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The Friday Bulletin

The Weekly Muslim News Update



Take decisive steps to end Mandera conflict, Uhuru told

The Commander-in-Chief has been asked to take decisive action to bring to a lasting end the perennial tribal conflict in Mandera.

The Red Cross secretary general Abbas Gullet told President Uhuru Kenyatta that he should rise up to the occasion and

put to an end the cycle of killings and destruction being witnessed in the county.

Gullet said that while a heavy handed state response from the military may result in far reaching consequences, it would be a justifiable and reasonable action if it contributes to putting to an end the ethnic conflict which has so far claimed the lives of more than 100 people in the last one year. "Time has come for the government to take its rightful role and bring sanity to the region and other areas in the country which are experiencing tribal conflict," he said during a prime time television interview on Tuesday.

He singled out the local leaders saying that they were responsible for the conflict and urged the government to take firm steps against those who are responsible for fanning the conflict. "I may be castigated but my plea to the Commander-in-Chief is to arrest the leaders, the financiers and those responsible for fueling the conflict," he said while stressing that without firm action, the cycle of violence will continue unabated and innocent lives many of them of women and children will continue to suffer and be lost.

According to press reports, the conflict between the Degodia and the Garre communities which broke out last week has claimed the lives of 11 people but local sources say more than 20 people have been killed.

Gullet told the government to borrow a leaf from the Ethiopians who he said have been resolute in containing similar ethnic flare ups. He said while both sides have militias across the border, the conflict mainly happens on the Kenya side where the groups have found a soft response from the Kenyan government. He said it was regrettable that instead of focus-

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The director of Da'wa at Al Muntada al Islami Dr. Abdulaziz al Qar'awy from Saudi Arabia when he paid a courtesy call on members of the Jamia Mosque Committee recently. On the left is Sheikh Abdullatif Abdulkarim, the director of Al Muntada Development Trust, his deputy Sheikh Muadh Muhammad Aman and Farouk Adam, the committee vice chairman

China targets Muslims with beards, Jilbabs

Outside a mosque in China's restive west, a government-appointed Muslim cleric was dodging a foreign reporter's question about why young men of the Uighur ethnic minority don't have beards when one such youth interrupted.

"Why don't you just tell them the truth?" he shouted to the cleric under the nervous gaze of several police officers who had been tailing the reporters all day in the oasis city of Aksu. "It's because the government doesn't allow beards."

A plainclothes Uighur policeman swiftly rebuked the young man. "Be careful what you say," he warned.

The tense exchange provided a fleeting glimpse of both the extremes of China's restrictions on minority Uighurs (pronounced WEE'-gurs) and the resentment that simmers beneath the surface in their homeland. Such a mood pervades Xinjiang's south, a vast, mainly rural region that's become a key battleground in the ruling Communist Party's struggle to contain escalating ethnic violence that has killed at least a few hundred people

over the past 18 months.

The personal matter of facial hair has taken on heavy political overtones in the Uighur heartland. Also proscribed are certain types of women's headscarves, veils and "jilbabs," loose, full-length garments worn in public. Such restrictions are not new but their enforcement has intensified this year in the wake of attacks Beijing has blamed on religious extremists.

In a recent sweep of Urumqi, the region's capital, authorities last week said they seized 1,265 hijab-type headscarves, 259 jilbabs and even clothes printed with Islamic star-and-crescent symbols. Officials also "rescued" 82 children from studying the Qur'an, the government said.

The prohibitions on Islamic attire and beards have attracted widespread criticism, with many experts saying such repression angers ordinary Uighurs and risks radicalizing them.

"It's a self-fulfilling prophecy, it's self-perpetuating. The more they crack down on it, the more people re-Islamize. This is a pattern we see all over

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Review discriminatory vetting process

Matters related to the acquisition of vital national documents have for decades been a concern for Muslims in this country. The discriminative practices against Muslims in acquiring birth certificates, national identity cards and passports have been one of the main grievances held by Muslims against successive governments. While for other Kenyans, these are inalienable rights which they can easily acquire within a day-for some, getting these documents remains a privilege due to the myriads of bottlenecks which are consciously placed to deny them their right of acquiring the documents.

In the past, the labels of "non-Indigenous" Kenyans and "border area residents" have been used as the perfect excuse to subject Muslims to a torturous discriminatory vetting process. It is an irony and appalling that while Coastal Muslim residents hold the longest record of a continued presence in this country, who can trace their lineage back to more than one thousand years are still regarded as "non-indigenous Kenyans" while those whose ancestors settled in the borders of the present day Kenya in the last few centuries are considered to be the true citizens.

In recent years, the war on terror has evolved into another reason to deny Muslims their inalienable rights and this became more evident in the aftermath of the horrendous and shocking Westgate Shopping Mall attack which saw the implementation of a non-codified policy which subjected every Muslim seeking passports-including infants and those renewing the travel documents- to under go

the laborious vetting process.

