

**ROLE OF NAIROBI JAMIA MOSQUE
IN SOCIO-ECONOMIC DEVELOPMENT OF THE
MUSLIM COMMUNITY IN NAIROBI COUNTY**

**BY: SHUKRI ABDIRAHMAN MAALIM
REG. NO C50/71762/2011**

**A RESEARCH PROJECT SUBMITTED IN THE PARTIAL
FULFILLMENT OF THE REQUIREMENT FOR THE AWARD
OF THE MASTER OF ARTS DEGREE IN RELIGIOUS
STUDIES OF THE UNIVERSITY OF NAIROBI.**

JULY 2018

DECLARATION

This researcher project is my original work and has not been submitted for a degree award in any other university

SHUKRI ABDIRAHMAN MAALIM

DATE

(C50/71762/2011)

This Research Project Report has been submitted for examination with our approval as University:

PROF. J.N.K. MUGAMBI

DATE

Dept of Philosophy and Religious Studies

University of Nairobi

DR. ABDULKADIR HASHIM

DATE

Dept of Philosophy and Religious Studies,

University of Nairobi

DEDICATION

This project is dedicated to my beloved mother Halima Hassan for her support and love, my dear family and my children. I also dedicate to my three uncles Adan Diis, Yusuf Maalim and Abdirizaq Hajir for their financial support.

ACKNOWLEDGMENT

I wish to extend my sincere gratitude to my beloved mother who was very fundamental in my education and is thankful for her love, care and kindness; i am indebted to her selfless contribution and outstanding support.

I sincerely thank my supervisors Prof. J.N.K. Mugambi and Dr. A. Hashim for their intellectual advice and encouragement that they gave me during my studies. I also thank the entire Administration and Management of the University of Nairobi for their co-operation and all those who have sacrificed their time towards the contribution of this noble duty.

I am deeply indebted to Abdulkadir Hawa and many others whom I have consulted in the course of preparing this project report. I thank them for being supportive and co-operative in various ways.

I am also deeply indebted to the Management and staff of the Department of Philosophy and Religious Studies for the cordial relationship that they accorded me during the project report writing period. Lastly, I wish to extend my sincere gratitude to all those who contributed to my project for giving the vital information which is needed for completion of this work successfully.

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ABSTRACT

This project addresses a key Islamic institution, the Mosque, and its role in the community development socially and economically. The study examines whether the Mosque is capable of addressing concerns of different Muslim groups (men, women and youth) in the contemporary period, in answering this research question, study of the socio-economic roles of Nairobi Jamia Mosque in the community development was undertaken .Jamia Mosque is the largest Mosque in Kenya. About 5000 Muslims can say a prayer in various halls of the Mosque at the same time.

The study examined several objectives among them socio-economic roles of Nairobi Jamia Mosque, the roles of imams and the Jamia Mosque management team in helping the Muslim community in Nairobi, it also investigated the challenges and opportunity of the worshipers in Jamia Mosque and suggested appropriate strategies that could help Jamia Mosque administration to improve its services to the Nairobi Muslim community.

The research has concluded that the Jamia Mosque plays a significant role in the development of the Muslim community, for example, it provides bursaries for the poor and needy students at secondary tertiary and university level. In addition, the Mosque provides guidance and counseling, marriage advices and contributes to the conflict resolutions particularly in Muslim communities, for example in Nairobi Jamia mosque they have family resource center.

The study recommends that Mosques should be more democratic and open to ideas in order to address community needs as well as individual concerns. Furthermore, they should be user friendly through innovative programs that will attract youth, women and other categories of the population. That way, Mosques will have a greater role to play in the Muslim community and lives its members. Nairobi Jamia Mosque need to be equipped with enough resources in order to function actively within society more crucially there is a vital need to empower the Imams with full knowledge and awareness of their surrounding and training them within Mosque premises.

LIST OF ABBREVIATIONS

| | |
|----------------|---|
| AKDN | Aga Khan Development Network |
| A.S.M | Asian Sunni Muslims |
| JMC | Jamia Mosque Committee |
| K.A.R | King's African Rifles |
| K.N.E.C | Kenya National Examination Council |
| K.S.L | Kenyan Sign Language |
| NSSF | National Social Security Fund |
| MEC | Muslim Education Council |
| N.E. P | North Eastern Province. |
| P.S.C | Punjabi Sunni Community, |
| U.A.E | United Arab Emirates |
| CSICCL | China's Sichuan International Corporation Company Limited |
| PBUH | Peace Be Upon Him |
| M R C | Madrasah Resource Center |
| KCPE | Kenya Certificate Primary Education |
| SUPKEM | Supreme Council of Kenya Muslims |

DEFINITION OF TERMS

| | |
|-------------------------|--|
| <i>Adhaan</i> | Call for prayers |
| <i>Al-khandaq</i> | The Ditch where the companions of the prophet were hiding during the war |
| <i>Ansar</i> | Medinese helpers |
| <i>Askaris:</i> | Kiswahili word which means solders |
| <i>Awqaf</i> | Pious Muslim endowment such as land, buildings and |
| <i>Ayatallah Khomen</i> | Shiah religious leader guiding people to the right path of |
| <i>Da'wa</i> | proclaiming the message of Islam |
| <i>Darsas.</i> | Teaching session particularly in a Mosque |
| <i>Fatawa</i> | Formal legal opinion |
| <i>Hadith</i> | The saying, action and silent approval of Prophet |
| <i>Halal food</i> | These are lawful food for the Muslims to eat |
| <i>Halaqa</i> | Students sit in circle with their teachers |
| <i>Imam</i> | Is Arabic word which means leader (religious leader). |
| <i>Jamaa:</i> | Muslim community |
| <i>Jumuat</i> | Friday |

| | |
|---------------------|--|
| <i>Kadhi</i> | Muslim judge |
| <i>Katatib</i> | Centers for teaching Quran the young once. |
| <i>Khalifah</i> | Head of the Islamic state |
| <i>Khutbahs</i> | Friday sermon |
| <i>Madarasa:</i> | Religious school associated with a Mosque |
| <i>Madhhabs</i> | Schools of law |
| <i>Magofu</i> | Abandoned Mosques ruin |
| <i>Majengo:</i> | Swahili villages |
| <i>Majlis Ulama</i> | Council of Scholars |
| <i>Masjid Quba:</i> | A Mosque in Madina |
| <i>Maulidi:</i> | Ritual marking birth of Prophet Muhammad |
| <i>Minbar</i> | The site where sermons are made |
| <i>Muhajirun</i> | Meccan immigrants |
| <i>Qiblah</i> | Direction of Makkah |
| <i>Quran</i> | The Holy book in Islam. |
| <i>Ramadhan</i> | Is a month of fasting |

| | |
|-------------------|--|
| <i>Riba</i> | Usury/interest |
| <i>Sadaqa</i> | Recommended alms charity |
| <i>Sharee'ah</i> | Islamic law |
| Shia'ali | Those who followed the prophet son-in-law and his |
| <i>Suffah.</i> | Companions of the prophet who used to stay in the Mosque of Madina |
| <i>Taraweeh</i> | Nightly prayer during Ramadh |
| <i>Ulamas:</i> | Scholars or religious leaders |
| <i>Ummah</i> | Muslim nation |
| <i>Washenzi:</i> | Kiswahili word which means uncivilized |
| <i>Waungwana:</i> | Kiswahili word which means gentleman |
| <i>Zakat</i> | Compulsory alms giving |

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CHAPTER ONE

GENERAL INTRODUCTION

1.0 Background of the Study

Globally a Mosque is a place where Muslims worship. A larger Mosque is called Masjid Jami; larger Mosques offer more services to their community. Throughout history, Muslim communities have always been attached; in one form or another, to the Mosque or the *masjid* as it is known in Arabic. The *masjid* is not restricted to being a place of worship, but a location for performing rituals, or social and economic affairs of the Muslim community. In United Kingdom, many Mosques are used as community centers. They are also used to teach Islam, religious festivals and gatherings are held in Mosques for example weddings. Mosques have rules to control what people do inside. It is considered rude to disturb another person who is worshipping.

In Kenya, from the results of the census year 2009, Muslims are 4,304,798 which translate to 11.15%¹ of the Kenyan population. About 50% of the Muslim population lives on the Coastal province, that is, in the North-Eastern Province (N.E.P), where most of them are Somalis. There are also considerable numbers of Muslims in the large towns, including Nairobi, Kisumu, Nakuru and Eldoret. In Western Kenya they are concentrated in the areas of Mumias and Homabay. The majority of the Kenya's Muslims are Sunni from the Shafi School, who among them are the Swahili groups.² The Mosque plays a major role in the spread of

¹Muslims have different perspective on the issue of the percentage of Muslim indicated in 2009 census, they believe their population is about 30% of the Kenyan population

²Kipkemoi, K .J. (2013), *Islam in Kenya*". Accessed from comboni.org. Pg. 33, Accessed on 20th April 2017.

education in the Muslim world; Education remains one of its major characteristic. Worship of God has always been the cornerstone of every religion. Not surprisingly, therefore, places of worship occupy an important position in the daily life of all religious communities. The Mosque serves as the center of the Muslim community, a place of prayer, meditation, religious instruction and a school.

The Mosque, as an institution, played a central role in cultural and social life. It also acted as a focal point of all activities based on the importance bestowed upon it by the Prophet Muhammad (PBUH) during his lifetime and the life of his companions thereafter. The distinctiveness of the Mosque is linked directly to the worldview of Islam. As such, it is seen as a way of life rather than as a simple set of rituals to be performed. Because Islam comprises a complete and comprehensive way of life, the Mosque, with its positive and constructive activities, is at the heart of the community. The Mosque serves the role of a spiritual, educational, social, and preventative institution.³

Nairobi Jamia Mosque works in close collaboration with various Muslims institutions, for example Parkland Mosque, Pack road Mosque and Salama Mosque in the provision of social services to the Muslim community. These include; - welfare services, medical assistance, education, assistance during calamities for example during floods and conflicts, awareness of social and political issues which have direct impact to the Muslims to name a few.

³Mohamud, A.A.(1980),*The Mosques and its impact in the Muslim community*. Cairo:Darul Maarif publishers. pg. 13

Being the main Mosque in the country it has become a central pillar for organizing Islamic and Muslim based activities touching on the socio-economic and religious matters of the Muslims in the country.⁴

1.1 Statement of the research problem

Mosques and other religious institutions have played a major role in the lives of the Muslims throughout the history. While the customs and practices, whether religious, economic, social or otherwise, vary from sect to sect, for example the Sunni and Shiah, it is also important to recognize that each sect varies from Mosque to Mosque, country to country and region to region. Thus, every Mosque functions differently than the next. This study will attempt to reconcile these differences between the two major Muslim sects and present a general explanation concerning Mosque function. It is not enough, however, to study the various functions of the Mosque in the 20th century in order to understand the functions of the Mosque today. Throughout the various phases and periods of Islamic history the Mosque's functions have fluctuated and adapted to the economic and social realities of the time.

To understand the diverse roles of the Mosque today, in traditionally Islamic and non-Islamic societies, it is necessary to understand how Mosque functions evolved, changed and were sometimes reincorporated after long periods of dormancy.⁵This historical study will then be applied to explain, discuss and analyze the role of Nairobi Jamia Mosque in social economic development of the Muslim community in Nairobi. The life of a Muslim is centered at the Mosque.

⁴op.cit. Pg. 14

⁵Morgan, D. (2010), *Essential Islam*. Santa Barbara Santa Barbara, California. Published November 1st 2009 by Praeger Publishers.pg.221.

Therefore, the study of this institution in relation to its role is an objective way of understanding the concerns of Muslims in Nairobi. This study raises the following research questions:

- a) What is the history of Nairobi Jamia Mosque?
- b) What role does the Nairobi Jamia Mosque play economically in the Muslim community?
- c) What is the social role of Nairobi Jamia Mosque?
- d) Is there any challenge that the worshipers face in the Nairobi Jamia Mosque?

1.2 Objectives of the study

- a) To examine the history of Nairobi Jamia Mosque.
- b) To examine the economic role of Nairobi Jamia Mosque.
- c) To establish the social role of Nairobi Jamia Mosque.
- d) To examine the challenges of the worshipers in Jamia Mosque.

1.3 Justification of the study

Islam has existed in Kenya for many centuries. Studies have been conducted on the Mosque covering aspects like the fascinating architectural designs and archaeological findings of Mosques which help to date the earliest presence of Islam in Kenya. There also exist a few historical studies on the role of Mosques in Muslim society. In Kenya the history and role of Nairobi Jamia Mosque has not been adequately researched on or well documented. Therefore, studies done outside the country was mainly relied upon. However, there is no significant study on the role of Nairobi Jamia Mosque on the socio-economic development of the Muslim community in Nairobi County.

The study on the social economic role of Nairobi Jamia Mosque is in line with the Kenya's national long-term development blue-print aiming to transform Kenya that is the Agenda 2030, under the social and economic pillars. Thus, this study will be useful to rendering information that may lead to such development; through contributing to policy development. It will also contribute in terms of adding information on religious studies. How religious institutions can contribute in socio-economic development of the members. Finally, to scholars who have interest in such studies this material will of great importance.

1.4 Scope and limitation of the study

The study was carried out in Nairobi Jamia Mosque which is the largest Mosque in Kenya. About 5000 Muslims can say a prayer in various halls of the Mosque at the same time. The Mosque is divided into various sections and halls. One section is reserved for religious teachings. There are separate halls for female worshippers. The Mosque has various sections which come under the administration of the Mosque Committee. The research targeted the Mosque management team, imams and worshippers to emphasize more on the service they give in helping the Muslim community.

In terms of knowledge, the scope of the study was limited to the social and economic roles of Nairobi Jamia Mosque in development of the Muslim community despite having other factors that could have an influence on development of the Muslim community.

Second, the executive Committees of Nairobi Jamia Mosque who are the custodian of the Mosque are the only once who have the correct information about the history of Jamia Mosque but they did not give it to the researcher because they viewed academic work on Islam from secular universities suspiciously.

During the field work there was suspicion from some respondents who felt uncomfortable with the designed questionnaires given to them. They were unwilling to provide the correct information on the Mosque affairs for fear of the information getting in to the wrong hands. We addressed this by assuring respondents that any information given, including personal, will be kept confidential with identity strictly anonymous in all materials

1.5 Literature review

A few studies exist on the physical and architectural aspects of the Mosque. Islamic religion has existed in Kenya for many centuries since 908 AD.⁶ Studies have been conducted covering areas like the fascinating architectural designs and archaeological findings of Mosques. The origins of Islam and the first Swahili Mosques in East Africa are evidenced by the results of Mark Horton's, excavations in Shanga (Lamu, Kenya) and the author in Gedi

(Kenya), Thus, in the fifteenth century, the *mihrab* of the Great Mosque of Gedi was decorated.⁷ This use of ceramics as a decorative element of the qibla or the mihrab, is also evident in Oman in the Shawâdhnâ of Nizwa Mosque, dated 1530 and decorated with an inlay of cut blue and white porcelain⁸.

⁶Ayub , S. (2007), "*Muslims in Kenya: an overview*", published online 20th mar ??? 2007. Accessed from <http://www.tandfonline.com/doi/abs/.pg.113>, Accessed on 15th February 2017.

⁷ Horton's, M. (1998), "*Review of Shanga: the archaeology of Muslim trading in the Coast of East Africa*" accessed from: <https://www.Researchgate.net/publication/270381065>. pg. 26. Accessed on 18th January 2017.

⁸Grenville, F. (1962), *Ibn Battuta's Visit to East Africa*. London, A.D. Hollingsworth, L.W. Zanzibar under the Foreign Office, 1890-1913 .Macmillan Publishers. Pg. 34

There also exist of a few historical studies on the roles of Mosques in the Muslim community.⁹ However; there is no significant study on the role of Mosques in social economic development. Therefore, the study area of this research focused on the role played by Nairobi Jamia Mosque to enhance the social-economic development of the Muslim community in Nairobi. It shall also highlight the national development played by Nairobi Mosque in enhancing national integration. The religion of Islam is a unique way of life and a distinctive social order. All activities, private and public, are assumed to be organized within the framework of moral principles and values revealed in the Qur'an and manifested in the life of the prophet. This system of principles and values is uniform and universal. However, its efficacy very much depends on the efficiency of goal-oriented institutes. The Masjid (Mosque) is one of the basic Islamic institutions that is assumed to play a major role in the promotion of truth, justice, knowledge and goodness in society.¹⁰

In Mohamed's study he explained further, the role of the Mosque as a place of congregation that should provide regular opportunities to the Muslims not only to acquire knowledge, but the unique social platform for constant inter-action through which the society as a whole can benefit. In the Masjid-e-Nabwi (The Prophet's Mosque) the Prophet himself started a small school where he, with his companions, gave lectures on the Quran and general ethical knowledge. Consequently, there were scholars in small villages. These schools were attached to Mosques. This was the case not only in Arabia and Iraq, but also in all other provinces that came under the banner of Islam. From its earliest days, Islam lent

⁹ ibid

¹⁰ Rafi, M. (2004-2016), *The Role of Mosques in Islam*. Milli Publication which town/city???. Accessed from:[http:// futureslam. com/blog/the-Role-of-Mosques-in-Islam/ pg. 35](http://futureslam.com/blog/the-Role-of-Mosques-in-Islam/pg.35). Accessed on 25th may 2017.

the Mosque for higher education unlike our modern Mosques where only rituals are allowed.

In it there is shelter for the travelers, medicine for the sick, and justice for the offended and learned discussions for the educated. Lectures were delivered on various topics. The audience formed a compact circle round the lecturer (*Halqa*). No respectable person was debarred. The Madarasahs were really collegiate Mosques spread over the entire Muslim world. The most famous were founded by Salahuddin and Nuruddin Ayyubi in Aleppo, Hamah and Balabaak. During the Mamluk period, the number of such institutions multiplied. The curriculum included all branches of knowledge and the standard was very high. In Muslim Spain, Al-Hakam had established 27 free schools in the capital. He also established the University of Cordoba in the Mosque of Abdur Rehman III. It preceded both Al-Azhar of Cairo and Nizamiyah of Baghdad and attracted a large number of students from all over the world.

He points need for thorough study and redefinition of the role of the Mosque, hence this study gives a picture of roles of the Mosque in particular social and economic areas.¹¹

Medina Mosque met the religious needs of the Muslim community in Medina, which was comprised of Meccan Immigrants (*Muhajirun*) and Medinese Helpers (*Ansar*). Although it was simple in structure it became the center for communal prayer and a place from which the poor of Medina could come to receive food and alms.¹²

¹¹op.cit Pg. 39

¹²Zafeeruddin ,M. (1996), *Mosque in Islam*.Canada.Concordia University Montreal .Qazi Publishers and Distributors,Pg. 5.

In addition to being a place of prayer and charity, the Prophet's Mosque (*al-masjed al-nabi*), served many and varied functions within the early Muslim community:

“Laws were made here. The Muslim army was given training. This was the camp from where armies were dispatched to war fronts. Delegations from foreign tribes and countries were received here. There first school or University of Islamic learning was located here. The Prophet (peace be upon him) held his court here, and heard and decided disputes. And the transgressors were kept in confinement here.”¹³.

The Mosque of the Prophet (pbuh) was a place where some sport and recreation activities were occasionally held, both inside and outside it. A'ishah, the Prophet's wife, narrated that once during an 'Id festival, she saw the Prophet (pbuh) at the door of their house watching some Ethiopians who were playing in the Mosque proper displaying their skill with spears, whereupon she joined him.¹⁴

In the Prophet's Mosque, there was occasionally a place reserved for medical treatment and nursing as well. A tent or more at times were erected for the purpose. On the day of the battle of the Ditch (*al-khandaq*), a companion Sa'd bin Mu'adh was injured and the Prophet (pbuh) pitched a tent in his Mosque so that he could be looked after properly. Besides, the Prophet (pbuh) wanted to be near his friend and close companion so as to visit him on a regular basis and monitor his

¹³ *ibid*

¹⁴ Al-Bukhari, I.M. (1981). *Al-bukhari*. Baab 8, 30, 35, 42,” in “Madrasa,” Vol. 5, *Encyclopedia of Islam*, ed. J. Pedersen. University of Copenhagen: Published by E. J. Brill.

condition. A woman called Rufaydah was perhaps most well-known of those who were nursing the sick and wounded.¹⁵

In addition to the functions listed above, the Prophet's Mosque also became the center for distribution of booty acquired during the various caravan raids carried out by the Prophet and his army of believers. Thus, the Prophet's Mosque met not only the religious needs of the new community, but also its administrative, educational, military, and judicial needs as well.¹⁶

In conjunction with these functions, the site of the Mosque also served as the Prophet's place of residence. Some Islamic scholars even argue that this was the original intent for the property that Prophet Mohammed purchased, and that its function as a Mosque was secondary to its function as Muhammad's dwelling. Prior to the advent of Islam, the term masjid was used to describe "a shrine or a cult building rendered sacred by the ground upon which it was built or the idol that it housed."¹⁷

While some the Prophet's Mosque partly functioned as a detention and rehabilitation center, too. However, many aspects of this role remained shrouded in a number of ambiguities. Not only were some male captives kept in what can be dubbed as the Mosque's detention center, but also the female ones. For the latter, an enclosed space near one of the Mosque's entrances was allocated.¹⁸ The Prophet's Mosque met the needs of the early religious community in addition to their economic and social ones. It is important to note, however, that as time

¹⁵Al-Kattani, M.A. (1980), *Al-taratib Al-idariyyah*, Beirut, dar –al kitab al-arabi Pg. 298.

¹⁶Khan, A. K. (2007), *What you will see inside Mosque*. Andover Massachusetts Skylight Path Publishers. Pg. 102.

¹⁷Peters , F. E. (1994), *Muhammed and the Origins of Islam*. Albany, New York: State University of New York Press Pg. 194

¹⁸Al-Kattani ,(1980). Pg. 299

progressed these functions have adapted and fluctuated in response to historical economic and social realities. Thus, the Mosque has been a dynamic institution capable of adapting to the circumstances of the society in which it has operated.¹⁹

Roles served by the Mosque have been stipulated in this work, it is important to identify the changes that have taken place in the roles especially in the social economic perspective. To also realize the attitudes of the Muslim towards the Jamia Mosque services in Particular. It would also be of essence to know if there are differences in the roles of different Mosques.

Arye Oded's study on Islam in Kenya singled out Mosques as important institutions amongst Muslims in Kenya because Muslim leaders and organizations propagated Islam by building Mosques and *madrasah*. He argues that Mosques are built from charitable activities especially communal fundraisings. Nonetheless, foreign donations are also sources of funds for Mosque construction; the information is generalized; therefore, it is critical to understand Jamia Mosque specifically being an institution that serves the highest number of Muslims compared to other Mosques which are smaller in size and capacity.

