them. But the example he set remains.

As the Qur'an reminds us, every soul shall taste death. What remains is the good that a person leaves behind and the deeds that continue to benefit others. May Allah forgive Haji Abdul Ghafoor, have mercy upon him, accept his good deeds, reward his years of service and charity, illuminate his grave and grant him the highest ranks of Jannatul Firdaus.

May Allah grant his children, grandchildren, great-grandchildren, relatives, friends and the entire Jamia Mosque community sabr and strength during this time of loss. Inna lillahi wa inna ilayhi raji'un.

Hundreds of Muslims Perform Salat al-Ghaib for late Khider Farouk Adam

Hundreds of Muslims gathered at various mosques in Nairobi on Tuesday, September 29, to perform Salat al-Ghaib, the funeral prayer in absentia, for the late Khider Farouk Adam, who passed away in Malaysia on Sunday, September 27, 2026.

Salat al-Ghaib, the funeral prayer in absentia, for the late Khider Farouk Adam was also held in Gaza, Palestine,where Muslims prayed for Allah's mercy upon him.

Khider was buried in Malaysia on Tuesday following the Dhuhr prayer, after the completion of the necessary official documentation.

His death sent shockwaves through the Muslim community in Kenya, with family members, friends, religious leaders and representatives of various institutions mourning his passing and praying for Allah's mercy upon him. Since Khider was buried abroad, Jamia Mosque Nairobi organised Salat al-Ghaib to give members of the local Muslim community an opportunity to offer funeral prayers for him.

The absentee funeral prayer was also performed at Adams Mosque and Masjid As-Salaam after Dhuhr, and at Parklands Mosque after the Isha prayer, allowing more Muslims to join in praying for the deceased and his family.

Salat al-Ghaib differs from the usual Salat al-Janazah, which is performed while the body of the deceased is present before the Imam. The principal precedent for Salat al-Ghaib is the Prophet Muhammad's (peace be upon him) prayer for An-Najashi (the Negus), the ruler of Abyssinia, following his death.

The Prophet informed his Companions of his death and led them in the funeral prayer in Madinah, despite An-Najashi being in Abyssinia.

An-Najashi occupies a special place in Islamic history for providing protection to the early Muslims who fled persecution in Makkah and migrated to Abyssinia.

Under his protection, the Muslim emigrants were able to live in safety despite pressure from the Quraysh to have them returned to Makkah.

The incident of the Prophet's prayer for An-Najashi is recorded in authentic hadith collections and forms the basis for scholarly discussions concerning the permissibility and circumstances of performing the funeral prayer in absentia.

Muslim Scholars call for peace ahead of 2027 elections

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people to maintain peaceful coexistence and avoid being used by political leaders to advance individual political interests.

"Do not fight your neighbour because of political differences. Politics will come and go. We need to protect our businesses and livelihoods and allow others to thrive in any part of the country," he said.

Sheikh Sukyan also urged Kenyans to review the development records of their leaders ahead of the polls.

"It is exactly one year to the polls. Use this time to evaluate your leaders of choice and see whether they have fulfilled their election manifestos or are just engaging in incitement and inflammatory rhetoric," he said.

Speaking at the conference, Sheikh Badru Jaffar, a member of the Majlis Ulamaa (Council of Scholars) of Jamia Mosque Nairobi, said Imams, as community leaders, have an important role to play in educating congregants on the importance of peace and harmonious coexistence.

He urged Imams and Khatibs to use their mimbars to promote peaceful coexistence and discourage messages that could fuel divisions within communities.

Sheikh Badru said lasting peace requires justice, arguing that equity, fairness and respect for the rule of law help address the root causes of resentment and conflict.

"In every situation, justice must prevail for peace to reign. Justice is a prerequisite for peace to be sustained. Justice must come first — peace can only follow. If we genuinely desire lasting peace, we must be willing to uphold justice in all its forms," he said.

Chairman of Noor Al Umma Daawa Organisation Sheikh Marzuk Shekale Suleiman said the organisation remains committed to promoting peace, unity, social cohesion, community service and positive dialogue.

He said the organisation also seeks to build bridges that enhance interfaith relations and peaceful coexistence among different communities.

Other speakers and Islamic scholars who addressed the gathering included Sheikh Juma Amir, Director of Information at Jamia Mosque Nairobi Sheikh Idris Mohammed, and Sheikh Abubakar Issa, among others.

How to get your daughter to wear hijab in 12 steps

Continued From Page 4

Remind them not to wear short shorts or swimming trunks that hang low, below the belly button.

Be just as strict with their manners as you are with your daughter's. Boys, too, must answer to Allah for their actions!

9. Nurture your young Muslimah's talents during pre-puberty and puberty.

This is a time to invest in the woman she is becoming. Help her achieve her dreams and reach her potential.

If she has a talent or a passion, nurture it however you can. Invest in the classes or supplies she needs. Give her your attention and appreciation.

The young women of our Ummah deserve this dedication. Furthermore, when we invest in them, they will feel empowered, loved, and more willing to listen to advice and to connect with their family and Muslim community.

10. LISTEN to her.

Really listen! If she has concerns about wearing hijab, don't just interrupt her with your own opinion, dismiss her fears, or ignore her. Especially if you are a father who has never had to be a "visible" Muslim in a predominantly non-Muslim society, you have no idea what a covering Muslimah is going through.

If she says, "I'm worried about what the kids at school will say," you might be tempted to answer, "Don't worry what others think!" or "I'm sure you'll be fine."

Those platitudes will not help. Brainstorm with your daughter. Discuss possible scenarios and how she could respond with confidence.

Talk about what to do in the case of bullying. Help her formulate responses that are succinct and correct. Most importantly, tell her that you'll have her back no matter what.

11. Dress appropriately yourself.

This might seem obvious, but a mother is going to be her daughter's first role model. Look at your own way of dressing and see if it meets Islamic guidelines. If not, is it reasonable for you to expect your daughter to cover? If you are a father, make sure you are fulfilling your Islamic obligations. Kids can spot hypocrisy from a mile away.

12. Make sure she knows that your love for her is not contingent upon her hijab.

This might sound strange, but some girls will cover just to earn their parents' love or, conversely, rebel against their parents by uncovering.

If you have a solid, loving connection with your daughter, she will not confuse her Islamic obligations with her relationship with her parents.

Yes, technically, children are required to obey their parents, and a daughter should cover if her parents command her to.

Ultimately, however, our daughters will be grown, independent women who will need to choose to wear hijab every day for the sake of Allah alone…not because we are watching over them, but because He is.

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