The result is that it is becoming a nightmare for many Muslims to acquire these vital documents and it is a difficult time for those planning to undertake the Hajj. It is no wonder that the Kenya Hajj Mission has already expressed concern that this year will see fewer Kenyans fulfilling one of the most important lifetime religious obligations.

In essence, the whole community comprising of millions of people is being subjected to a policy of collective punishment because of the crimes of a few people who may not even be Muslims.

Even the so-called indigenous Kenyan Muslims are not being spared as having a Muslim name and appearance is enough reason for one to be denied their right. Many are being forced to officially omit their Muslim names to circumvent the discrimination.

While it is an undeniable fact that some Muslims have fraudulently acquired national documents and went on to perpetrate acts which threaten state security, it is grossly unfair to only point accusing fingers at Muslims.

Nigerian drug barons, the infamous Artur brothers and many criminal elements have deceptively obtained Kenyan documents and used them to engage in subversive activities but their actions were looked at within the prism of individuality not as a community.

It is a constitutional right for every Kenyan to acquire these national documents and while the government has an obligation

to ensure that they are acquired through the right channels, subjecting a whole community to a discriminatory process is grossly unfair and hurting innocent Muslims and it does not augur well for national cohesion and unity.

The government continues to strenuously assert that there is no discrimination, but this remains a statement on paper as in reality it is a different matter altogether. The assertions from the immediate former Immigration director Jane Waikenda that for those who are over 50 years will not be subjected to a vetting process is an admission of the state of injustice and can be likened to the Israeli occupation policy where those over 50 years are allowed to access the third Islamic sacred shrine, the Al-Aqsa mosque in al-Quds (Jerusalem) as they are deemed to be less dangerous.

It becomes imperative for Muslim leaders not to sit on the fence but to stand out vigorously to fight for the constitutional rights of Muslims that they are not subjected to injustice and discrimination.

National Identity Cards and Passports are not a preserve and rights for a few but for ALL Kenyans and this should be seen clearly in the policies and actions of the government.

We earnestly call upon the recently appointed Principal Secretary in the Interior Ministry Monica Juma and the Director of Immigration Major-General Gordon Kihalangwa (rtd) to review this unfair state of affairs which is pushing Muslims to see themselves as lesser Kenyans.

End Manderia conflict

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ing on addressing the looming threat of a ravaging famine, the communities were engaged in beating the drums of war and killing and maiming each other.

He urged the warring communities to sober up and agree on measures to end the animosity and forge lasting peace. "They were talking and almost going to reach an agreement which has now been torn into pieces," he said.

The Manderia County Commissioner Alex Ole Nkoyo accused the two communities of undermining efforts to reach a peaceful solution and seeking to settle their difference through the barrel of the gun "The two communities and their leadership are neither committed nor honest in the peace process we have been pushing for the last one year. (They) have been systematically arming themselves to the teeth with sophisticated weapons and recruiting militia with a single option of settling their difference on the barrel of the gun,"

The Deputy Inspector-General of Police Grace Kaindi, however, exonerated local leaders saying that the conflict is a spillover of similar clashes between the Degodia and Garre communities in Ethiopia.

Speaking in Mombasa, she said a contingent of security officers had been deployed in the affected areas to contain the situation.

China targets Uighurs with beards, Jilbabs

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the world," said Joanne Smith Finley, an expert on Uighurs at Britain's Newcastle University. "The Chinese state has created a growing terrorist threat where previously there was none. It has stimulated an Islamic renewal where there wouldn't necessarily have been one."

A major thrust of the yearlong crackdown on terrorism has been a campaign against religious extremism, with arrests of hundreds of people for watching videos apparently hailing terrorism or extremist ideology. But authorities also are targeting beards, veils and other symbols of religious piety in a campaign that creeps ever farther into Uighurs' daily lives despite official claims that the government respects religious freedom.

Young Uighur men are discouraged from keeping beards and those who have them are stopped at checkpoints and questioned. So are women who wear Muslim headscarves and veils that obscure their faces. Some public

places such as hospitals bar such individuals from entering. Earlier this month, the northern Xinjiang city of Karamay announced that youngmen with beards and women in burkas or hijabs would not be allowed on public buses.

In the city of Aksu, Ma Yanfeng, the director of the city's foreign propaganda office, said the government was concerned that Uighurs were being unduly influenced by radical Islamic forces from overseas.

"It's because they have been incited by others to do so," Ma said, noting that traditional dress of Uighur women is multicolored. "Those clothes that are all black are a sign of influence from foreigners like in Turkey and have to do with extremist thinking."

