



Editor's Note

Our previous Newsletter covered the Last Night Days of Ramadhan, which comprised of the best ten **nights** of the year particularly due to the potential of witnessing Laylatul Qadr (a night greater than a thousand months in reward).

Now, as we approach the last month of the Islamic Hijri calendar, we should prepare ourselves to make the most of the best ten **days** of the year which coincide with the days of Hajj.

This newsletter therefore guides our readers on engaging in various acts of worship for these blessed days, transitioning into celebrating the auspicious Eid-al-Adha, and other acts of worship in the subsequent month of Muharram.

May Allah ﷻ accept the Hajj from those about to undertake the noble pilgrimage, and may He bless us all to one day with the capacity and ability to fulfil the fifth pillar of Islam, Aameen.

Jazaakumullah Khayran.

Ijlal Afif
Editor

Dhul Hijjah: The Month of Pilgrimage

By Samia Ally Salim

According to the Islamic calendar, Dhul Hijjah is the twelfth and final month of the year. It is one of the four holiest months along with Dhul Qa'dah, Muharram, and Rajab. Dhul Hijjah literally translates to 'The month of the pilgrimage' because on the eighth day of the month, Hajj begins.

This month holds the best ten days of the year, and it is in Dhul Hijjah where millions of Muslims from all over the world come together to perform Hajj. The rites of Hajj reflect the actions of Ibrahim عليه السلام and Prophet Muhammad ﷺ, who travelled through the plains of Arafat and made sacrifices in the name of Allah to prove their love for The Almighty.

To understand the importance of Dhul Hijjah, we need to break the ten days down as each day is significant in its own respect.

Day 1 to Day 7 – Preparing for Hajj

Millions of pilgrims prepare for the pilgrimage; many may also do Umrah or visit Medina before the start of Hajj.

When the Prophet ﷺ left Makkah, he travelled to Madina to seek refuge. The Mosque in Madina, also known as Masjid an Nabawi (The Prophet's Mosque), is built around the Prophet's ﷺ house and where he is buried.

Day 8 – The first day of Hajj

Pilgrims make their way from Makkah to Mina where they spend the nights praying and worshipping. Mina means 'to flow'. When the Prophet ﷺ performed his Hajj, he sacrificed one hundred camels with his companions. The blood flowed down the paths, hence, 'to flow'. Mina is also the place where verses of the Qur'an were revealed to

List of Arabic honorifics used throughout this publication, and their meanings:

- مَبْجَاهَهُ وَتَعَالَى (subhānahu wa-ta'ālā) - Glorified and Exalted; used after mentioning the name of Allah.
- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (ṣallā -llāhu 'alayhī wa-sallam) - Peace and blessings of God be Upon him; used specifically after uttering the name of Prophet Muhammad.
- عَلَيْهِ السَّلَام (Alay-hi 's-salām) - Peace be upon him; applies to the Angels as well as any other Prophets.
- عَلَيْهَا السَّلَام (Alay-hā 's-salām) - Peace be upon her; applies to pious ladies preceding Prophet Muhammad.
- رَضِيَ اللَّهُ عَنْهُ (Raḍiya 'llāhu 'an-hu/ Raḍiya 'llāhu 'an-hā) - May Allāh be pleased with him/her; applied to companions of Prophet Muhammad.
- رَحْمَةُ اللَّهِ عَلَيْهِ (Raḥmatu 'llāhi 'alay-hi) - May Allah's mercy/ blessing be upon him; Applies to highly revered scholars.

the Prophet ﷺ and where Ibrahim عليه السلام made his sacrifice.

Day 9 – The second day of Hajj (The Day of Arafat)

Pilgrims travel to mount Arafat after the morning prayers where they then perform the afternoon prayers before travelling to Muzdalifah, where they spend the night. Mount Arafat is where the Prophet ﷺ delivered his last sermon and is the same place where Allah ﷻ perfected the religion of Islam.

ديننا الإسلام لكم ورَضِيتُ نِعْمَتِي عَلَيْكُمْ وَأَتَمَمْتُ دِينَكُمْ لَكُمْ أَكْمَلْتُ الْيَوْمَ

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.” Qur'an (5: 3).

