

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

SUPKEM Chairman resigns from Waqf Commission Selection Panel



The Waqf Selection Panel members during their first meeting, held in March at the Attorney General's Office.

The Supreme Council of Kenya Muslims (SUPKEM) national chairman, Hassan Ole Naado, has resigned from his position as a member of the Waqf Commission Selection Panel.

In a letter dated September 9, 2025, addressed to Attorney-General Dorcas Oduor, Ole Naado announced his exit from the five-member panel mandated to nominate candidates for appointment to the Waqf Commission.

He cited the lack of progress since the panel's gazettelement as the reason for his resignation, noting that the delay in appointing new Waqf commissioners has raised concerns within the Muslim community.

"Since our gazettelement, we have convened several meetings alongside the technical and support teams representing the appointing authority. However, there has been limited progress, and the delay in appointing the Waqf commissioners is becoming increasingly concerning for both the institutions we represent and the wider community," his letter stated.

According to Ole Naado, the panel's mandate

should not take more than six months "if approached diligently and in good faith." He warned that the prolonged delay raises questions about the commitment of the authorities to the process.

"After careful consideration of the lack of progress since our gazettelement, I hereby most respectfully tender my resignation as a member of the recruitment panel for the Waqf Commission," he wrote.

With his departure, the panel is left with four members: Ms. Jawahir Keinan Hassan, Sheikh Ibrahim Lethome Asmani, Sheikh Abdalla Ibrahim Ateka, and Ms. Sumayya Hassan.

The selection panel was constituted by AG Oduor under Section 7 of the Waqf Act to nominate qualified persons for appointment as commissioners. A Gazette Notice issued on March 28, 2025, listed the appointed members as Jawahir Keinan Hassan, Al-Hajji Hassan Kirua Ole Naado, Sheikh Ibrahim Lethome Asmani, Sheikh Abdalla Ibrahim Ateka, and Sumayya

Continued To Page 6

Muslim leaders urged to champion Social Justice

Muslims across the country have been urged to reflect on their role in shaping society by championing social justice issues to uphold the values of justice, compassion, and peaceful coexistence.

This call was made during a Social Justice Panel Conference held at Nairobi Muslim Academy, South C, where speakers empha-

Continued To Page 2

In Today's Issue



1 The Spirituality of Prophet Muhammad

A Muslim's purpose in life is to worship God; thus spirituality is the way in which our actions and thoughts connect us to God.

2 Israel's Attack in Doha, Qatar Sparks Global Condemnation

An Israeli airstrike in Qatar's capital, Doha, targeting Hamas officials has drawn sharp condemnation from across the Middle East and beyond, with the United Nations chief calling it a "flagrant violation" of Qatar's sovereignty and territorial integrity.

3 Discover, Learn, and Play – The Islamic Way!

Boost your Islamic knowledge with our weekly Crossword Puzzle, Knowledge Quiz, and Ayah of the Week. Don't miss your copy!

CONTACTS

P.O Box 100786 00101 Nairobi
Tel: 2243504/5

email: fridaybulletin@jamiamosque.co.ke

Scan Here to Give Us Your Feedback!



Jamia Mosque Nairobi: A Century of faith, service, and leadership

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

More than a house of worship, the mosque has become a pillar in the cultural, educational, and social life of Muslims in Kenya, playing a critical role with immediate social implications.

"Within the Mosque, worshipers are to feel satisfaction, attain tranquility, and acquire mercy and devotion, and release daily worries," reads a statement from the institution.

Jamia Mosque stands as the most prominent mosque in Kenya and one of the leading religious institutions in East and Central Africa.

Since its inception in 1902 and the commencement of construction in 1925, the mosque has evolved into a central hub for the Muslim community—extending its role beyond worship to encompass education, welfare, social services, and conflict resolution.

Over the decades, Jamia Mosque has spearheaded initiatives in Da'wah, welfare services, medical assistance, disaster relief, and educational support. The institution has consistently stepped in during calamities, such as floods and

conflicts, and has raised awareness on social and political issues that directly impact Muslims.

In education, the mosque provides bursaries to needy Muslim students in secondary schools, colleges, and universities. It also runs empowerment programs such as the IRE-Teacher Training, Imams and Madrasa Teachers Support Programme, which was launched in 2007.