To raise money for these purposes, Muslim leaders organize fundraising. Muslims of Asian origin, whose economic situation is better than that of African Muslims, are among the chief donors. Representatives of Muslim countries such as Kuwait, Saudi Arabia, Abu Dhabi, Egypt, Libya, Pakistan, and Iran also sometimes make contributions.²⁰

¹⁹ Hope, C. (2011) "The Mosque as a Political, Economic, and Social Institution", Year 622 – Present" Syracuse University Honors Program Capstone Projects. Paper 282. Accessed from <https://surface.syr.edu/cgi/viewcontent.cgi?article=1286&context=honors>, Pg. 54 . Accessed on 14th Jun 2017.

²⁰Oded.A. (2000), *Islam and Politics in Kenya*. London:Lynne Rienner Publishers:. Pg. 65.

Hassan Mwakimako's work on Mosques in Kenya is a comprehensive survey of Muslim opinions on religion, politics and development in Kenya centered on the activities of the Mosques. On Muslim leadership, Mwakimako noted that;

There have, over the years, been repeated attempts to found a representative institution for Kenyan Muslims, as a way of ensuring that the concerns of Muslims are addressed. The very nature of these organizations –and the repeated use of 'Kenya' or 'National' in their titles- suggest how much they represent a commitment to engage in Kenyan politics, and to be part of a national political discourse.²¹

George Abungu studied some aspects of the Mosque, particularly the archaeology of the *mihrab* to understand changes and continuity in Swahili architecture, peoples and history. He observed that;

“To understand people's architecture, one must understand the people themselves. The Islamic Mosque is both a religious building and the focal point of whole community fulfilling the functions of refuge, court, school and treasury”²².

Similarly, Abungu examined how abandoned Mosques are put into non-religious alternative use contradictory to the teachings of Islam. For example, Swahili and Digo Muslim communities have a tendency to use *magofu* (abandoned Mosques ruins) for ancestor and spirit worship. Abungu's study observed that, Mosque ruins are still considered holy places for worship amongst the Digo and Swahili. They

²¹Mwakimako, H. (2007).*Mosques in Kenya, Muslim Opinions on Religion, Politics and Development*. Berlin, Germany Klaus Schwarz Verlag. Pg. 5.

²²George ,A. (1994).*Islam on the Kenyan Coast. An Archaeological Study of Mosques*. Cambridge: University of Cambridge. Pg. 153.

are renowned as the domains of spirits who can be persuaded to intervene on behalf of the needy and troubled people²³.The role brought forth by Abungu indicates need for further studies to establish the main roles of a Mosque.

Berg and B Walter examined the Mosque in relation to urban development in Mombasa. As they studied the distribution and history of Mosques as a guide to demographic trends within the city, they noted that;

“Mosques appear to be a useful tool in tracing the development of Mombasa throughout its long history. They provided the most convenient means of locating earlier settlements on the Island as well as a useful supplement to more conventional population indicators in use since the nineteenth century”²⁴.

Peter Garlick’s study on early Islamic architecture used Mosque features such as *mihrab* to unveil cultural dynamics of populations of East African Coast. The *mihrab* analysis helped to understand and reconstruct the histories and location of the Mosque, thereby gauging changes that took place over time²⁵.

Peter Lienhardt examined how the *maulidi* rituals hosted at Riadha Mosque College in Lamu became a forum for discussing pertinent matters to Muslims. He notes that the Mosque college in Lamu facilitated the *maulidi* ritual and other matters. In addition, the *ulama* deliberated on establishing a communal newspaper and appointing a *mufti*. Lienhardt stated that;

²³ op.cit Pg. 154

²⁴ Berg, F. J. and Walter, B.J.((1968).Mosques, Population and Urban Development in Mombasa. East African Publishing House, Pg..47

²⁵Lienhardt, P. (1959),The Mosque College of Lamu and its Social Background. Tanganyika Notes and Records,53: 22842.Pg. 228

“At the time of Maulidi celebration of 1958, a meeting of Lamu people and their visitors was held to discuss the starting of a Sunni religious magazine in Swahili for general circulation in East Africa, possibly to be edited from the Mosque College in Lamu. The meeting also discussed the possibility of selecting some religious leader who should be recognized as mufti, qualified to give decisions upon new problems of religious law for the East African Sunnis as a whole”.

In this study, he captures the portrait of Riadha Mosque College as a center of scholarship and ambitious leadership. He further observed that the Mosque influenced Lamu and its surroundings.²⁶

Beyond Kenya, Abdulkader Tayob’s study of Mosques examined Islam in South Africa through in-depth analysis of the relationship between Mosques, Imams and sermons. His evaluation of sermons as a discursive tradition is valuable. He explains how Mosques in South Africa opposed the oppressive apartheid regime and benefited during post- independence period.²⁷

Abdul Sheriff provides some insight into Mosque characteristics in Zanzibar, particularly on the relationship between the Mosque and wider society. Sheriff generally discusses the building of Mosques and its patrons by observing that;

“Merchants of all denominations as well as land owners played an important role in building up the infrastructure in this

²⁶Garlake, P. (1966). *The Early Islamic Architecture of East African Coast*. London: Oxford University Press. Pg. 23

²⁷Tayob, A. (1999), *Islam in South Africa. Mosques, Imams and Sermons*. Florida. University Press of Florida, Gainesville. Pg. 36.

Zanzibar in which the Mosques represented the Primary social nodes.²⁸

In Swaleh Kadara study on ' Mosque and social change' he discussed the role Mosque in promoting social change with particular reference to Muslim community in Malindi Kenya. The research concluded that Mosques in Malindi promote social change through implementation of relevant projects and programs. These programs focused on education, medical services and general development of the community. The study established that religious personalities such as Sheikh AI- Amin bin Ali Mazrui, Sheikh Ali Shee and Sheikh Khalid Balala were instrumental in promoting social change among Muslims in Kenya. Moreover, the Aga Khan Development Network (AKDN) was significant in promoting and modernizing Muslim education in Kenya through an early childhood Programme, popularly known as the 'Madrasah Resource Center' (MRC). The study recommends that Mosques should be more democratic and open to ideas in order to address community needs as well as individual concerns. Furthermore, they should be user-friendly through innovative programs that will attract youth, women and other categories of the population. That way, Mosques will have a greater role to play in the community and lives of individuals.²⁹

Through this study on the social economic role Jamia Mosque, it will provide room for comparison on Kadar's work, on Mosques and social change.

There are some similarities though the cases are different and so are the units of study.

²⁸Sheriff, A. (1992), *Mosques, Merchants, and Landowners in Zanzibar Stone Town*. Azania: Archaeological Research in Africa Published online: 26 Feb 2010. Accessed 15 September 2017 Pg. 14.

²⁹ Harith, S. K. (2012). "Mosques and Social Change: the Case of Malindi Kenya" M.A. Thesis, University Nairobi. Pg. 66

The reviewed literature emphasizes Mosque's management and Muslim leadership in general. However, most information focuses on the archaeological and architectural dimension of the Mosques. There exists less discussion on the socio-economic aspects of the Mosques. This study examines the socio-economic role of Mosques with particular reference to the Nairobi Jamia Mosque.

1.6 Hypotheses of the study

1. Jamia Mosque plays significant role in economic development of the Muslim community.
2. Jamia Mosque plays significant role in social development of the Muslim community.
3. There is no significant difference in the attitude of worshipers and imams towards the challenges they face in the Mosque in terms of social-economic development of the Muslim community in Nairobi

1.7 Theoretical framework

The study used the functional theory in understanding the role of Mosques. Among the proponents of this theory is Emile Durkheim. Durkheim- believes that religion is central to the reproduction and maintenance of social order in societies. He believes that the major function of religion is to socialize society members into value consensus by doing the following:

Religion sets aside certain values and infuses them with special significance. These values become moral codes/beliefs which societies agree with and bring their children up with. Such codes informally and formally control our behavior, and guide our socialization.

Religion encourages collective worship. Through collective worship the individual is encouraged to feel part of a wider community. World over religious traditions have invested in institutions that facilitate the implementation of their codes of behavior and socialization. For instance, in Muslim societies Mosques and *madarasas* are social centers which impart knowledge and improve the moral code of the Muslim Ummah.

Functionalists argue that the role of religion is to preserve the status quo rather than to promote social change. They agree that religion is a beneficial conservative force because it maintains consensus, binds people together and promotes social order. In Islamic societies Mosques are venues of congregational worship and play an important role socially and economically.³⁰

It is therefore evident from the theory advanced by the scholars; it will help in guiding the study in understanding the role of Mosques. Mosques bring members of the Muslim community together by promoting social order through the social services it provides.

Another theory of relevance to the thesis and applied in the research is theory of production of social space as expounded by Henri Lefebvre, the French 20th Century Marxist scholar. Lefebvre in his acclaimed book *The Production of Space* points three fundamental points. One, social space is a social product, meaning each society produces its own spaces.

Second, space and time do not exist universally as they are socially produced, they can only be understood in the context of a specific society. Finally, production of space can be divided into three dialectically interconnected dimensions or

³⁰ Durkheim, D. E.(1973). *On Morality and Society: Selected Writings*. Chicago: University of Chicago Press. Pg.244.

processes commonly summarized under the triads of ‘spatial practice’ (perceived space), ‘representation of space (conceived space) and space of representation (lived space).³¹

This thesis fundamentally benefits from Lefebvrian conceptualization on social production of space in a number of ways. Mosques and related temporal-spatial institutions frequented in everyday life by believers are forms of lived spaces. Place of worship and congregational gathering such as Mosques and churches are ascribed sacred through sequenced religious practices. As a societal institution, Mosques are built, managed and controlled by bodies of specialized individuals who not only encouraged performance of agreed sets of spiritual practices but also strongly control the right to use the pulpit for religious mobilization and public preaching. These and other characteristic of Mosque and related institutions make the Lefebvrian conceptions on social production of space and everyday a critical addition to this thesis.³²

1.8 Methodology

1.8.1 Introduction

This section describes the research design of the study, target population, sample size, sampling techniques, data collection methods and the data analysis techniques employed.

1.8.2 Research Design

A descriptive survey research design was adopted for this study. According to Mugenda and Mugenda, a survey is an attempt to collect data from members of a

³¹ Lefebvre, H. (1991). *The Production of Space*. Oxford,: Blackwell. Pg. 50

³² *ibid*

population in order to determine the current status of that population with respect to one or more variables.³³ It is therefore a self-report study which requires the collection of quantifiable information from the sample. As a result, the study got the opinion of Nairobi Jamia management, Imams and the worshippers.

1.8.3 Location of the Study

The study was carried out in Nairobi County, where Nairobi Jamia Mosque is based. Jamia is the largest Mosque in Kenya with a capacity of 5000 worshippers.

1.8.4 Target Population

The researcher identified the population from Jamia management, imam and Muslim congregation in Nairobi Jamia Mosque.

1.8.5 Sample and Sampling Procedures

The study utilized non-probability sampling techniques, as the information required was specific for specific persons in Jamia Mosque. The study informants, therefore, were recruited through purposive and convenience sampling techniques. Purposive sampling allowed researcher pick study subjects because they are information rich and possess required characteristics with respect to study objectives.³⁴ In our case, Imams and management in Nairobi Jamia Mosque were first picked. Congregation Jamia members were picked using convenience technique, those that were available, also through this technique it was easy to balance the number of women, men and youths to participate in the study.

³³Mugenda A.G. (2011).*Social Science Research Theory and Principles*.Nairobi Art Press. Pg. 190

³⁴ ibid, Pg. 196

On the sample size justification, since the study employed both qualitative and quantitative research design, emphasized that qualitative research should remain faithful to the concept of data saturation in determining sample size.³⁵ Data saturation is the point in data collection when no new insights are shed on issues under investigation from further research respondents. Combining both techniques generated more accurate data.

1.8.6 Research Instruments

Data pertaining to the research was collected through questionnaires, and interviews. The questionnaires were designed to gather information from Jamia management and congregation members on the services offered in Jamia Mosque to the Members. The questionnaires allowed researcher cover many respondents; receive standardized responses hence simplifying comparison of responses during data analysis.

Interviews were established on the Jamia Mosque Imams with the aim to gather more detailed information on the historical development of the Mosque, the social economic roles the Mosque plays to the Members and the challenges they face in the administration process. This gave room for immediate responses presenting an opportunity for explication of responses and questions. This removed the possibilities of some informants misunderstanding some questions; avoid non-response; provided researcher room to observe interviewees.

1.8.7 Validity of Instruments

To enhance the validity of the questionnaires, interviews, a pilot study was conducted in Nakuru Jamia Mosque by the researcher on ten congregation

³⁵ Glassier, B.& Straus, A. (1967), *The Discovery of Grounded Theory: Strategies of Qualitative Research*. New York: Aldine Publishing Company. Pg. 120

members and two Jamia management teams on the services they receive from the Mosque. The objective was to assess the clarity of the questionnaire, and interview guide. Items found inadequate for measuring the variables were discarded or modified to increase the validity of the research instruments.

1.8.8 Reliability of the instruments

The test-retest technique was used to assess the reliability of the research instruments. The questionnaire and interview were established on ten congregation members and two Jamia management teams on the services offered in the Mosque. The same questionnaire and interviews were again established on the same group of after two weeks. Contents of the questionnaire and interview guide found consistent in eliciting the same responses were used for the study as they implied high degree of reliability.

1.8.9 Data collection Procedures

The study utilized questionnaires, and interviews techniques to collect research data. One hundred and thirty questionnaires were dispatched.

Interviewing is a complex task primarily because researcher need foster rapport by possessing good interpersonal skills.³⁶ This was nurtured first; the researcher got consent from the Jamia Mosque administration. Second, the researcher personally approached potential informants, explaining purpose of the study, how the administration of questionnaire and interviews were to be conducted, that participation was voluntary. Interested individuals were given opportunity to set convenient date, and time for their interview and were allowed to raise concerns over the research. It was made clear they were free to reject any question they so

³⁶Oppenheim ,A. N. (1992), *Questionnaire Design, Interviewing and Attitude Measurement*. London. Bloomsbury Academic Publication. Pg. 65.

wished. They were assured of strict confidentiality and permission to voice record was sought before interview commenced.³⁷

1.8.10 Data Analysis Techniques

This study employed both qualitative and quantitative methods of data analysis. Qualitative analysis involved the derivation of explanations and making of interpretations of the findings based on descriptions. The concern was on description of the general characteristics of the Jamia management team, Imams and the worshippers, economic services offered, social services offered and the challenges encountered. In qualitative analysis, the use of inferences was important. Qualitative data were presented by the use of quotes and narrative descriptions. Quantitative analysis involved the use of descriptive statistics such as percentage, frequencies, means and standard deviations that rely purely on numerical values to describe the socio-economic role and challenges experienced by worshippers, management and the Imam in the study. Here, the researcher used the Statistical Package for Social Sciences (SPSS) computer package in running the descriptive statistics. Quantitative data that were obtained from the descriptive statistics were then presented in the form of frequency tables, percentages and means.

³⁷Kumpoh, A.A., (2011). *Conversion to Islam, the case of Dusun Ethnic Group in Brunei* Darussalam Unpublished Phd Thesis, University of Leicester. Pg. 78-79.

CHAPTER TWO:

HISTORY OF NAIROBI JAMIA MOSQUE

2.0 Introduction

Established Mosques around the world have their inspiration from the three holy Mosques in the history of Mosques namely al-Masjid al-Haraam in Makkah, Al Masjid Al Aqsa and Prophet Mosques in Madina Nairobi Jamia Mosque is not exceptional.³⁸

Jamia is an Arabic word that means a place for congregating. It is derived from the Arabic word Jamaa which stands for congregation. It was named Jamia because it was the only Mosque that time that had the capacity to hold a large congregation during Friday prayers.

The word *Jami'* is another word having a similar meaning as the word "masjid", but it is derived from the word *Jama'*, meaning 'to come together'. This word is also supposed to be associated with the word *juma'*, meaning 'the day of Jumat (Friday)'. In his book concerning Mosques, Sabai explains that the word *Jami'* 'means *masjid* where the *Jumat*-prayer is conducted'. He furthers his explanation on the differences between the two words; he observes that in the beginnings of Muslim era, the places of worship for Muslims were called *masjid*. But when Islam came to different places and many people came to embrace it, many different Mosques were built. In such situation, the Mosques associated with the main Mosques were called *masjid Jami'*, where Muslims come together to perform jumat praying. Several years later, it had a new place in the context of cultural and

³⁸ Zafeeruddin, M. (1996), Pg. 5.

social dimensions. Then, *masjid Jami* became the places where people came together for worship and the Khalifs or governors came to talk to their people.³⁹

2.1 History of Mosques in Kenya

The history of Islam in Kenya is an integral part of Kenya's multi-cultural scene. The provinces where Islam dominates – the Coast, Northern Eastern and Upper Eastern - comprise around 75% of the country's land mass. Virtually every town in the country has at least one Mosque (Lamu has more than 30), and these Mosques are architectural records of the introduction and spread of the religion in this country, in its various forms. After the Prophet Mohammed died in 632 AD, his followers immediately split between Shi'a (shi'ali), those who followed the Prophet's son-in-law Ali and his descendants, and Sunni, the followers of the sahaba 'the way' as formulated by popularly elected imams. During the two centuries after the Prophet's death, four orthodox Sunni 'schools of law' (*madhhabs*) developed - the *Hanafite, Malikite, Shafi'ite, and Hanbalite*. Although Sunni Mosques are open to every Muslim, naturally people congregate at a Mosque of their own particular school. The Swahili of the east African coast follow the Shaafi School, as do the Somalis. But due to the Hanafi heritage left by the Mogul emperors of India, virtually all the Sunni Muslim Indian groups who settled in Kenya followed the Hanafi, the school which incorporates much of mystical Sufism. But how did Islam come to Kenya, and when? Unlike Christianity it was not introduced by professional missionaries but simply came with Arabs and Indians who were trading on the east African coast. They had been coming and going with the monsoon winds as far back as the latter part of the first millennium BC, but of course they were not Muslims then - the faith did not come

³⁹Mikki, S. M. (1987), *Mosque Libraries: An Historical Study*. London. Mansell Publishing Limited. Pg.7.

into being until the revelations made to the Prophet Mohammed, which started in 610 AD. Then slowly the Arab and some of the Indian traders became Muslim, and thus slowly, quietly and peaceably Islam was introduced to East Africa.⁴⁰

So far, the oldest remains that have been found of any Mosque in Kenya are those at Shanga in the Lamu Archipelago. These consist of the post-holes of a succession of 9th century wooden Mosques below the remains of the 10-11 the century stone Mosque, all excavated by Mark Horton. In the succeeding centuries a number of trading towns grew up along the east African coast, which reached their peak in the 14th and 15th centuries with the building of substantial stone towns such as Songa Mnara down by Kilwa; Cedi, just south of Malindi; and Jumba la Mtwana north of Mombasa - each and every one with its Mosque(s).⁴¹

These collapsed and decayed into ruins and their roles as trading centers were replaced by other stone towns. The traders were not only Arabs but also Indians, many of them Muslims, from the northeast of the subcontinent. It was this mixture over centuries that created the Swahili culture as we know it today. In time the seasonal traders settled down, and a number of specific Muslim communities took root. They flourished under the Sultan of Oman when in 1832 he shifted his capital from Oman to Zanzibar and posted a *liwali* (prime minister) in each coastal town. Along with the Omani Arabs came their Baluchi mercenaries who kept them in power; it is recorded that jemadar Arnir Chotah had been in Mombasa with his troops in 1664, but it was not until 1875 that the Baluchis built their own Mosque there, near the Fort where they were stationed. Coming in increasing numbers were groups of the many caste-like Indian Hanafite Sunni communities, and

⁴⁰ Salvadori, C. (2010), *Settling in a strange Land, stories of Punjabi Muslim pioneers in Kenya*. Nairobi. Park road Mosque trust Publishers. pg.125.

⁴¹ Grenville, F. (1962) Pg. 34.

several distinct Shi'ite groups as well the Ismailis, Ithnasheris and Bohras.⁴²

From the coastal towns, Islam spread until within a very short time the Somalis were all Muslim, even the nomadic pastoralists. It was they who moved steadily westward, towards the Tana River. But unlike their settled Islamic brethren, the nomadic Somalis did not build stone Mosques, so there is little physical record of their dispersal. But the results are clear: virtually all the inhabitants of North Eastern Province and many of those of Upper Eastern today are fervently Muslim.⁴³

It was only when colonialism began that Christianity was introduced to inland Kenya. But the British themselves also brought two more waves of Muslims to Kenya, one small and one quite overwhelming. The first wave consisted of the Nubian troops from the Sudan who were employed by the British in their colonial conquest at the end of the 19th century. It was these Nubians who founded some of the first Mosques in places such as Kisumu, Eldama Ravine and Kibera. The second wave came from northwestern India - the great majority of the 30,000 laborers from the Punjab recruited by the British to build the Railway into the interior were Muslim Punjabis. And it was they who founded the Mosques all along the line of rail, from Mombasa to Kisumu. In their wake came an increasing stream of Indians from Cutch and Gujarat, many of them Muslims, all inspired by the profits to be made from doing business with the Railway, its employees and the European settlers.⁴⁴

All the while, the Muslim immigrants from all directions were converting the local people, not so much by professional proselytizing but simply by example and by

⁴² op.cit Pg. 45

⁴³ Salvadori. C. (2010), *Pg. 110*

⁴⁴ *ibid*

intermarriage. As a result, today there are Mosques in virtually every town in Kenya, and in the predominantly Muslim areas there are little Mosques in all the villages as well. Some are community Mosques, others are Mosques founded and maintained by individual families. To understand Nairobi Jamia Mosque as the most prominent it is important to briefly look at the history of other significant Mosques in Kenya. The following are some of the most historic and significant ones, recording the spread of Islam in its various forms in the country.

i. The Mandhry Mosque in Mombasa. Old Town Mombasa the Mandhry Mosque, close to the old dhow harbor, is a Shafi'ite Mosque with a foundation date of 1570/ 1 AD which makes it the oldest Mosque still in continuous use in Mombasa - it appears on early Portuguese maps of the town. It has, however, been rebuilt several times and none of the present structure dates back to the 16th century. On the evidence of the fine carved doors and windows, the oldest existing part probably dates to c. 1830. The simple minaret and plum lime-washed walls are typical of Shafi 'ite Mosques.