Day 10 – The third day of Hajj

This is the beginning of Eid al-Adha. On this day pilgrims walk back to Mina and stop for the 'Stoning of the Devil' ritual, also known as Rami. After the stoning, a sacrifice is carried out and pilgrims are required to trim or shave their hair before making their way back to Makkah.

Rami symbolizes the moment when the devil dissuaded Prophet Ibrahim عليه السلام from Allah's ﷻ command, which was to sacrifice his son. Ibrahim عليه السلام was instructed by the angel Jibreel عليه السلام to throw seven stones at the devil to get rid of him, which surely worked.

On the final days of Hajj, pilgrims go back to Mina to perform Rami two more times before returning to Makkah for the farewell rituals.

The Prophet ﷺ performed Hajj once during his time. He demonstrated to his followers the practices of the pilgrimage and told those after him to follow in his steps.

“The Messenger of Allah ﷻ led us in prayer one day, then he turned to us and exhorted us strongly... (he said), 'Pay attention to my sunnah (way) and the way of the Rightly-guided Khalifahs after me, adhere to it and hold fast to it.'”

~ Abu Dawud

VIRTUES OF THE 10 DAYS OF DHUL HIJJAH

There is a lot of goodness that can be gained from acts of worship or kindness during the first 10 days of Dhul

Hijjah. Hajj happens once every year and is one of the Five Pillars of Islam, making it compulsory for every Muslim to complete at least once in their lives. However, not every Muslim can perform Hajj as they may be too poor or too sick, so Allah ﷻ has given all Muslims the opportunity to receive the blessings of this month in simpler ways such as:

Takbeer

During the ten days of Dhul Hijjah, it is recommended to recite more Dhikr, especially Takbeer frequently. This serves as a reminder of the greatness of Allah and our gratitude to Him. The takbeeraat of Eid al-Adha begin at sunset when the moon of Dhul Hijjah is sighted and last until the sun sets on the 13th of Dhul Hijjah, and is as follows:

“الحمد لله أكبر، الله أكبر والله أكبر، إلا إله لا أكبر، الله أكبر الله أكبر الله”

“Allaah is Most Great, Allaah is Most Great, there is no god except Allaah, Allaah is Most Great, Allaah is Most Great, and all praise be to Allaah”

Fasting

Fasting during the first nine days of Dhul Hijjah, especially on the Day of Arafah, is highly recommended.

The Prophet Muhammad ﷺ “Fasting the day of `Arafah expiates the sins of two years: the past one and the coming one.” (Muslim).

Giving to charity or any acts of kindness

Prophet Muhammad ﷺ said:

“There are no days on which righteous deeds are more beloved to Allah ﷻ than these ten days”
~ Bukhari

Qurbani (Sacrifice)

Qurbani is the sacrificing of livestock, such as sheep, goats, cows, or camels, commemorating the unwavering devotion and belief of Prophet Ibrahim عليه السلام and Prophet Ismail عليه السلام. It is highly recommended for every Muslim who is of age and who has the means to do so to give Qurbani.

May Allah ﷻ our acts of worship during these blessed days of Dhul Hijjah, Aameen.

Importance of the day of Arafah

Compiled by Ramlah Heneka

Just as Layla tul-Qadr, the night of Decree in Ramadan is the holiest night of the Islamic year. Yawm Al-Arafah, the day of Arafah is important because it is the holiest day of the Islamic Hijri lunar year. For Muslims, Arafah is considered to be the most special day of immense divine forgiveness, mercy and blessings. It is the day in which Prophet Muhammad ﷺ made his farewell sermon during his final pilgrimage. The day he bore witness that Allah ﷻ perfected His religion, completed His favours upon him, and approved Islam as a way of life.

“Today I have perfected for you your religion, and completed upon you My blessing, and I have chosen for you Islam as (your) religion.” (Qu'ran, 5:3)

In order to commemorate the Day of Arafah, pilgrims performing Hajj journeys to the plains of Mount Arafat before noon until sunset where they take their stand (wuqûf) the act of standing before Allah ﷻ, asking His mercy and forgiveness with outstretched arms, upraised palms. From this rite, Arafah takes its other popular name, Yawm Al-Waqf (the Day of Standing).