The first batch of graduates completed their training in 2009. Jamia Mosque also extends humanitarian aid during disasters, offers free medical check-ups to vulnerable groups, and provides counseling, marital support, and mediation services—particularly benefiting pastoralist Muslim communities.

The mosque has further developed a Friday collection system to support the repair and rehabilitation of mosques and madrasas across Kenya. Through this arrangement, requests are allocated Friday contributions, enabling collapsed mosques to be rebuilt, madrasas improved, utility bills settled, and amenities expanded.

Da'wah remains the bedrock of Jamia Mosque's mission. Programs are overseen by the Da'wah Sub-Committee, which organizes pre-and post-Dhuhr Darsa sessions every weekday.

These lectures, delivered in English, Swahili, Somali, and Oromo, now follow struc-

tured thematic areas to address pressing spiritual needs.

The Da'wah department also runs five categories of classes: Qur'an, Reverts, Staff, Arabic, and Sign Language. Beyond education and religious services, Jamia Mosque has established an Information Centre to provide accurate information about Islam to both Muslims and non-Muslims. The institution also extends financial relief to chronically ill and terminally ill patients and offers free burial support—including Kaffan, Ghusul, hearse services, and burial space—to vulnerable families and reverts. In the past year alone, more than 30 families benefited.

In the political front, during the 2005 referendum Jamia played critical role in championing for aspirations and interests of Muslims. The mosque complex houses an Islamic Reference Library, a multipurpose hall, an information centre, and a media house. The media wing runs The Friday Bulletin, a free weekly newsletter distributed nationwide, and Horizon Television, a flagship channel dedicated to Muslim audiences.

As it marks over a century of service, Jamia Mosque Nairobi continues to stand as a beacon of faith, knowledge, and community service—anchoring its mission in both spiritual guidance and practical support for Muslims across Kenya and beyond.

Muslim leaders urged to champion Social Justice

Continued From Page 1

sized that the rule of law is essential in ensuring fairness. They urged Muslim leaders to drive reforms and stand up for justice, equity, and fairness to prevent anarchy and disorder.

Speakers at the gathering—including human rights activists, community opinion leaders, psychologists, and counselors—observed that the voices of Muslim leadership have grown silent in recent years on critical national issues.

They stressed that it is imperative for community leaders to "wake up from slumber" and actively contribute to national discourse to promote social justice.

Ali Khalid, Chief Executive Officer of Al Ameen Masjid, Juja Road, called on Muslim leaders to take up both spiritual and political roles, exemplify moral character, and commit to social justice. He reminded the audience that standing firm for justice is considered closest to Godliness.

"Justice is not an option for us; it is an obligation. We must stand up for the oppressed, regardless of who they are, and we must do so with courage and conviction," he said.

Ali further urged Muslims to play a more proactive role in national affairs. "We need to address issues facing the Muslim community with one voice and we should put Islam first before anything else," he said.

Sheikh Yusuf Ali from the Family Resource Centre (FRC) cautioned against violent demonstrations, stressing that any protest leading to the destruction of life or property is un-Islamic.

Delivering a lecture on "Protest, Demonstration, and Civil Disobedience in the Light of Islam," he noted that while Muslims cannot afford to remain aloof in the face of injustice and oppression, they must not engage in the destruction of property.

"The Quran expects Muslims to lead others in doing good, enforcement of righteousness, and repulsion of evil. That is why Almighty Allah says in Quran 3:104 'Let there arise among you a group of people inviting to all that is good, enjoying what is right and forbidding what is wrong.'

It is on the basis of this verse that Allah (SWT) described the Muslim as the best of mankind," he stated.

Activist Shakira Wafula, in her address,

called on Muslim women to be at the forefront of championing human rights and social justice.

She emphasized that Islam assigns both men and women the responsibility of promoting good and forbidding evil.

She observed that some women shy away from public engagement due to concerns about mixed-gender settings.

However, she affirmed that Muslim women have the right to participate in public life, provided it aligns with Islamic teachings and core values.

Wafula warned against silence in the face of injustice, noting that it carries consequences.

"Allah (S.W.T) said we should fear fitnah because it is not only those who are wrong that will face the consequence, those who choose to be silent will also be subdued. That is why the Prophet (S.A.W) said the best Jihad in the sight of Allah is to speak the word of justice to an oppressive ruler," she quoted.