The Mosque is called the Mandhry Mosque because the Mandhry families originally from Oman, have long been the custodians of the Mosque and continue to be responsible for its upkeep. The Omanis were of the puritanical Ibadhi sect of Islam (which disapproved of minarets), but the Mandhry, one of the old settled Arab families of Mombasa, were amongst the first to turn to Shafi'is, the form of Islam followed by the Swahili, giving up the puritanical belief, of their forebears and intermarrying, thereby identifying themselves with the Swahili. It was a Mandhry who was the last liwali of the Sultan of Zanzibar before the Kenya government took over the administration of the coastal strip in 1963.⁴⁵

⁴⁵ Salvadori, C. (2010). *Pg. 75*

ii. Khoja Ithnasheri Mosque in Lamu. The *Ithnasheris* (Twelvers) are an ancient Shi'ite sect who are known by that name because they follow a line of 12 imams, starting with Ali and ending with Muhammad al-Mahdi who disappeared (, went into seclusion') in 879. Those in Kenya, however, are of relatively recent origin, all being Khoja Ismailis who broke away in the latter half of the 19th century due to a dispute over the management of the community finances. Members of the newly-forming Khoja Ithnasheri community in East Africa gravitated in large numbers to Lamu where one of their leaders, Dewji Jamal, and others had been trading (as Khoja Ismailis) from perhaps as early as the 1850s, certainly from 1870. Around the turn of the century, Dewji's youngest son, Nasir, built the Ithnasheri Mosque below the great Omani Fort, on seafront land that was just being reclaimed. (One date given is 1890-91; another perhaps more probable, is 1905). By 1897 there were about 300 Ithnasheris in Lamu and later, during the colonial era, as many as 350. By the 1980s there was not one! The Ithnasheris have handed the Mosque over to the local community, but it still looks much as it did when it was built over a century ago - with its four quaint green spires it's the prettiest building on Lamu's famous waterfront. And the name Shia Ithna-Asheri Mosque-Lamu is still clearly visible over the entrance.⁴⁶

iii. Riyadhha Mosque in Lamu. The Riyadhha Mosque's location outside the Stone Town reflects its unique history. Around 1850 a youth named Habib Swaleh from the Comoros Islands was sent by his family, who originated in the Hadramut in Yemen, to Lamu to live with his uncle, Habib Ali, who practiced traditional medicine was a successful religious teacher. From 1885 Habib Swaleh began to teach and dispense in his own right. He was greatly influenced by his fellow Hadrami, the poet and scholar Habib Ali al-Habshi, who encouraged music and

⁴⁶ op.cit Pg. 76

chanting in the Mosques, and dancing as a form of religious expression. This shocked Lamu's conservative Muslim elders, who generally disapproved of Hadrami sharifs.

The handsome doors of the Riyadhha Mosque, installed when the old Mosque was rebuilt, were carved by Ali Swabu, originally from Siyu but who grew up and practiced his skill in Lamu town. The elegant arched door head depicts the shajraa, the family tree of Habib Swaleh, tracing his descent, as all Sufi masters do, from the Prophet; each leaf bearing the name of an ancestor and their tendencies towards Sufi mysticism, and eventually they expelled him from the town. He set up shop in a hut on the outskirts, and his school was so well supported that he was able to build a large teaching Mosque, the 'College of the Sacred Meadows', *Ribat al-Riyadha*, which opened in 1901. In 1909 Habib Swaleh inaugurated Lamu's present musical recitation of Maulidi prayers when verses imposed by Habib Ali al-Habshi were first performed inside the Riyadhha Mosque to the accompaniment of tambourines and drums. Over the decades the celebration of Maulidi at the Riyadhha Mosque started attracting visitors from all other towns, other countries, and now, exactly a century later, it is an internationally known religious festival. The old mud and wattle building where Habib Swaleh used to live, just in front of the Mosque, is being kept as a museum.⁴⁷

iv. The Khoja Mosque in Nairobi. The Ismailis, popularly known as the followers of the Aga Khan, are a Shi'ite sect that traces its ancestry back through the Fatimid Empire in North Africa. But the Ismailis in Kenya are a special group known as Khoja Ismailis, a trading community originating from Lohana Hindu converts in Kathiawar, Cutch and Gujarat. Khoja Ismailis had begun settling in Zanzibar perhaps as early as the 16th century; by the 19th they had become one of

⁴⁷op.cit Pg. 77

the most numerous and most powerful of the Indian communities in the Sultan's realm. It was via Zanzibar that the first (known) Ismaili arrived in Kenya, a young Kathiawari named Waljee Hirjee who landed in Mombasa in 1867. Being a very tightly-knit community with distinctive religious rituals, the Ismailis have their own places of worship called jamatkhana, community halls, rather than Mosques. The first Kenyan jamatkhana was built in Mombasa in 1888, in the Kuze quarter then on the edge of Old Town. Then in 1903 another was constructed in Nairobi, at the edge of the bazaar. By 1914 there were 14 jamatkhana in the East Africa Protectorate, and the center of gravity was shifting inland. In 1920-22 the Ismaili headquarters, the great grey stone Darkhana Jamatkhana was built in Nairobi to replace the original small one. The massive edifice immediately became one of the growing town's main landmarks - the famous Khoja Mosque.⁴⁸

v. Ahmadiyya Mosque in Nairobi. Among the thousands of Punjabi Muslims who came to Kenya in the early days were several dozen who were known as Ahmadiyya, followers of a 19th century Punjabi reformist preacher called Mirza Ghulam Ahmad. They were typically well educated and enterprising, some coming to work for the Railway and the Administration, others in private capacities, as professionals and (a few) as merchants. These early pioneers were dedicated men who not only pursued their own careers but also worked as missionaries amongst their fellow Punjabis. For many years the growing number of Ahmadi worshipped together with their fellow Muslims in whichever Mosque was at hand, but in 1917 they formed a community association and in 1923 opened a fund to build their own Mosque in Nairobi. Relying solely on contributions by east African Ahmadi, this took time, but in 1931 their elegant white Mosque with its two minarets was opened on Fort Hall Road (now Murang'a Road). Ahmadiyya missionaries continued their work amongst the local peoples, and by the 1980s

⁴⁸ op.cit Pg. 78

there were around 30 Ahmadiyya Mosques in Kenya, ranging from simple mud buildings to substantial stone ones. But the first one, the lovely white Mosque on Murang'a Road, remains their architectural jewel.⁴⁹

2.2 History of Nairobi Jamia Mosque

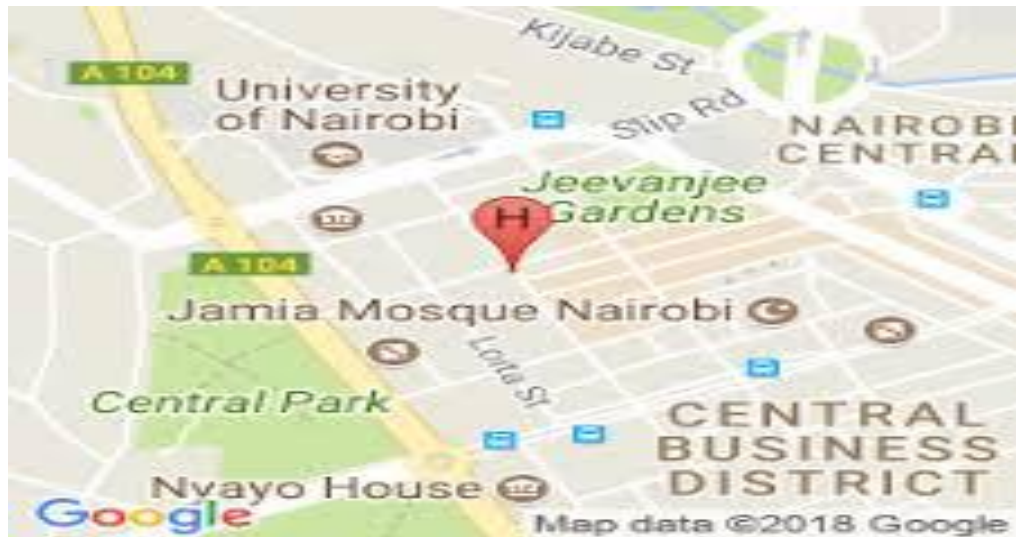


Fig 2.1 Google Map accessed (2018) showing the location of Nairobi Jamia Mosque

a) The Origin of Punjabi: the Founders of Nairobi Jamia Mosque

Punjab Muslims were the last group to immigrate into Kenya among the Asian Muslim. It is believed that there were no Punjabis before the 1890s. They came as indentured laborers, artisans and craftsmen to build the railways at the behest of the Colonial government. Most Punjabis came from three main points: Lahore, Jerum and Kashmir. The majority are Lahori Punjabis with the Kashmiri being the late-comers.⁵⁰

⁴⁹ op.cit Pg. 79

⁵⁰ Ayub, S. (2007). Pg. 144

The Punjabis, like the Cutchi Muslims and Memons are Sunni followers of the Hanafi School. Their numbers have whittled down because of outward migration of the United Kingdom and only a handful to Canada and the United States. Although relative, say, to the Cutchi Muslims or Bohras the Punjabis are better educated and a few could be found in the professions. The level of education is very low relative to the national average. A few complete high schools while the rest join traditional family businesses. They are dominant as skilled workers in electrical and metal work enterprises. For, after all it was their skills that made it possible for them to seek new opportunities in what were then new frontiers.

Like all Sunni groups, the Punjabis are free spirits unencumbered by communal conformism. They have been especially aggressive in making Islamic presence felt upcountry, although Arab Muslims have been associated with Kenyan Islam for almost a millennium, there was an extremely slow progression of Islam inland.⁵¹

The Punjabi Muslims set up their base in Nairobi and by the 1920s they had already established themselves by acquiring land and establishing themselves as permanent residents. The railway artisans came together to build the architectural marvels that have become landmarks of Nairobi such as the imposing Jamia Mosque, the Landhis Mosque, the Park Road Mosque and the Pangani Mosque. A number of wealthy Punjabis have left endowments that are now sustaining Mosques and Madrassahs around Nairobi and beyond. Virtually all the Mosques along the Nairobi- Mombasa road were built by Punjabi⁵².

At the time of its 1933 completion, the Jamia Mosque was the tallest building in Nairobi and the largest Mosque in East Africa. It would seem that this building,

⁵¹ Salvadori, C. (2010). *Pg. 150*

⁵²Bakari ,M. (1995),“Asian Muslim in Kenya”, in *Islam in Kenya: proceedings of the National Seminar on Contemporary Islam in Kenya*. Mombasa: MEWA Publication. *Pg. 63*

approved by the colonial administration, provided the perfect balance between being a place that articulated the values of a 20th-century Punjabi community that maintained strong ties with its homeland and a site that marked the ascendance of an identifiable South Asian immigrant constituency in East Africa. Over time the Mosque's parishioners, originally made up mostly of Punjabi immigrants, has become majority African. Today, the Jamia Mosque Association, now in its second century of existence, understands its Mosque as an architectural masterpiece, as an icon of Islam in the region, and as the historic sign of Muslim identity for all of the faithful in Kenya's interior.⁵³

b) Muslims acquiring land for the construction of Nairobi Jamia Mosque

Muslims acquired land for Jamia Mosque in the growing town of Nairobi. The town of Nairobi was taking shape and its trading areas were developing fast. Business houses and small shops were being opened along Government Road, the Bazaar Street and on other roads. The Muslims of Nairobi then decided to erect Nairobi Jamia Mosque to serve the people in the business area. A plot land was acquired with the assistance of Mr. Ainsworth, the Deputy Commissioner, and a temporary Mosque was erected by indigenous African Muslims which they used as a meeting point for various activities which includes; worship, business and a gathering place for solving social issues that arose amongst them. These people included the Somalis and the Nubis from Sudan who formed the British Army to fight to the First World War that was the period 1900–1914.

⁵³Nelson.S. (2016).“Nairobi's Jamia Masjid and Muslim Identity”. In Transition, Issue 119, 2016, pp. 60-72 (Article); Published by Indiana University Press.Pg. 60

Sayyid Abdullah Shah laid its foundation and conducted regular prayers there. In those early days the Nairobi Hill was still only partly developed and wildlife used to wander around quite close to the Mosque. The Imam used to conduct open-air lessons in the Mosque.⁵⁴

c) The background of the construction of the Nairobi Jamia Mosque.

Jamia Mosque is the most prominent Mosque in Kenya and one of the most prominent religious institutions in East and Central Africa. The story of Jamia Mosque represents the story of Islam in Kenya. Founded by Syed Maulana Abdullah Shah by the year 1902 and constructed between 1925 and 1933 as an iconic and architectural masterpiece (by immigrant Asians and local Muslims), Jamia Mosque served to maintain an Islamic identity of the young colonial-era Muslim population in interior Kenya.⁵⁵ The Mosque quickly became a center of Muslim religious and socio-economic organization through the pre-independent and independent years. The Mosque was later extended into a modern wing in 1998 resulting in the current Jamia Mosque Complex with an adjacent Jamia Plaza building providing rental income for the Mosque activities. Jamia Mosque is today the center of Muslim community in Kenya with a large modern library facility, a multi-purpose hall, a vocational Training Institute (JTI) and an upcoming television studio. Throughout the 90s and the 21st century Jamia has become the place where all Muslim leaders meet to discuss religious, political and economic affairs of the ummah.⁵⁶

The association that was heading the new institution's mission; that is the construction of Nairobi Jamia Mosque noted that the institution would play an

⁵⁴ Salvadori, C. (2010). *Pg. 93*

⁵⁵ op.cit Pg. 150

⁵⁶ Adopted from Jamia Annual General Report, (2015). Pg. 5

important part in the propagation of Islam amongst the African natives especially and others generally. “When completed, the Mosque will be utilized for the purpose of imparting Quranic education under the guidance of trained Muslim Theologians from amongst Somalis, Swahilis, Arabs, and Indians. In course of time, as the funds permit, the activities of this institution will be enlarged throughout the country with the object of propagating Islam. This association considers that the establishment of such an important Institution in Nairobi is of paramount importance for propagating Islam throughout the community”.⁵⁷

A number of the Asian community that remained comprised of Muslims of the Sunni sect. They joined resources and labor to establish the first stone walled Mosque-Jamia Mosque. The land on which the Mosque was built was initially allocated to the Muslims by the colonial authority. When the Asian railway laborers settled in Nairobi they were joined by Asian merchants who came to exploit the business opportunities that arose.

Since majority of them were Muslims they immensely contributed towards the establishment of the first stone walled Mosque. The construction started in 1925 and it was successfully completed in 1933. This means it took them eight years to complete. The slow process of construction was contributed to by the lack of manpower and financial strength. The Asian laborers used to collect a block from the railway station to the construction site on their shoulders. The beautifully dressed stones blocks were imported from India through the Mombasa port and transported to Nairobi by the railway.⁵⁸

The Asia laborers in collaboration with their Asian merchants contributed a shilling every month. When a substantial amount of money was raised Aga, Khan

⁵⁷Nelson.S. (2016). Pg. 62

⁵⁸ op.cit Pg. 63

joined and contributed toward the finishing of the Mosque. The founders of the Mosques encountered various challenges. These are financial problems, limited skilled labor, language barrier, colonial segregation policy, and colonial oppression of the local community.⁵⁹

d) *Aims and objectives of Nairobi Jamia Mosque and its Committee.*

The objectives of Jamia Mosque included; provision of adequate and continuous facility to worshippers, attain self-reliance, enhance relationship with local and external partners, achieve effective and efficient management and delivery of services, safeguard and portray positive image and identity of Islam, enhance the capacity of Muslim institutions towards the best practices, broaden knowledge and practice of Islam among Muslims, spread the message of Islam, enhance and improve standards and quality of education, promote conventional Islamic education, protect or enhance the constitutional, human rights and interests of Muslims in Kenya.⁶⁰ Socio-economic role of Jamia Mosque is within the objectives of the Mosque; hence, this study assesses the specific socio-economic roles, attitude of the worshippers, Jamia management teams, and Imams on those services as well as the challenges in implementing and strategies that can be put forth.

While the objectives of Nairobi Jamia Mosque Committee include; propagating Islam and organizing religious education according to the Holy Quran and Sunnah and appointing regular Islamic religious teachers for the schools and appointing *Khateeb*s in the Mosques; arranging for the regular conduct of the stipulated prayers in the Nairobi Jamia Mosque and arranging for regular conduct of *Khutbah*s and *Dharsas* by duly qualified persons.

⁵⁹Interview by abdikadir hawa a member of Jamia Mosque Committee on (15-Jan-2014)

⁶⁰Adopted from Jamia Annual General Report. (2015). P5

Maintaining, caring; managing the accountability and proper upkeep of Jamia Mosque; looking after the gardens, rest houses, compound, library and other buildings belonging to the Mosque; assisting deserving orphans, widows, destitute and needy persons; acquiring and developing any property for the benefit of the Mosque and the Sunni Muslim Community.

Building; establishing and organizing new Mosques in any part of Kenya if necessary, to construct, repair and modernize existing Mosques; and also, to continuously monitor, manage and maintain all the Association's entrusted properties.

To maintain and enhance Jamia Islamic Library subject to the rules and regulations in force, enacted by the Majlis governing the library and particularly ensuring that books bequeathed by the Late Al Hajj Maulana Sayed Abdullah Shah are used as reference books and not lent out to any one whomsoever; receiving and obtaining as trustee and/or beneficiary bequest, donations, grants, gift properties, trust and wakf funds, income and properties and other assets to be utilized, unless specifically directed by the donor, for such purposes or otherwise as may be approved by the Majlis; thus, the Committee has a great role in determining the success of Jamia Mosque established objectives a lot of mandate have been placed on them.⁶¹

e) New design of construction for the Nairobi Jamia Mosque

The new design had been modeled on the two famous Moghul Emperors' Mosques, the Emperor Shah Jehan's at Delhi and the Emperor Aurangzeb's at Lahore. It consisted of a large hall 22 meters long by 10 meters wide and there

⁶¹Adopted from Jamia Mosque Committee Constitution (2012). Pg. 1

were to be two towering minarets four storey's high. The roof of the hall had a central dome and smaller domes, all built of concrete.⁶²

The plan of construction was submitted to the Municipal Council of Nairobi, which rejected it. The objection raised by Mr. Fletcher, the Municipal Engineer, was that the minarets were too high. Their height, indeed, would have been just less than that of the Kenyatta Conference Centre. Finally, the issue was resolved and a plan based mainly on the Municipal Engineer's suggestions was approved. The working plans were drawn by Mr. Wood, a draughtsman at the lands Office, and work proceeded. The association was re-organized as "The Jamia Mosque Construction Committee" and it set to its task. The existing temporary building was demolished to make way for the new Mosque.⁶³

f) Initiation of the new Nairobi Jamia Mosque construction

On Monday, August 3, 1925, Maulana Abdul Momin initiated the excavation ceremony for the construction of the new Mosque. He did this in the presence of a large gathering of Muslims and made a touching speech in which he implored all to participate in a worthwhile project. Munshi Mauladad, a contractor, was given the honor of digging the grounds for the foundation.

It is not possible to name all the early workers of the Mosque Committee, but it's important personalities were - Mian Allah Bakhsh, a noted Railway clerk who became its first chairman; Aziz Ahmed, a Railway clerk who acted as secretary; Qari Nasir Ahmed who was joint secretary; Munshi Mauladad; Mian Karam Ilahi, a tailor; Seth Mohamed Moti Memon, a trader; and the Honorable Khawaja

⁶²Nelson.S. (2016). Pg.64

⁶³op.cit Pg. 65

Shamsuddin, Member of the Legislative Council. Later, the Hon Malik Mohamed Hussain, an advocate, and Taj Din, a surveyor, also joined.⁶⁴

The Committee made an all East Africa appeal for donations and the response was good.⁶⁵

Sayyid Abdullah Shah, who had by then established his contracting business at Jinja, was requested to come to Nairobi to lay the foundation stone of the new Mosque. He did this on September 27, 1925.

The biggest handicap faced at this stage was the shortage of funds and it was then decided to send delegations to other countries. Sayyid Abdullah Shah led one to Zanzibar and Tanganyika and Shamsuddin took another to India.

In March, 1926, H. H. Sir Sultan Muhammad Shah, the Aga Khan III, visited Kenya and laid the Skew Stone of the Mosque amidst great pomp and ceremony. Many guests were invited and among them were several Europeans, Hindus and Sikhs. The majority of guests were Africans, Somalis, Sudanese, Arab and Asian Muslims. The Aga Khan donated large sum of money at the function.

In 1928, the Construction Committee was reshaped under the Hon. Abdul Wahid to allow for speedier work. By then work had reached a Stage where the great domes were to be constructed. This task involved precision and expert execution and the specifications were ordered from England. Thus, after several years' ordeal, the Jamia Mosque was completed in August, 1933.⁶⁶

The Mosque was then the tallest building here and from the top of the minarets, a super view of the sprawling town of Nairobi and its game park could be obtained.

⁶⁴ Salvadori, C. (2010). Pg. 92

⁶⁵The copy of this appeal is attached as appendix at the back of this research.

⁶⁶ op.cit Pg. 93

A two-kilometer-long procession of Muslims of all shades and colors marched the streets. It converged on the Mosque and the Chief Guest Hon. Abdulwahid proclaimed it open for prayers, amidst great joy and thanksgiving. The Mosque had cost the Asian community about 500,000 Ksh, and the greatest credit went to the PSC Punjabi Sunni community, led by Sayyid Abdullah Shah, for the Endeavour, sacrifice and devotion to Islam. Though small in number and not a rich community its success in building the Mosque was remarkable.⁶⁷

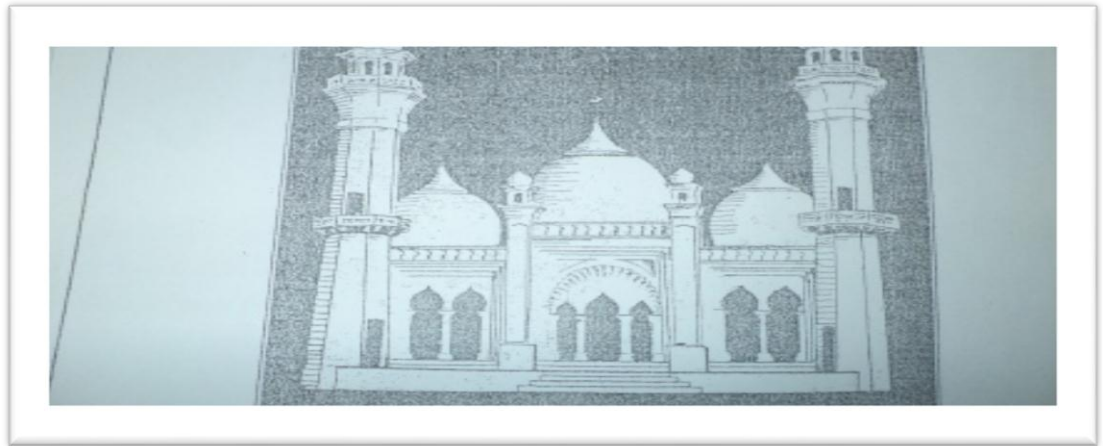


Photo 2.1 Architectural plan of Jamia Mosque in 1924.⁶⁸

⁶⁷ op.cit Pg. 94

⁶⁸ <http://www.Islamkenya.com>. Accessed 15th September 2016.