Aisha رضي الله عنها reported: The Messenger of Allah, ﷺ, said, “There is no day upon which Allah frees more of His servants from the Hellfire than the day of Arafat. He draws near and then praises them to the angels, saying: What do these servants want?”

For Muslims not performing Hajj, fasting on the Day of Arafah is a way to make the most of the blessed day's rewards. While fasting on the Day of Arafah is not mandatory, it is highly recommended. In general, it is also Sunnah for a Muslim to fast on the first nine days of Dhul-Hijjah.

It is reported that “The Prophet used to fast on the first nine days of Dhul-Hijjah and the day of Ashura, and three days each month, the first Monday of the month and two Thursdays.” [Abu Dawood 2/462].

The Prophet ﷺ emphasised the great rewards of fasting on the day of Arafah, as stated in this hadith. Abu Qatadah reported: The Prophet, ﷺ, was asked about fasting the day of Arafat and he said, “It will expiate the sins of the previous and upcoming years.” Then, the Prophet ﷺ was asked about fasting the day of Ashura and he said, “It will expiate the sins of the past year.”

Arafah is the most significant day of the year for Muslims. Therefore, it is important to make the most of the blessings by increasing our good deeds. Whether we are performing Hajj or at home this year, we can reap rewards by performing acts of worships. This includes devoting oneself to the remembrance of Allah ﷻ, seeking forgiveness and seeking nearness to Allah ﷻ.

Eid ul-Adha

By Samia Ally Salim

Eid ul-Adha is also known as the Festival of Sacrifice. It is a significant Islamic holiday celebrated by Muslims worldwide. It commemorates the willingness of Prophet Ibrahim عليه السلام to sacrifice his son Ismail as an act of obedience to Allah's تَعَالَى سُبْحَانَهُ command. Before Prophet Ibrahim عليه السلام could carry out the sacrifice, Allah تَعَالَى سُبْحَانَهُ intervened and provided a ram to sacrifice instead.

Muslims honour this act of obedience and devotion by sacrificing an animal, such as a sheep, goat, cow, or camel, and distributing the meat to family, friends, and the less fortunate during Eid ul Adha. This act symbolizes generosity, gratitude, and the importance of faith in Islam.

Apart from the ritual sacrifice, Eid ul-Adha is also a time for Muslims to gather for special prayers, share meals with family and friends, exchange gifts, and engage in acts of charity and goodwill towards others. It is a time of spiritual reflection, community bonding, and celebration.

