

The Friday Bulletin



The Weekly Muslim News Update

Jamia to JSC-No Female Kadhis

The Jamia Mosque Committee has urged the Judiciary Service Commission (JSC) to disregard the calls for the appointment of female Kadhis saying that the matter does not have a strong basis in Islamic law.

In a position guided by an advisory opinion from the Majlis Ulamaa (the Council of Scholars of Jamia Mosque), the chairman Sheikh Muhammad Osman Warfa urged the JSC to make an informed decision on this matter based on advice from Muslim scholars who are well versed with jurisprudence matters of the Islamic faith.

While acknowledging that there are some opinions accepting the appointment of female Kadhis, Sheikh Warfa emphasized that the vast majority of Muslim scholars do not allow their appointment and this has been the dominant view and practice throughout the Muslim world during the last 1,400 years.

“There is a divided opinion within the Muslim community but the dominant and majority position from Muslim jurists is that females cannot be appointed as Kadhis which is both a religious as well as a judicial position within the Kenyan context. In a meeting of our own scholars (Majlis Ulamaa) held on 7th August 2021, it was concluded that based on the weight of evidence from Islamic sources the jamhuur (majority) position is that it is not permissible for females to be appointed Kadhis or Chief Kadhi for that matter,” the chairman said in a letter addressed to the Judicial Service Commission chairperson.

Sheikh Warfa further noted that among those clamouring and giving what they claim to be expert opinion on the matter are persons who are not scholars versed with Islamic jurisprudence matters. “With all due respect, MUHURI is not an expert on matters touching on Islamic law in Kenya and the brief relied on has been written by a socio-linguist



The Chairman of the Majlis Ulamaa (the Council of Scholars of Jamia Mosque), Sheikh Fathudin Thangal (CENTRE) together with the Member of the Majlis Sheikh Nur Ahmed (RIGHT) and Jamia Mosque Nairobi Director of Da'wah Sheikh Muhammad Sheikh following proceedings of a meeting conducted virtually to deliberate on issue of female Kadhi.



and not an expert on Islamic Shariah. It is also important to state that matters touching on religion are sensitive and are better placed to be handled at a community level devoid of state organs which could be perceived to be partisan if they lean on one side,” he added.

The Jamia Mosque Committee chairman

observed that the push for the appointment of female Kadhis was mainly being driven by the principles of equality and freedom from discrimination however, he pointed out that according to the law, the principles of equality requires and allows at times- depending on specific circumstances (like in religion)- to

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Concern over enforced disappearance

The arrest of several people whose whereabouts remain unknown is fueling concerns about the raising cases of abductions and the return of enforced disappearances.

The latest victim is Abdulhakim Salim Saggat, a Mombasa businessman who was arrested on Wednesday by unknown people suspected to be officers from the Anti-Terror Police Unit (ATPU).

The abductions happened in broad day light and the same script is replayed

where the victims are arrested in public areas before being bundled into a waiting vehicle which speeds away to unknown destinations HAKI Africa in together with the family of Abdulhakim Sagar on Monday conducted a protest condemning the enforced disappearances of youths in Mombasa.

The human rights organization accused the government of failing to live up to its commitment to uphold the law and cited an increase

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Pull resources to support COVID19 Orphans, Gov't urged

The government has been urged to put in place measures to support the welfare of orphans and vulnerable in the society.

The North Rift chairman of Council of Imams and Preachers of Kenya (CIPK), Sheikh Abubakar Bini while making the call said that the number of orphans their parents have died with the COVID19 was increasing and that there is urgent need for measures and modalities to be put in place to ensure they are supported and their needs are catered for to alleviate their sufferings.

Speaking in Teso South within Busia County during the foodstuff donations to orphans at the Kun Fayakun orphanage and Islamic centre, Sheikh Bini said it is sad that the government is staying mum while hundreds of orphans are suffering in various parts of the country.

He emphasized that government should devise avenue to address the plight of orphans and vulnerable children across the country for them to feel part of the society adding that there is an increased risk that children orphaned by COVID19 could be pushed into early marriage and child labour for sustainability if concerted efforts are not made to address the issue

Female Kadhi

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treat differently those that are unequal. "This is permitted in law and therefore Muslim women cannot be said to complain of discrimination on matters of religion. Is it discriminatory in the Islamic succession law for men to get twice what a woman is entitled to get? Likewise in an Islamic marriage the female is entitled to dowry or mahar while the male is not. Is this discriminatory," he posed.

He further emphasized that it is also not a matter in dispute in Islamic law that a female cannot solemnize or dissolve an Islamic marriage and female kadhīs who will take up such roles will effectively be contradicting the same laws they are supposed to uphold. "Furthermore, the jurisdiction of the Kadhis courts in the 2010 constitution covers marriage, divorce and inheritance. As judicial officers, will female kadhīs then only deal with inheritance matters? he posed.

Sheikh Warfa urged the Judicial Service Commission not to make rushed and uninformed decision on this matter and to instead give a listening ear to Islamic scholars who are experts in Islamic jurisprudence. He also appealed to the JSC to deeply reflect on the history of the kadhis courts from the pre-colonial times, pre-independence to the post independence era to confirm its special status as it is not an ordinary court but a judicial establishment that only deals with unique matters allowed under the law.

The CIPK chair pointed out that with families further driven into poverty after they lost their bread-winners, it is prudent for Muslim religious leaders to encourage their congregations and wealthy Muslims to give the necessary needed support to orphans and vulnerable children for them to feel part of the community.

"Islam encourages Muslims to live life by helping each other as it will create a sense of respect and love amongst mankind regardless of family, kin, friends, neighbours or strangers. One of the ways for us to implement this concept of helping one another is through the act of giving alms," Sheikh Bini said.

Sheikh Bini reiterated that orphans and vulnerable children deprived of parental care needs to be supported to improve



on their livelihood and well-being for better growth stating that such care was essential not only to win the pleasure of Allah but also to protect these children from suffering and deviation.

Concern over abduction

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in the number of enforced disappearances urging the government to intervene.

Haki Africa Rapid Response Officer Mathias Shipeta demanded unconditionally release of Abdulhakim, stressing that if the authorities have evidence to indicate that he was involved in illegal activities, they should allow the law to take its course instead of engaging in draconian acts which are contrary to the constitution.

"The current scenario is sending out fears about the return of extra judicial disappearances which had stopped for a long period. If the authorities have evidence to indicate that the targeted people were involved in illegal activities, they should allow the law to take its course instead of engaging in draconian acts," he said.

He said police need to arrest any suspect and charge him before the court and not killing or take them to an unknown location.

"For Abdulhakim's case he was in 2018 arrested and faced terror-related charges, however, he was later acquitted after the prosecution failed to substantiate their charges against him," said Shipeta.

According to his brother, Faris Saggat, Abdulhakim Salim Saggat, 40, was returning home from a mosque at around 6pm when he was picked up by unknown people said to be from security agencies in Kuze, Old Town and efforts to trace him in several police stations in Mombasa have not borne any fruit.

"He was heading to his house, which is near the mosque he attends. A group of seven people who identified themselves as officers confronted him and placed him in a Toyota Hilux double-cabin truck before driving him away," Faris Saggat said.

The father of three is said to have been in the company of two of his children

when he was taken. Abdulhakim runs a cyber-business in Old Town, Mombasa.