Unlike in Saudi Arabia, Afghanistan or parts of South Asia, veils and abayas are relatively new to Uighurs

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Seven reasons to perform Hajj while young

Ibn Shaima

"The feet of man will not slip on the Day of Resurrection until he is asked of five things: of his life as to how he spent it, his youth as to how he used it, his wealth as to where he got it and how he spent it, and of his knowledge as to what he did with it." (Tirmidhi)

From a young age, many of us dream of going to Hajj - to see the Ka`bah in person, the Station of Ibrahim, drink ZamZam, perform tawaaf (circling the Ka`bah), wear the white garments of Hajj, and be with brothers and sisters from around the world in the greatest international gathering in the history of humanity. It is a rare opportunity for forgiveness, for change, for turning to the Creator, and for Paradise, inshaa'Allah. But it can sometimes feel out of reach and far away. This is especially the case with the youth.

But as a person moves on in life, high school and university finish. There may be money left over, or loans that finally get paid off, and a person is in a position to perform Hajj. At the same time, there are many options in life. It could be marriage, travel or vacation - one has to choose. For the young, with all of life's possibilities tugging at the heart, here are a few reasons to put one's heart, efforts, and resources into making that life-long dream a reality: the journey of Hajj.

1. If the Door is Open, It May Never Open Again

The dream has finally had its means made easy - will you fulfill it? Life is so short on earth; we never know if this opportunity will come again. In fact, Allah tells us how short life on earth is: "You stayed not but a little - if only you had known," (Qur'an 23:114)

If the door for performing Hajj is finally open, a person should jump at the chance to perform it.

Ibn `Umar radhiallahu anhu, said, "When evening comes, do not expect (to live till) morning, and when morning comes, do not expect (to live till) evening. Take from your health (a preparation) for your illness, and from your life for your death." (Bukhari)

2. Hasten Toward Hajj

"Expedite the performance of Hajj. For nobody knows what may obstruct one." (Ibn Majah, Ahmad)

Along with not knowing what may obstruct one if one does not take the open opportunity to perform Hajj, the Prophet sallallahu alayhi wa sallam told us to expedite the performance of Hajj. We are told to get it done, not put it on the backburner or be lax concerning its performance, or to put other things as a priority above it. It is a duty to be fulfilled for the Prophet sallallahu alayhi wa sallam informed us of the state of loss of such a person: "Allah said: 'Any of My slaves who is healthy and are of the means for five years, and did not visit My house, he is mahroom.'" (Ibn Hibban and Musnad Abu Ya'laa) The direct translation of mahroom is "deprive," meaning a person who is able to go to Hajj and does

not, has deprived themselves of something good and of benefits that cannot be imagined that will be regretted on the Day of Judgment.

3. Hajj Decreases Poverty

The Prophet sallallahu alayhi wa sallam said, "Keep on doing Hajj and Umrah, because they both eliminate poverty and sins just like a furnace eliminates the dirty impurities of iron, gold and silver. And an accepted Hajj has no reward less than Paradise!" (Tirmidhi, Nisaa'i, Ahmad) It is important that we do not let our worries stop us from going, if we have the means. If we are concerned for our sustenance, one should perform Hajj with the expectation of improving its state, however Allah wills for that to happen.

4. The Supplication

One of the most prominent features of Hajj is supplication to Allah. One does it so much on Hajj. But what is more, the supplication of Hajj is answered inshaa'Allah; and the best supplication is that of Arafah during Hajj.

"The warrior in the path of Allah, the one performing Hajj and the one performing Umrah are the delegations of Allah. If they call on Allah they are answered and if they ask Him for anything it is given to them." (Ibn Maajah, Ibn Hibban)

"The best supplication is the supplication on the day of Arafah [...]" (Tirmidhi, Malik)

"There is no other day when Allah sets free more slaves from the Fire than the day of Arafah, for that day He comes nearer to them and says proudly to the angels: What do these people seek?" (Muslim)

Now for the youth looking to improve their lives - to get that nice job, get into that school, improve their relationship with Allah and draw near to Him, marry that wonderful man or woman, have that a family member come to Islam or get back on the straight path, Hajj is the place to be. Hajj is where it's at. Think of having supplicated during Hajj and living life from now on benefitting from those supplications inshaa'Allah.

5. The Release from Sin

Not only is Hajj a priceless opportunity for supplication, it is a chance to wipe clean the slate of one's mistakes and shortcomings of the past. "One who comes to this House for Hajj and avoids all lewdness and sins, he returns as he was on the day his mother gave birth to him." (Bukhari and Muslim) Imagine having all of one's mistakes wiped away, and having a clean and healthy conscience, mind and heart and a purified soul inshaa'Allah. Imagine experiencing this rebirth of sorts from a young age. It is a dream; it is priceless. But by Allah's Mercy and Compassion, it is inshaa'Allah within reach for those who make Hajj. Hajj is a great way of for young person to get a head start in cleaning up the shortcomings and mistakes of the past, and thereafter look towards a much brighter future inshaa'Allah. Hajj is also a chance for Paradise: "An `umrah to another `umrah expiates what is in between them, and the accepted Hajj re-

ceives nothing except Paradise." (Bukhari and Muslim) `Umrah is like Hajj except it is shorter and can be performed at any time of the year.