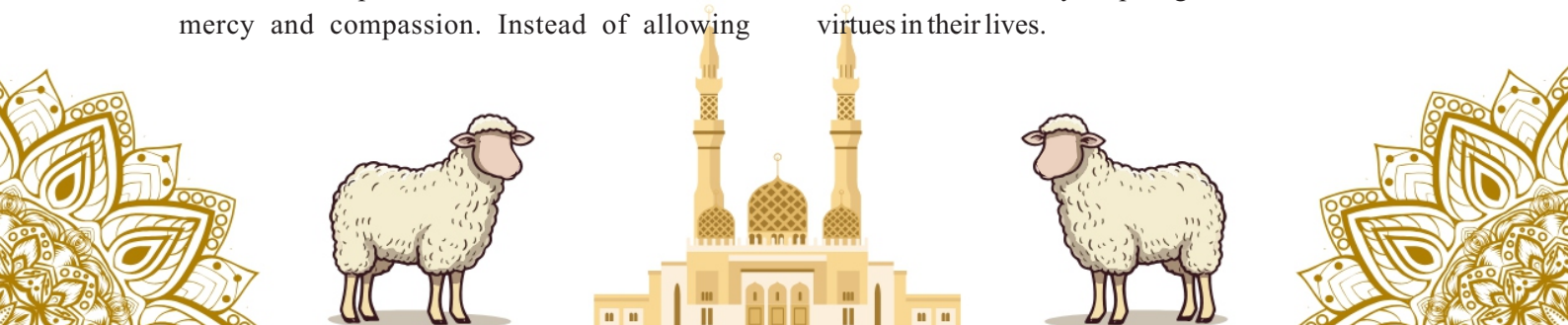
THE IMPORTANCE OF EID UL ADHA

1. **Commemoration of Prophet Ibrahim's عليه السلام devotion:** Eid ul-Adha commemorates the unwavering faith and obedience of Prophet Ibrahim عليه السلام to Allah تَعَالَى سُبْحَانَهُ. He was willing to sacrifice his beloved son, Ismail, in obedience to Allah's تَعَالَى سُبْحَانَهُ command. This act of submission and devotion is highly revered in Islamic teachings.
2. **Remembrance of divine mercy:** The story of Eid ul Adha also emphasizes Allah's تَعَالَى سُبْحَانَهُ mercy and compassion. Instead of allowing

prophet Ibrahim عليه السلام to sacrifice his son, Allah تَعَالَى سُبْحَانَهُ intervened and provided a ram as a substitute. This act showcases Allah's تَعَالَى سُبْحَانَهُ benevolence and care towards his faithful servants.

3. **Unity and Brotherhood:** Eid ul Adha bring together Muslims from all walks of life, promoting unity, brotherhood and solidarity among the community. Muslims come together to perform prayers, share meals and celebrate the festival, reinforcing the bonds of faith and fraternity.
4. **Spirit of sacrifice and generosity:** The act of sacrificing an animal during Eid ul Adha symbolizes selflessness, sacrifice and generosity. It serves as a reminder for Muslims to share their blessings with others, especially the less fortunate and to be charitable and compassionate towards those in need.
5. **Spiritual reflection and renewal:** Eid ul Adha offers an opportunity for Muslims to engage in spiritual reflection, self-assessment and renewal of faith. It encourages believers to strengthen their relationship with Allah تَعَالَى سُبْحَانَهُ, seek forgiveness for their shortcomings and strive for spiritual growth and purification.

Overall, Eid ul Adha is a joyous occasion that encapsulates the core values of Islam such as faith, devotion, compassion, generosity and unity. It serves as a reminder of Prophet Ibrahim's عليه السلام profound faith and Allah's تَعَالَى سُبْحَانَهُ mercy, inspiring Muslims to emulate these virtues in their lives.



The Virtues of Muharram and the Significance of Ashoura

Compiled by Bashaair Bastienne

Muharram, the first month of the Islamic lunar calendar, holds profound significance for Muslims worldwide. This month is among the four sacred months in Islam, offering numerous opportunities for spiritual growth and reflection. One of the most significant days in Muharram is Ashoura, observed on the 10th day of the month.

The Sacred Month of Muharram

Muharram is a time of heightened devotion, prayer, and good deeds. Its name, which means "forbidden," signifies the prohibition of fighting during this sacred month. Allah mentions the significance of these months in the Quran:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كَتَلَبِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

“Verily, the number of months with Allah is twelve months (in a year), so it was ordained by Allah on the Day when He created the heavens and the earth; of them, four are sacred...” (Al-Qur'an 9:36).

During Muharram, Muslims are encouraged to increase their acts of worship, such as prayer, fasting, and charity. This month provides an excellent opportunity for Muslims to renew their faith, seek forgiveness, and strengthen their relationship with Allah. The Prophet Muhammad صلى الله عليه وسلم emphasized the importance of this month, particularly its fasting.

“The best of fasts after Ramadan is fasting in the month of Muharram.” Reported by Muslim, 1982

Historical and Religious Significance of Ashoura

The 10th day of Muharram, known as Ashoura, is marked by significant historical and religious events. For Muslims, Ashoura commemorates the day when Allah سبحانه وتعالى saved the Prophet Moses (Musa) and the Children of Israel from Pharaoh by parting the Red Sea. This event is a profound reminder of Allah's mercy and power.

Narrated Ibn 'Abbas رضي الله عنهما: When the Prophet صلى الله عليه وسلم

came to Medina, he found the Jews fasting on the day of Ashoura (i.e., 10th of Muharram). They used to say, "This is a great day on which Allah saved Moses and drowned the folk of Pharaoh." The Prophet صلى الله عليه وسلم said, "I am closer to Moses than they." So, he observed the fast (on that day) and ordered the Muslims to fast on it. (Sahih al-Bukhari).