Faris said his brother had received several threats and for months was being followed by unknown people who were driving a Toyota Probox

The family's lawyer, Mbugua Mureithi, said Abdulhakim Salim has an ongoing terrorism-related case at a court in Shanzu, Mombasa, that started in 2018 where he was charged with possessing terror-related materials on his mobile phone.

"We demand those who have taken him to bring him before the court. He has been cooperating with the officers. Even when he was asked to appear at the ATPU offices in Mombasa he did," he said.

Mureithi noted that Abdulhakim Salim was first taken into custody in 2018, following the arrest of his employee and had reported to the ATPU offices once every month since 2018.

For long, complaints have emanated from the Muslim leadership on these excesses but seldom has the government given a hearing ear to the grievances. On the whole it has been business as usual in the conduct of security agencies while no serious attention has been given in addressing the pertinent concerns.

In the face of an outcry from the Muslim leadership on the enforced disappearances and extra judicial killings, President Uhuru Kenyatta during the opening of the Mombasa ASK show in August 2015 reiterated that security agencies should see to it that their activities remain within the confines of the law.

Almost six years down the line, these statements it appears have been mere rhetoric rather than aimed at addressing the distressing concerns of enforced disappearances extra judicial killings. More than ever, more families continue to report the disappearance and loss of loved ones leaving them in torturous and painful periods.

What really happened: Martyrdom of Hussain, Karbala & the Shia

By Zara Andleeb

"I know even if I were to place myself before your riding camel to stop you, you will still ride over me to go there," Ibn Abbas cried.

HE knew for certain that Hussain (radhia Allahu anhu) would not change his decision, but Ibn Abbas tried his best. Many other giants among the Sahabah – Ibn Umar, Abu Saeed Al-Khudri and Ibn Zubayr (radhia Allahu anhum) – also tried. But Hussain (radhia Allahu anhu) was firm.

From the time Yazeed ibn Mu'awiah became the new caliph, Hussain (radhia Allahu anhu) was disturbed with the dynastic approach to the caliphate which was contrary to the previous methods of nomination. He refused to give the pledge of allegiance to the newly nominated Yazeed. Hussain (radhia Allahu anhu) left Madinah and travelled to Makkah.

The treacherous Kufans (the people of Kufa, Iraq who claimed to be the supporters of the Prophet's family), noted for their unfaithful reputation, learned of the emotions of Hussain (radhia Allahu anhu). They sent him letters, lots and lots of letters, which expressed sorrowful sentiments; they wrote of mistreatment, injustice and torture by the new caliphate. They also expressed that they had stopped offering Friday prayers with the caliph and that there was no leader over them. They appealed his leadership to rebel. Hussain (radhia Allahu anhu), moved by the inundated letters and messengers, decided to respond to the appeal of the Kufans.

But before taking the step, he assessed the situation; he sent his cousin Muslim Ibn Aqeel to investigate the level of support he had in Kufa. When Muslim Ibn Aqeel reached Kufa, the people rushed to swear fidelity to Hussain (radhia Allahu anhu). So, Muslim Ibn Aqeel wrote a positive message to his cousin and beseeched him to come and govern the movement. Hussain (radhia Allahu anhu) then decided to move with his family to Kufa.

Hussain (radhia Allahu anhu) left for Kufa on the 8th of Dhul-Hijjah and on the same date, things in Kufa changed for the worse. The Governor of Kufa, Ubaidullah Ibn Ziyad, appointed by Yazeed, was primed about the secret assembly of the Kufans and Muslim.

Under harsh incitement and brute force led by Ibn Ziyad, the disloyal Kufans deserted Muslim and switched their allegiance to Yazeed. Muslim Ibn Aqeel, cheated by Kufans, was then executed by Ibn Ziyad. Hussain (radhia Allahu anhu), unaware of his cousin's fate, continued to march towards Kufa. When Ibn Ziyad learned about Hussain's (radhia Allahu anhu) arrival, he ordered the pathway of Kufa to be blocked for him.

When Hussain (radhia Allahu anhu) reached an area called Zubalah, he learned about the execution of Muslim Ibn

Aqeel. However, he still continued. When he reached Iraq, the troops of Ibn Ziyad did not permit him to enter Kufa.

A general from the forces of Ibn Ziyad communicated with Hussain (radhia Allahu anhu); when Hussain (radhia Allahu anhu) was informed about the backtracking of the Kufans, he turned towards his army in awe and acknowledged that the reason behind his arrival was their reiterated calls, and if they had any aversion towards him, he would not hesitate to go back. The cruel Kufans refused to let him go. So, Hussain (radhia Allahu anhu) continued in a direction which neither led him to Makkah nor to Madinah, but to the fateful land of Karbala.

Hussain (radhia Allahu anhu) and his army camped at Karbala on the 2nd of Muharram. By the 7th, the troops of Ibn Ziyad surrounded the army of Hussain (radhia Allahu anhu) and demanded an oath of allegiance from him to Yazeed. Hussain (radhia Allahu anhu) sternly refused to surrender. Upon this, the tyrannical army ordered to cut off water supplies to the army of Hussain (radhia Allahu anhu).

After three days of exigency, the tenth of Muharram arrived. The commander of Yazeed's army was now Ibn Sa'd who insisted Hussain (radhia Allahu anhu) to show himself in the battlefield and commence the matter with the sword. A fierce confrontation took place, and the Prophet's grandson fell dead on the land of Karbala on the 10th of Muharram.

Seed for the Shia faith

The martyrdom of Hussain (radhia Allahu anhu) thus became a seed for the Shia faith. Their history is quite old – it traces back to the era of Uthman (radhia Allahu anhu). A Jew named Abdullah Ibn Sabah who disguised himself as a Muslim went to Kufa to originate his evil plot; he started off by selecting people who lived away from Hijaz (Makkah and Madinah) to keep himself and his activities away from the knowledgeable Sahaba.

He chose weak men to be his prey; men who had wavering faith, were interested in positions, had some sort of inclination towards their previous faiths, and had less or no knowledge of Islam. He very wisely seeded doubts regarding the religion, and trained them to rebel against the caliph Uthman (radhia Allahu anhu). It was Abdullah Ibn Sabah who devised doubts about the caliphate; he began to preach that Ali (radhia Allahu anhu) deserved the caliphate more than Uthman (radhia Allahu anhu) due to Ali being a member of the family of the prophet (Peace be upon him).

He also raised many other doubts and false accusations about other great sahabah. Eventually, the rebels killed the caliph and opened the doors of chaos in the ummah, which still exists today. The rebels existed in secrecy during the era of Ali (radhia Allahu anhu) and caused discord and anar-

chy in the ummah. Some were exposed and executed for calling Ali (radhia Allahu anhu) God. They continued to remain behind the walls during the time of Hassan (radhia Allahu anhu) and Muawiyah (radhia Allahu anhu), trying hard to eradicate the Umayyad caliphate but they could not succeed. They tried with Hussain (radhia Allahu anhu), and got their pull. His martyrdom became a strong colonnade for their apparent embodiment.