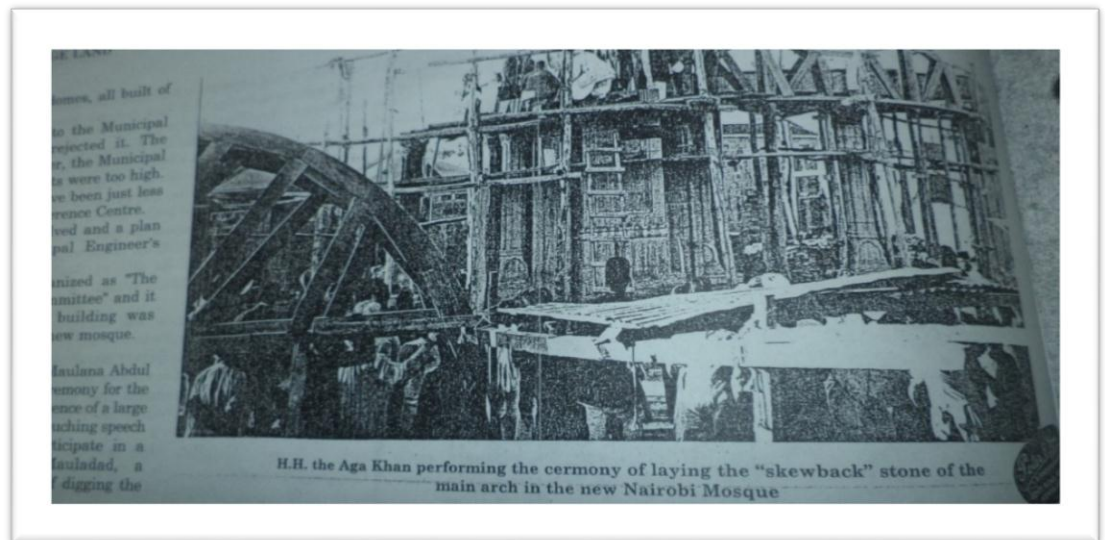


Photo 2.2 Jamia Mosque under construction in 1928.⁶⁹

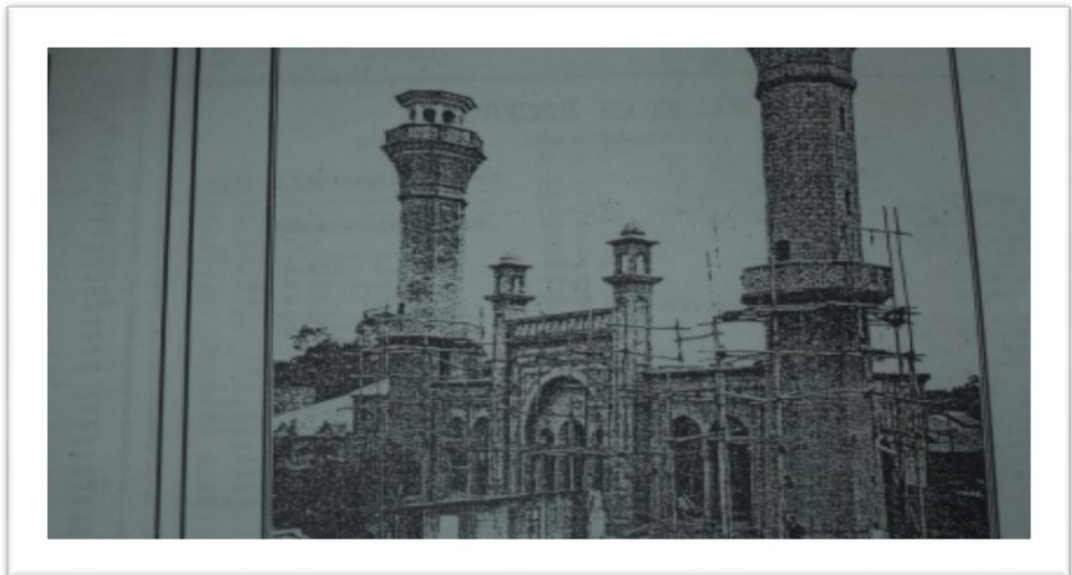


Photo 2.3 Jamia Mosque under construction in 1930.⁷⁰

⁶⁹ ibid

⁷⁰ ibid



Photo 2.4: Jamia Mosque in 1925-1933.⁷¹



Photo 2.5: Jamia Mosque in 1933-1998.⁷²

⁷¹ibid
⁷² ibid



Photo 2.6: Jamia Mosque from 1998-2017.⁷³

The above picture shows the stage through Jamia Mosque has evolved which started from the architectural plan of the construction of Jamia Mosque in 1925 to 1933 as the primary stage of the Mosque. The second stage has been 1933 to 1998 where both the physical features and facility of the Mosque has been tremendously improved whereas the third stage shows the present modern state of the Mosque.

g) Extension of Nairobi Jamia Mosque in the year 1998

In the recent years it become evident that Jamia Mosque could not accommodate ever increasing numbers of worshipers, many of the Muslims had to pray out in the open.

The open courtyard was extensively developed to provide additional space. However, the situation never improved and aggravated by the unpredictable

⁷³ ibid

weather patterns in Nairobi, one day scorching hot another day frosty cold and yet another day thunderous tropical rainstorm.

A delegate from sh Zayed bin Al-Nahayan foundation prayed in the Mosque and experience the said weather condition one moment was filling the heat of the sun then next he was showered with the rain.

He approached the majlis of Nairobi Jamia Mosque and suggested help from the Sh Zayed Al-Nahayan foundation. The majlis accepted the offer. The first step taken by the foundation was to organize an international completion of concept designs of the envisioned Mosque.

Three model concept designs of the extension were submitted Dr. Mustafa Momen of Momen architects and consulting engineers of Abu Dhabi who were also instrumental in the design of the Haram worn the bid. He was subsequently awarded the contract to complete the concept design of the Mosque extension.

China's Sichuan international corporation company limited CSICCL, the main contractor was awarded the contract and completed the construction in six hundred and ninety days (690).

Sh Zayed bin Al-Nahyan foundation sponsored the project at a cost of over US 3 million. The Mosque and the extension can now accommodate up to 8000 worshipers. It consists of the main prayer hall on the ground floor and lady's prayer section on the upper floor.

In addition, the extensions have adequate office space for administration offices, lecture rooms, library hall, classrooms and a parking bay.⁷⁴

⁷⁴ The Jamia Mosque extension souvenir, (1996), p 4-6 march

h) Structure of Jamia Mosque administration

The Mosque Committee serves as the legal custodians of Nairobi Jamia Mosque, which is reputed to be one of the leading centers for the practice of Islam in the East and Central African region as well as being the largest Mosque in Kenya. The Committee is presided over by the Chairman assisted by the Executive Committee all serving under the governing body referred to as the Majlis. The Committee is guided by a board of Muslim scholars titled Majlis Ulamaa – Jamia to ensure conformity to Islamic Shariah in all its activities.⁷⁵

Mosque is run by a Committee appointed by the board of trustees. These members are the legal custodians of the Mosque and its assets thus a vital part of the whole institution. In recognition of their status and role in the organization the Majlis has continually referred to them for guidance on any activity of note to the organization. In this study we will be able to expound on the role the Jamia management team plays in implementation of social economic role of the Mosque which is core for this work.⁷⁶

i) Majlis Ulamaa of Nairobi Jamia Mosque

Jamia Mosque has *Majlis Ulama* (Council of Scholars) which are appointed by the Majlis. It was established in order to cater for the growing needs of the correct interpretation of the Holy Quran and the Sunnah of the Prophet (SAW) to meet the contemporary needs of the Muslim community.

The Majlis Ulamaa - Jamia, a body of Muslim Scholars guides the Majlis of Jamia in particular and the Ummah in general on the interpretation of the practice of Islam in regard to their activities and day to day lives. The Ulamaa contribute

⁷⁵www.Islamkenya.com. Accessed on 15th September 2016.

⁷⁶ *ibid*

immensely to the direct participation in the Da'wah programs for Nairobi Jamia Mosque Committee.⁷⁷

The duties of the Majlis Ulamaa are; to advise The Association and the Majlis on Islamic Matters, ensure that all the activities of the Majlis shall be done in accordance to Islamic teachings, guide the Majlis and Ummah in general on matters of Islamic judgments'.⁷⁸

j) Jamia executive Committee from 1923-2000

In the list showed at the back of the book as appendix(v)concerning Jamia executive Committee between 1923-1968 shows that the Committees were from Asian community mostly Punjabis, reason being they are the founders of Nairobi Jamia Mosque and pioneers Muslims in Nairobi city , before independence these Asians communities were the once who participated in the construction of Kenya Uganda Railway(K.U.R)when it reached to Nairobi the first Mosque they constructed is located at muthurwa market, when Muslims number increased the Mosque became too small to them they moved from there and constructed Jamia Landhis Mosque .Some of the Asian started their business in the center of Nairobi town they were a bit far from Landhis Mosque and they suggested to build Nairobi Jamia Mosque there, hence many other Muslim communities joined them like Somalis, Nubis and Swahili.

After independent Nairobi Jamia Mosque executive Committee was expanded to accommodate the other communities like Somali, Swahili and Nubis that is why the names of other African Muslims communities appear in the list of Jamia Mosque Committee, but the majority are Asians still, that is why the other

⁷⁷Adopted from Jamia Annual General Report. (2012) Pg. 8

⁷⁸ ibid

communities are feeling the Mosque Committee are not balanced in regard to the different ethnic groups who pray in the Mosque, they also believed that the Mosque Committee are not democratic and opened to their ideas and not addressing other communities needs as well as individual concern. In the Jamia management team two important group in the society are not represented at all these are the Muslim Youth and Muslim Women. In Kenya Mosques, especially Nairobi Jamia Mosque being the biggest Mosque in Kenya are advised to embrace the participation of the youth in the affair of The Mosque especially in the Management. In Kenya Muslim women have no role in the Mosque because of the nature of the work which is being done in the Mosque, Muslim women when they are in the monthly period they were exempted from the prayer, fasting and all other religious duties in those days in the Islamic Sharia. Hence, they cannot fully participate the day to day Mosque Programs. Based on that they were excused and men are representing them.

The list of Jamia executive Committee for this period is clearly showing the president, vice president, secretary, joint secretary and treasurer of each particular period. The first Committee stayed in office for a period of five years, second two years, the Committee between 1930 and 1964 was not reviewed in this text. The Committee in 1964 stayed in office for one year only. 1965 to 1967 makes two years, one that followed stayed in office for six years. The next three years that is up to 1977, next two years. Again from 1980 to 1993 the study did not establish the Committee in office then. In 1993, the Committee stayed for one year, the next stayed for three years. From the information available it is not clear how long a Committee stays in the office.⁷⁹

⁷⁹ Minute from Jamia archive (1980-2009). No records found from 2000 – 2007 in the archive. Accessed on 20th July 2016.

2.3 Correlation between SUPKEM and Nairobi Jamia Mosque

The Supreme Council of Kenya Muslims is registered as the umbrella body of all Muslims organizations Societies, Mosque Committees and groups in Kenya. It was formed in 1973 following a general conference held at Quran house, Mfangano Street in Nairobi. The Supreme Council of Kenya Muslims and Nairobi Jamia mosque are different institutions, the Supreme is overall umbrella that represent all the Muslim institutions in Kenya while Nairobi Jamia mosque is the largest mosque in Kenya but they work together for the betterment of the Muslim community, they stand both for the interests of the Muslim students in the schools for example when Muslim girls are denied their right of wearing hijab in schools. They also work hand in hand when there is drought and natural disasters by giving donations to the affected areas. They defend the right of Muslimin the national level in the event when the government put curfew in the areas where Muslims are dominated. The Supkem worked with Nairobi Jamia mosque in the establishments of Muslim education center which sponsors the Muslim IRE teacher in the colleges and universities. The Supkem have the responsibility of organizing the annual hajj program in Kenya and when they have seminars for the pilgrims the Nairobi Jamia mosque normally provides venues for such functions.

CHAPTER THREE

THE SOCIO-ECONOMIC ROLES OF NAIROBI JAMIA MOSQUE.

3.1 The Functions of Mosques during the formative period of Islam

The Mosque serves the role of a spiritual, educational, social and administrative institution.

a) As a Spiritual, Religious and educational Institution.

Within the Mosque, worshipers are to feel satisfaction, attain tranquility, and acquire mercy and devotion, and release daily worries. People are encouraged to interact with one another on the basis of love, equality, cooperation, and by seeking Allah's pleasure. Every worshiper attempts to eliminate the selfishness that isolates him or her from others and to reach a level of harmony with the rest of society. A verse from the Qur'an reads that "there is a Mosque whose foundation was laid from the first day on piety; it is worthier of the standing forth [for prayer] therein, In it are men who love to be purified; and Allah loveth those who make themselves pure".⁸⁰

The *masjid* was an educational center in which different educational activities took place. The Mosque was the first organized collective school for men, women, and children in Arab history.⁸¹ The Prophet taught the Qur'an and explained its verses. The Prophet would sit in the *masjid* surrounded by a *halaqa* (Students sit in a circle with their teachers.) and instruct his listeners who would repeat Qur'anic

⁸⁰Ali, A. Y. (1978)*The Holy Qur'an: Text, Translation and Commentary*. Cairo .Dar Al Marifah Publishers.9/108.

⁸¹Abd al-Rahmān, A.(2005). *Origins of Islamic Education and its Methods at Home, in School and the Community*. 3rd ed. Damascus: Dar Al-Fikr. 1302.Pg 1302.

verses and *hadith* three times until they had learned them.⁸² This was an informal method of teaching, which was ultimately organized in a systematic way. Scholars originally taught Qur'anic studies, *hadith*, *fiqh*, *sharia*, language, and literature, followed by chemistry, physics, engineering, and medicine, among other subjects.⁸³

Prophet Muhammad was a teacher and educator, and his foremost duty was to direct, teach, and guide people to live in accordance with the rules of their Creator. The *masjid* is a place where Muslims learn and educate themselves on both Islamic teachings as well as general knowledge of current issues that are relevant to their lives. In fact, the very first teachers were commissioned by the Prophet to teach for free.⁸⁴

b) As a Social Institution, shelter for homeless and a nursing home.

One unique aspect of the Mosque in Islam is its social and community role. All individuals, men and women, young and old, are linked to the Mosque. The *masjid* is seen as an information center, for social, cultural, and ritual life. Besides the *adhaan*, or the call for prayer, all important news is announced in the *masjid*. The *adhaan* is both an indication of the time of prayer and a method of drawing people's attention to the important issues of the day.

People participate in this institution for consultation and the exchange of views and ideas. An oath taken within the *masjid* is particularly binding. As such, the

⁸²Al-Zubaydi, A.A.(1986), *Mokhtaser Sahih Al-Bukhari*.Beirut .Dar al-kutub al-ilmiyah Publishers.154 Pg 1123.

⁸³Muhammad,S.(1989), *Manhaj Al-Qur'an Fi Al-Tarbiyah*.(Method of the Qur'an in Education), 1st ed. Cairo .Dar al-Tawzi Wa Al-Nashr Al-Islamiyah,Qahirah.Pg. 165.

⁸⁴Tibawi, A. L, (1972), "Islamic Education". London: Lusaka, 24. See Salim T.S. Al Hassan, *1001 Inventions, Muslim Heritage in Our World*, 2nd endLondon: FSTC LTD, 2007, Pg. 24.

contract of matrimony is often made there. Sporting competitions even took place there. Aisha said: “Once I saw the messenger of Allah at the door of my house while some Ethiopians were playing with their spears in the Mosque. The messenger of God screened me with his wrapper to enable me to watch their display.⁸⁵ Mosques were also used to be a shelter for the homeless. Many Muslims who migrated with the prophet were single homeless and destitute they were lodged in the Mosque. The Messenger of Allah reserved a corner of the *masjid* as a shelter for the poor who were known as the people of As-Suffah.(The *suffa* was a place situated in the Mosque, covered with a roof, but with open sides. It was a place where students lodged). The great Mosques in the Muslim cities were the hostels for the Muslim travelers

The Mosque was even used to care for the wounded and injured. Aisha said: “On the day of the battle of the trench Saad suffered an injury to his arm and the Prophet pitched a tent in the Mosque to care for him. “One of the lady companion of the prophet with the name of Rufaydah used to nurse sick people in the Mosque of the prophet, in her tent, in the Mosque she nursed Sa’d bin Mu’adh until he passed away, she is described in the books of biographies as the woman who dedicated herself to nursing sick Muslim in the Mosque of the prophet.⁸⁶

The Mosque was a place for the whole family. Accompanied by their children, women would partake in the congregational prayers in the *masjid*. Abu Qutadah said: “The Prophet said: ‘When I stand for prayer I have the intention of extending

⁸⁵ Pederson, J.(2010). *The Arabic Book*, p.126. See Al-Hassani, *1001 Inventions, Muslim Heritage in Our World*, 60-64; see <http://www.muslimheritage.com>(accessed April 5, 2010).Pg.124. Accessed on 26th may 2017.

⁸⁶op.cit Pg.154.

it, but when I hear a child crying I shorten it, as I dislike to cause difficulty for the child's mother.⁸⁷.

Children were made to feel welcome in the *masjid*. The grandsons of the Prophet used to climb on his back while he was leading the prayers. Abu Qutadah reported: "I saw the messenger of Allah leading the people in prayer with Umama, daughter of Abulas, on his neck; and when he prostrated he put her down".⁸⁸

c) As an Administrative Institution.

During the time of the Prophet, the Mosque was the place where all judicial and social decisions were made. It was a center for collecting for the needy and discussions of important matters with companions through consultation and exchanging of views and ideas, for meetings with envoys and tribal delegations, for signing agreements, and for judging disputing parties.⁸⁹

The Prophet conducted judicial and social discussion and made decisions and contracts in the Mosque. Whenever he wanted to draw attention to a special issue, he would call people to the Mosque and deliver a speech explaining the matter.

The *khalifah* (*Head of the Islamic State*.) would outline his guiding principles and policies by addressing and debating with people in the *masjid*. Abu Bakr (R.A.), the first *khalifah*, after having been selected to lead, delivered his first address in the Mosque. It became the practice of rulers later in history to address people in the Mosque before attending to the administrative affairs of the State. Leading the prayer and addressing from the *minbar* was considered to be a symbol of authority.

⁸⁷ op.cit Pg. 215

⁸⁸ Al-Hajjaj ,M.(2007), *Sahih Muslim*. English translated version first edition Vol.1. Riyadh. Dar-us-Salam Publications.Pg. 274.

⁸⁹ Hassan, I. H.(1964), *History of Islam*. Part 4 .Cairo. Maktabt Al –Nahda Publishing company. Pg. 422.

Almost all the Umayyad and ‘Abbasid *khalifah* and governors gave policy speeches in the Mosque. “In general, the Mosque and particularly the *minbar* (was the site where official proclamations were made), of course, as early as the time of the Prophet”.⁹⁰

3.2 The role of the Mosque in the contemporary world

After addressing all the remarkable roles that Mosques have played throughout history, it is clear that there is a huge limitation in its role and function. Today, Mosques primarily function as places where aspects of worship are performed and only occasional educational activities take place. Compared to the past, the social and administrative roles of Mosques are severely abbreviated.

In general, the role of Mosques in countries where Muslims are the majority is more limited in function, since there are separate institutions and establishments that carry out tasks that used to be within the boundaries of the Mosque. Today, Mosques have a diminished educational role since there is a separate ministry of education, under which universities, colleges, schools, and sometimes even *madrasas* function. Mosques also tend to have fewer important social and welfare role since there is a separate ministry for social welfare and other community organizations that deal with community welfare. The same separation of functions is true for ministries of health, administration, and so on. On the contrary, in countries where Muslims are the minority, Mosques have taken up different and more comprehensive roles. For example, in some places the Mosque performs the role of community center. Recent research in European countries demonstrated that Mosques form an important and necessary element in the social network of Muslims. Moreover, with the necessary support and infrastructure, they have a

⁹⁰Gibb, H. A. R. and Kramers, J. H. (1965), *Shorter Encyclopedia of Islam*. Copenhagen. Published by E. J. Brill. Pg. 347-348.

positive influence on the socialization and integration of Muslims into western, secularized societies. Within the context of immigration, European Mosques have more impetus, as compared to the ones in the Muslim countries.⁹¹

3.3 Imams of the Mosques in Muslim community

Imam is an Arabic word meaning “leader”, the head of the Muslim community; the title is used in the Qur’an several times to refer to leaders and to prophet Ibrahim. The origin and basis of the office of imam was conceived differently by various sections of the Muslim community, this difference providing part of the political and religious basis for the split into Sunnite and *Shī’ite*. Among Sunnites, imam was synonymous with caliph (*khalīfah*), designating the successor of prophet Muḥammad, who assumed his administrative and political. He was appointed by men and, although liable to error, was to be obeyed even though he personally sinned, provided he maintained the ordinances of Islam.⁹² Among Shia Muslims, the concept of an imam takes on a more central clerical position. They believe that their specific imams were chosen by God to be perfect examples for the faithful. They must be followed, since they were appointed by God and are free from sin. This belief is rejected by the majority of Muslims (Sunni).⁹³ An imam is selected at the community level. Members of the community choose someone who is considered knowledgeable and wise. The imam should know and understand the Quran, and be able to recite it correctly and beautifully. The imam is a respected member of the community.

⁹¹Abdel-Hady,Z. M. (2010), *The Masjid, Yesterday and Today*. Georgetown University.Center for International and Regional Studies.Publishers. Pg. 13

⁹²Sinha, S.(2010),“Encyclopedia Britannica” accessed from <http://www.britannica.Com/topic/imam>.Published encyclopedia Britannica, Inc official site.Accessed on 10th march 2017.

⁹³Islam.about.com.Accesssed on 12th February 2017.

In some communities, an imam may be specifically recruited and hired, and may have undergone some special training. In other (smaller) cities, imams are often chosen from among the existing members of the Muslim community. There is no universal governing body to supervise imams; this is done at the community level.⁹⁴

a) Roles of imams in Nairobi Jamia Mosque

The Nairobi Jamia Mosque imams are appointed by the Jamia management team based on the common qualification which are required from all the imams, they must be knowledgeable, wise, recite the Quran correctly and understand well the meaning of the Quran, hadith of the prophet and Islamic jurisprudence. The roles of Nairobi Jamia Mosque imam are to lead the five daily prayers, deliver Friday sermons, lead the nightly prayer during Ramadhan, they also lead other special prayers such as funerals, rain prayers and eclipse prayers, besides being prayer leader they serve as a member of the larger leadership team in the Nairobi Muslim community, in addition to the above responsibility they do consultation that sought in personal or religious matters, spiritual advice, family issues , engaging interfaith services pregame. Officiating marriages and organizing educational gathering in the Mosque. In modern times, the imam is increasingly in a position to educate and reform youth away from radical or extremist viewpoints. Imams reach out to youth, inspire them in peaceful pursuits, and teach them the correct understanding of Islam in the hopes that they will not fall prey to misguided teachings and resort to violence. Jamia Mosque Has had too many imams since its inception these include:⁹⁵

⁹⁴ Huda, A. (2017) "*the architectural part of a Mosque*" accessed from <https://www.thoughtco.com/role-of-the-imam-2004527>, Accessed on 12th July 2017.

⁹⁵ There is no correct information concerning the imams of Nairobi Jamia Mosque between , 1925-1979.

- i. Sheikh Ramadhan Gathiakes from 1979-1989
- ii. Sheikh Ali Shee took over from Sheikh Gathiaka 1989-1995.
- iii. Sheikh Khalfan Ismail who was imam from 2006 – 2009
- iv. Sheikh Mohammed Swaleh 1995- to date and Sheikh Juma Amir the deputy imam of Nairobi Jamia Mosque took over from Sheikh Khalfan from 2009 till now is holding the post.⁹⁶

3.4 Socio- Economic Role of Nairobi Jamia Mosque

Under Socio-Economic role of Nairobi Jamia Mosque it discusses about the social services offered by Jamia Mosque to the Muslim community in Nairobi.