6. Utilize Your Youth

Not only is Hajj a chance to be reborn in terms of one's past mistakes and shortcomings in life, it is also a chance for the youth to take advantage of the fresh health they are often given by Allah, the Most Generous. "There are two blessings which many people do not make the most of and thus lose out: good health and free time." (Bukhari) Take advantage of this great blessing that is guaranteed for no one. Hajj is not only a spiritual, emotional, and intellectual experience, but also a very physical one. No matter how young or in-shape you are, you will stand to benefit from every last bit of youthful energy and physical health Allah has blessed you with during Hajj.

7. Experience the World

As a young person, valuable life lessons taken from an early age are precious and can leave a lasting impression. One of the greatest life lessons anyone can learn and experience most vividly on Hajj is that human beings are equal to each other. Equal, that is, except in terms of taqwa, or being Allah conscious and reverence. On Hajj this is not an ideal of the mind or on the tongue, but is something put into practice, witnessed and experienced. During the Hajj itself, in part of what is known as the Farewell Sermon, the Prophet said, "All mankind is from Adam and Hawwa, an Arab has no superiority over a non-Arab, nor a non-Arab any superiority over an Arab; also a white has no superiority over a black nor a black any superiority over a white, except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood." (Excerpt from Khutbatul

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Fiqh and Science perspective on Menstruation

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What a woman should know before going for Hajj

Sheikh Ahmad Kutty

As far as most of the rituals and regulations of Hajj are concerned, there are basically no major differences between males and females. The spirit of Hajj is turning to Allah wholeheartedly in humble and passionate yearning and ardent love and devotion. This spirit should rule the hearts of all pilgrims at all times, regardless of gender differences.

Men and women during Hajj also share equally in the various taboos and restrictions. Both must refrain from all forms of intimate sexual contacts with spouses, including foreplay, kissing, and lustful touching. They also must shun all vain talks, wrangling and quarrels.

Likewise, both males and females must absolutely avoid using any kind of perfumes or scents, clipping nails, removing, plucking, trimming or shaving of hair, etc. It is, however, permissible for both males and females during ihram to bathe or take showers, or wash.

Likewise, they are permitted to use ordinary shampoos, soaps or creams, lotions, etc. so long as these are not scented. Specific issues or regulations that concern women exclusively during Hajj can be listed as follows:

- 1) Unlike men, women are allowed to wear their normal clothes or attires regardless of whether they are sewn or not. There are no restrictions whatsoever on the kind of clothes they can wear during ihram so long as they are not dyed in saffron or scented. Thus it is permissible for them to wear even clothes with colors or designs; although women pilgrims may do well in keeping it simple and avoid attractive designs and colors. After all, it should be noted, the hallmark of Hajj is simplicity and humility before the Creator of all beings.
- 2) Women, again as opposed to men, are also allowed to wear shoes, slippers or sandals as they choose.
- 3) Women, however, are not allowed to wear either face-veils or hand-gloves during ihram; they must not cover their faces while in a state of ihram.
- 4) Women who are menstruating should

assume ihram after a bath and recite talbiyah and engage in dhikru'aa'. However, they must not offer Prayer.

5) Menstruating women can practice all of the rituals of Hajj with the sole exception of Tawaf (going around the Ka'bah). As far as performing Tawaf is concerned, they should postpone it until such time that they are free of menses and have purified themselves through ghusl (bathing).

6) If, however, because of special circumstances beyond their control, they find themselves unable to stay in Makkah (for instance, they have no choice but to leave with the group because of inability to change or reschedule travel plans), then they are allowed to perform Tawaf while still menstruating after cleaning themselves and wearing pads, etc.

The above ruling is given by Imam Ibn Taymiyyah. It has been based on a valid principle of Islamic jurisprudence which states that any condition - upon which the validity of a certain act of worship is dependent - can be waived if a person cannot fulfill the same; and the act of worship thus performed will be considered as valid without it. An example for this is covering oneself during Prayer. Thus if a person finds himself unable to cover his 'awrah (what must be covered) because he could not find anything to wear, then he must still pray without covering himself and his Prayer will still be considered as valid, although in ordinary circumstances such a Prayer will be considered as null and void. The same rule applies to a menstruating woman who must leave Makkah because of special circumstances beyond her control. The normal condition of purification from menses for the validity of Tawaf is waived in her case, and her Hajj will be considered as perfectly valid.

7) Finally, rules for women are relatively more relaxed in regards to throwing pebbles at the stone pillars. Thus women, as well as those who are weak and elderly, are allowed to leave Muzdalifah early before Fajr in order to perform the rite of throwing pebbles at the stone pillar before the crowd arrives in Mina.