Overriding Religion with Emotions

After the death of Hussain (radhia Allahu anhu), the "Imamate" of Ali's (radhia Allahu anhu) progeny became as much of a dogma in the Shiite creed as that of the prophethood in Islam. His martyrdom became a reason for their battlecry for justice and revenge. Their love for Ali (radhia Allahu anhu) and his family went up to absurd extremes; some claimed Ali (radhia Allahu anhu) was better than the Prophet (Peace be upon him), they cursed Jibreel for not delivering the Quran to Ali (radhia Allahu anhu), many manipulated the verses of the Quran, and

some even claimed that Ali (radhia Allahu anhu) was Allah!

There also arose many bizarre sects from the Shia sect and mentioning them will be exhausting. They also introduced eccentric practices – such as lamentation on the 10th of Muharram – that had no basis in the religion that Allah revealed, and some considered cursing the Sahabah a part of faith. There is a lot more, but eventually the beliefs and practices that the Shia formed had no basis in Islam.

Nothing can change religion, not even Karbala

"Verily, We have revealed the Reminder, and verily We shall preserve it." (Quran, 15:9)

The word 'reminder' in the verse refers to the Quran. Not a word has been changed, not even one. No one tried to manipulate it except that they failed. The Quran which we carry today, through which we seek guidance and knowledge is under the armor of Almighty Allah and is intact in its essence, purity and message.

Allah (Subhanuhu wa Ta'la) says in the Quran: "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion" (Quran, 5:3)

This verse is a clear proof that Allah (Subhanuhu wa ta'la) perfected the religion through his last messenger Muhammad (Peace be upon him), so how is it admissible from anyone to alter or change something that has already been perfected?

In Surah Baqarah, while mentioning the stories of previous prophets and nations, Allah (Subhanuhu wa ta'la) gives us a powerful reminder: "This (was) a commu-

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Prophet Muhammad: The Liberator of Women

By Ibrahim Malabari

Recently, we have witnessed instances of the horrific treatment of women around the world.

In the time of Prophet Muhammad, cruel practices were enacted by his society and he opposed all such forms of oppressing women.

Indeed, at the sight of a tragedy of any human being, Prophet Muhammad's heart would be saddened and his eyes would flow with tears.

One of the spectacular examples of this is in the following story that concerns the practice of shunning daughters.

Prophet Muhammad (peace be upon him) was born in a society where women had been subjected to much violence, which often took the form of female infanticide.

Daughters were considered a burden; and getting rid of them was sometimes considered a necessity, which they did in a most violent manner: by burying them alive!

It is reported that Umar, the second caliph, prior to his accepting Islam buried one of his daughters alive. Later whilst was in the fold of Islam, he was often seen wiping tears while reminiscing about this dark chapter in his life! As he recalled:

"I was digging a grave to bury her and she was wiping the dust off my cheeks!"

Equality

Prophet Muhammad was very kind and polite toward women. At a time when they were treated very badly, the Prophet gave women honor and dignity equal to men.

Umar reported: "We did not have much regard for women in Makkah; however, they were better treated in Madinah. The Prophet established women's right through his sayings and commands, which strengthened their position and status". (Mishkat ul Masabih)

Since men were always around the Prophet, women were prevented from listening to him or asking about matters of concern to them.

Therefore, they requested him to appoint one day a week when they could have free access to him, a proposal to which he agreed. He took special care of them and always treated them with kindness so that they would feel free to ask him about anything.

Once when the Prophet was traveling, an Abyssinian slave named Anjsha was leading the camels that some of the Prophet's wives were riding. While Anjsha was singing, the camels began to move quickly. The Prophet said to him: Anjsha, take care that the glass (the women) does not break. (Al Bukhari and Muslim)

Asma daughter of 'Umais, one of those who had immigrated to Abyssinia in the early period of Islam, returned with the others to Madinah during the Khaybar campaign. One day she came to see Hafsah when Umar was present. Seeing her, Umar inquired about her and Hafsah told him the details. Umar said: "O, that Abyssinian".

Asma' replied: "Yes, the same."

Umar said that they (his group) had emigrated before them and therefore had more right to God's Messenger. Asma' became angry and exclaimed:

"Not so! You people lived with God's Messenger, who fed the hungry, while we were away from home, living among strangers (the Abyssinians) who often mistreated us. We were in constant fear of our lives".

During this conversation, the Prophet entered the house. Asma' told him:

"O God's Messenger, Umar has said this." Prophet Muhammad asked: What did you reply?

She told the whole story, after which the Prophet said:

"Umar has no more right over me than you have. Umar and his Companions emigrated only once, whereas you people emigrated twice".

When the news of this incident spread in Madinah, the Abyssinian emigrants came running to Asma' and listened to the Prophet's words again and again. According to her account, nothing in the world was more pleasing to them than the Prophet's words. (Al-Bukhari and Muslim)

Kindness and Respect for Women

Once, many of the Prophet's female relatives were sitting around him and talking loudly to him. When Umar entered the house, they all left the room and the Prophet laughed. Umar said: "O God's Messenger may God keep you smiling. Why did you laugh?"

The Prophet replied that he was amazed that these women, upon hearing Umar's voice, had all hidden themselves. Umar, addressing them said: "You fear me but do not fear God's Messenger".

They all replied: "You are hot-tempered in comparison with God's Messenger". The

Prophet agreed with them. (Muslim)

One day, the Prophet was sleeping in Aisha's house with his face covered. It was the day of Eid, and so the young girls were singing. Abu Bakr entered the house and told them to stop. The Prophet said: Let them sing. It is the day of Eid for them. (Al-Bukhari)

As result of the Prophet's good temperament and kindness, women used to ask him questions. Although the companions were often surprised at their boldness, he never showed any dislike or intolerance for their questions. In fact, Abu Sa'id, Aisha, Anas, Ibn Abbas, Jabir, and many other companions related that Prophet Muhammad said: Whoever has two or three daughters or sisters and treats them well will go to Paradise. (Abu Dawud)

These stories are reflective of the Prophet's mercy and kindness towards women. But he went even farther. He tried to liberate women from all kinds of injustice, maltreatment and oppression.

The Prophet can genuinely be viewed as a liberator of women. He gave women such rights and privileges that even Western women did not enjoy until centuries later, like the right to own and use property independently of her husband and family. She also had a voice in the public sphere and politics, as the example of Prophet's giving audience to women shows.

Indeed, Muslims after the Prophet followed his example. We see Umar's example when he was castigated by a woman for having two pieces of clothes from the distribution state money whereas everyone else received only one. Umar responded that his son gave him his share.

Importantly, the woman was given her full right to question Umar's political and public authority.

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nity (which) has passed away, for it what it earned and for you what you have earned. And not you will be asked about what they used to do" (Quran, 2:134)

So, whatever happened in history, their deeds are with Allah. Injustice is an old story of this world. On the Day of Judgment, Allah, the Creator of everything that exists, will be the judge, and there will be no injustice then. This is Allah's Promise. Every unjust soul will bear for its actions and every just soul will be rewarded In sha Allah. Upon this promise is our belief.

What happened in history is a lesson from which we are to take admonition. It can no way become an evidence to change the laws of Allah. And if anyone does, Allah has already warned us of what happened to the previous disobedient nations. Some pondering needed: Allah (Subhanuhhu wa ta'ala) says: "Muhammad (Peace be upon him) is no more than a Messenger, and

indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful." (Qur'an 144:3)

The Prophet's death (Peace be upon him) moved his loved ones. It was certainly heavy and hard on them. But they did not leave or change the religion. Allah (Subhanuhhu wa ta'ala) has explained how it is unacceptable for anyone to turn back on heels (change his or her religion) due to anything, not even the death of the most beloved person. Karbala was a fateful incident, a decree. Whatsoever happened will be judged by Allah, the Creator, but nothing can change the religion.