3.4.1 The Social Roles of Nairobi Jamia Mosque.

a) Da'wah Offices

Da'wa is one of the key social roles of a Mosque both in the past and present time. *Da'wa* is Arabic word which means guiding people to the right path of the religion. In this regard the Nairobi Jamia Mosque management felt it necessary to establish an office run by various Muslim scholars to complement the work of the imams. This in fact contributes to the social economic development of the believers.

The Da'wah agenda is under constant review to ensure that it satisfies emergent needs and achieves the objective of the Mosque which is propagation of Islam and development of persons into practicing, committed and empowered Muslims who shall individually and collectively be the best in all spheres of life.⁹⁷

⁹⁶ Interview by Imam Mohamed Swaleh.(15. Jan. 2013)

⁹⁷ *Jamia Annual General Report, (2012-2016) Pg. 11*

The Da'wah program of Nairobi Jamia Mosque has received new impetus with the resumption of Saturday lectures in February 2015 (after some restructuring to give maximum effect on the intended audience) and the introduction of new exiting initiatives. The pre-and post Dhuhr *Darsa* which are held every weekday and delivered in the English, Swahili, Somali and Oromo languages proceed as scheduled with the introduction of new speakers. The *Darsas* are also being conducted along thematic areas so as to better reflect a structured program which addresses our pressing spiritual need.

Table 3.1 Daily Darsa Schedule for 2014-2016 Period

| | Swahili/ English (pre-Dhuhr) | Swahili/ English (Post Dhuhr) | Somali (pre-Dhuhr) | Oromo (Post – Dhuhr) |
|-------------|---|---|-----------------------|----------------------------|
| Mon | Br. Muhammad Abdallah | Sh. Juma Amir | Sh. Ali Muhammad | |
| Tue | Sh. Juma Amir/Br. Muhammad Abdallah | Abdulatif Essajee/Ust. Idris Nyaboga / Sh. Huma Amir | Sh. Ali Muhammad | Sh. Ali Ebba |
| Wed | Sh. Badru Jaffar | Sh. Abdulatif Abdul Karim | Sh. Ali Muhammad | Sh. Ali Ebba |
| Thur | Sh. Muhammad Swalihu | Sh. Shaaban Ismail | Sh. Ali Muhammad | Sh. Ali Ebba |
| Fri | | Abdallah athman | | |
| Sat | | Saturday lecture | Sh. Ali Muhammad | |

NOTE: Lectures for the women are conducted every Monday, Wednesday and Friday after the *Dhuhr* prayer with the objective of disseminating Islamic guidance

on gender specific issues that touch on their lives both socially and economically.⁹⁸

b) Nairobi Jamia Mosque Islamic Information Centre.

Nairobi Jamia Mosque management to play their social role in the Muslim community so effectively, it has become necessary to open an information center, which caters both Muslims and non-Muslims to get the correct information concerning Islamic religion and Muslim community.

There arose the need to continuously transmit and disseminate information to the Muslims and non-Muslims about Islam. Hence, they established this office to fill the gap that existed concerning information gathering and dissemination. This information based on the socio-economic needs of the worshippers.

JamiaIslamic information is located at the main entrance of the Mosque, the center provides information on Islam to Muslim and non-Muslim alike including Edict (*fatawa*), marital queries, counseling and guidance, Islamic jurisprudence clarification information as well as relations advice and moral support to reverts to Islam. To non-Muslim, general information on Islam is disseminated and on every opportunity the center serves as a one stop shop offering information and literature based on the needs of the user.

The information center empowers the community socially, since it enlightens them on the opportunities and keeping them up to date.⁹⁹

⁹⁸ *ibid*

⁹⁹ *Jamia Annual General Report, (2012-2016) Pg. 12*

c) Islamic Libraries attached to the Mosques and its Roles in Islamic Society.

The existence of the libraries in the Islamic Society indicates the growth and development of Islamic civilization, for that is its outcome and reflection. With the advancement of Islamic civilization, the number of libraries increased and their objectives varied. These libraries, comprehending all types of disciplines, consisted of public libraries of the central Mosques, the schools and the hospitals, the state libraries established by the Caliphs, the commanders or the rulers, and the private ones owned by religious scholars, jurists and others. Most of the thinkers of the Islamic world agree that the growth of the library in Islam was the outcome of the Mosque, with which it had a close connection. The study circles (*halaqat ad-dars*) of various Islamic sciences used to be held in these Mosques.

Being the fountainhead of the Islamic heritage, Islamic libraries were to discharge very important functions and to perform a great religious service. To achieve this end, the establishment of the ordinary as well as the central Mosques had been linked with the founding of the libraries alongside these Mosques. Thus, whenever any Mosque was built, a library was also attached to it.¹⁰⁰

This is because Mosques in almost all the Muslim countries were and still are the usual place for imparting education. In earlier times the Mosques were also used as the meeting place for all Muslims, whether dignitaries and noblemen. Here they used to assemble for mutual consultation and exchange of views, for the adjudication of disputes of contending parties, for repayment of loans taken by debtors, for the preparation of armies for defense of their territorial frontiers, and for other matters concerning their socio-economical and intellectual life. Attached

¹⁰⁰ Dolwish, A. I. (1989), *Growth and development of Islamic libraries*. Riyadh. Der Islam publishers Pg. 168.

to these Mosques were the libraries which, in addition to their religious role, fulfilled academic and social roles as well.¹⁰¹

As regards the academic role of the libraries, they served as one of several important educational training institutions produced by Islam such as *Katatib*, *Madaris* and the *Masajid*. The founders of big schools were keenly interested in attaching to their school's libraries containing books on different branches of Islamic learning. These libraries provided the basis for the practical teaching and training of Muslims. The library in Islam also served as one of the centers of learning, research and publication. That is why the libraries, whether they were located in ordinary or central Mosques, contained books on all branches of knowledge to meet the requirements of research and academic attainments. A few libraries were, however, reserved solely for higher learning and research or for specialization in some specific field of study. So far as the social role of the libraries is concerned, it is abundantly clear, for libraries in Islam had never been deserted places, full of dust and dirt, frequented by such old persons as had no other work to while away their time. On the contrary, Islamic libraries served as social clubs in the true sense of the word, where members of the community and local residents of the city gathered together to enjoy a rewarding social life.¹⁰²

In addition to the above-mentioned roles played by the Mosques libraries in Islamic societies, there were many other functions which these libraries performed. Islamic libraries ever since their origin in the early period had been gradually developing. They made their full contribution in preserving and enriching the Islamic heritage. Moreover, they remained the storehouse of the knowledge which quenched the thirst for learning of religious scholars, the

¹⁰¹ op.cit Pg. 169

¹⁰² op.cit Pg.170

Caliphs, the Princes, students and others. They were located in the Mosques, in the houses of religious scholars, jurists and men of letters; in the palaces of Caliphs and Princes; in big Islamic cities and in various educational institutions. The reason why the Caliphs, the religious scholars and the educationists vied with each other in establishing these libraries was the fact that they considered them as the symbols of progress and development and a manifestation of developed Islamic culture and civilization.¹⁰³

d) Nairobi Jamia Mosque Jamia Library.

Nairobi Jamia Mosque management team by realizing the social roles of the Muslim libraries both in the past and present as stated above, they constructed modern library at Nairobi Jamia Mosque so that they create conducive environment for the Muslim student both male and female who are interested in education and research, regardless of their level of education secondary, university and even masters.

Jamia library was established in 1950s by Sayed Abdullah Shah Memorial Library, the name Jamia Islamic Centre was enjoined to accommodate the diverse activities that are carried out by the Majlis appointed Library Sub-Committee.

¹⁰³ Dolwish, A. I. (1989), Pg. 171



Photo 3.7: Jamia library picture showing male section.



Photo 3.8: Jamia library picture showing female section.

It was purposely established to empower the Muslim community in matters of education, research and information gathering. It is also used as a historical archive for the Muslim community where all materials related to the community is generated, collected and preserved. In so doing the Jamia library has continued to impact on the lives of the Muslim community in Nairobi better performance in

schools and an opportunity for those who lacked opportunity to access the formal education to learn on their own in the Nairobi Jamia library.¹⁰⁴

e) Nairobi Jamia Mosque Bookshop

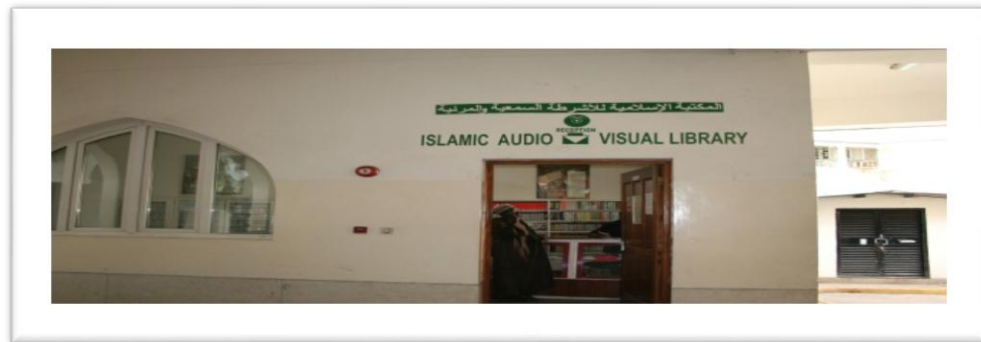


Photo 3.9: A picture showing Jamia bookshop.

It was basically established as an income generating project. The profit acquired is further injected in to the Mosque in terms of salaries and maintenance. All these said the various sections of the Mosque area source of employment to many poor members of the Nairobi Muslim community.

The bookshop was established in February 2012 with the objective of providing Islamic literature at an accessible location and affordable prices. Titles in various languages are available including Islamic children books.

The construction of the Nairobi Jamia Mosque bookshop was driven by the current global Islamic interest and the desire to obtain more knowledge from authentic sources. The fair pricing of books means that Muslims can now afford to buy copies of their favorite Islamic books.

¹⁰⁴*Jamia Annual General Report. (2012) Pg. 10*

Customers can make orders for their favorite titles and the titles are available within reasonable time subject to availability. The bookshop plays a social role, since it brings information closer to the people, especially having children books, academic and adult books.¹⁰⁵

f) The Nairobi Jamia Mosque holiday youth program

Jamia management team to fulfill their responsibilities towards the Nairobi Muslim youth they started holiday youth program in 2013 and continues to attract an average of about 50 students every holiday season. Students don't just get coaching in Islamic related subjects like Fiqh, Quran and Hadith but also tutorials in mathematics, science related subjects, career guidance and life skills. Students also go for educational trips to broaden their perspective. This Holiday youth program keeps youth away from trouble or wasting time in unproductive activities. Hence, it helps the Nairobi Muslim society to have better citizen in future. Those who completed the program were awarded certificates of participation.¹⁰⁶

g) Nairobi Jamia Mosque Friday Bulletin

The Nairobi Jamia Mosque Friday bulletin is one of the major tools of communication in Nairobi Jamia Mosque used to inform the Nairobi Muslim community on weekly basis the social-economic developments, challenges and opportunities the community needs to be aware of. This makes the community consciously prepared for the challenges around it.

The Friday bulletin is in its nineteenth year of uninterrupted weekly publication and to date has not missed a single publication. This is one of the biggest success stories of the organization. The demand is ever increasing and to date the weekly

¹⁰⁵ *Jamia Annual General Report, (2011). Pg. 5*

¹⁰⁶ *op.cit Pg. 6*

publication stands at 12,000 copies including the order of 2,000 copies by the Nairobi Masjid Joint Program. The bulletin is in distribution countrywide and is now attracting advertisements albeit on a lower scale. Presently, the bulletin is in the process of being registered as a newspaper. Also, due to the increased popularity, stature and demand, it is exploring the idea of doubling the pages of the bulletin and improving the circulation to the East African region.¹⁰⁷

Friday bulletin covers different aspect that is affecting the Muslim community in Nairobi county and other parts of the country. The following are samples of the topics that are addressed in Friday bulletin showing that how it's helping the Muslim society to get updated information concerning anything that is affecting their life both socially and economically.

i) Kadhi's Court issue addressed in Friday bulletin.The Kenyan constitution has provided for the freedom of worship within the religious affiliation in the country. In the recent past, Muslims and Christians to some extent the Government have engaged in long standing debate on whether the Kadhi's court should continue to be recognized in the new constitutional dispensation. The Kadhi's has been serving the Muslims since the begging of the 18th century.

¹⁰⁷www.Islamkenya.com. Accessed 15th September 2016.

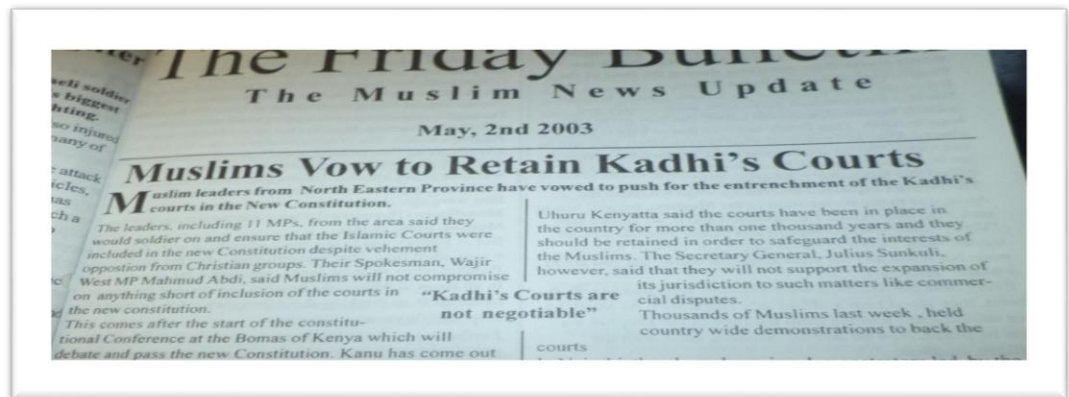


Photo 3.10: Friday bulletin on Kadhi`s court.

The constitution adopted during the independence upheld their existence and the Kadhi`s court acts of 1967 established avenues for civil cases especially personal matters of marriage divorce and successions was adjudicated. As far the constitution, the Kadhi`s court is established and have jurisdiction were “all parties professed the Muslim religion”, in cases addressing “questions of Muslim law relating to personal status marriage, divorce and inheritance”.¹⁰⁸



Photo 3.11: Friday bulletin on the Role of Muslim youth in the Mosque.

¹⁰⁸Friday bulletin, may 2nd 2003, p 3

ii) **Friday Bulletin Addressing Roles of Muslim Youth.** The Kenyan Mosque remains the critical avenues where Muslim youth are advised to embrace the participation of youth in the affair of the Mosque especially in Management. The leaders have been further advised to embrace programs aimed at attracting the participation of the youth as the role of the Mosque is not limited to only *Salat* but include activities that attract the youth and dissuade them away from drug abuse and other mischievous behavior.¹⁰⁹

iii) **Muslim Education addressed in Friday bulletin.** The Friday bulletin serves the interest of the Muslims while highlighting key issues affecting the Muslim community in the country. The Friday bulletin highlights the performance of the Muslim student both the primary and the secondary in the national examination while giving emphasize on the plight of the Muslim youth in the country. For instance, in the year 2010, Muslim girls shined in the KCPE examination while there has been general decline in the performance of Muslim nationally.¹¹⁰



Photo 3.12: Friday bulletin on Muslim Education

¹⁰⁹Friday bulletin, (Oct 7th 2005). Pg. 1

¹¹⁰Friday bulletin, (1st Jan 2010) Pg 4

iv) **Friday bulletin Addressing the Plight of the Muslim.** The Friday bulletin covers the Muslim affairs widely. It is a platform where the plight of the Muslims is brought to lime light of the larger Muslim community. In 2010, prominent Muslim scholar has been denied entry visa to the Kenyan soil which was highlighted in the Friday bulletin leading widespread protest where scores were injured and loss of lives. The protest of the Muslims caused damage and destruction of properties in and around Jamia Mosque.¹¹¹



Photo 3.13: Friday bulletin on Muslim rendition.

v) **Friday bulletin Addressing Terrorism issues.** In 2003 the Government published terrorism suppression bill. Muslim found the bill objectionable on grounds that its provision violated the constitution and would lead to abuse of human right. Muslim leaders across the country are particularly concerned that the bill targets the Muslim community for profiling.

¹¹¹Friday bulletin, (Jan 8th 2010) pg 5



Photo 3.14: Friday bulletin adder ssing terrorism.

In 2004 the Government was accused of harassing the Muslim while prematurely applying the bill before it becomes law. This came when more than thirty Muslim were arrested on terrorism grounds. Although state backed off from its initial attempt its continued intention to revive the bill are seen by the Muslim as attempt by foreign Government to influence the state and institutionalize discrimination against Muslim.¹¹²

vi) Muslim and Politics addressed in Friday Bulletin. Muslim participation in politics in Kenya is favorite topic, since the Muslims are minority; Muslims have made significant impact in the political history of this country perhaps more than expected of a minority population. There has been Muslim elected to parliament since independence, of late some have held high profile offices, nevertheless few Muslim can be considered to have created niche to be national figures representing the interest of the Muslim Ummah.¹¹³

¹¹²Friday bulletin, (Nov 14th 2003) Pg 5

¹¹³Friday bulletin, (Dec 17th 2010) Pg 5



Photo. 3.15: Friday bulletin on Muslim participation in politics

h) Nairobi Jamia Mosque Horizon TV. Horizon TV owned by the Jamia Mosque was officially launched in a colorful ceremony at the heart of the city on Friday March 24th 2017, to provide content targeting the Muslim community and Kenyans at large.

The channel is airing content that is touching on social-religious issues affecting Muslims and Kenyans as well shows for youths, children, and women and among others. The TV content also aims to correct misconceptions about Islam and Muslims and nature Constructive dialogue, tolerance and cooperation among all Kenyans.

The TV will also strive to provide positive narratives about Muslims and the Kenyans as well educate and entertain the viewers in a way that do not violate moral and the Islamic principles.

The Horizon TV will help the Muslim community in Nairobi socially, because all the programs aired on this TV will make Muslims to be Morally upright also will

help economically by advertising the Muslim Products hence uplifting the economically Status of the Muslims in Nairobi and in other parts of the country.¹¹⁴

3.4.2 The Economic Roles of Nairobi Jamia Mosque

The Jamia management team work tirelessly to help the Muslim society in Nairobi county to enhance their economic status based on their capability, the following are some of the areas they help the Muslim society in Nairobi county.

a) Nairobi Jamia Mosque Medical Assistance for the Muslims.

Prevalence of terminal illnesses remains a big challenge to most Muslim families as the cost of medical treatment is usually expensive. Jamia Mosque's medical sub-Committee attempts to intervene so as to minimize the suffering of Muslims and enable them to access medical care. Hundreds of patients have received medical assistance over the years and in 2015 period 220 patients were assisted at a total cost of ***Ksh 4,385, 284/-***

At times when the medical bills are too high Nairobi Jamia seeks the help of its worshippers to alleviate the suffering of Muslims detained in hospital or those who cannot be buried until their bills are cleared. In 2015 donors contributed ***Ksh 3,135, 314/-*** towards the medical kitty.

During the holy month of Ramadan, Jamia management team appeals the able Muslim believers to help the poor. The in-kind donations realized rice and dates worth Ksh 675 000/- for distribution during the 2015 Ramadan iftar program.¹¹⁵

¹¹⁴www.Islamkenya.com. Accessed 15th September 2016.

¹¹⁵*Jamia Annual General Report. (2015. Pg. 13*

b) Mosque and Madrassa Support through Friday Collections in Nairobi Jamia Mosque.

To assist in the repair and rehabilitation of various Mosques and madrassa across the county Jamia Mosque has developed a collection rooster based on request received whereby Mosques and madrasas are allocated a Friday collection to undertake their repair works. This arrangement has facilitated for repair of collapsed Mosques, improvement of madrassa, payments of utility bills and expansion of amenities within the Mosques.

For the year 2015 Ksh 2,516,163/- was collected and distributed to various Mosques and madrasas. This system has proven beneficial as the impact of the assistance is felt right where it is intended and the *Ummah* is equally enthusiastic to contribute towards a noble initiative of a Mosque or madrassa project.¹¹⁶

c) Wakf

i) The meaning of Wakf and Its importance in the Muslim community.
Wakf means an asset which has been withdrawn from circulation so that its *outcome* can be used for charitable purposes. Thus *Wakf* property is inalienable, except under special circumstances specified by the law. There is no specific mention of *Wakf* either in the Quran or *Hadith*, and it is generally accepted that a concept and an economic tool, it developed fairly late in the growth of the Islamic state.

¹¹⁶*Jamia Annual General Report. (2015). Pg. 14*

It played an important role in the financing and operation of economic and social infrastructure, much in the same way that these function, are now discharged by local government, non-governmental organizations, charitable trusts, endowments and family settlements.¹¹⁷

ii) Relevant of wakf in past and present day. *Wakf* has been used as a tool for financing social and religious facilities (e.g. schools, Mosques, meeting places and burial grounds) for many generations in the East African Muslim community. It has also served as a practical means of maintaining family and clan welfare over long periods.

The institution has been in existence in this part of the world since the arrival of Islam in the 9th to 11th century AD, surviving in the meantime the great Swahili city-states in their heyday, the period of Portuguese occupation, the expansion of the Omani/Zanzibari empire, and the establishment of the British colonial presence which culminated in the emergence of nationalist governments thirty years ago. During all this period endowments and trusts have been created, proposed and collapsed. There are no records, or at least no definitive research that has been done, on say the oldest serving and functioning *wakfs*, or on how successive political regimes viewed the institution, or the conditions which ensure the maximum economic and social benefit to the beneficiaries. Moreover, the long-term effect of *awqaf* on wealth distribution has not been studied. Studies done in some countries, like Egypt and India, have shown that over the centuries large quantities of land and other assets became tied to specific groups, facilities or uses with little benefit to the rest of society. In some cases, the line of beneficiaries may have become extinct.

¹¹⁷ George, M. (1981), *The Rise of the Colleges*. Edinburgh University Press. Pg. 55.