The Virtues of Fasting on Ashoura

Ibn 'Abbas رضي الله عنهما reported that he never saw the Messenger of Allah صلى الله عليه وسلم more eager to fast on any day over another except for the day of Ashoura and during the month of Ramadan. (Reported by Al-Bukhari).

Encouragement to Fast on Tasu'a' and Ashoura

Abdullah ibn 'Abbas رضي الله عنهما mentioned that when the Prophet صلى الله عليه وسلم fasted on Ashoura and instructed others to do the same, the companions noted that it was a day respected by Jews and Christians. The Prophet صلى الله عليه وسلم then said, **“If I live to see the next year, in sha Allah, we will fast on the ninth day too.”** However, he passed away before the next year arrived. (Reported by Muslim, 1916).

As-Shafi'i, Ahmad رحمه الله عليهما, and others suggested that it is mustahabb (recommended) to fast on both the ninth and tenth days of Muharram. The best practice is to fast on both days, although fasting solely on the tenth is also beneficial. The more one fasts in Muharram, the better.

Reasons for Fasting on Tasu'a'

An-Nawawi رحمه الله عليه mentioned several reasons for the recommendation to fast on Tasu'a':

1. To differentiate from the Jews who only venerate the tenth day.
2. To add another day of fasting to Ashoura, akin to the prohibition of fasting solely on Fridays.
3. To ensure one fasts on the tenth by fasting both the ninth and tenth days in case of any error in sighting the crescent moon.

The strongest reason is to be different from the People of the Book, as highlighted by Shaykh ul-Islam ibn Taymiyyah. (Al-Fatawa al-Kubra, part 6).

Fasting Only on the Day of Ashoura

Fasting on Ashoura alone is not considered makruh (disliked). Shaykh ul-Islam mentioned that fasting on Ashoura expiates for a year and is not disliked if done alone. (Al-Fatawa al-Kubra, part 5). Ibn Hajar al-Haytami also indicated that there is no issue with fasting only on Ashoura. (Tuhfat al-Muhtaj, part 3).

Fasting on Ashoura When It Falls on a Saturday or a Friday

At-Tahawi noted that the Prophet ﷺ urged fasting on Ashoura regardless of the day of the week it falls on. The prohibition against fasting on Saturdays does not apply if the intention is not to venerate the day itself. Similarly, the prohibition against fasting only on Fridays does not apply if it coincides with another special day of fasting like Ashoura. (Mushkil al-Athar, part 2 and Kashshaf al-Qina', part 2).

Clarification on the Beginning of the Month

Ahmad رحمه الله عليه suggested fasting for three days (8th, 9th, and 10th) if there is any confusion about the start of the month to ensure fasting on the correct days of Tasu'a' and Ashoura. (Al-Mughni by Ibn Qudamah, part 3).

Expiation of Sins through Fasting on Ashoura

Imam an-Nawawi رحمه الله عليه explained that fasting on the day of Ashoura expiates minor sins of the past year. This applies to all minor sins, while major sins require additional repentance. (Al-Majmu' Sharh al-Muhadhdhab, part 6). Shaykh ul-Islam Ibn Taymiyyah further clarified that acts like taharah, salah, and fasting on significant days like Ashoura expiate only minor sins. (Al-Fatawa al-Kubra, part 5).

Avoiding Misguided Practices on Ashoura

Shaykh ul-Islam Ibn Taymiyyah emphasized that certain practices observed by some Muslims on Ashoura are incorrect and harmful. He pointed out that some groups fabricate reports to either celebrate or mourn excessively on this day, both of which deviate from the Sunnah.

The Evil and Harm

The harm caused by these misguided practices to the Muslim community is immense and often incalculable. There are those who, out of opposition to al-Husayn and his family, have fabricated reports to turn Ashoura into a day of celebration. They suggest wearing kohl, applying henna, spending money on one's children, and cooking special dishes, treating it like an Eid celebration. Conversely, others take Ashoura as a day of mourning, involving grief, wailing, and other excessive behaviors. Both approaches are wrong and contrary to the Sunnah.