May the peace and blessings of Allah be upon the Prophet (Peace be upon him), his family, his sahabah and upon all those who follow them. Ameen!

Muslim Youth & Campus Life Challenges

Monique Hassan

Whether you are living in dorms or stay at home while going to campus, college presents a new set of challenges for Muslim youth.

This type of environment has a lot of dating, casual sex, drugs/alcohol and challenges towards Islamic rules of interaction for genders. It doesn't mean this environment is always a struggle and it doesn't mean you can't attend college.

Like any struggle in life, it is better to prepare yourself mentally and be ready for what will likely cross your path.

To begin, always make dua and ask Allah (the most revered, most honored) for guidance and help on this path. Pray istikhara often and turn to your Quran for answers.

Integration vs. Isolation

It is completely natural to seek acceptance and a sense of belonging. In our hierarchy of psychological needs to attain happiness, feeling secure and accepted is part of that base. However, it is important to remember you don't have to follow every movement someone else does in order to connect with them and build friendships.

Just as Muslims and non-Muslims are often friends and we don't expect our non-Muslim friends to fast Ramadan with us, you should not be expected to follow the crowd as your only means of integrating. It is very possible to integrate into campus culture and be a role model of ethics while abstaining from haram activities.

Some go to the extreme right and begin isolating themselves as if the only way to handle struggle is to pretend it doesn't exist. That won't work and can actually lead to depression and lower your confidence. Repeated isolation is not healthy; human beings are social creatures with social needs.

This doesn't mean you have to attend every event on campus or join clubs that don't align with the Islamic belief system, but find ways to integrate into your campus culture without sacrificing your own beliefs. "And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]" [Quran 2:45]

Gender Interaction

Did men and women interact during the time of the first generations of Muslims? The answer to that is yes, HOWEVER, it was done in a safe and ethical manner.

I need to highlight safety on this because all too often our youth tend to forget that Islamic rules serve a purpose and gender interaction guidelines strongly protect women.

A reported 25% of female college students have been raped, 90% of campus sexual harassment goes unreported and two thirds of college students have experienced some type of sexual harassment. Do you still want to be alone with that guy in your biology class, because most assaults happen from people the victim knew. It is not haram to interact with the other

gender, but we have to follow guidelines. If you are assigned to a study group in class that is mixed genders and you cannot switch, instead of studying alone in a dorm room go to the library where it is public and safe.

If you feel uncomfortable telling them it is because of your faith, then tell them it is better to study outside of the area you sleep in because your mind associates that room with rest.

If you are speaking with someone of the opposite gender, be aware of your choice of words and don't take things like flirting lightly. If someone says something inappropriate then immediately tell them and leave the situation. This will make it clear you demand respect and will not tolerate anything less.

DO NOT BE ALONE WITH THEM. This is not negotiable and I cannot think of a situation in college where you are forced to be alone. College campuses have multiple areas students can meet in to study and be in a well lit, open and safe environment.

Dating

Your non-Muslim friends in college will be dating and some of them will have what is called friends with benefits (they are just friends but engage in sex). While you might feel a desire to try this, I would suggest you also pay attention to the effects these type of relationships cause.

You will notice many of those friends with benefits end up not being friends because one of them develops feelings and wants a commitment so they end up heartbroken. Unwanted pregnancies will be happening and undoubtedly some are getting abortions while others are becoming single Mothers.

You will see heartbreak, betrayal and regret played over and over with them. Not to mention the incredibly high rate of sexually transmitted diseases on college campuses. You are literally risking your fertility if you fall into this.

If you find someone you are genuinely interested in as a life partner then talk to your parents about it and see if this is a viable option for marriage in the future. It is not haram to get to know someone in a safe and permissible manner with families involved. Please understand love is not haram, but the casual dating you see on campus is more so lust than it is love.

Parties

College is full of parties, every weekend you will see them and likely will be invited. This type of environment is very dangerous, especially for someone who has never been exposed to it and doesn't really know what to expect or how to react.

Your best bet is to avoid these and find polite ways to decline such as "I'm sorry man but I really need to study for the midterms"



or just casually say you prefer to be home relaxing. "They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit..." [Quran 2:219]

Peer Pressure

Undoubtedly you will run into people that fail to respect your lifestyle choices and they will try to pressure you into doing something haram.

Remember this is not a true friend if they are trying to manipulate you and pressure you into doing things you don't want. That type of friend will only make your college experience more difficult and end up hurting you.

Make your choices clear and if they continue to pressure you despite asking them to stop, then walk away from that friend. A good friend will always respect your choices. Besides, do you care more about pleasing Allah (swt) or your friends?

Muslim Student Organization MSA

If you have never heard of the local MSA for your campus, look it up right now. Most campuses have a Muslim student association or religious clubs. This will help you meet more Muslim friends and like minded individuals that understand and respect your choices.

MSAs are also great for getting involved with other student organizations that are like-minded such as a Christian student club or student organizations committed to doing charity work. If you get involved with students like this, you will have less temptation and struggle around you.

Final Thoughts

Campus life can be challenging and rewarding, which is largely dependent on the choices you make and whom you decide to be around.

Carefully choose your friends and remember that true friends won't pressure you to do something you don't want to. The dating, drugs and haram activities might look like fun, but I promise you it is hurting a lot of them and you don't know to what extent.

Stay focused on why you are there, to obtain a degree and advance in your intended career. This time of your life is about preparing yourself for real adulthood, stay focused and avoid temptations.

Loving Your Parents

By Iman Bint Johari

I knew that I would never see him conscious again. So before the doctors placed my father on the life support machine, I deliberately lagged behind as my family left the room. As soon as my mother, brother, sister and husband stepped out the door, I turned and darted back to my father.

You see, I had something important to tell him. I had to tell him that I loved him.

I stroked his hand and whispered the words in his ear. I kissed him and then I had to leave him.

I've often agonized over that final moment. Did my father hear me? Did he know that I meant it with all of my heart?

The Lord's Pleasure is Connected to the Parents' Pleasure

Allah subhanahu wa ta'ala speaks about the importance of honouring one's parents in the Qur'an, placing it second only to the worship of and pleasing Him.

"Worship Allah and join not any partners with him; and do good to parents..." (An-Nisa 4:36)

"Your Rabb has decreed that you worship none but Him and that you be kind to your parents..." (Al-Isra' 17:23)

"And we have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command) 'Show gratitude to Me and to your parents - to Me is (your final) Goal.'" (Luqman 31: 14)

The Example of the Prophets and Salaf

How do we love, respect and revere our parents? We should take the cue from the Prophets `alayhimus salaam and the righteous Salaf (pious predecessors) who fully understood our parents' exalted position and strove hard to fulfil their rights.