The Spirituality of Prophet Muhammad

By Aisha Stacey

Spirituality in Islam

It is useful to have a clear understanding of what the word 'spirituality' means. Dictionary.com defines spirituality as the state or quality of being dedicated to God, religion, or spiritual things or values, especially when contrasted with material or temporal things or values.

In Islam we add to this definition by linking spirituality to the purpose of life. A Muslim's purpose in life is to worship God; thus spirituality is the way in which our actions and thoughts connect us to God.

A Difficult Childhood

Prophet Muhammad's early life was, at least to our modern way of viewing things, very unsettled. Even if he had been surrounded by love and tenderness, his reality may very well have felt difficult and overwhelming.

Prophet Muhammad was born an orphan. Islam defines an orphan as one without a living father and Prophet Muhammad's father died before he was born, perhaps only a matter of days before he was born. As was the custom at the time, Prophet Muhammad's mother sent her infant son to be raised in the countryside. Not long after his reunification with his mother, she died leaving Muhammad (peace be upon him) in the care of his grandfather, who unfortunately, died around the time Muhammad was eight years old.

Such a lot of upheaval for a small boy; however his next home was more permanent. He was given in to the care of his uncle Abu Talib who became a staunch supporter of Muhammad both before and after prophethood.

Some scholars suggest that Muhammad became the most loved amongst Abu Talib's eight children. As a young child Prophet Muhammad experienced, what we nowadays call abandonment, the caregivers that he must have loved were ripped away from him, time after time, due to adult circumstances he had no way of understanding. These issues contributed to the development of his kind and generous personality.

God Prepared Him

However, this is not always the case, often children who suffer from even one traumatic life event have trouble adjusting to adulthood. They often feel isolated, with low self-worth and develop unhealthy coping issues.

For Prophet Muhammad (peace be upon him) this was not the case. God did not abandon him; however, He did use his life circumstances to mold him into a man prepared for Prophethood, one with a finely tuned sense of morality and fairness.

Have We not opened your breast for you, And removed your burden, that weighed down your back, And have We not raised your fame high?... (Surah Ash-Sharh 94: 1-4).

Scholars suggest that Prophet Muham-

mad's social conscience developed as a result of his unusual circumstances. The way in which his caregivers treated him, particularly his grandfather and then his uncle Abu Talib became the basis of his teachings about caring for those less fortunate. God was directing his life course, and Prophet Muhammad (peace be upon him) chose to reflect on his surroundings and circumstances in a way that connected him to God.

"... Did He not find you an orphan and give you refuge? And found you unaware, (of the Quran and Prophethood) and guided you? And He found you poor and made you rich (self-sufficient and content). Therefore, do not oppress the orphan, or repulse the beggar..." (Surah Ad-Duhaa 93:5-10)

A Door to Spirituality

All the Prophets of God spent some part of their lives working as shepherds. (Al Bukhari)

This is not a coincidence. The long hours alone, without human company, meant long hours of contemplation and reflection. Pondering the meaning of your life, and the world around you, allows for a deeper connection to God. It is a door to spirituality.

When Prophet Muhammad (peace be upon him) was an adolescent, he travelled to Syria with his uncle Abu Talib. This journey is well known.

The monk Bahirah, who came out to meet their caravan having recognized the young boy as a prophet of God, said that this child would be a mercy to all of humankind. He also vehemently suggested that Muhammad not travel on to Syria. Advice that Abu Talib weighed and followed.

Was the boy Muhammad confused? We have no way of knowing. However, we can surmise that his emotions at the time ran the gambit from bewilderment to anger. Prophet Muhammad, like every human being ever born, became the product of his life circumstances and his reaction to them.

Did Muhammad cry out to God in his confusion? We can try to imagine, just as Muhammad must have tried to understand why this was happening to him. Throughout this tumultuous time, a time that we understand to be fraught with hormonal swings and great surges of brain development, God was ever watchful. Even though we all develop in



roughly the same way, there are differences often based on life circumstances and events. God's guidance kept Prophet Muhammad away from some of the repulsive and sinful practices that overcome young men before they have matured enough to make good decisions.

A Message of Spirituality

Prophet Muhammad's solitude and introspection led him to make accurate and well thought out choices. He shunned superstitious practices, but welcomed constructive and useful connections. He stayed away from drinking wine, eating meat slaughtered on stone altars or attending wild idolatrous festivals.