Why you should perform Hajj while young

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Wada', amongst collections of Bukhari, Muslim, Tirmidhi, Ahmad)
From virtually every nook and corner of the Earth, men and women gather together in unity and submission to Allah during Hajj. Men all wear the same simple, white cloth garments; men and women perform the same acts of worship; young and old and even children participate; the rich and the poor mix. Everyone is equal before Allah

and their piety is ultimately only known to Him, and He is their final Judge. Going through such an experience on a large scale with millions of people, inshaa'Allah, will open up the mind, heart, and soul to what it really means to be a human being amongst everyone on earth, much less what it truly means to be a Muslim in peaceful surrender to Allah. (Suhaiwebb.com)

SUPPORT GAZA. BOYCOTT ISRAEL Barclays Bank

The multi-national

British bank is among high profile companies that directly support the Israeli oppression of Palestinians.

Barclays Bank is listed as the second largest shareholder of Elbit Systems which supplies drones to the Israeli army and have been used to kill and maim Palestinians in the West Bank and Gaza.

The bank has ignored international calls from prominent activists who include the South African Noble Laureate Bishop Desmond Tutu and British comedian Russel Brand to divest its holdings in the company.

During the previous onslaught on Gaza in 2008, Barclays Bank shut down the account of a UK Muslim charity organization Ummah Welfare Trust which was providing much needed support towards the people of Gaza.

Action: Close Barclays Bank accounts and that of its Islamic window La Riba.

Procter & Gamble,

which produces Pampers, is one of the largest clients of an Israeli company that supplies diaper products, Avgol Nonwoven Industries. P&G accounts for nearly half of the company's sales, according to the pro-boycott research group Who Profits. Avgol Nonwoven Industries runs a plant in the Barkan industrial complex, located near the occupied West Bank settlement of Ariel.

Action: Don't buy Pampers, Ariel detergent products, Always sanitary towels, Oral-B toothbrushes

Coca Cola

The largest soft drinks manufacturer in the world owns dairy farms on occupied Israeli has a plant in the industrial zone of Katzerin in the occupied Golan Heights.

Back in the year 2009 the company hosted a special reception at the Coca-Cola world headquarters in Atlanta to honor Brigadier-General Ben-Eliezer-a war criminal who during the Six-Day War his unit was responsible for the execution of over 300 Egyptian POWs. Under Sharon, Ben-Eliezer served as the Defense Minister and presided over the Israel massacre at Jenin in the West Bank 2002.

Action: Boycott Coca Cola brands which include Coca Cola, Fanta, Sprite, Schweppes, Dasani drinking water and Minute Maid juices.



China targets Uighurs with beards, Jilbabs

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in Xinjiang, only growing in popularity in recent decades, scholars say.

Uighurs have been adopting veils and beards in a shift toward more pious lives, partly as symbolic resistance to Chinese rule and partly out of a desire for the egalitarianism associated with Islam to mend social inequalities, said Smith Finley, the Newcastle expert who has studied Uighurs since 1991.

The shift is also in reaction to dashed hopes for independence after bloody riots in 1997 and the ensuing crackdown, she said. Chinese authorities apparently make little distinction between these expressions of piety and the kind of extremism that pose a threat to society.

In May, police in the county of Luntai raided women's dress shops and confiscated jilbabs. A photo on the local government's website showed four male police officers at a shop examining textiles while a woman in a black jilbab, likely a shop assistant or owner, stood in the background watching.

The rubber-stamp legislature in the southern prefecture of Turpan says on its website it is considering a law to impose fines of up to 500 yuan (\$80) for wearing veils and cloaks in public. The legislature says the law would help safeguard social stability, cultural security and gender equality and even protect health — because, the proposal says, burkas deprive skin of sunlight and can cause heatstroke in summer.

Elsewhere, officials have been rounding up dozens of Uighur women to attend indoctrination sessions and to trade their jilbabs and veils for traditional Uighur silk dresses.

Chinese officials probably are targeting outward manifestations of piety because they cannot "fundamentally alter people's inner states," said Gardner Bovingdon, a Xinjiang expert at Indiana University.

"I can't make you stop admiring a more rigorous, scriptural Islam, but I can make you shave off that beard, I can make you take off that scarf," Bovingdon said. "So that's what I'll do."

The authorities' heavy hand has reportedly sparked protests. In the rural town of Alaqaqha, 40 kilometers (25 miles) south of Kuqa, police fired into a crowd in May when villagers violently protested the detention of women and girls for wearing headscarves and Islamic robes, according to the US government-funded broadcaster Radio Free Asia.

On a recent evening in Alaqaqha, rows of surveillance cameras perched atop street lights watched residents breaking their fasts at a small outdoor market. Pistol-carrying police who were trailing Associated Press journalists kept an eye on the villagers, who included women with headscarves shopping at donkey-drawn fruit carts.