In such cases there is strong temptation for government to limit the growth and uses of those assets, and to convert some of the wealth to its own use.¹¹⁸

iii)Some of the Goals of *Sharee'ah* regarding *Waqf*.An examination of the goals of *Sharee'ah* regarding *waqf* will reveal that the *Sharee'ah* aims to realize a number of goals regarding the institution of *waqf*. These goals include the following:

Realizing the spirit of Muslim brotherhood and achieving social solidarity among Muslims in all aspects of life which Islam encourages in a number of religious texts, including the tradition in which the Prophet may Allah bless him and grant him peace, said, “The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.” (Reported by Muslim). Accustoming oneself to giving in the cause of Allah and ridding oneself of greed and stinginess; Spreading Islam everywhere, defending it and striving hard to do so with all means possible;

Ensuring that, scholars are independent of the influence of authority, so that they retain their position, influence and the courage to speak the truth. Our history is replete with bright examples of scholars who remained firm upon the truth despite the various temptations and threats they faced, such as *Imaam* An-Nawawee and Al- Izz ibn ‘Abdus-Salaam. The reason behind this was that they were financially independent through their own wages as well as through *waqf* proceeds.¹¹⁹

¹¹⁸ Yahya, S.S. (1995), “The use and abuse of wakf”. in *Islam in Kenya*. *Proceedings of the National Seminar on Contemporary Islam in Kenya*. Mombasa: Mewa publication. Pg. 217

¹¹⁹ Al-Haydaree , H. I. (2009), *Ways and Beneficiaries of Endowments in the Past and the Present*. This is a paper presented in seminar held at Riyadh Saudi Arabia. Pg. 7.

Publishing distinguished books and researches whose authors cannot afford to bear the costs of doing so and so they remain unused and locked away in drawers, without affording Muslims the opportunity to benefit from them. This is a very important way of establishing endowments and doing so is much needed by the Muslim nation today.

Getting scholars to conduct studies and researches and write on whatever sciences the Muslim nation needs so that Muslims adhere to their religion, develop themselves and solve their own problems according to their own Islamic concepts. This will also make up for the great loss of Muslim heritage as a result of wars and demolition of Muslim libraries that abounded with classic books of Muslim scholars throughout history.

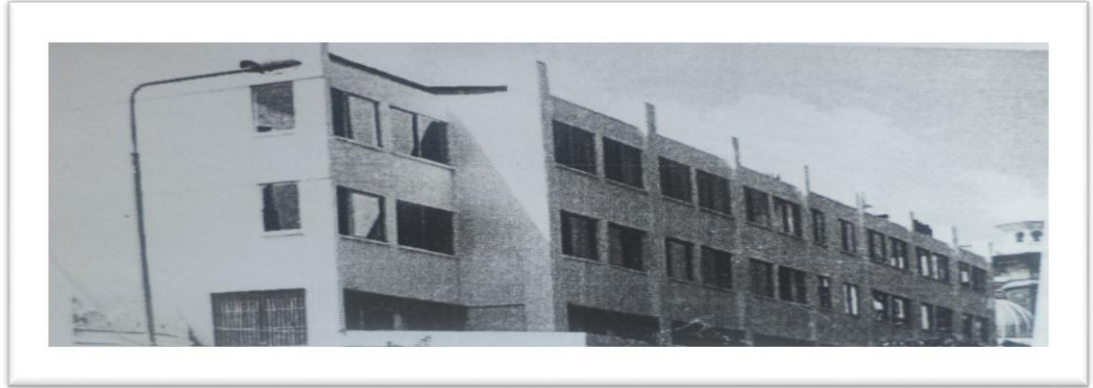
Contributing towards the economic development of the Muslim nation by helping solve its own problems and employ its human cadres in ways that serve its priorities. As the Qur'an says, "And in their wealth and possessions [was remembered] the right of the [needy,] him who asked, and him who [for some reason] was prevented [from asking].¹²⁰

a. Jamia Mosque Wakf Properties



¹²⁰*op.cit* Pg. 8

- **Photo 3.16: Jamia Mosque Complex**



- **Photo 3.17: Jamia Plaza (4 storey)**



- **Photo 3.18: Jamia Mall -2 storey modern shopping**



- **Photo 3.19: Jamia Palace- 1 storey on rental lease to investors**



- **Photo 3.20 : Jamia Tower – a 3 storey on lease to several tenants**



- **Photo 3.21: Jamia Business Park**



- **Photo 3.22: Jamia Corner- property currently on rental lease and operating as Tusky's Market Street Branch**

Other assets

- Tala- currently under the custody of Jamia Mosque.
- Kajiado Land- This plot has since been sold Off to defray other Costs
- Matatu Land- A semi-permanent Mosque is in operation pending construction
- Limuru Mosque-Under the custody of Jamia Mosque
- Malindi and Loitoktok land –donated.

b. The use of Nairobi Jamia Mosque wakf (Endowment)

Jamia Mosque management team established wakf to meet the financial needs of Mosque. The money generated from the above wakf properties are used to pay salaries, for the employed, hospital bills for the sick, funeral expenses for the dead, bursaries for the needy and bright Muslim students who have attained a minimum

of 375 marks in their KCPE, and lastly and most importantly the construction of new Mosques, madrasas and the expansion, renovation of the existing Mosques. In addition, the funds generated are also used to sponsor needy Muslim students in the colleges and universities.¹²¹

c) Nairobi Jamia Mosque Bursary Fund.

The Jamia bursary fund was formalized under the Education Sub-Committee in 2009 and has been steadily growing to date. Under the fund Jamia Mosque sponsors needy and bright students who have attained a minimum of 375 marks in their KCPE with bursary by paying either the full fees or part of the fees for the four years of their secondary education and continuing up to university level as long as they qualify and are admitted under the Kenya universities and colleges central placement services.

The new focus shift is to support students attending Islamic integrated schools so as to build the capacity of these schools and help the students get a holistic education. Student's performances are monitored on term by term basis and before issuance of the scholarship interviews are arranged with respective parents/Guardians to verify the information from the application forms.

¹²¹*Jamia Mosque annual report, (2015) Pg. 17*

Table 3.2 Shows total yearly bursary disbursement since 2009

| Year | No. of beneficiary | Bursary amount per student | Total amount |
|-------------|---------------------------|---------------------------------------|---------------------|
| 2009 | 50 | kshs.3000 per term or full bursary | Ksh. 741,441 |
| 2010 | 50 | kshs.3000 per term or full bursary | Ksh. 800,609 |
| 2011 | 60 | kshs.3000 per term or full bursary | Ksh. 1,067,777 |
| 2012 | 60 | Ksh. 10,000 per term or full bursary | Ksh. 1,206,526 |
| 2013 | 35 | kshs. 10,000 per term or full bursary | kshs. 1,466,199 |
| 2014 | 29 | kshs. 10,000 per term or full bursary | kshs. 836,714 |
| 2015 | 47 | Ksh. 10,000 per term or full bursary | Ksh. 947,950 |
| 2016 | 49 | Ksh. 10,000 per term or full bursary | Ksh. 1,071,550 |

d) Jamia Mosque secondary bursaries

The table below shows 9 students who were sponsored by Jamia and managed to complete their secondary education successfully and attained the following grades in the KCSE 2014

Table 3.3 Shows 9 students who were sponsored by Jamia.

| Serial | STUDENT | SCHOOL | KCSE GRADE |
|---------------|---------------------|----------------------------------|-------------------|
| 1 | Mohamed M. Hamisi | Maranda High School | A- |
| 2 | Shukri Ali Dawa | Nyangwa Boys | A- |
| 3 | Dabasso Kala | Dagorreti High School | B- |
| 4 | Yusra Anas Ali | Mary Hill High School | B- |
| 5 | Mohamed Abdulmajid | Alim High | B- |
| 6 | Zena Suleiman Hamid | Parklands Arya Girls High School | C |
| 7 | Mwanaisha Rafi | Parklands Arya Girls High School | C |
| 8 | Habiba Musa | Huruma Girls High School | C |
| 9 | Issa Abdalla Kombo | Nyali Integrated Academy School | D+ |

Below is a list of the students who were sponsored and sat for KCSE in the year 2015 with their respective grades and categories of their sponsorship.¹²²

¹²²*Jamia Annual General Report, (2016) Pg. 12*

Table 3.4 shows the students who were sponsored and sat for KCSE in the year 2015

| No. | Student | School | Category |
|------------|--------------------------|-----------------------------|---------------------|
| 1. | Khadija Alwy Sharif | Sheikh khalif bin zayed | Full sponsorship |
| 2. | Bilal Ramdhan | Maseno school | Partial sponsorship |
| 3. | Shamila Ibrahim | Moi girls school Nairobi | Partial sponsorship |
| 4. | Rehema Muhonja Zuberi | Pangani girls | Full sponsorship |
| 5. | Rukia Omar Abdalla | Matuga grls high | Partial sponsorship |
| 6. | Omar Abdalla | Wamy high school | Partial sponsorship |
| 7. | Jamal Terry Hinga | St. Paul high school | Partial sponsorship |

Table 3.5 Shows 10 students who were selected by the Jamia management team for the 2015 sponsorship to join secondary schools

| NO. | NAME | SCHOOL | KCPE | FEE PAID |
|------------|---------------------------|-------------------------------------|--------------|----------------------|
| 1. | Abdullahi Said Jeneby | Sheikh Khalifa Bin Zayed Al Nahayan | 417 | Ksh. 50,600 |
| 2. | Maimuna Juma Hamisi | Imenti North Muslim Girls | 415 | Ksh. 28,400 |
| 3. | Osama Habshi Omar | Wamy High School | 415 | Ksh. 65,000 |
| 4. | Abubakar Ramadhan Ibrahim | Sheikh Khalifa Bin Zayed Al Nahayan | 415 | Ksh. 50,600 |
| 5. | Aisha Hussein Sharif | Sheikh Khalifa Bin Zayed Al Nahayan | 407 | Ksh. 50,600 |
| 6. | Abdullahi Mohamud Mohamed | Wamy High School | 400 | Ksh. 10,000 |
| 7. | Mohamed Abdulhakim M | Abrar High School | 384 | Ksh. 10,000 |
| 8. | Abdiaziz Omar Aden | Alim High School | 382 | Ksh. 10,000 |
| 9. | Ilham Abuhsiri Swaleh | Star of The Sea | 379 | Ksh. 10,000 |
| 10. | Khaldah Farid Mohamed | Tawheed Girls Secondary School | 378 | Ksh. 10,000 |
| | Total | | Total | Kshs. 295,600 |

Table 3.6 Shows the names of the students selected in the year 2016 to join Form one.

| | Students name | School attending | KCPE marks | Amount |
|-----|------------------------------|--------------------------------|-------------------|---------------|
| 1. | Nimo AbdiwahabMohamed | Nairobi Muslim Academy | 393 | Ksh. 71,900 |
| 2. | Mohamed Hamid Mohamed | Alim High School | 392 | Ksh. 61,000 |
| 3. | Suaib Ali Ahmed | Wamy High School | 382 | Ksh. 65,000 |
| 4. | Sumayya Nashkawa Abdulrahman | Sheikh Khalif Bin Zayed | 383 | Kshs. 50,600 |
| 5. | Sundus Abdihakim Dahir | Ghamina El Marzouq | 375 | Ksh. 45,000 |
| 6. | Sakariya Ahmed Jibril | Shauri Moyo Muslim Sec. School | 398 | Ksh. 10,000 |
| 7. | Abdirahman Mohamed | Garissa High School | 391 | Ksh. 10,000 |
| 8. | Munira abdikadir abdi | Mahad Academy | 374 | Ksh. 10,000 |
| 9. | Abdullahi Hussein abdullahi | Sheikh Khalif Bin Zayed | 371 | Ksh. 10,000 |
| 10. | Qali adan | Maragua Muslim Girls | 352 | Ksh. 10,000 |

Table 3.7 Shows another 10 students who were assisted through the Friday collection in 2015, each student was allocated ksh.10, 000.

| NO. | NAME | SCHOOL | KCPE | FEE PAID |
|------------|-----------------------|---|--------------|----------------------|
| 1. | Jamila Salado Galgalo | Mbooni Girls | 381 | Ksh. 10,000 |
| 2. | Aisha Wacuka Mussa | St. Annes Secondary School-Lioki | 383 | Ksh. 10,000 |
| 3. | Muna Yusuf Mohamed | Oloitokitok Boys Secondary School | 376 | Ksh. 10,000 |
| 4. | Mansoor Musa Nasoro | Kapsabet School | 351 | Ksh. 10,000 |
| 5. | Dushman Khadija Adam | Imenti North Muslim Girls Boarding School | 347 | Ksh. 10,000 |
| 6. | Summaiya Hassan | Njro precious girls school | 399 | Ksh. 10,000 |
| 7. | Tuahid Musa Ali | Parklands boys high school | 299 | Ksh. 10,000 |
| 8. | Hassan Mwilole Athman | Uurmishi academy | 60.37% | Ksh. 10,000 |
| 9. | Shaban Usama Abdalla | Maranda high school | 347 | Ksh. 10,000 |
| 10. | Nahya Yassin | Raila educational centre | 206 | Ksh. 10,000 |
| | Total | | Total | Kshs. 100,000 |

e) Nairobi Jamia Mosque colleges and university bursaries.

Table 3.8 shows students who joined various universities

| No. | Gender | Students Name | School | KCSE | Home | Year |
|-----|--------|--------------------------|--------------------------------|------|----------|------|
| 1. | F | Zainab Abdalla Hussein | Lafayetet college-Canada | B+ | Nairobi | 2010 |
| 2. | F | Asha Swaleh Adam | University of Eldoret | B+ | Nairobi | 2012 |
| 3. | M | Imran Salim | JKUAT | A- | kakamega | 2012 |
| 4. | M | Mbukha MustafaMswahili | Kenyatta University | B+ | Nairobi | 2012 |
| 5. | F | Mwamini Tatu Abubakar | University of Kabianga | B | Kajiado | 2012 |
| 6. | F | Mariam Kalula Abdirahman | Nairobi University | B | Sololo | 2012 |
| 7. | F | Rukia Adan Gabane | Nairobi University | B | Namanga | 2012 |
| 8. | M | Adam Samatar Mohamed | Turkey (Scholarship) | A- | Embu | 2011 |
| 9. | M | Adam Said Mohamed | Turkey (Scholarship) | A- | Embu | 2011 |
| 10 | M | Abdulkarim Kitonga Muoti | South eastern Kenya university | A- | Nairobi | 2013 |
| 11 | M | Aman Hamisi | Moi university | A- | Machakos | 2013 |
| 12 | M | Abdirazak Adan Yarrow | Egerton university | B+ | Rhamu | 2013 |

The statistics indicate that the bursary beneficiaries transcend all socio-economic boundaries, the beneficiaries being the parents and the children who become better people in the society through the support of Nairobi Jamia management team.¹²³

f) IRE-Teacher Training, imams and Madrassa Teachers Support Programme by Nairobi Jamia Mosque.

This Programme is aimed at improving the condition of both IRE teachers and madrassa teachers in Kenya. IRE teacher training support started in 2007 with the first batch of students graduating in 2009. The total number of beneficiaries in the IRE training scheme now stand at 71 and regular consultations continue especially with the Muslim Education Council (MEC) (which is the body officially recognized in the Basic Education Act of 2013) and other stakeholders with a view of improving Islamic education for all Muslim children in Kenya. Another batch of 10 students has been recruited to pursue teacher training studies with a bias in IRE teaching. *Aimaah* (plural for Imams) and madrassa teachers are also supported in this Programme as many of them work in harsh and difficult conditions often with little or no salary¹²⁴

¹²³*Jamia Annual General Report, (2015). Pg. 11*

¹²⁴*Jamia Annual General Report, (2015) Pg. 12*

Table 3.9 shows the various support components under this program and the amounts paid by JMC in 2014

| Programme Initiative | Area | Number of beneficiaries | Amount Ksh |
|------------------------------------|-----------------------------------|--------------------------------|----------------------|
| IRE teacher training | Kagumo, Kibabii and MikindaniTTCs | 28 | 1,426,190/= |
| IRE teacher (salary) support | Various schools | 7 | 546 854 /= |
| Aimaah & madrassa teachers support | Various Mosques and madrasas | 19 | 1,950 840/= |
| TOTAL | | 54 | 3, 923 884 /= |

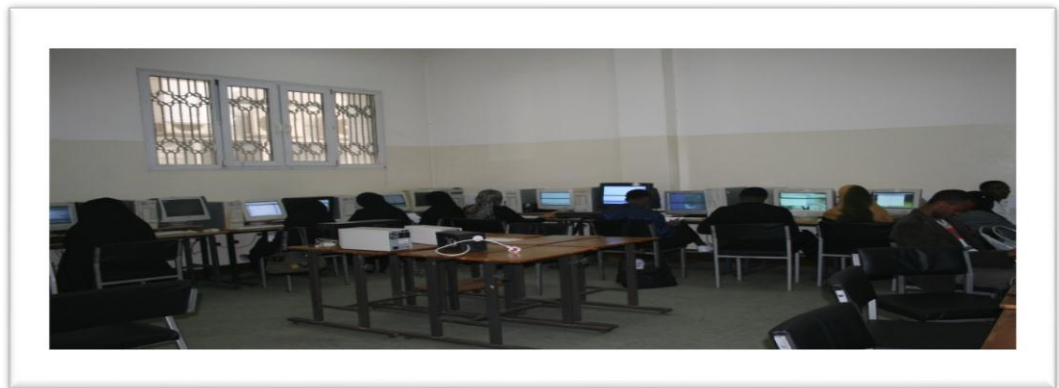
The data above was gathered from the Nairobi Jamia Mosque report records, it gives a clear picture of the socio-economic role the Mosque plays to serve the Muslim community, further analysis is discussed in following chapter to determine the views, experiences, challenges and strategies from the Imam, Jamia management team and the worshippers who either give the services or receive the services.

f) Nairobi Jamia Mosque Support to their Staff Affairs.

Presently Jamia Mosque has a total of 80 masjid keeping, maintenance, security, administrative, Jamia Training Institute JTI, library, Media and Da'wah staff. In

recognition of the role of staff in achieving the objectives of the institution, Jamia has consistently strived to maintain the wellbeing of its staff.

In order to provide motivation, the Majlis has approved salary adjustments for the lower cadre staff by at least 10% and management is constantly reviewing procedures to create a better working environment while increasing service delivery. In response to new statutory requirements, all employees enjoy Work-Injury Insurance cover and enhanced contributions to the National Social Security Fund (NSSF).¹²⁵



g) Nairobi Jamia Mosque Training Institute.

Photo. 3.23: A photo showing Jamia Training Institute.

The Jamia Training Institute, JTI is registered under the Ministry of Education and affiliated to the Thika College of Shariah and Islamic Studies under the Charter of International Islamic University of Sudan now offers Diploma courses with international accreditation. The newly introduced courses of Islamic banking, Islamic studies and Language studies (such as English, Arabic and sign language)

¹²⁵*Jamia Annual General Report, (2014) Pg. 7*

have been well received judging by the enrolment numbers. JTTs School of Tailoring and Interior design has also widened its scope and is now engaged in commercial production of school and industrial uniforms albeit in limited scope. The changes are as a result of the recommendations from the evaluation process undertaken.

JTI whose mission is providing market oriented skills at an affordable cost and within an Islamic environment has seen exceptional growth with student enrolment today standing at 387 from less than 250 a few years ago. The institute has been revamped with the introduction of new courses to Enable it in a competitive edge in the market and keep abreast with the dynamic needs of their territory.¹²⁶

Table 3.10 JTI Courses and Enrolment 2015

| No. | Courses | NO. OF STUDENTS |
|------------|--|------------------------|
| 1 | Arabic Beginners Course | 153 |
| 2 | Arabic Intermediate Course | 18 |
| 3 | Arabic Advance Course | 6 |
| 4 | Diploma in Arabic and Islamic Studies | 15 |
| 4 | Packages (IT) | 28 |
| 5 | Foundation Diploma (IT) | 29 |
| 6 | Tailoring | 30 |
| 7 | Interior design | 2 |
| 8 | Fashion design | 1 |
| 9 | Embroidery | 1 |
| 10 | Sign language | 6 |
| 11 | English | 2 |
| 12 | Holiday program (April, August & December) | 58 |
| 14 | Quran class | 50 |
| | TOTAL | 399 |

¹²⁶*Jamia Annual General Report, (2015) Pg.19*

From the statistics above the highest number students seek Arabic courses, lowest in fashion and interior design. All the courses are important as they empower the Jamia community socially and economically. A person who has a tailoring course can easily start their own business, IT and so on. Socially in the aspect of these activities bringing people together and help them learning from one another.

i) Nairobi Jamia Mosque Tailoring Program for Muslim Women. The course is suitable for people who would like to venture into self-employment in the sector of cloth making. Broad spectrums of cloth making skills are offered in this department. By the end of this course, the students shall be in a position to make African traditional wear, children clothing, office wear amongst other designs.

The skills acquired in the embroidery section shall enable the students to design and develop various embroidery artifacts for both commercial and domestic use.

The examinations are from the Kenya National Examination Council (KNEC) Students have the opportunity to practice their skills and develop sample clothing before their final examinations. This department admits only female students.¹²⁷

ii) Nairobi Jamia Mosque Islamic and Arabic Studies Program. Jamia management team have opened classes for Islamic studies and Arabic language under Jamia Training Institute to impart the Islamic knowledge to the Muslim believers so that they worship the Almighty God In the right manner, also they teach Arabic language which is very essential for the Muslims because it's the language which the holy Quran was revealed and for them to understand their religion they have to learn the Arabic language, another important of the Arabic language is one of the international language which is used in the Arab countries.

¹²⁷ *Jamia Annual General Report, (2015) Pg. 19*

Hence, it will open a door for employment in these countries for those who know the Arabic language; in turn it will help to enhance Muslims economically in future.

Currently the department offers a learning opportunity in both oral and written Arabic language. By the end of module one, the students shall be in a position to read, write and speak basic Arabic. Modern teaching methods are used in this department with a well-equipped learning laboratory and audio-visual aids for the students.¹²⁸

iii) Nairobi Jamia Mosque Sign Language Program. Jamia Training Institute has taken the initiative of teaching sign language to both the deaf and the non-deaf students. The deaf Muslim students have benefited a lot, since they are given the chance of reading the Holy Quran and understanding the Islamic religion.

Kenyan Sign Language is considered the natural language of the deaf in Kenya. The beginnings of the language are linked with the opening of deaf schools in the 1960s. KSL has been influenced by a number of different sign languages and sign systems, but the largest influences are probably American Sign Language and Signed English. This has probably been due to policies enacted by institutions throughout Kenya that train teachers in sign language and personal and professional exchanges with Americans and American educational institutions. Kenya Sign Language is now beginning to gain recognition among Jamia management teams and policymakers working with deaf school. The manual alphabet is similar to the American manual alphabet. Kenyan Deaf say an old

¹²⁸ibid

Kenyan system once existed for the manual alphabet, but it is no longer used or understood.