Without understanding why or how, Muhammad (peace be upon him) was living Islam before the revelation of the Quran; he inherently practiced the pure monotheism of Prophet Abraham (peace be upon him).

Reflection and Meditation

Reflection and meditation on the meanings of life and the world around him led Prophet Muhammad to a well-respected and relatively easy life.

From the Holy Qur'an Ayah of the week

Theme: Power of Dhikr (Remembrance)

"Remember Me; I will remember you. And thank Me, and never be ungrateful."

(Surah Al-Baqarah, 2:152)



Love in Prophet Muhammad's home

By Adil Salahi

If love is lost in any family, happiness becomes lacking for everyone, no matter how affluent the family is.

A foremost characteristic of life in the home of the Prophet (peace and blessings be upon him) was love. Love is the quality most necessary to ensure happiness. When love is present, happiness is assured.

The Prophet preferred a life of poverty, which was sometimes close to, if not below, the subsistence level. Yet this did not detract from the fact that his was a very happy home, with love spreading from its rooms to those who were associated in any way with the Prophet's family.

Should love be removed from the life of any family, happiness becomes lacking for everyone, no matter how affluent the family is

Wealth can buy comfort and luxury, but it cannot buy love and happiness. Muhammad (peace and blessings be upon him) experienced first a life of poverty when he was brought up by his uncle Abu Talib, who had a large family and small means.

The Prophet had to work and earn his living when he was still in his early teens. Then he experienced a life of comfort and plenty when he lived with his first wife, Khadijah, who was rich and he looked after her business.

Then in Madinah, he lived a life of poverty, even though he could have had whatever he wanted. He was the head of state and all its resources were at his disposal. Yet he preferred to live on the borderline of poverty. When he had more than enough for his family's needs for the day, he gave away all that was extra.

His life with Khadijah was the symbol of happiness. She cherished his company and looked after him in the most exem-

plary way. She realized that he combined characteristics of the noblest type that made him unique among men.

On her part, Khadijah combined beauty, good sense, mature judgment, and a loving and generous heart. They were the happiest of couples. They lived together for 15 years or longer before he began to receive his message. Theirs was a happy life of a loving couple.

When he received his message, she realized that her task became greater, and she fulfilled it with exemplary devotion.

He might spend a whole day speaking to people and telling them about Islam, stressing that they needed to believe in God as the only deity in the universe, and receiving nothing but one hostile reaction after another.

Yet he was assured that once he steps home, a comforting heart will be there to receive him and dispel all that troubled his caring soul. He was pained by the fact that people could not realize that the guidance he gave them was for their own good and happiness in both this life and the life to come.

Khadijah was his only wife for 25 years or longer. When she died, she left a huge vacuum in his life that no woman could easily fill. Later, the Prophet needed to marry several other women with social, political or legislative reasons leading to each of his marriages.

Allah exempted him from the condition that allows man no more than four wives at the same time. Despite the fact that some of these marriages were in quick succession, love spread its wings on the Prophet's homes, with all inhabitants benefiting from it.

No man's life was documented in such details as the Prophet's life, yet we do not have a single incident when any of his wives felt anything other than love toward him. Never was any of them hurt by an angry word or an insult. He never raised his hand in earnest or in jest to express an angry feeling.

'Aishah was the one he loved most, but this did not mean that he did not love the others. He felt for them and prayed that God would not hold him accountable for his feelings, which were beyond his control.

Yet his treatment of all his wives was an exemplary exercise in complete fairness. However, 'Aishah knew how to impart her feelings to him without putting this in words.

The Prophet once told her that he knows when she is pleased or angry with him.

As she was keen not to let her anger surface, she was surprised. She asked him: "How do you know that?" He said:

"When you are pleased with me [and you want to emphasize something,] you say: 'No, by [God,] the Lord of Muhammad!'"

But when you are angry with me, you say: 'No, by [God,] the Lord of Abraham!'"

She said: 'By God, I forsake only your name.'" (Al-Bukhari and Muslim)

I Abandon Your Name Only!

It was the love he emanated in his family life that made each of his wives happy with her situation, despite the fact that there

VACANCY

We are seeking passionate and dedicated teachers to join our growing team at Al-furqan Secondary School in Maili Tisa Namanga.