Allah praised Yahya `alayhis salaam for he was kind to his parents in their old age - "And (Prophet Yahya was) dutiful towards his parents and he was neither arrogant nor disobedient (to Allah or to his parents)." (Maryam 19: 14)

He also singled out `Isa `alayhis salaam who was devoted to his mother - "...And dutiful to my mother, and made me not arrogant, unblest." (Maryam 19:32)

Asir ibn Jaabir radhiallahu `anhu narrated: Whenever people would come from Yemen, `Umar radhiallahu `anhu would ask them, "Is Uways Al-Qaraneer amongst you?" until, one year, he met Uways. He said, "Are you Uways Al-Qaraneer?" He said, "Yes." `Umar continued, "From Muraad, then Qaran?" He said, "Yes." `Umar then asked, "Were you once afflicted with leprosy and your skin healed except for a dirham's area?" Uways said, "Yes." `Umar finally asked, "Do you have a mother (that is alive)?" He said, "Yes." `Umar then said, "I heard the Messenger of Allah - salallahu `alayhi wa sallam - say, 'Uways ibn Aamir will come to you with the delegations from Yemen, from Muraad, then from Qaran. He was once afflicted with leprosy and his skin healed except for a dirham's area. He

has a mother, and he treats her kindly. If he was to ever swear by Allah (for something) Allah would fulfill his oath. If you can, request that he ask forgiveness for you.'" `Umar then requested from Uways, "Ask forgiveness for me." And Uways Al-Qaraneer did.

Look at how Allah honoured Uways - he fulfilled his every du`aa because he was dutiful to his mother.

Beware of `Uquq!

Al-Hasan al-Basri said, "Birr towards parents entails obeying their orders, except when what they order is in disobedience of Allah. In contrast, `Uquq entails neglecting parents and withholding one's kindness from them." (Ad-Durr al-Manthur)

In fact, disobeying our parents is a grievous sin - Abu Bakrah Nufay' ibn al-Harith said, "The Messenger of Allah sallallahu `alayhi wa sallam asked us three times, 'Shall I tell you the greatest sins?' We said, 'Yes, O Messenger of Allah!' He said, 'Associating partners with Allah and disobeying one's parents.'" (Bukhari & Muslim)

The Prophet sallallahu `alayhi wa sallam reminded us not to incur our parents' displeasure when he said, "The Lord's Pleasure is connected to the parents' pleasure and the Lord's Anger is connected to the parents' anger." (Kitabul-Kabair)

Look at this narration of Abdullah ibn Abu Afa about the man who had wounded his mother's feelings:

The fact of the matter is that no matter what and how much we do, we can never fully repay our parents for all that they have done for us. Ibn `Umar saw a Yemeni making tawaf of the Ka'bah, carrying his mother. The man said, "I have carried her more than she carried me. Do you think that I have paid her back, O Ibn `Umar?" He replied, "No, not even one contraction. However, you have done good and Allah will reward you tremendously for the little that you could do." (Al-Kaba'ir)

Birr Towards Our Parents

There are many ways in which we can be dutiful to our parents. This list is by no means exhaustive:

1. Go to every extent to please them

We should make our parents' happiness and comfort a topmost priority. Dhibyaan ibn `Ali ath-Thawri radhiallahu `anhu used to travel with his mother to Makkah. When they rested, he would dig a little pool, fill it with cool water and invite his mother to sit in it so she could be protected from the searing heat.

Mu`awiyah ibn Qurrah used to praise his son saying, "What an excellent son, he took care of my life affairs for me and that allowed me to concentrate on matters of the Hereafter." (Hilyatul-Auliya')

2. Protect their feelings

We should never cause our parents grief or hurt them even by a fraction. Allah said, "And your Lord has decreed that you worship none but Him and that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them, 'Uff' nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy and say, 'My Lord! Bestow on them Your Mercy as they did bring me up when I was young'..." (Al-Isra' 17: 23-24)

Ibn `Umar also said, "Bringing tears to parents is a part of `Uquq and a major sin." (Bukhari)

3. Address them respectfully

When asked how one can address one's parents in "terms of honour", Sa'id ibn Musayyab radhiallahu `anhu said, "It means that you address them as a servant addresses a master."

Indeed, the Salaf were so respectful that they were almost submissive and obsequious to their parents, no matter how high a status they themselves had attained. Abu Bakr ibn Ayyash said, "I used to sit with Mansur (a scholar) in his house and would hear his mother, who was loud and rude, shout at him, "O Mansur! Ibn Hubairah (governor of Iraq at that time) appointed you to the post of judge but you refuse.' Mansur would not even look her in the eye out of respect." (Al-Birr was-Silah by Ibn al-Jawzee)

Ibn Sirin used to speak to his mother in such a soft voice that it seemed as though he were ill.

4. Visit them regularly

Remember that severing ties of kinship is a major sin. For those of us who do not live with our parents, we would do well to look in on them regularly. Abu Hurairah radhiallahu `anhu had a beautiful relationship with his mother. He lived in the house next to hers and would make it a point to stand at her door whenever he went out and say, "Peace be unto to you, my mother, and Allah's mercy and blessings." She would reply, "Peace be unto you and Allah's mercy and blessings." He would then say, "May Allah grant you His Mercy for raising me when I was young," and she would reply, "May Allah grant you His Mercy for being dutiful to me when you grew up." Abu Hurairah would often repeat this statement when he went in or out. (Bukhari)

5. Make du`aa for them

Abu Dardaa radhiallahu `anhu has reported that the Messenger of Allah sallallahu `alayhi wa sallam said, "The du`aa of a Muslim for another Muslim (in his absence) is responded to, as long as he makes du`aa for goodness and blessings. And the angel says, "Aameen! And may the same be for you too!" (Muslim)

Continued To Page 9

The 1936 Palestine strike: A history of Palestinian revolt

Palestinians have called for a general strike on Tuesday in Jerusalem, the occupied Palestinian territories, and Palestinian-majority towns in Israel to protest ongoing Israeli human rights violations against Palestinians across the occupied Palestinian territories.

The planned "Karameh", or "dignity", strike will mean the closure of all commercial activities to denounce the ongoing Israeli military offensive on Gaza - which has killed at least 212 people since 10 May - and the planned expropriation of Palestinian families in the occupied East Jerusalem neighbourhood of Sheikh Jarrah, in violation of international law. Palestinian student unions have also joined calls for a general strike and vowed not to attend their classes in solidarity.

The announcement of such a widespread strike has led some to draw parallels to the 1936 general strike in British Mandate-era Palestine.

Middle East Eye takes a look at this defining moment in Palestinian history before the creation of the state of Israel and the Nakba - "catastrophe" in Arabic - that would displace at least 750,000 Palestinians from their homes.

Palestine under the British Mandate

By 1936, historic Palestine had been under British colonial mandate for nearly 20 years. Under the Sykes-Picot agreement of 1916, France and the United Kingdom had divided large swathes of Greater Syria and Iraq, formerly part of the late Ottoman Empire, between themselves.

However, the mandate over Palestine was not the only British colonial endeavour in the region. Unbeknownst to regional Arab leaders - and the broader Palestinian population - at the time, the UK had promised in the 1917 Balfour Declaration that it would support the establishment of a "national home for the Jewish people" in Mandatory Palestine.

As Adolf Hitler rose to power in Germany in 1933, and began enacting violent and discriminatory policies against Jews that would later culminate into the Holocaust, many Jews began leaving Europe, with thousands headed to Palestine.

Between 1922 and 1940, the Jewish population grew more than five-fold, from 83,790 to over 467,000, around one third of the total population of Palestine at the time, which stood at around 1.5 million.