"It's the state's way of saying 'we don't trust you, we see your religion as being something that's inherently of concern to us,'" said Sophie Richardson, China director at Human Rights Watch. "We are going to treat it as fundamentally problematic behavior, not as the basic right that it is." (AP).

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Palestinians celebrate Gaza "Victory"

GAZA CITY – Ending seven weeks of bloodshed, Palestinians announced on Tuesday, August 26, reaching a "permanent" ceasefire with Israel in a deal brokered by Egypt.

"The negotiations ended with an agreement which embodies the resistance of our people and a victory for the resistance," Hamas exiled deputy leader Musa Abu Marzuk said.

The fighting, which began on July 8, has killed 2,138 Palestinians, nearly three-quarters of them civilians, according to UN figures, and 69 on the Israeli side, nearly all of them soldiers. Taking effect at 19:00 local time (16:00 GMT), the deal was described by Abu Marzouk as a "victory for the resistance".

Israeli government officials said it would ease its blockade of Gaza to allow in aid and building materials.

Indirect talks on more contentious issues, including Israel's call for militant groups in Gaza to disarm, will begin in Cairo within a month.

Though Israeli officials remained tight-lipped regarding truce news, agencies quoted Israeli officials as saying that the Israeli government had accepted the deal.

A senior Israeli official told the BBC: "Israel accepts the Egyptian initiative for an unlimited ceasefire in Gaza." The proposal does not include Hamas demands regarding a port, an airport, prisoners and funds. The sides will discuss their demands through Egypt within a month."

Same information was confirmed later by a Ramallah Palestinian official.

"The contacts that have been going on have led to a permanent ceasefire, a (deal to) end the blockade and a guarantee that Gaza's demands and needs will be met," a Palestinian official in Ramallah told AFP.

Ending Israel's crippling eight-year blockade of Gaza had been a key Palestinian demand in earlier, abortive truce talks in Cairo.

There have been several short-term ceasefires between the two sides, which brought relief to millions of civilians, but they all broke down in the absence of any agreement on a longer-term truce.

The latest collapsed on August 19 as hostilities resumed amid mutual recriminations. The ensuing violence has killed 117 Palestinians and a four-year-old Israeli.

Police on the spot over killings of minors

'Emulate Kijabe town'-Imam



VICTIMS OF POLICE BRUTALITY

LEFT: 16-year-old Ali Rashid who was shot dead in Kisauni in May and four year old Ali Muhammad whose leg was amputated after being shot by the police in Mombasa.

The National Police Service has been put on the spot over extrajudicial killings at the Coast where law enforcers are now turning their guns on minors. A Coast human rights organisation, Haki Africa has raised concerns over the heinous brutal and inhuman shooting of minors stating that there is no justification for the shooting of unarmed persons by the security personnel.

Last week a 14-year-old girl Kwekwe Mwandaza was reportedly killed by police in her home in Kwale County for allegedly preventing security personnel from arresting her uncle George Zani.

The killing happened at night after the police stormed the house in an attempt to arrest the uncle who they alleged was a criminal suspect. The law enforcers say they acted in self defence after she threatened to attack them with a panga (machete).

In a statement Haki Africa executive director Hussein Khalid criticized attempts to cover up the killings of the standard six pupil.

Hussein further said in the recent month the police have been seen targeting minors noting that in May, Ali Rashid a 16 year-old-boy was also shot dead by police in Kisauni, Mombasa in the company of his 22 year old friend Ali Awadh Kombo while a four-year-old boy Ali Muhammad had his leg amputated after being shot by the police in Changamwe.

"At the Coast, extra judicial killings are happening at an alarming rate. The police kill whoever they want and make up stories which then are presented to the public without verifying. Police are killing Ken-

yans with impunity and instead of their bosses holding the rogue officers to account, they defend these officers thus denying the people justice", said Hussein.

Hussein said the killing of Ali Rashid and the shooting of Ali Muhammad to date remains unresolved and the officers involved are walking scot free.

The human right activist demanded the arrest and prosecution of police officers who killed Kwekwe, saying that Haki Africa will lobby residents to demonstrate against the killing if no action is taken.

The Independent Police Oversight Authority (IPOA) has said it has opened investigations into the Friday shooting.

The Imam of Masjid Huda'a in Sparki Mombasa Sheikh Abu Hamza has challenged Muslims to establish laws which foster moral behaviors in areas they predominate.

Sheikh Abu Hamza told Muslim communities to emulate the town of Kijabe which has put in place laws to curb immoral behaviours saying that there was no reason why Muslims should not put in place such laws to curb social vices.

The missionary town of Kijabe in Kiambu County has outlawed drinking of alcohol, smoking cigarettes, chewing miraa, adultery or fornication as well as the practice by witchdoctors. The town is perhaps the only of its kind in the country where bars are expressly prohibited. "You cannot find any shop selling cigarettes, condoms, or alcohol. So strict are these rules that if this was a Muslim town, many would relate it to extremism," he said.