A sign language is formed by "hand shape, movement, and other grammatical features that combine to form signs and sentences." Sign languages are independent languages-not dependent on English or any other language; with their own unique complex structures and rules. Signs are composed of five basic parts: hand shape, movement, location, orientation, and non-manual signs (i.e. facial expressions). For signs to be formed correctly, they must follow the rules and norms associated with each of these components.¹²⁹

Kenya Sign Language taught at Jamia Mosque connects the deaf and those who have good hearing; it helps them to express themselves. This is a great source of empowering a community socially and economically.

iv) Nairobi Jamia Mosque Training Institute workers. *The JTI Staff* consists of the following 8 permanent staff and 2-part time workers making a work force of 10

Permanent staff

- Mohamed Enow - principal
- Jaffar Mustafa Sudi -JTI Jamia management team
- Rukia Hussein - Secretary
- Ibrahim Wainaina - Lecturer Arabic
- Khamis Ismail - Lecturer Arabic
- Twalet Kipengeno - I.T Tutor

¹²⁹www.Islamkenya.com

- Ibrahim Ogola - Security
- Amina Ahmed - Dress Making Tutor

Part Time Staff

- Abdulwahab Ali - Sign Language
- Ramadhan Abass - Arabic Tutor

As a conclusion regarding the socio-economic role of Nairobi Jamia Mosque it is important to highlight the historical role of Mosque during formative period of Islam where Mosque was used as spiritual, religion, shelter for homeless, nursing home and administrative institution centers. in the contemporary world the role of the Mosque is severely abbreviated whereby its used as a palace where aspect of worship is performed and only occasional educational activities take place compare the past, reason being the contemporary government established several ministries such as ministry of education which cater for all education programs, ministries for social welfare that deal with community welfare and ministry of health which deals with health affairs.

Countries where Muslims are minority like Kenya Mosques have taken up different and more comprehensive roles, for example Nairobi Jamia Mosque plays a good role socially and economically, to fulfill the stated roles they established Dawa offices for guiding Muslims to the right path of the religion, also there is an Islamic information center which cater for both Muslims and non-Muslims to get the correct information concerning Islamic religion and Muslim communities.

Jamia management team constructed modern library at Jamia Mosque to create conducive environment for the Muslims students both male and female who are interested in education and research. Also, there is a holyday youth program to keep the Muslims youth away from troubles or wasting time in unproductive

activities. In Nairobi Jamia Mosque there is a weekly Friday bulletin which is a tool of communication used to inform the Muslim community the socio-economic development, challenges and opportunities they need to be aware of.

Jamia management team to fulfill their goal of helping the Nairobi Muslim community economically they established wakf properties in which the money generated is used for the salary of the employed, hospital bills for the sick needy Muslims , funerals expenses for the dead needy Muslims , bursaries for the needy bright Muslim students , construction and renovation of the Mosque and madarasas, sponsoring of the training of ire and madrassa teacher which in turn help the Muslim students in schools and madarasas .

Jamia management team also constructed Jamia Training Institute which have the following, tailoring program for Muslim women, Islamic and Arabic studies program, sign language program for the Muslim deaf these programs help the Muslims community economically once they acquire the above skills it can be a source of income for their families in the future.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION, DISCUSSION AND INTERPRETATION

4.1 Introduction

This chapter presents the analysis and findings of the study as set out in the research objectives. The first objective of the study was to examine the economic role of Nairobi Jamia Mosque, the second to establish the social role of Nairobi Jamia Mosque, finally to examine the challenges of the worshipers in Jamia Mosque. This chapter presents the summary results of the study that were obtained from the respondents in relation to the study objectives. The chapter has been divided into two sections. The first section deals with presentation which has been done using frequency tables, pie-charts and figures. The second section deals with discussion of the results which is aligned with objectives of the study. The sample size was 130,101 of the entire respondents picked responded, (Response Rate-78%).

4.2 Background and Demographic Characteristics of the Respondents

Establishing background and demographic characteristics of the respondents was vital before venturing on the socio and economic role of Nairobi Jamia Mosque. Background and demographic characteristics were measured by looking at the following variables: age, level of education, duration in the Mosque, kind of support given by Nairobi Jamia Mosque, challenges facing Nairobi Jamia Mosque worshippers and strategies to address those challenges

4.2.1 Age of the Respondents

From the study, it was established that the average age of the respondents was between 25-30. This was 49% of all the age groups interviewed.

| 1 | | 2 | 3 | 4 | 5 |
|-------|-------|-----|-------|-------|-------|
| Valid | 15-20 | 6 | 5.9 | 5.9 | 5.9 |
| | 20-25 | 36 | 35.6 | 35.6 | 41.6 |
| | 25-30 | 49 | 48.5 | 48.5 | 90.1 |
| | 30-40 | 10 | 9.9 | 9.9 | 100.0 |
| | Total | 101 | 100.0 | 100.0 | |

Table 4.11: Age of the Respondents

Key:1= Age of the respondent, 2= Frequency, 3= Percent, 4= Valid Percent, 5= Cumulative Percent

4.2.2 Duration of the respondents in Nairobi Jamia Mosque

| 1 | | 2 | 3 | 4 | 5 |
|-------|---------|-----|-------|-------|-------|
| Valid | 1-5 | 48 | 47.5 | 47.5 | 47.5 |
| | 5-10 | 41 | 40.6 | 40.6 | 88.1 |
| | over 10 | 12 | 11.9 | 11.9 | 100.0 |
| | Total | 101 | 100.0 | 100.0 | |

Table 4.12 Duration of the respondents in Nairobi Jamia Mosque

Key:1=Duration of the respondents, 2= Frequency, 3= Percent, 4= Valid Percent, 5= Cumulative Percent

The duration of the respondents who have worshipped in Jamia Mosque between 1 and 5 years was 48%, 5 to 10 years 51% and above 10 years 12%.

4.2.3 The figure below shows Level of education of the respondents

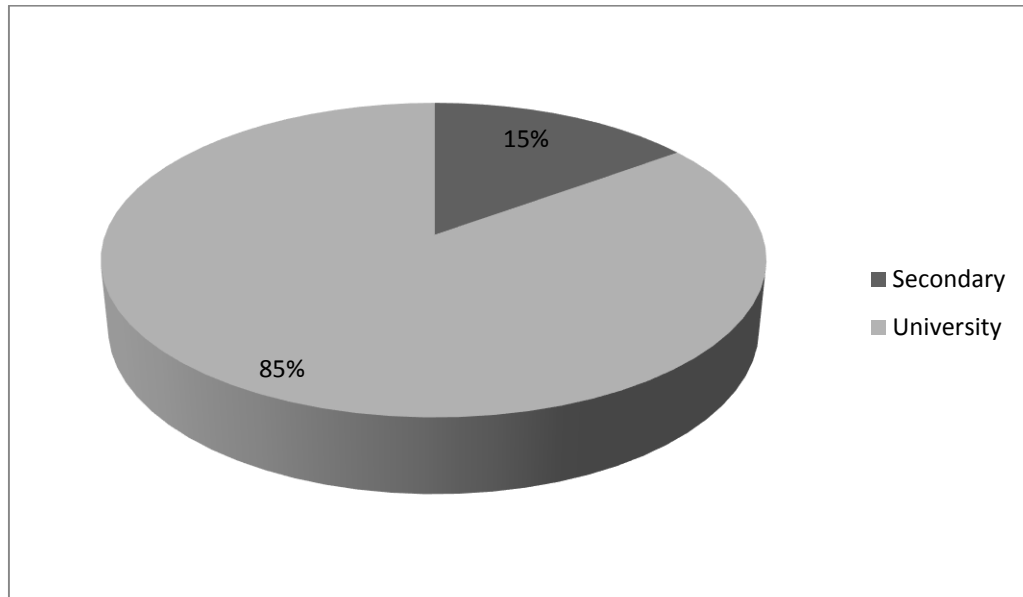


Figure 4.1 Level of education

The above figure shows 85% of the respondents interviewed have up to university education while only 15% have up to secondary education. The level education was skewed towards the university level because this is mostly the urban population, and in the capital city, where a large number of the population is educated.

4.2.4. Kind of support given by Nairobi Jamia Mosque

| 1 | 2 | 3 | 4 | 5 |
|-------|-----------------------------------|-------|-------|-------|
| Valid | giving bursary for needy students | 16 | 15.8 | 15.8 |
| | clearing hospital bill | 4 | 4.0 | 19.8 |
| | all above | 81 | 80.2 | 100.0 |
| Total | 101 | 100.0 | 100.0 | |

Table 4.13 Kind of support given by Nairobi Jamia Mosque

Key:1=Kind of support given by Nairobi Jamia Mosque, 2= Frequency, 3= Percent, 4= Valid Percent, 5= Cumulative Percent

The above table shows 80% of the participants indicated that Nairobi Jamia Mosque support the Muslim community through giving bursary to the needy Muslim students, clearing hospital bills, and helping in construction of Islamic schools. On the other side, 15.8% of the participants expressed that Jamia Mosque supports the community through giving bursary to the needy, 4% mentioned that the Mosque helps the Muslim population to clear the hospital bills for those who are needy.

4.2.5 Social Services Offered to Muslim Community by the Nairobi Jamia Mosque

| 1 | | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|----------|---------|----------|----------|----------|----------|----------|----------|----------|----------|
| N | Valid | 101 | 101 | 101 | 101 | 101 | 101 | 101 | 101 |
| | Missing | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Mean | | 1.12 | 1.44 | 1.52 | 1.09 | 1.15 | 1.22 | 1.35 | 1.07 |
| Mode | | 1 | 1 | 2 | 1 | 1 | 1 | 1 | 1 |

Table 4.14 Social Services Offered to Muslim Community by the Nairobi Jamia Mosque

Key: 1=Social services offered to Muslim community by the Nairobi Jamia Mosque, 2=Marriage ceremony, 3=Daily and weekly lectures, 4=Health services to worshippers inform of paying medical bills, 5=Help needy students, 6= Create awareness inform of lecture and applications, 7= Provide guidance and counseling, 8= Burial arrangement services and 9=Disseminating information i.e. Friday bulleting & horizon TV

The participants agreed to the social services in the table as being offered to the Muslim community by Nairobi Jamia Mosque. The mode is 1 for many of the services which represents yes. On the other hand, 2 stands for No, therefore the responds felt Jamia Mosque does not provide health services to worshippers inform of paying medical bills. 47.5% responded yes while 52.2% responded with no.

The table above also shows 91.1% of the participants agreed that Jamia Mosque help the needy students, 96% responded with yes that the Mosque offer daily and weekly lectures to the worshippers in the following languages English, Urdu, Somali, Oromo, and 88.1% agreed on the Mosque helping in conducting marriage ceremonies to the worshippers.

Information from the Imam respondents expressed another role that the Jamia Mosque help in dealing with debt cases, Muslim to Muslim, non-Muslim to Muslim.

The common social issues addressed by the Nairobi Jamia Mosque included education, humanitarian assistance, health services, guidance and counseling. The data collected reveals the role of the Mosque in the provision of the above cited services and not limited to them. For example, the Jamia management team agrees according to their response that the Mosque plays a significant role in providing scholarships for bright and needy students, at secondary and college level.

In addition, the Mosque issues full and permanent bursary schemes to poor students in secondary schools. The fields that Mosque usually sponsors are areas in Islamic studies. This does not reflect the opinion of most of the respondents since the majority feel the Mosque should extend its services to those bright and needy students who also pursue other courses.

Furthermore, the Mosque also provides health services to the less advantaged groups of the Muslim community by establishing satellite and mobile clinics. Sometimes the Mosque helps in clearing medical bills for those who may not be able to do so. It also organizes free medical checkups. The other social services include establishing Islamic schools, building of Mosques drilling of boreholes for

the pastoralist communities. The Mosque also set up a family resource centers that helps solve family issues e.g. marriage, family disputes and divorce.

The Mosque also helps in empowering the youth through pooling of resources, creation of job opportunities, providing relevant training to worshippers, giving bursary to the needy Muslim student both in secondary and university levels, collecting and distribution of *Sadaqa* to the needy during the Idd festivals. This role has limit the transaction based on *Riba* (usury) which is in fact against the teaching of Islam. This view is reflected in all the responses given by the Jamia management team, youth representatives, women representatives and even sampling of the worshippers.

4.2.6 Economic Related Services that Nairobi Jamia Mosque Offer to the Muslim community

| 1 | | 2 | 3 | 4 | 5 | 6 |
|------|---------|------|------|------|------|------|
| N | Valid | 101 | 101 | 101 | 101 | 101 |
| | Missing | 0 | 0 | 0 | 0 | 0 |
| Mean | | 1.13 | 1.04 | 1.30 | 1.29 | 1.15 |
| Mode | | 1 | 1 | 1 | 1 | 1 |

Table: 4.15 Economic Related Services

Key: 1=Economic related services that Nairobi Jamia Mosque offers to the Muslim community 2=Bursaries to needy Muslim students, 3=Sponsoring IRE teachers in the college, 4=Advertising Muslim products in Friday bulleting & horizon TV, 5=Offering technical courses such as ICT, tailoring, 6=Employment of Muslim needy people in the Mosque.

From the table above the mode indicates that all participants agreed to the economic services as being rendered to the Muslim community by the Nairobi Jamia Mosque. Sponsoring IRE teachers was 96%, Offering ICT and tailoring courses 71.3% from the responses. Nairobi Jamia Mosques often collect *zakat* from wealthy Muslim and initiate economic project such as construction of other Mosques, schools and health facilitation.

Offering ‘Sadaqa’ (alms to poor) is collected daily and on weekly basis to help the poor Muslim thus alleviating the suffering of the less fortunate members of the society. It also helps the Muslim needy students by offering scholarships and bursaries, thus uplifting the education standard of the community. Jamia Mosque provides guidance and counseling to its faithful especially on matters pertaining to marriage and divorce through its scholars. Jamia Mosque through its council of scholars provide direction to Muslims in matters pertaining to their religion thus offering free legal services on Islamic issues. The scholars hold daily and weekly Islamic lectures to educate and nourish the spiritual and moral development of the Muslim community. It also serves as an information center where non-Muslims can get access to matters of Islamic natures. It also publishes weekly magazine to inform the public on issues affecting the Muslims in Kenya. The study established that the Mosque plays a pivotal role in the socio-economic wellbeing of the Muslim community.

4.3. Challenges Facing Nairobi Jamia Mosque Worshippers

| 1 | | 2 | 3 | 4 | 5 |
|----------|---------|----------|----------|----------|----------|
| N | Valid | 101 | 101 | 101 | 101 |
| | Missing | 0 | 0 | 0 | 0 |
| Mean | | 1.84 | 1.53 | 1.61 | 1.55 |
| Mode | | 2 | 2 | 2 | 2 |

Table: 4.16 Challenges Facing Nairobi Jamia Mosque Worshippers

Key: 1=Challenges facing Nairobi Jamia Mosque worshippers 2=Discrimination in terms of employment, 3=Lack of consultation, 4=Inadequate space for Friday prayers, 5=Language barrier during lectures

More than half the respondents do not face the challenges in the table above, the mode indicates 2 represented no. 84.2% responded with no to discrimination in terms of employment, 38.6% indicated there is lack of consultation in running of the Mosque affairs, 44.6% expressed that there is language burrier during lectures.

4.3.1 Strategies to address the challenges

| 1 | | 2 | 3 | 4 |
|------|---------|------|------|------|
| N | Valid | 101 | 101 | 101 |
| | Missing | 0 | 0 | 0 |
| Mean | | 1.51 | 1.35 | 1.35 |
| Mode | | 2 | 1 | 1 |

Table: 4.17 Strategies to address the challenges

Key: 1=Strategies to address the challenges, 2=Creating equal chance of employment for Muslim community, 3=Give more room for consultation, 4=Training more translators in different languages

More than 50% of the participants pointed out that there is need to give more room for consultation as well as training more translators in different languages. Less than 50% were indifferent on creating equal chance of employment for Muslim community, 48.5% felt there is need while 51.5% did not find the need to put such a strategy in place.

Comparison of the challenges to the strategies from the responses, it's a bit clear that lack of consultation and language barrier in the lectures are the main challenges Muslim worshippers in the Mosque face.

4.4 Contemporary challenges facing Nairobi Jamia Management team

| 1 | | 2 | 3 | 4 | 5 | 6 |
|------|---------|------|------|------|------|------|
| N | Valid | 3 | 3 | 3 | 3 | 3 |
| | Missing | 0 | 0 | 0 | 0 | 0 |
| Mean | | 1.00 | 2.00 | 1.00 | 1.00 | 1.00 |
| Mode | | 1 | 2 | 1 | 1 | 1 |

Table: 4.18. Contemporary challenges facing Nairobi Jamia Management

Key: 1=Contemporary challenge 2=Challenges of over expectation, 3=Challenges of Poor manpower, 4=Challenges of dissatisfaction, 5=Challenges of space, 6=Challenge of language barrier

The responses from the management team indicated that over expectation from the worshippers, dissatisfaction on services offered, inadequate space for worshippers specially on Fridays and language barrier for some worshippers are the main challenges from the participants the mode is 1 meaning they agree to the challenge. On poor quality man power is not a challenge as the mode is 2 which represents no, meaning it is not a challenge.

a) *Overbearing expectations of the Muslim community from Nairobi Jamia Mosque.*

This means the Muslim community expects more from the Nairobi Jamia Mosque than what is offered in terms of economic opportunities that exist, scholarship and job opportunities. In short, they expect more from the social-economic services offered by the Nairobi Jamia Mosque.

b) Lack of finance in Nairobi Jamia Mosque.

The data obtained from the Nairobi Jamia Mosque show that few wakf properties owned by the Mosque do not generate enough money to meet its day to day needs. For instance, clearing of the Hospital bills for the needy Muslims, arrangement of the funeral expenses and constructions of the mosques and madrasas, they depends on the worshippers to meet a great percentage of its financial obligations which sometimes shows down the operations of the Mosques. The interview with the Imam showed that they feel their salaries are low, or they should be given a kitty that they can use to support the needy *Muslims at their level*.

d) Limited opportunities for the Muslims academics and professionals especially in the Islamic field in Nairobi Jamia Mosque

A great number of the madrassa graduates pursue their higher education through the madrassa system. This pays a lot of emphasis on, the Arabic language, sharia and Islamic studies. However, these graduates find themselves locked out of the Kenyan employment system and end-up jobless after 20 years of scholarly. This poses a great challenge to the Nairobi Mosque. The Jamia Mosque executive Committee can employ only very few Muslims professionals.

e) Hostile external environment towards Nairobi Jamia Mosque.

There is an increasing trend of Islam phobia due to the negative media coverage especially the West run media. This was expressed from the interview with the Jamia management team and the Imams.

f) The above cited challenges at Nairobi Jamia Mosque can be overcome through the following means.

Creation of opportunities through education and entrepreneurship in order to engage the youth of the Muslim community to achieve self-reliance's and raises their hope in life. This can also be enhanced through giving equal chance of employment to the Muslim community.

Initiating forums for providing resource through the Zakat Kitty and fundraises which will in turn can be invested in income generating projects.

To help the upcoming generation to diversify their academic and professional pursuit through the initiation and implementation of an integrated system of education that can equip the individual with the opportunity to be useful in all spheres of life.

Establish and use print and audio-visual media e.g. TV stations, FM stations in order to educate the Muslims and the non-Muslims on the values and teaching and of the Islamic faith to allay the fear harbored towards the Muslims. This will also help the other faiths to discuss and deliberate freely through inter faith dialogue.

The Mosque Executive Committee should be equipped with Islamic teaching for better understanding of the Muslim community.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

The major purpose of this study was assess the role of Nairobi Jamia mosque in social- economic development of Muslim community in Nairobi County.

The study examined several objectives among them the history of Nairobi jamia mosque, the socio-economic roles of Nairobi Jamia Mosque, it also investigated the challenges and opportunity of the worshipers in Nairobi Jamia Mosque and suggested appropriate strategies that could help Jamia Mosque administration to improve its services to the Nairobi Muslim community.

The research has concluded that the Jamia Mosque plays a significant role in the development of the Muslim community, for example, it provides bursaries for the poor and needy students at secondary tertiary and university level. In addition, the Mosque provides guidance and counseling, marriage advices and contributes to the conflict resolutions particularly in Muslim communities, for example in Nairobi Jamia mosque they have family resource center.

5.2 Conclusion

From the data analysis, the following have been established as the major findings of the study. From the responses on economic role sponsoring IRE teachers was 96%, offering ICT and tailoring courses 71.3% from the responses respectively.

Further, 91.1% the respondents agreed that Jamia Mosque help the needy students, 96% responded with yes that the Mosque offer daily and weekly lectures to the worshippers in the following languages English, Urdu, Somali, Oromo, and 88.1%

agreed on the Mosque helping in conducting marriage ceremonies to the worshippers.

On challenges, more than 50% of the participants pointed out that there is need to give more room for consultation as well as training more translators in different languages

The research has found out that the Jamia Mosque plays a significant role in the development of the Muslim community. For example, it contributes to the social and the economic development of the community. On the social issues, the Mosque provides bursaries for the poor and needy Muslims students at secondary, tertiary and university level. The research also reveals that the Jamia Mosque also provides humanitarian assistance during natural calamities, provides health care and free medical checkups to the vulnerable groups in the society.

In addition, the Mosque provides guidance and counseling, marriage advices and contributes to the conflict resolutions particularly in the predominantly pastoralist Muslim communities.

Economically the Mosque plays a major role by implementing the payment of zakat to the poor and the needy. It does this by establishing a kitty which is run by people of high integrity who make sure the resources collected go to the deserving groups. This has enormously contributed to the reduction of poor or needy among the community. This however doesn't mean that there are no poor or needy groups in the Muslim community.

The study established that Jamia Mosque is in the forefront to ensure that apart from pooling resources, it invests in profit making projects that create job opportunities for the youth and skilled members of the Muslim community.

Despite all above the Mosque is still pursued by a group of the community though in the minority that is serving those who have connection with either the administration or member of the board. Some groups feel that the resources are poorly managed and run by skilled persons appointed by the board on the basis of age which pursued as a source of experience and knowledge.

However, this has its own demerits they say this person cannot leave up to their job expectation, since the world has gone digital and is moving faster that can only be caught up with through use of technology for example in terms of communication, information processing education dissemination and record keeping.

5.3 Recommendations

The study suggest that it's important for the management of the Nairobi jamia Mosque to employ highly educated and skilled manpower to run its day to day affairs, for example the Mosque executive Committee should be well vast in Islam to avoid misunderstanding in terms of believes.

We recommend the Mosque management to embrace technological advancement in order to reduce expenditure and disseminate information quickly, this way they will be able to reach out to more people within a short time. Our study suggests that the Mosque management should invest in highly profit-making projects which are autonomously run with skilled and experienced people. This way they will be able to support more youths. It will increase the level of satisfaction among the worshippers. The board and management of the Mosque should only participate in the supervision and auditing of the project.

Since the Mosques spends a lot of money on paying bills for people whose loved ones are hospitalized and unable to pay the hospital bills, the study recommends

that the management of Nairobi jamia mosque should heavily invest in medical health services by establishing satellite clinics.

We also suggest that management of the Mosque should also invest in the creation of a modern integrated education system that caters for the bright needy students of the Muslim community.

The study recommends that Mosques should be more democratic and open to ideas in order to address community needs as well as individual concerns. Furthermore, they should be user friendly through innovative programs that will attract youth, women and other categories of the population. That way, Mosques will have a greater role to play in the Muslim community and lives its members.

In general Mosque need to be equipped with enough resources and man power in order to function actively within society more crucially there is a vital need to empower the Imams with full knowledge and awareness of their surrounding and to provide them with the training for them within Mosque premises. Mosque can play an exceptional role in controlling extremisms and terrorism by education youth, filling their space with useful activities dealing with their concern, attending to their needs and having their grievances answered by qualified Imams. Lastly we recommend that women and youth which are representing the larger number in the society should be included in the management of Nairobi Jamia Mosque.