Meanwhile, Jewish land ownership more than doubled from 148,500 to 383,500 acres within the same timeframe.

Jewish immigration was a source of tension between British authorities and Palestinians, particularly due to the transfer of lands to the Jewish community - whether through unilateral handovers by the British, or by creating conditions facilitating land grabs or the purchase of lands from non-Palestinian feudal landlords.

British authorities enacted legislation that allowed the confiscation of Palestinian land for military purposes - only for these

lands to then be handed over to Jewish residents.

The socio-economic impact of British policies on Palestinians - many of whom found themselves evicted from their villages by landlords, their agricultural production heavily taxed, while those who moved to urban centres found themselves living in poverty in shanty towns - also led to growing anger among Palestinians, setting the stage for the 1936 strike.

The strike

April 1936 marked a turning point in Palestinian rejection of the British Mandate.

On 19 April that year, the newly formed Arab National Committee in Nablus called on Palestinians to launch a general strike, withhold tax payments, as well as boycott Jewish products, in order to protest British colonialism and growing Jewish immigration.

Only a few days prior, an incident in which Palestinians killed two Jews near Tulkarem led to a spike in confrontations between Jews and Palestinians.

By 25 April, local national committees united to form the Arab Higher Committee, led by Jerusalem Grand Mufti Amin Husseini, which would go on to become the political body advocating for Palestinians under the British Mandate.

The movement was notable for encompassing much of Palestinian society at the time - rural, urban, men, women, countless stories testify to its broad nature. Solidarity campaigns would also emerge across the Middle East, in cities like Cairo, Beirut and Damascus.

The fact that the Palestinian population at the time comprised mostly of farmers helped maintain the strike, some Palestinians have said, by giving them a certain degree of self-sufficiency in food and basic necessities - while Palestinian fellahin became central to the struggle.

The strike was brutally suppressed by British forces. British authorities began arresting anyone suspected of being responsible for the movement, while also proceeding with punitive home demolitions - a practice that Israel continues to implement against Palestinians today.

At the same time, the British worked with and trained Zionist militias such as the infamous Haganah to crack down on Palestinian unrest.

The strike was called off by the Higher Committee in November 1936, as regional Arab leaders from Jordan, Iraq and Saudi Arabia urged Palestinians to trust that the UK would implement their demands - demands which were, in fact, never fulfilled.

The Great Arab Revolt

While the general strike lasted six months, it set the wheels in motion for what would become known as the Arab Revolt from 1936 to 1939.



Those three years marked the most sustained armed resistance against the British Mandate, and was violently repressed by British forces, which shipped more than 20,000 troops into Mandatory Palestine to quell the uprising. In parallel, Zionist paramilitary groups grew in numbers and strength.

By late 1937, Mandate authorities declared martial law in Palestine, and banned the Arab Higher Committee.

The Peel Commission, a British inquiry launched following the breakout of the Palestinian strike, officially called for the first time in 1937 for a partition of Palestine into two states. Palestinians widely rejected the plan, as it would involve the transfer of more land, and entail the forcible displacement of some 225,000 Palestinians, compared to 1,250 Jews. Meanwhile, Zionist leadership was split, with some arguing that all of historic Palestine should become the state of Israel.

It was only in 1939 - as the UK was faced with the outbreak of the Second World War, that the revolt came to an end, as London issued a White Paper promising to restrict Jewish immigration to Palestine and promising the establishment of an independent Palestinian state within a decade.

Some estimates gauge that 5,000 Palestinians were killed, 15,000 to 20,000 wounded, and 5,600 imprisoned between 1936 and 1939. Given the size of the population at the time, around 10 percent of Palestinian men were estimated to have been killed, injured or imprisoned during the three-year revolt.

But by the time the 10-year deadline set by the White Paper came to pass, the state of Israel was established, and hundreds of thousands of Palestinians were displaced in the Nakba.

While the revolt failed to achieve much of its goals, it did set a precedent for future Palestinian resistance.

Strikes with varying degrees of mobilisation have taken place over the decades - including the 1976 Land Day strikes by Palestinian citizens of Israel. Meanwhile, the Boycott, Divestment and Sanctions (BDS) movement has highlighted the long Palestinian history of boycott movements dating back to the British Mandate.

(www.middleeasteye.net)

Zakat Kenya: Changing lives of the less fortunate in the community

Zakat Kenya in collaboration with Nufaisha group has set up measures to ensure the less fortunate in our society are catered for not just by giving them foodstuff and money but by training selected individuals and empowering them.

Over the years, economic growth has been seen as the most powerful instrument for reducing poverty and improving the quality of life.

In an event held at the Masjid al Ameen in Nairobi on Sunday, the public distribution of Zakat Kenya saw, a total of Ksh.2,435,500 was distributed to 22 beneficiaries who also received their certificates after a successful completion of the Nufaisha empowerment program.

The beneficiaries participated in a two-week training on various fields to enable them to have a wider scope of business opportunities.

Sheikh Abdullatif Abdulkarim, a member of Kenya Council of Imams and Ulamaa, who was the chief guest at the event urged the beneficiaries to use the techniques given by the Nufaisha group to run their businesses so that they can be successful and also pay Zakah.

“When you have successfully managed your businesses do not forget to also pay zakat to empower other,” he noted.

The Zakat Kenya Chairman, Ali Khalid, observed that main aim of carrying out such program is to ensure the beneficiar-



Sheikh Abdullatif Abdulkarim handing over certificate of participation to one of the beneficiaries Yurub Ibrahim. Looking on is the Chairman of Zakat Kenya Ali Khalid.

ies have a change in their livelihood and it is the best solution for eradicating poverty.

“This program has seen a number of Muslims benefit and become independent after successfully receiving their zakat,” he said. Ali urged those who do not pay Zakah to give out and bring the change in the community and eliminate poverty.

Mustafa Mbaru who is a coordinator at the Nufaisha group noted that majority of the Muslim community have the ability to be

self-independent but lack of support has been the biggest hindrance.

One of the beneficiaries Yurub Ibrahim, a mother of three, who was involved in an accident says Zakat Kenya has turned her life around after her business collapsed due to her long stay in the hospital nursing injuries.

Yurub noted that she wants to revive her restaurant business after successfully completing her Nufaisha training and receiving her zakat.

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Funds drive for Mumias Mosque project launched

The committee of Mumias Jamia mosque is conducting a major funds drive to raise financial resources for the re-construction of the mosque to cater for the ever growing Muslim population.

The proposed Sh 50 million multi-functional mosque and what will be an architectural landmark in Mumias town will provide more space for worshippers as well as various amenities for area residents and those from surrounding areas.

The existing structure built in 1947 is too small and no longer sufficient to meet the needs of the local community and the construction steering committee headed by Rashid Mwanza has launched funds drive to support the project.

According to Mwanza, the steering committee, recently met and deliberated on the set up of the project and that the proposed project will involve the construction of a three-storey building that will consist of prayer halls for both men and women, ablution facilities among other facilities.

"The new Masjid will solve all the current challenges faced by Muslims in the area by providing state of the art facilities to all Muslims," he added.