Innovations on Ashoura

Ibn Taymiyyah highlighted that neither the Prophet Muhammad ﷺ nor his rightly guided successors (the Khulafa' ar-Rashidun) treated Ashoura as a day of mourning or celebration. They did not engage in acts such as wearing kohl, applying henna, spending extravagantly, cooking special meals, or any other specific customs. All these practices are considered reprehensible innovations (bid'ah) and are not part of the Sunnah or endorsed by any renowned Islamic scholars or Imams.

Examples of Bid'ah

Ibn Al-Hajj رحمه الله عليه mentioned that one of the bid'ah on Ashoura was deliberately paying zakat on this day, whether early or late, slaughtering a chicken for the occasion, or women using henna specifically on this day.



Understanding the Hijri Calendar

Compiled by Ahmad Labiche

The Hijri calendar, also known as the Islamic Calendar, is a lunar calendar which originates from the Hijrah (migration) of Prophet Muhammad ﷺ from the city of Makkah to the city of Al Madina Al Munawwara in 622AD.

The dating of this calendar was introduced by the second caliph, Umar ibn Al-Khattab رضى الله عنه, in 638 CE (16 AH) to circumvent all the various conflicting dating systems used during his time.

The Hijri year consists of 12 months. As Allah ﷻ says in the Quran in verse (36) of Surat al- Tawbah:

السَّمَاوَاتِ خَلَقَ يَوْمَ اللَّهِ كِتَابٍ فِي شَهْرٍ عَشَرَ اثْنَا عَشَرَ الشُّهُورِ عِدَّةُ إِنَّ أَنْفُسَكُمْ وَقَاتِلُوا فِيهِنَّ تَظْلَمُوا الْقِيَمَ فَلَا الدِّينَ حُرْمَ لَذَلِكَ أَرْبَعَةٌ مِنْهَا وَالْأَرْضَ الْمُتَّقِينَ مَعَ اللَّهِ أَنْ كَافَّةً وَأَعْلَمُوا يُقَاتِلُونَكُمْ كَمَا كَافَّةً الْمُشْرِكِينَ

“Verily the number of months with Allah is twelve months in the Book of Allah, (since) the day He created the heavens and the earth, four of them are sacred. That is the established religion. So be you not unjust unto your selves during them. And fight polytheists totally even as they fight you totally, and know that Allah is with the pious ones.”

The Islamic calendar differs from the Gregorian calendar because it follows the cycle of the moon rather than the cycle of the sun, but the two calendars have one thing in common: they both have 12 months. The 12 Islamic months each have different meanings, with four of them being sacred months during which fighting and conflict is forbidden.

- (1) **Muharram:** One of the four sacred months, it is the first month of the Hijri year, and was given its name '**Forbidden**' because fighting is forbidden during it.
- (2) **Safar:** The second month in the Hijri year is translated as '**Void**', believed to be named as Arabs used to loot the houses of their enemies after

defeating them in battle, leaving nothing (zero) behind.

- (3) **Rabi Al Awwal** and (4) **Rabi Al Thaani:** These two months coincided with the spring hence their names '**the First Spring**' and '**the Second Spring**'. These months also coincided with a period when those victorious in war could enjoy their new possessions, seized in the previous month of Safar.
- (5) **Jumada Al Awwal** and (6) **Jumada Al Thaani:** These two months are named '**the First Parched Land**' and '**the Second Parched Land**'. Their namesakes were because of water freezing during the winter season.
- (7) **Rajab:** Means '**Respect**' or '**Honor**'. It is the second of the sacred months and therefore it is haram to fight or engage in conflict during this time.
- (8) **Sha'baan:** Means '**Scattered**' and relates to the time of the year when Arabs would historically scatter to find water. It is sometimes referred to as the neglected month because Rajab precedes it and Ramadan comes straight after it.
- (9) **Ramadhān:** means '**Burning Heat**' because it historically fell during a hot time of the year. Ramadhān is the month of obligatory fasting for all Muslims (one of the pillars of Islam) and is a time of heightened spiritual activity – fasting, prayer, reflection, and increased charity. It is the month in which the Qur'aan was first revealed to Prophet Muhammad ﷺ specifically on the night of Laylatul Qadr.
- (10) **Shawwaal:** means '**Raised**', due to being the seasonal birthing season for camels, which would normally raise their tails in this season.
- (11) **Dhul Qa'dah:** means '**the Month of Truce**', named so that Muslims can make their way to makkah to commence their Hajj safely. It is the