Open Positions: Arabic/ANY combination

Minimum Requirements:

1. Bachelor of Education degree ARA/ANY combination or a diploma
2. TSC Registration
3. At least 1 years' experience in handling candidate class
4. Strong classroom management and commitment to learner success

If you meet the above requirements and are enthusiastic about shaping young minds, we'd love to hear from you! Please contact us on info@maahad.org

Light of Knowledge Quiz

The Holy Qur'an was revealed to Prophet Muhammad (S.A.W) over a period of how many years?

A Ten Years

B Twenty-three Years

C Thirteen Years

Answer to be revealed in the next issue

**Last week's answer was choice A :
"Abdullahi bin Uraiqt"**

Prophet Muhammad: Master of tolerance

By Raya Shokatfard

Allah loves the Prophet (peace be upon him) more than any other of His creation. Allah says:

And verily, you (O Muhammad) are on an exalted (standard of) character. (Surah Al-Qalam 68:4)

Despite that, the Prophet (peace be upon him) went through extreme hardship in his life. How can we reconcile these seemingly contrasting ideas?

The reason simply: Testing is according to one's faith; the most severely tested among mankind are the Prophets, then the next best and the next best. The Prophet (peace be upon him) said:

When I fall ill, my pain is equivalent to the pain of two men among you. (Al-Bukhari)

The blessed Prophet Muhammad led a life in the shade of the verses in which Allah says:

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Saabiroom (the patient). Who, when afflicted with calamity, say: 'Truly, to Allaah we belong and truly, to Him we shall return.' They are those on whom are the Salawaat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. (Surah Al Baqarah 2:155-157)

1- Orphan

The life of the Prophet (peace be upon him) was difficult right from the early stages. He was born an orphan, and his mother did not live much longer. However, being an orphan, was a blessing in disguise. The effect it had on the Prophet (peace be upon him) was amazing. He became a stronger person, both spiritually and mentally, preparing him for his noble mission as a Prophet, that was soon to come.

2- Death After Death

Prophet Muhammad moved in to the household of his uncle Abu Talib and starts working with trade where he meets his wife to be, the noble Khadijah.

Soon it was apparent that, Allah had chosen him for a huge mission, that of Prophet-hood. Khadijah stood by his side, offering not only emotional support but a financial one as well to her husband and the new Muslim Community. Abu Talib was a strong protector of his nephew facing the vicious threats of the pagan Makkans.

Again the death of loved ones was prevalent. He would soon lose his uncle and beloved wife Khadijah in the same year, the year of grief. Moreover, his offspring all died in his life except Fatimah.

Did this make Prophet Muhammad (peace be upon him) hold a grudge to the decree of his Lord? On the contrary, the balance of being a devout Prophet and a softhearted father is beautifully manifested. He (peace be upon him) said upon the death of his last of offspring (excluding Fatimah) Ibrahim:

The eye cries, the heart feels sorry. We will not utter any words other than what our Lord will consent." He added, "By Allah! O Ibrahim! Your passing away distressed us a lot." (Muslim)

3- Hardships in Makkah

During the first thirteen years of his life in Makkah, he and his followers faced much persecution. They were even deprived from food and water! It was in this famine that Khadijah his beloved wife deceased.

When the Prophet's adversaries greatly increased their persecution, his companions asked him to curse them. However, the Prophet replied:

I have not been sent to lay a curse upon men but to be a blessing to them. (Muslim)

The Prophet (peace be upon him) wanted to fulfill his mission despite the hardships. His noble nature was impeccable.

This is apparent in the story of Taif. He went to visit the village of Taif, to invite its people to Islam. They rejected him, threw stones at him, and made him bleed. Angel Gabriel came to him and said:

Allah has heard what your people say to you and how they reject you. He has ordered the angels of the mountains to obey whatever you tell them to do. The angel of the mountains called him, greeted him and said:

"Send me to do what you wish. If you wish, I will crush them between the two mountains of Makkah."

The Prophet (peace be upon him) said:

Rather, I hope that Allah will bring forth from their loins those who will worship Allah alone and not associate anything with Him. (Al-Bukhari). Among other unfortunate incidents is that when the Prophet would stand

to pray, his enemies would come near him and whistle and clap in order to disturb him, but the Prophet would not even once show hostility.