"If a Christian town like Kijabe can prohibit bars, similar regulations can also be made in Muslim dominated areas to protect our communities from immoral behaviour," he said.

Last year, the leader of the majority in the National Assembly Adan Duale told county assembly members in Garissa to enact Muslim friendly laws in the county to safeguard Islamic morals.



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Islamic Teachers Training College at Mikindani in Mombasa County is seeking to recruit and employ competent and qualified staff for the following position:-

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 - Should be a graduate teacher with B. Education OR B. Art (Linguistics) with P.G.D.E and at least two years experience.
- 3. ISLAMIC RELIGIOUS EDUCATION/ARABIC TUTOR**
 - Should be a B. Education OR Diploma Education in Islamic Studies and Arabic.
- 4. OFFICE SECRETARY**
 - The candidate should have KCSE C(Plain and above).
 - Should have three years experience in Secretarial duties with knowledge in office practice, Microsoft Office packages e.g Word, Excel, Access e.t.c
 - Should be fluent in verbal communication in English, Kiswahili, Arabic will be an added advantage.
 - Should be a committed and practicing Muslim.
 - Must be a hardworking, trustworthy, respectful and able to co-operate with workmates.

Interested candidates should send their applications enclosing certified copies of certificates and testimonials with detailed CV to the undersigned so as to reach him on or before 3rd September 2014. Interview will be conducted on Saturday 6th September 2014.

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Lift Lamu curfew immediately Kimaiyo told

The Inspector General of Police David Kimaiyo has being urged to lift the curfew imposed on Lamu County.

The plea came after the police boss last week extended the dawn to dusk curfew by another month to stabilize the security situation following the spate of attacks which hit the region leaving more than 100 people dead.

Political and civil society leaders in the coast faulted the decision and called for the immediate lifting of the curfew as the decision was arrived at without the involvement of stakeholders and the local communities.

Speaking to the Friday Bulletin, the Haki Africa Executive Director Hussein Khalid said the curfew has violated the rights and freedom of movement and association of the people of Lamu as stipulated in the constitution.

He noted that the curfew has failed to meet its purpose and has drastically affected the economic and social fabric of the Lamu society. "Eight percent of Lamu residents earn a living through fishing which is done at night, these families can no longer put food on the table due to the curfew," he asked.

The Mombasa based rights activist said the

curfew has also disrupted social life in Lamu and many people are unable to continue with life normally while many others face constant harassment at the hands of security personnel. "Night life is not the same anymore and everything has been brought to a standstill. People cannot go to mosques, meet and interact or even open their shops at night," he added.

Haki Africa called upon the government to lift the ban and engage the locals in order to bridge the gap that exists between the locals and the security authorities to ensure peace is restored in the area.

The same sentiments were echoed by Lamu Women's representative Shakila Abdalla who criticized the government for crippling the county's economy by extending the curfew.

She noted tourism and fishing sectors have being hard hit since the curfew was imposed and that time is right to lift the curfew ahead of the tourism season.

"The high season characterized by an influx of tourists is soon setting in, but we are worried that no tourist will visit Lamu due to the curfew that curtails free movement," she said.

No discrimination against Muslims—Kisii governor

The minority Muslim community in Kisii County will not be discriminated against in matters pertaining to employment, development programmes and service delivery.

This assurance was made by the governor James Ongwae who promised that the rights of minority groups will be respected and protected by his government.

Addressing Muslim faithful at Kisii Jamia Mosque recently, Ongwae admitted that the rights of Muslims and particularly the Nubians in the county have not been given adequate attention and pledged that his government will recognize their role and contribution to the development of the county and the nation at large. "I admit that the county government has not helped the Muslim community. I want to assure you we are going to do everything possible as the county government of Kisii to cater for your needs particularly in area of development," he said.

At the same time governor Ongwae urged the Nubian community in the county to take the education of their children seriously by giving them the necessary support to excel academically in order to compete favourably in the job market.

Governor Ongwae further encouraged Nubian youth and women to take advantage of the county's 30 percent tender allocation for women, youth and marginalized groups to economically empower themselves.

The Supreme Council of Kenya Muslims (SUPKEM) Kisii chairman Sheikh Juma Musa asked the governor to address problems Muslims face when seeking IDs cards, lamenting that it takes longer for the Muslim community to acquire the cards unlike their counterpart from other faiths. "The vetting is rigorous, long and discriminatory," he said.

He further pointed out that without identity documents Muslim youth are not in position to benefit from the government youth economic programmes which are meant to improve on their livelihood.

Umma University set to open campus in Kakamega

Umma University, the first Muslim higher institution of learning in the country has announced plans to set up a campus in Kakamega County to cater for the educational needs of the local communities.