He disclosed that the steering committee is working on mosque plan which would soon be finalized to facilitate the commencement of the reconstruction works of the mosque. Rashid appealed for well-wishers, donors, the Muslim charitable organizations, various individuals, business community and

the local Muslim community to come out and support the efforts and initiative being made by his committee for the success of the project.

He further called for unity of purpose to accelerate development and improve on Socio-economic status of the Muslim community in the region.

The Mumias Jamia Mosque Committee runs Madrassa (Islamic School) and five schools which offers the National Primary and secondary curriculum and Islamic studies.

The mosque also runs a level three hospital, Jamia Medical Centre- which was established in the year 2005 through the assistance of the United Nations Population Fund (UNFPA).

Donations towards this noble cause can be made through MPESA to paybill number 4076807 account Mumias Jamia Mosque project.

Bank deposits can be made through Kenya Commercial Bank(KCB) Account Mumias Jamia Mosque Project A/C No. 1288028849 Mumias Branch.

Loving Your Parents

Continued From Page 6

6. Continue doing good for them even after they die

We should not cease to seek forgiveness for our deceased parents for the Prophet sallallahu `alayhi wa sallam said: "A man's status will be raised in Paradise and he will ask, 'How did I get here?' He will be told, 'By your son's du'aa's (prayers) for forgiveness for you.'" (Ibn Maajah)

We can also perform acts of charity on their behalf. Ibn `Abbaas radhiallahu `anhuma reported that the mother of Sa'd ibn `Ubaadah radhiallahu `anhuma died when he was away from her. He said: "O Messenger of Allah, my mother has died and I am away from her. Will it benefit her anything if I give in charity on her behalf?" He said, "Yes." He said, "Then I ask you to be my witness that I am giving my garden

al-Mikhraaf (so called because it bore so many dates) in charity on her behalf." (Al-Bukhari)

I've grown to understand that the best kind of love is the love for the sake of Allah. No one really belongs to us. They are 'on loan' to us from Allah and we are grateful for the time they are present and we are patient when they are taken back.

Now, I try not to think about whether my father heard me that day. Maybe he did and maybe he did not... but that is not important anymore. I have too much to do... supplications to make, charity to give and projects to run... may Allah make all this possible, ameen.

I have to work hard because I hope that in so doing, on the Day of Judgement, my father will know for sure that I love him..



Uniting Differences, Creating excellence Congratulation Class of 2021 IGCSE



BUSINESS - [A*] 9
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Abdirahman Warsame



Salma Mohamed Abdikheir

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Khalid Jibril Abdow
(Outstanding International Pearson Award 2016
-Year 6, Student At Andalucia)

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ISLAMIC ST - [A*] 9
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PHYSICS - [A*] 9



Bariisaa Hussien Ago

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CHEMISTRY - [A*] 8
ENGLISH LANG - [A*] 9
ISLAMIC ST - [A*] 8
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MATHEMATICS - [A*] 8
PHYSICS - [A*] 9



ENGLISH LANG - [A*] 9
ISLAMIC ST - [A*] 8
ICT - [A*] 9
MATHEMATICS - [A*] 9
PHYSICS - [A*] 8
SWAHILI - [A*] 8

Mohamed Dhagane Mustafa



Sihaam Ahmed Hassan

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BUSINESS - [A*] 8
CHEMISTRY - [B] 6
ENGLISH LANG - [A*] 9
ENGLISH LIT - [A*] 9
MATHEMATICS - [A*] 8
PHYSICS - [A*] 9
ISLAMIC ST - [A*] 8



Fadumo Mohamed Al

BIOLOGY - [B] 6
CHEMISTRY - [A] 7
ENGLISH LANG - [A] 7
ISLAMIC ST - [A] 7
ICT - [A] 7
MATHEMATICS - [A*] 9
PHYSICS - [A*] 8



Maryam Mohamed Ali

BIOLOGY - [A] 7
BUSINESS - [A*] 8
CHEMISTRY - [B] 6
ENGLISH LANG - [A] 7
GEOGRAPHY - [B] 6
ISLAMIC ST - [A*] 8
MATHEMATICS - [A*] 8
PHYSICS - [A*] 9

Wajir ,Garissa residents registered as 'refugees' sue gov't

Close to 20,000 northern Kenya residents, who registered as asylum seekers to benefit from services offered to refugees, have sued the government seeking to be removed from the database and given national identity cards.

The Kenyans, who live near the refugee camps, were registered as refugees as children or were put in the database to access medicine and food, which was available to the refugees, during drought seasons.

In the petition filed before the High Court, the 14,762 from Garissa and the 4,952 persons from Wajir want the government compelled to clear them from the database and given IDs.

"The victims of double registration have been denied so many political rights and economic entitlements are inaccessible to them for lack of their national IDs," the petition stated.

They said most of them were registered as refugees or found themselves in the

database when drought and hunger hit the counties or poor parents had did not have the means to cater to their large families. The parents were unaware of the future repercussions on such children.

Led by Hamdi Mohamed Muhumed, Sahal Abdi Amin and Haki Na Sheria Initiative, they have missed out on formal employment, opening a bank account, accessing business premises, health services and education after high school because of the lack of IDs. They have sued the government, United Nations High Commission for Refugees (UNHCR) and Commissioner for Refugee Affairs.

The petition says the government has subjected them to unfair vetting severally, which they have willingly cooperated but the IDs have not been forthcoming. The latest vetting, they claimed, was conducted in 2019.

They are apprehensive that the government might close the Daadab refugee camp and repatriate many of them to So-

malia, yet they are Kenyans.

"The respondents have failed and continue to fail to fulfil their obligation in ensuring that all Kenyans specifically from the marginalised communities in Garissa and Wajir counties have access to and enjoy socio-economic rights and this forced the parents from such areas to go to the surrounding refugee camps and have their children registered as refugees to have access to such rights," the petition stated.

"To make matters worse, under the proposed National Integrated Identity Management System it is provided that persons without the national identification cards shall not be issued with the Huduma card, but they shall have no option but they will be forced to be registered as foreigners and issued with a foreigner's Huduma card, which shall further disadvantage them by rendering them stateless, yet stateless persons are not recognised in the regulations."

Empowering women



Jamia Mosque Nairobi Administrator Farhid Javer (Second left) together with Jamia Training Institute manager Faisal Kassim handing over sewing machines to Ayisha Siddiqa Vocational Training Centre founder Shamim Malik (Centre) yesterday at Landhies Mosque in Nairobi. Looking on is Asad Malik from Al Momin Foundation (Right) and Abda Khalid who is the Manager at Ayisha Siddiqa.

Jamia through Jamia Training Institute donated a total of 10 sewing machines to the vocational centre that aims to address the women population, especially from deprived backgrounds, to enhance their effective professional skills that will eventually lead to appropriate livelihood opportunities.

Maahad Daawah udhiyya program benefit 9,000 families

Over 9000 families and beneficiaries from different parts of the country benefited from Udh'ihiya sacrifice programme to mark Eid ul Adh'ha festivities.

Through its social welfare programme, Nairobi based Non-profit organization, Maahad Daawah Organization distributed a total of 1,126 Shares to less fortunate members of the society to put a smile on their faces during the festivities period. "Alhamdulillah, despite the challenges posed by the Covid-19 pandemic and escalated animal prices coupled with rough terrains in remote areas, our Udh'iyya team managed to distribute a total of 1,126 shares which benefitted 9,437 families," Mahmoud Badrudin Amir of Qur-

bani / Udh'iyya at the Maahad Daawah Organization said.