Even, when the Prophet was praying at the Ka'bah while his enemies were watching him, one of his opponents put on his back the intestine of a slaughtered camel during his prostration. The Prophet did not react and stayed in that position. His daughter, Fatimah, rushed to take the filth off his back and cleaned him up.

Trials and calamities are a test, and are a sign of Allah's love for a person. According to an authentic hadith:

The greatest reward comes with the greatest trial. When Allah loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath. (At-Tirmidhi)

4- Hardships in Madinah

In the battle of Uhud, when his Makkan enemies attacked the Muslims, Prophet Muhammad suffered head injury and his front teeth got smashed. When the blood started to seep from his head, he swabbed it saying:

If a drop of my blood fell on the earth, those infidels will be destroyed by Allah.

Umar told him, O Messenger of Allah, Curse them! The Prophet replied:

I wasn't sent (by Allah) to curse. I was sent as a mercy.

Then he said:

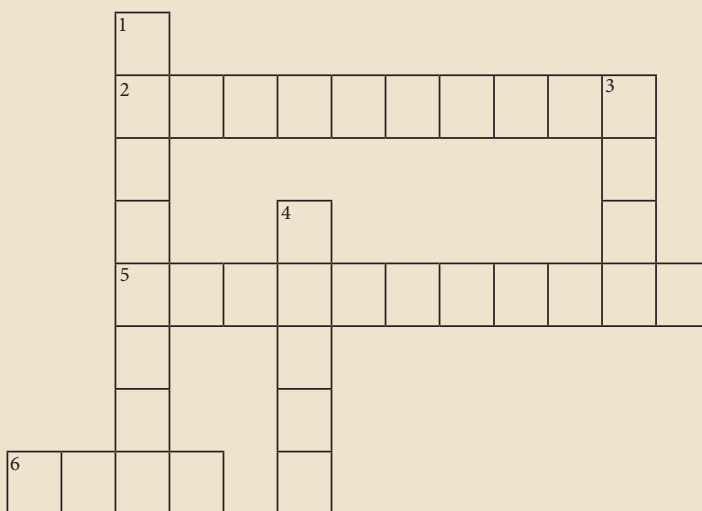
O Allah, Guide my people! (Authenticated by Al-Albani)

Another manifestation of his patient character is the story of the harm inflicted on him by his Jewish neighbor.

CROSSWORD PUZZLE

LAST WEEK'S ANSWERS ACROSS

1. Lut
 4. Three
 5. Thirteen
- ### DOWN
2. Tawheed
 3. Debt
 4. Tawaaf



ACROSS

2. The Place people will be assembled during Qiyama (Judgement Day).
5. The treaty broken by the Quraysh, which led to the conquest of Makkah
6. The Prophet honored with the title Kalim-ullah

DOWN

1. The term referring to the four Sunni legal schools.
3. The shirk of doing good deeds to seek people's praise instead of pleasing Allah (S.W.T).
4. The term referring to fabricated Hadiths.

Saudi Arabia launches digital platform to ease Umrah and Hajj travel

In a historic move to modernise and simplify religious travel, the Kingdom of Saudi Arabia has launched the Nusuk Umrah platform—an all-in-one digital service designed to transform the way Muslims plan and undertake their pilgrimage.

This announcement was made by the Kingdom's Ministry of Hajj and Umrah which officially unveiled the Nusuk Umrah platform recently, marking a major step in digitising pilgrimage logistics for Muslims around the world.

The Nusuk Umrah platform provides a one-stop digital solution that consolidates visa applications, accommodation and flight bookings, local transport, and guided-tour arrangements into a single, streamlined online system.

This development forms part of the Kingdom's broader Vision 2030 programme, which aims to greatly expand and modernise the Hajj and Umrah sectors to accommodate over 30 million Umrah pilgrims annually, with improved convenience and efficiency.

The platform's launch is expected to sig-

nificantly benefit Kenyan Muslims, thousands of whom travel to Makkah and Madinah each year.

Historically, the pilgrimage planning process has involved complex documentation, lengthy consular procedures, and heavy reliance on intermediaries. The Nusuk Umrah platform enables direct access to visa processing, travel arrangements, and accommodations—all through official channels—thus potentially reducing administrative burdens and lowering exposure to fraud.