Speaking during an educational awareness programme in Kakamega town last week, the Vice chancellor Prof. Shaukat Abdulrazak disclosed that the institution has already acquired a 10-acre parcel of land in Mumias Sub-county and construction work is expected to start soon.

He said more campuses will be opened up in various parts of the country to make it easy for students to access education.

Through the Vice chancellor Scholarship scheme, Prof. Shaukat awarded scholarships worth Sh 6million to eight students from the county and said the university will collaborate with the area leaders to educate the needy through scholarships.

Prof. Shaukat noted that the local communities have the potential to produce more scholars and stressed on Muslims to invest more in education so as to uplift the living condition of the community.

"I wish to encourage Muslim parents to take the education of your sons and daughters seriously and you would reap enormous benefits after you have invested in their education ventures," he said.

A lecturer at the Masinde Muliro University in Kakamega Prof Hassan Were lauded the move to launch the institution in the region

pointing out that the campus will contribute greatly to the improvement of education standards in the Muslim community and to the socio-economic development of the region.

Prof Were described the establishment of Umma University as a historic and important contribution of Muslims to national development and called on Muslim students in the region to put more emphasis on education and utilize the opportunity brought about by the University to further their education. "We need to have more Muslim owned and sponsored institutions of learning from nursery to university level that provide quality education as this will help the community to progress thereby contributing positively to the development of the country," Prof Were said.

The Muslim Education Council (MEC) representative at the Kakamega county education board, Hassan Ngeri praised Umma University for its commitment to uplift the standards of education among Muslims and urged the institution to forge academic partnership with regional Islamic universities such as the Morogoro University and Islamic University in Uganda to further uplift education standards among Muslims in the region.

At present the institution which early this month relocated from Thika to its spacious facilities in Kajiado county, offers certificates, diploma and degree programmes in Business Management, Information and Communication Technology, Islamic Shari'ah, Islamic Banking and Finance and Islamic Studies, and will soon unveil other academic disciplines which include nursing to provide more opportunities for students to access higher education.

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Empowering the physically challenged

Social welfare is an instinctively noble human characteristic that is intrinsically valuable to our society and to all of humanity. It defines who we are as a people; compassionate, caring, unselfish and willing to reach out to others in their times of need. Always with the perceptive gratitude of the concept of: "For the sake of Allah SWT let me be there." A very basic concept of what one would like to believe is actually a part of Islamic teachings (or Humanity) at its best.

Ummah Foundation is one such a humanitarian Organisation that believes disability is not inability. We believe that with assistance to the disabled, we can go a long way in empowering them to be productive members of the community. Since the inception of Ummah Foundation hundreds of the physically challenged people have benefitted from wheel-chairs and crutches donated by the Foundation.

Ummah Foundation donates on average of seven wheel-chairs every month to the physically challenged members of our community. One such a case is Sister Fatuma Katobo from a very remote village in Isiolo County one of the sisters that benefitted from the wheel chairs that were donated by Ummah Foundation. Her story is very pathetic since she was born with the disability after succumbing to a condition known as cerebral palsy from childhood. She is now 11 years old and she has not been able to attend school due to her condition. All through her life she is been confined to a wheel burrow that is used to carry her around or on her relatives support more especially her old mother. With her grown and weight the old mother carry not carry her anymore and they resorted to a wheel burrow that is too hard and very tiring for Fatuma.

Another case is of a brother called Sheriff, he had a very tragic accident that rendered him disabled after failing to get proper medical attention in the initial stages after the accident. His wife could not put up with the situation of living with a disabled man and therefore decided to end the marriage. The only helper is his old mother who has endured all the troubles that the Brother goes through every day. She is the sole bread winner of the family. Now with the wheel chair Brother Sheriff has promised to start a shoe mending business within his local town. He had started to do it from home but there were limitations of him accessing the customers. He plans to begin a stall that will help him access the bigger crowd in the town who will need his services. With his healthy hands he will be able to ride himself up to his stall and back home. His big prayer is for the trustees and founders of Ummah Foundation who he says came to his rescue after learning of his terrible condition. He is very grateful to Ummah Foundation and he prays that Allah will bless the donors and helpers of this noble mission. Thanks to Ummah Foundation he has a wheelchair that has made his life more flexible.

We need to re-assure the wealthy that these 'disadvantaged' people are no threat to their net profits or wealth. A donation of a wheelchair, a paraplegic and crutches to Ummah Foundation will alleviate a lot of pain and sufferings our brothers and sisters go through. It is therefore our appeal to all well wishers and donors that you give your contributions so that we can help the society at large. We can't afford to see the disadvantaged community always going around begging and we shut our eyes to it and assume all is well. We should empower them to be meaningful in the community.

Contact us:
Ummah Foundation
Village Plaza, 2ND Floor, Ngara Rd
P.O. Box 58717-00200, Nairobi
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