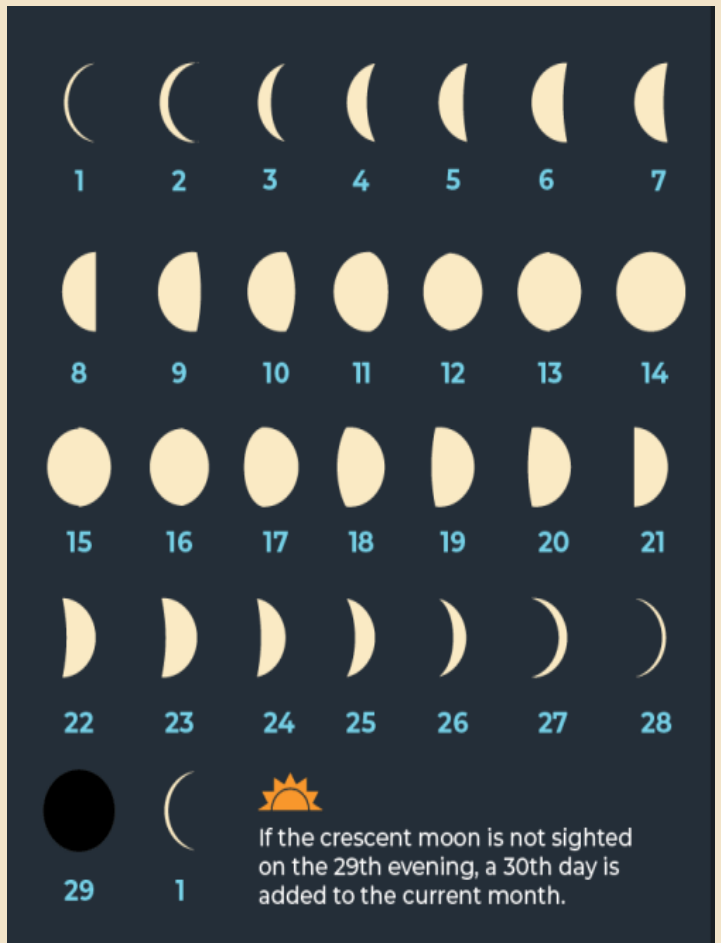
third sacred month during which Allah forbids violence.

- (12) **Dhul Hijjah:** The final month of the Islamic year. Dhul Hijjah means '**Pilgrimage**' and relates to the fact that Muslims carry out their religious due of Hajj during this month (another pillar of Islam, for those who have the means and capacity to do so). Dhul Hijjah is the fourth and final sacred month so that Muslims can complete Hajj in safety.

Each Hijri month starts at the beginning of the new moon cycle. The number of days in each Hijri calendar month varies according to the moon's progress around the earth. The length of each month is 29 to 30 days. If the crescent moon is not sighted on the evening of the 29th day, a 30th day is added to the current month.

The Hijri calendar is used to mark a number of significant Islamic events and dates such as:

- i. 10th Muharram - The Day of Ashoora
- ii. 1st Ramadhaan – The beginning of the month of fasting
- iii. 1st Shawwaal – Eid ul Fitr
- iv. 8th Dhul Hijjah – The first day of Hajj



IQRA' Essay Writing Competition Results

The IQRA's Editorial Team is pleased to announce the results of its 2025 Essay Writing Competition. Out of 12 participated, below are the prize winners across the four age groups.

The winning articles shall be featured in our upcoming Annual edition. Stay tuned for more news in our next publication.

AGE GROUP	ESSAY TITLE	PARTICIPANT NAME	REMARK
10 to 12 years	Halal	N/A	No entrants
13 to 17 years	Diseases of the Heart	Hind Fawzi Marie	1st Place
18 to 25 years	Hijab	Sarah Gedeon	1st Place
26+ years	Nikah	Omari Hamisi Tengeza	1st Place
		Shamirah Bastienne	2nd Place
		Ustaz Moussa Mohammad Cheha	3rd Place