According to Mahmoud Badrudin, it is the policy of the organization to serve humanity and less fortunate in the society to bring joy for them to feel part of the society and that the organization received overwhelming support from the ummah when implementing live sales, slaughter and home delivery projects.

Mahmoud Badrudin noted that the programme benefited communities and residents in 8 counties which included Western Kenya, Taita Taveta, Tana River, Kwale, Kajiado, Embu, Nyeri and Nai-

robi Counties respectively.

"We wish to thank everyone of our Muslim brethren who generously supported us throughout the programme and we also extend our sincere appreciation to Maahad Daawah Organization donors for the opportunity and support that enabled us to successfully implement the Udh'ihiya programme with ease," he said.

The beneficiaries of the donation expressed gratitude to Maahad Daawah Organization and made dua for the donors Angel Welfare & Education Trust noting that the food items donation will go a long way to supplement their food reserves.

Madrasa feeding program unveils in Kakamega

In an effort to improve on the quality of Madrasa education and enhance on enrolment in Islamic schools, feeding program has been unveiled in Madrassas in Kakamega.

The chairman Kakamega Jamia Mosque and Islamic centre, Kassim Watako Hassan, said that Madrasa education is one of the core activities of the committee and the feeding program is aimed to help in the retention of children in Madrasa schools as well as contribute to the physical growth, intellectual and holistic development of the students.

He pointed out that feeding programs have established ability to raise and sustain school

enrollment rates, as well as fight malnutrition among low-income families and added that the

potential of a meal at school can be a powerful motivation for families to send their children to school, instead of keeping them at home.

"We are looking towards improving the quality of Madrasa education in our local community and feeding program can be a powerful motivation for families to send their children to Madrassas," said Kassim. Kassim stated that the idea of having Madrasa feeding programme was to give Madrasa children the



opportunity to be provided with a meal at the institution with the expectation that they would attend school regularly thus improve concentration as well as performance of many children in Islamic schools. He noted that there is an increased in number of unfortunate and needy children who are in need of assistance but due to financial constraints the mosque committee is unable to give the needed support, hence the driving force behind the setting up of the Madrasa feeding project.

The KJMIC chair disclosed that the program being implemented by his committee

has already being launched in two madrassas as pilot project and it is expected to benefit over 200 Madrasa children.

He lauded the local Muslims for their continued support towards the initiative and appealed for well-wishers, donors and the Muslim charitable organizations to come out and support the initiative for the benefits of the community. "Our resources are very limited and the growing number of pupils and students are pushing us to provide more support which we cannot readily provide. We humbly request all well-wishers to feature in helping us make this program a success story," he appealed.

Mombasa records high Covid vaccination turnout

Mombasa County has hit a record high number of people coming out to be vaccinated against Covid-19.

Director of Communications and Public Relations, Mombasa County Government Richard Chacha said the uptake of the vaccination has increased since the government issued the directive for civil servants to be vaccinated.

"We have experienced a high number of people coming for the vaccine. On Friday last week we vaccinated 5,000 people," he said.

Education chief officer John Musuva said they informed the teachers about the vaccination and urged them to go for the vaccine.

"We encouraged all teachers to go for the vaccine and a lot of people have responded positively," he said.

He said initially, availability of the vaccine was the main challenge but now the response is good and people are going for it. Out of 46,630 people who have received the first dose of AstraZeneca in Mombasa, 4,179 are teachers with 2,675 of them receiving both the first and second dose of the vaccine.

According to the data issued by the health department, 4,923 health workers have received the first dose, 3,776 have been fully vaccinated with the first and second dose. Mombasa Kenya National Union of Nurses secretary general Peter Maroko said some

of the health workers have not been vaccinated because of fabrication and fear of the unknown.

Some 2,540 security officers have been vaccinated with the first dose while 1,251 have received both doses.

Total number of people under a cohort of 58 years and above who have received the first dose stands at is 8,861 with 6,402 receiving both the first and second dose.

Moreover, a total of 25,819 people have been fully vaccinated in Mombasa with both the first and second doses.

Out of the total number of 46,630 people who have been vaccinated with the first dose, 26,950 are male and 19,667 female.



REVERTS' CRASH PROGRAMME

Jamia mosque is pleased to announce the commencement of reverters' crash programme classes.

Venue: Jamia Multi-purpose Hall

Days of study: Monday-Thursday

Timings: 5:00- 6:30 pm.

The classes are free for all Muslims both male and female.



Distinction of Building a Mosque

A mosque is the best of places and construction of Mosques is one of the best forms of charity. The first thing the Prophet (peace and blessings of Allah be upon him) did after migrating to Madinah was, build a masjid.

There is great reward in building a mosque for Allah's sake. The Prophet (peace be upon him) said: "Whoever builds a mosque for Allah, Allah will build for him likewise in Paradise." [Sahih al-Bukhari and Sahih Muslim] In some narrations of this hadith, it reads "Whoever builds a mosque seeking Allah's pleasure..." Imagine what a Muslim neighbourhood would look like if it did not have a Mosque. Muslims wouldn't have a place to worship Allah five times a day. Establishing prayer is the second most important pillar of Islam.

In a narration in Musnad al-Bazzar that al-Albani graded as authentic, it reads: "Whoever builds a mosque for Allah – though it be the size of the ground nest of a sand grouse – Allah will build for him a house in Paradise." This is one of the biggest agenda of Ummah Foundation. In all counties across Kenya, Ummah Foundation is forging forward in ensuring that Prisons, public universities, schools and major urban centres have a mosque constructed for the sake of Muslims in that region to utilize as their prayer and educational facility.

The presence of a mosque in any area signifies the presence of Islam being visible.

The building of a mosque is an avenue through which a person continues to earn blessings after death. The Prophet (peace be upon him) said: "Among what continues to accrue for a believer of his good works after death are the following: knowledge that he learned and then imparted to others, a pious child whom he left behind, a copy of the Qur'an that he bequeathed, a mosque that he built, a guest house he built for travelers, a river that he

made to flow, and charity he spends from his wealth when he is in good health – all of these continues to avail him after his death." [Sunan Ibn Majah and Sunan al-Bayhaqi – and graded as good (hasan) by al-Albani]. In Athi River, Mlolongo, Kiu, Mtito Andei, Kwale, Kilifi and Manyani, Ummah Foundation has built mosques that are functional and Muslims in those areas are proud to fulfill their five daily obligatory prayers in permanent structures with all the auxiliary amenities. More so, those who ply the Nairobi- Mombasa highway can have their prayers at Manyani Camp prison and stop for refreshments as they proceed either way.

At Lukenya University in Mtito Andei, Ummah Foundation has constructed a modern state of the art mosque that is meant to serve the growing Muslim student population at the main campus. This has served as a motivation to parents who are passionate to send their children for further studies at this University.

At Ummah Foundation we recognize that a mosque is at the heart of every Muslim community. It provides a safe place and environment for the worshipers to pray and contemplate. The Masjid is the hub of Islamic education especially for the children to learn Qur'an and the sunnah of our Prophet (s.a.w). Finally, the mosque helps Muslims learn more about the Islamic way of life and nurture their morals and spiritual development.

Ummah Foundation

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Why Umma?

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