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APPENDICES

Appendix i: Imams' interview guide

Introduction: my name is **Shukri Abdirahman Maalim** a master of art student university of Nairobi, Department of philosophy and religious studies. This interview guide is intended to assess the social economic role of Nairobi Jamia Mosque in the development of Muslim community in Nairobi County.

Please tick where appropriate and explain where explanation is needed

SECTION A

1. For how long have you been an imam in Jamia Mosque
 - a) 2-5 years
 - b) 5-8 years
2. What is your level of education?
 - a. Certificate
 - b. Diploma
 - c. Degree (bachelor)
 - d. Master degree
 - e. Doctorate
3. What is your area of specialization?
 - a) Islamic sharia
 - b) Islamic studies
 - c) Education
 - d) Islamic history

Any other.....

4. Who appointed you as an imam?
 - a. Administration
 - b. Muslim scholar

- c. Worshipers
- d. Others.....
- ...

SECTION B

- 5. What are some of the social role does Jamia Mosque play?
- 6. What is the role of the Imam in ensuring social economic role of the Mosque is realized?
- 7. How do you feel about the economic services that Nairobi Jamia Mosque give to the Muslim community?
- 8. What challenges do you face as an Imam in administering your work in Jamia Mosque?
- 9. How best can the challenges be addressed?
- 10. How can service delivery of Jamia Mosque be improved

Appendix ii: Jamia management team questionnaire

Introduction: my name is **Shukri Abdirahman Maalim** a master of art student University of Nairobi, Department of philosophy and religious studies. This questionnaire is intended to assess the social economic role of Nairobi Jamia Mosque in the development of Muslim community in Nairobi County.

Please tick where appropriate and explain where explanation is needed

SECTION A

1. Age
 - a. 40-50 years
 - b. 50-60 years
 - c. 70-80 years
2. For how long have you been a member of Jamia management team at Jamia Mosque?
 - a. 1-5 years
 - b. 5-10 years
 - c. 10-15 years
 - d. Over 15 years
3. What is your level of education?
 - a. Certificate
 - b. Diploma
 - c. Bachelor degree
 - d. Masters
 - e. Doctorate
4. Who appoints the Jamia management team?
 - a. Worshipers
 - b. Muslim leaders
 - c. Islamic organization
 - d. Government agendas
 - e. Other

(Please specify)

5. For how long does one stay in office?
 - a. 1-5 years
 - b. 5-10 years
 - c. 10-15 years
 - d. Over 15 years

6. What position do you hold in the Jamia management team?
 - a) Chairman
 - a) Vice Chairman
 - b) Secretary
 - c) Treasurer
 - d) Jamia management team
 - e) Other position

SECTION B

7. Does the Mosque Jamia management team offer scholarship to students?
 - a. Yes
 - b. No

8. If Yes Which Level of Education?
 - a. Primary
 - b. Secondary
 - c. College
 - d. University

9. What other social services does Jamia Mosque Provide?
 - a. Establishing Islamic schools (Madarasas)
 - b. Drilling of wells for the pastoralist community
 - c. Building of Mosque

d. Others
specify.....
.....

10. Which field of education do you sponsor?

- a. Medical
- b. Law
- c. Islamic shariah /studies
- d. Education
- e. Any field

11. To what extent do you sponsor students?

- a. Full scholars
- b. Half scholarship
- c. Quarter scholarship
- d. Others
specify.....
.....

12. What health services does Jamia Mosque provide for the worshipers

- a. Provided clinical services
- b. Clearing hospital bills for the worshipers
- c. Organizing free Medical Checkups
- Other (specify).....

13. To what extend do you think the following services are offered by the Nairobi Jamia Mosque. Indicate whether you strongly agree, agree, undecided, disagree or strong disagree in the following scale

| | Strongly Agree | Agree | Undecided | Disagree | Strongly disagree |
|--|----------------|-------|-----------|----------|-------------------|
| a. Bursaries | | | | | |
| b. Sponsoring for IRE teachers | | | | | |
| c. Clearing the medical bill in the hospitals for the Muslim needy | | | | | |
| d. Information dissemination e.g. Friday bulletin, Horizon TV | | | | | |
| e. Tailoring courses offered | | | | | |
| f. ICT courses | | | | | |
| g. Sign language for the deaf | | | | | |
| h. Holiday Programme for the Muslim students | | | | | |
| i. Arabic beginner course | | | | | |

SECTION C

14. (a) Which of the following challenges do you agree with, as offering Jamia Mosque and its role of social economic support? (Tick as many as possible)

| CHALLENGE | TICK |
|--|-------------|
| Over expectation from the worshippers | |
| Poor quality manpower / Jamia management teams | |
| Dissatisfaction from some of the worshippers | |
| Inadequate space for worshipers specially on Fridays | |
| Language barrier for some worshippers | |

(b) Which other challenges do you think affect Jamia Mosque in its role of socio-economic support of the Nairobi Muslim Community?

.....

.....

.....

.....

SECTION D

Which of the following strategies do you agree with as a way of overcoming the challenges that are affecting the Jamia Mosque in its role of socio-economic support to the Muslim community in Nairobi?

| STRATEGIES | TICK |
|---|-------------|
| Create more income to cover the expectation of the worshippers | |
| Electing learned and qualified personnel to run the Mosque administration | |
| Give the worshipers more consolidative role | |
| Expanding the Mosque to accommodate more worshippers | |
| Training Translators in different languages for catering language barrier | |

(a) Which other strategies do you think as a way of overcoming the challenges that are affecting the Jamia Mosque in its role of socio-economic support to the Muslim community in

Nairobi?.....
.....
.....
.....

Thank you!

Appendix iii: Worshipers' questionnaire

Introduction: my name is **Shukri Abdirahman Maalim** a master of art student university of Nairobi, Department of philosophy and religious studies.. This questioner is intended to assess the social economic role of Nairobi Jamia Mosque in the development of Muslim community in Nairobi County?

Please tick where appropriate and explain where explanation is needed

SECTION A

1. Gender

- a. Male
- b. Female

2. Age group

- a. 10-15 years
- b. 15-20 years
- c. 20-25 years
- d. 25-30 years
- e. 30-40 years
- f. 40-50 years

3. For how long have you been worshipping in Jamia Mosque?

- a. 1-5 years
- b. 5-10 years
- c. over 10 years

4. What is your level of Education?

- a. Primary Level
- b. Secondary Level
- c. University Level

5. Do worshipers participate in the selection of the Imam and Mosque management team?

- a. Yes
- b. No

6. If No

why.....

SECTION B

7. Do worshipers get financial support from the Mosque?

- a. Yes b. No

8. If Yes what kind of Financial support?

- a. Giving Bursary for needy students
 b. Clearing hospital bill
 c. Help of construction of Islamic schools
 d. All of the above
 e. Others

specify.....

10. (a) Which of the following social services do you agree with that Jamia Mosque offers to the Muslim community in Nairobi?

| SOCIAL SERVICES | TICK |
|--|-------------|
| Conducting Nikah/ marriage ceremony | |
| Daily and weekly lectures | |
| Provide health services to the worshipers | |
| Help needy students | |
| Create awareness in form of lecture and applications | |
| Provides guidance and counseling same is the worship | |
| Burial arrangement services | |
| Disseminating information i.e. Friday bulletin, horizon TV | |

(b) Which other social service do you think that Jamia Mosque gives to the Muslim Community in Nairobi?

.....

11. (a) Which of the following economic services do you agree with that Jamia Mosque offers to the Muslim community in Nairobi?

| ECONOMIC SERVICES | TICK |
|---|------|
| Giving bursaries to the needy Muslim student both in secondary and university | |
| Sponsoring IRE teachers in the college | |
| Advertising Muslim products in Friday Bulletin and Horizon TV | |
| Giving basic computer skills to the Muslim needy students | |
| Employment of the Muslim needy people in the Mosque | |

(b) Which other economic service do you think that Jamia Mosque gives to the Muslim Community in Nairobi?

.....

.....

.....

.....

SECTION C

To what extent do you think the following services are offered by the Nairobi Jamia. Indicate whether you strongly agree, agree, undecided, disagree or strongly disagree in the following scale?

| | Strongly agree | Agree | Undecided | Disagree | Strongly Disagree |
|--|----------------|-------|-----------|----------|-------------------|
| a. Health services offered | | | | | |
| b. Bursaries and Scholarships | | | | | |
| c. Economic empowerment of the Muslim | | | | | |
| d. Dissemination of information | | | | | |
| e. Guidance and counseling services offered. | | | | | |

12. What is your view on how the Nairobi Jamia Mosque administration is run?

13. Do you feel Nairobi Jamia Mosque administration consider Muslim diversity in terms of employment and rendering services?

Yes

No

If Yes, why?

If No, why

SECTION D

14. (a) Which of the following challenges do you agree with as a worshipper you face to access the services that Jamia Mosque give to the Muslim community in Nairobi?

| CHALLENGE | TICK |
|---|-------------|
| Discrimination in terms of employment | |
| Lack of consultation | |
| Inadequate Space for Friday Prayers | |
| Language barrier where lectures are given only in English and Kiswahili | |

(b) Which other challenges do you think as a worshipper you face to access the services that Jamia Mosque give to the community in Nairobi?

.....

14 (a) Which of the following strategies do you agree with as a way of overcoming the challenges that are affecting the worshippers to access the services that Jamia Mosque gives to the Muslim community in Nairobi?

| STRATEGIES | TICK |
|---|-------------|
| Creating equal chance of employment to the Muslim community | |
| To give more room for consultation to the Muslim community | |
| Training more translators in different languages | |

(b) Which other strategies do you have to overcome the challenges that are facing the worshippers to the access of the services that Jamia Mosque give to the Muslim community in Nairobi?.....

Thank you

Appendix v. List of Executives

Jamia Executive Committee from 1923-1928.

- i. Mian Aziz Baksh – President (Chairman),
- ii. Mian Karam Ilahi – view president,
- iii. Maula Baksh – Secretary,
- iv. Mian Fatah Mohamed- Join Secretary,
- v. Mian Mohamed Munir- Treasurer.

Jamia Executive Committee from 1928-1930.

- i. Mir Abdulwahid - President (Chairman),
- ii. Chaudhir Mauldad – Vice President (Chairman),
- iii. Mir Mohamed Abdalla- Secretary,
- iv. Anwar Khan- Vice secretary,
- v. Khan Bahadhir-Treasurer.

Jamia Executive Committee from 1964-1965.

- i. Habib Adam- Chairman,
- ii. Mohamed Shafii- Secretary,
- iii. Mohamed Bashir- Treasurer,
- iv. Khawaya Abdul majid- Ass treasurer.

Jamia Executive Committee from 1965-1967.

- i. Muqdhah Mohamed- President (Chairman),
- ii. Salim Omar- Secretary,
- iii. Mursal Mohamed –Member,
- iv. Bashiek Ali- Advisor.

Jamia Executive Committee from 1968-1974.

- i. A H Adan- President (Chairman),
- ii. Mohamed Anwar- Secretary,
- iii. M F Deen- Treasurer.

Jamia Executive Committee from 1974-77.

- i. Walii Taar Mohamed- Chairman,
- ii. Maulid Jashu- Vice chairman,
- iii. M Anwar Sheikh- Secretary,
- iv. Khalid Bahati- Treasurer

Jamia Executive Committee from 1978-1980.

- i. Maulid Jashu- Chairman,
- ii. M A Sheikh – Secretary,
- iii. Mohamed Yussuf- Ass secretary,
- iv. A.M. Khawaja–Treasurer.¹³⁰ (*minute from Jamia archive1923-1980*)

Jamia Executive Committee from 1968-1974

- i. Haji Niazali – Chairman
- ii. Maulidi Jasho – Vice Chairman
- iii. Addul Bary – Secretary
- iv. Mohamed Yusuf – Ass. Secretary
- v. Abdull Ghafoor – Treasure

Jamia Executive Committee from 1994

- i. Maulidi Jasho – Chairman
- ii. Farouk Adam – Vice Chairman
- iii. Abdulbary Hamid – Secretary
- iv. Mohamed.O. Warfa – Ass. Secretary

¹³⁰*minute from Jamia archive1923-1980*

Jamia Executive Committee 1995

- i. Maulidi Jasho – Chairman.
- ii. Mohamed F. Adam – Vice Chairman
- iii. Mohamed O. Warfa – Gen. Secretary
- iv. Said Aboud – Ass. Secretary
- v. Abdul Chafoor – Treasurer
- vi. Billow Kerow – Ass. Treasurer

Jamia Executive Committee from 1996

- i. Maulidi Jasho – Chairman
- ii. Mohamed Farouk Adam – Vice Chairman
- iii. Mohamed O. Warfa – Secretary
- iv. Said Aboud – Ass. Secretary
- v. Billow A. Kerow – Ass. Treasurer

Jamia Executive Committee from 1997

- i. Mohamed Farouk Adam – Chairman
- ii. Mohamed O. Warfa – Gen. Secretary
- iii. Said Aboud – Ass. Secretary
- iv. Abdul Ghafoor – Treasurer

Jamia Executive Committee from 1998

- i. Maulidi Jasho – Chairman
- ii. Farouk Adam – Vice Chairman
- iii. Said Aboud – Secretary
- iv. Abdul Chafoor – Treasure

*(Minute from Jamia archive 1980-2009)*¹³¹

¹³¹*Minute from Jamia archive 1980-2009. No records found from 2000 – 2007 in the archive. Accessed 20th July 2016.*

Jamia Executive Committee from 1999

- i. Mohamed Osma Warfa – Chairman
- ii. Mohamed Farouk Adam – Vice Chairman
- iii. Abdul Bary Yusuf – Secretary Gen.
- iv. Ibrahim Ahmed Yussuf – Ass. Secretary
- v. Abdukhalif Essajee – Treasurer

Jamia Mosque Board of Trustees.

Jamia Mosque board of trustees consists of the following: -

- i. Brother Abdul Ghafoor
- ii. Brother Hassan Mamdani
- iii. Ismail Hassan Maalim
- iv. Brother Hussein Awale
- v. Brother Said Abud.¹³²

The Current Executive Committee

- i. Mohamed Osman Warfa- Chairman
- ii. Mohamed Faruq Adam – Vice Chairman
- iii. Abdulbary Hamid - Secretary general
- iv. Ibrahim Ahmed Yusuf- Asst. Secretary general
- v. Abdilatif Essajee – treasurer
- vi. Abdulhamib Slatch- Asst. treasurer.
- vii. Abdikadir hawa- member
- viii. Billow Adan Kerrow-Member
- ix. Ibrahim Lethome Asmani-Member,
- x. Ibrahim Asmani Amber-Member
- xi. Mohamed Zafar Niaz-Member

¹³²*Minute from Jamia archive (1994-2009)*

- xii. Mohamed Hassan Varvani-Member
- xiii. Mohamed Munir Chaudhri-Member
- xiv. Prof.Mohamed Salim Badmana-Member
- xv. Suleiman Abdallah Shaqssy. Member.
- xvi. Dr.Noor Mohamed Ali- Member
- xvii. MohamedSharif Abdille –Member¹³³

¹³³*Adopted from Jamia Annual General Report. (2011-12)*

**Appendix vi. The east Africa Appeal and Summary List of Donors who
Subscribed for the Nairobi Jamia Mosque, From September 1925 to
December 1927¹³⁴**

AN APPEAL

In 1902 when the town of Nairobi was in its Infancy, a small band of Muslims put up a Mosque on a 100ft plot. The growing needs of the community however necessitated the erection of the suitable Jamia masjid of permanent nature. in order to achieve this object an additional plot measuring 100ft *75ft was purchased from the government at a cost of \$698 next to the existing one. These two plots were still found in adequate in view of the size and the magnitude of the Mosque and the additional requirement of the Muslim community for a school and library. it is hoped that through the effort and the influence of Hon. Sayed Ali Bin Salem C.M.G O.B.E the Liwali of the coast ,Mombasa more land will be granted for the completion of the whole project This whole program undertaken by the association is estimated to cost \$20,000 although the scheme was very big one of the Muslim associations relying on the support of Muslim brethren and placing implicit faith in the help of God almighty started the erection of the magnificent Mosque n 5th August 1925.

The building had hardly reached the stage of arches when the providential help came along suddenly and quite unexpectedly his highness of Aga khan G.CV. O. visited Nairobi, and on 23rd march, 1926 his highness was graciously blessed to lay the skewback stone of the main arch. at the same time, he gave a handsome

¹³⁴Anjuman , I. (1925),“ Muslim Mosque Nairobi”: An Appeal. In Cynthia Salvadori.(2010).Nairobi.Printed by the East African Standard limited.

donation of \$750. He promised to give further sum of \$750 if and when \$3,750 were subscribed by the community. The plot no II shows the stage at which his highness saw the building.

It was the greatest pleasure that the association is in a position to state that the condition attached to his highness's further donation has now been fulfilled as will appear from the statement of the account appended. The Mosque is now complete up to the roof. The arches and the Minarets (105 feet in high with stairs right through) have been completed. It's the Domes which are still wanting. They are to be constructed of steel and the whole of the frame work, including the white copper covering, will cost \$2,500. They will have to be imported from Europe.

Plot No.1, showing the present stage of the building. It is Needless to say that every Muslim who reads the appeal will consider it to be his bounty to help up to the utmost of his financial capacity and subscribe his quota to the Mosque fund so that the Mosque may not have to stand in a roofless condition for a long time. His highness the Aga Khan is being approached for the promised donation of \$750.

This institution will play an important part in the propagation of Islam amongst the African Native especially and all others generally, when completed the school and the Mosque will be utilized for the purpose of imparting Qur'anic education under the guidance of trained Muslim theologians from amongst Somalis, Swahilis, Arabs and Indians. in course of time, as the funds permit, the activities of the institutions will be enlarged throughout the country with the object of propagating Islam. This Association considers that the establishment of Such an Important Institution in Nairobi is Paramount importance for propagating Islam throughout the country.

This institution will, when completed a center of important activities and a last monument to the grandeur of Islam and as mentioned by his Excellency sir

Edward Grigg in his speech in London, “the edifice will be accredited to the economy.”

No words can adequately express the urgent need for immediate help at this stage and it is earnestly hoped that every Muslim man and Woman will do his or her duty towards the cause of Islam by evincing the proverbial Muslim Spirit and rise to the height of the occasion at this critical juncture. No Muslim world, even for a moment bears to see this sacred building standing in a ROOFLESS condition. Roll Up! Muslims, Roll Up! And complete the Mosque. God will reward you for your generous efforts, and the coming generations will remember your sacrifices. Do open your eyes and see that your sister communities are advancing by leaps and bounds. Uphold the banner of Islam and prove that you are true Muslims with true Muslim blood running in your veins.

Summary List of Donors

Kenya

| | |
|---|------------|
| Nairobi Moslems | 7, 1849 49 |
| Nairobi Moslems Ladies..... | 2,545 25 |
| Nairobi Non-Moslems | 493 00 |
| Miscellaneous (Rent of houses etc. belonging Mosque.... | 15,177 66 |
| Committee | 30,398 38 |

Total **120,457 78**

| | |
|----------------------------|-----------|
| Mombasa Moslem | 10,884 75 |
| Mombasa Moslem Ladies..... | 160 50 |
| Kilindini | 1,817 50 |
| Marinkani..... | 100 00 |
| Voi | 1,371 00 |
| Tsavo | 20 00 |
| Taveta | 50 00 |

| | |
|----------------------------|-------------------|
| Kenani | 282.00 |
| Makindu..... | 1,427.00 |
| Magadi –to Kajiado..... | 709 00 |
| Athi River | 70,00 |
| Thika to Nyeri..... | 523 00 |
| Limuru | 155 00 |
| Kijabe | 155 00 |
| Gilgil | 250 00 |
| Nakuru..... | 7,137 00 |
| Lombwa | 783 00 |
| Kibigori | 50 00 |
| Kisumu | 1,919 14 |
| Kendu Bay..... | 70 00 |
| Kisii | 1,232 00 |
| Kericho..... | 1,445 87 |
| Eldama Ravine | 160 00 |
| Eldoret | 2,107 00 |
| Kitale | 340 00 |
| Turbo | 1,570 00 |
| Lugari..... | 936 00 |
| Kitosh | 808 00 |
| Kagalo..... | 120 00 |
| Mumias | 940 00 |
| Yala | 89 00 |
| Total | 37,181. 76 |
| Kenya Total | 157,339 54 |
| Uganda Protectorate | |

| | |
|------------------------------|------------------------|
| Tororo | 1,125.00 |
| Jinja | 300.00 |
| Kاملالا | 1,750.00 |
| Masindi Town and Port | 324.00 |
| Butiaba | 40.00 |
| Total | 3,539. 00 |
| Tanaganyika Territory | |
| Tanga | 100,000 |
| Dar-es-Salam..... | 1,784 50 |
| Moshi | 25.00 |
| Total | 2,809 .50 |
| Zanzibar Protectorate | |
| Zanzibar | 6,127 98 |
| Total | <u>6,127 98</u> |
| South Africa Natal | |
| Durban | 1,543.00 |
| Total | 1,543.00 |
| Grand Total | 171,659.02 |

Appendix vii. Jamia Mosque Committee Constitution

Aims and Objectives of the Jamia Mosque Committee

3. The objects of the association shall be: -

- a) To propagate Islam and organize religious education according to the Holy Quran and Sunnah and appoint regular religious teachers and staff for the school and to appoint Khateeb in the mosque.
- b) To arrange for the regular conduct of the stipulated prayers in the Jamia mosque and other mosques and to arrange for regular conduct of Khutbahs and Darsas by duly qualified persons
- c) Maintenance, care, managements accountability and proper upkeep of Jamia mosque and such other mosques and madrassas schools and other institution owned or otherwise under the control, supervision or jurisdiction of the association and to turn them account for the use, benefit and service of Muslims in conformity with Islamic shariah
- d) To look after the gardens, rest houses, compounds, library and other buildings belonging to the mosque.
- e) To assist deserving orphans, widows, destitute and needy persons.
- f) i) To acquire and develop any property for the benefit of the mosque and the Sunni Muslim community
ii) To build, establish and organize new mosques in any part of Kenya and if necessary, to construct, repair and modernize existing mosques.
iii) To continuously monitor, manage and maintain all the association's entrusted properties
- g) To maintain and enhance Jamia Islamic library subject to the rules and regulations in force, enacted by the majlis governing the library and particularly ensuring that books bequeathed by the late al Hajji Maulana

Sayed Abdullah Shah are used as reference books and not lent out to any one whosoever.

- h) To receive and obtain as trustee and /or beneficiary bequests, donations, grants, gift properties, trust and wakf funds, income and properties and other assets to be utilized, unless specifically directed by the donor, for such purposes or otherwise as may be approved by the masjid.
- i) To grant or donate as trustees and /or donors such donations, grants, gift properties, trusts, wakf funds and any other assets, unless specifically directed by a donor, or otherwise as maybe approved by the Majlis