This multilingual platform (available in seven languages) integrates with Saudi government systems and offers secure, verified payment options.

By granting pilgrims direct access to official services, it aims to enhance transparency and curb exploitation by unauthorized agents—a longstanding concern among Kenyan travellers.

Nevertheless, the transition to digital tools may pose challenges. In some Kenyan communities—particularly rural areas—limited internet access and unfamiliarity

with online systems may hinder adoption. Saudi authorities have also issued warnings against fraudulent websites mimicking the official portal, underscoring the need for vigilance and awareness.

Despite these potential issues, the Nusuk Umrah platform represents a landmark shift in religious travel logistics. For Kenyan pilgrims, it promises expedited approvals, more standardized offerings, and a pilgrimage experience focused more on spiritual devotion than bureaucratic complexity.

Local travel operators are anticipated to adapt quickly, providing support services for less tech-savvy clients and creating opportunities for hybrid assistance models combining technology and personal guidance.

With Nusuk Umrah now active, Saudi Arabia has not only modernized the way sacred journeys are organised—it has also opened the door to a safer, more accessible, and spiritually centred pilgrimage for Muslims in Kenya and beyond

Lamu Deputy Governor Launches Modern Libraries in Primary Schools

Lamu Deputy Governor Dr. Mbarak Bahajaj has unveiled a new initiative to establish modern libraries in primary schools across the county, in a bid to foster a strong reading culture and boost literacy among young learners.

The program, spearheaded by Dr. Bahajaj, will be implemented in collaboration with school alumni, well-wishers, and development stakeholders. Several community leaders have already pledged their support, including Dr. Bahsan Aidarus, an education advocate; Mr. Abdulkadir Mohamed, popularly known as Baggio, a community mobilizer; and Mr. Mwenye

Zein, a former teacher at Lamu Primary School and respected education figure. The pilot phase will be rolled out at Mahmoud Bin Fadhil Boys Primary School, Dr. Bahajaj's former school, where the first modern library will be established as a model for other institutions across the county.

Speaking after a consultative meeting with the school's headteacher and the Board of Management, Dr. Bahajaj stressed the importance of investing in literacy infrastructure at the grassroots. "There is an urgent need to equip our primary schools with modern libraries," said Dr. Bahajaj. "We must instill a reading culture in our commu-

nity, starting with our youngest learners. A well-resourced library is a powerful tool for learning, innovation, and empowerment."

The proposed libraries will provide pupils with a wide selection of reading materials, digital learning tools, and educational resources designed to meet their developmental needs. Dr. Bahajaj further appealed to corporate sponsors, development partners, and community members to support the initiative, noting that collective efforts were crucial to ensure the program's sustainability and growth.

Continued From Page 1

Hassan. Their appointment replaced an earlier 2023 Gazette Notice.

In May this year, the Attorney-General's office advertised vacancies for commissioners, but the notice was abruptly withdrawn. The cancellation disrupted the recruitment timeline and created uncertainty over whether the process would be concluded promptly. Since then, no fresh call for applications has been issued.

Community leaders warn that without a functioning commission, the management of waqf resources—including schools, hospitals, mosques, and social programmes—remains exposed to risks of mismanagement and lost opportunities.

SUPKEM Chairman resigns

In 2017, the then Attorney-General Githu Muigai appointed a 10-member WAKF task force to review the 1951 Wakf Commissioners Act to align with the Constitution and international best practice in line with Islamic law.

The task force led by Hamadi Boga presented its recommendations to guide the administration of the Commission and its properties.

Members of the taskforce included Sheikh Ibrahim Lethome, Sheikh Abdallah Kheir, Sheikh Juma Ngao, Zubeir Hussein Noor, Prof Saad Yahya, Dr Mwanakitini Bakari and the then Chief Kadhi Sheikh Ahmed Muhdhar S. Hussein.

Factors that led to the diminished role of the Wakf include but are not limited to use of outmoded management approaches inherited from the colonial government and dating back to the early twentieth century; Inadequate records, making it difficult for donor families and potential givers to track income and expenditure flows for each property; failure to gain the support of professionals, business people.

The Waqf Act, enacted in 2022 to improve transparency in managing charitable assets, is yet to be fully implemented. Two years on, the Commission remains vacant, leaving endowments without proper oversight and accountability.

Muslims gather for Salat Al-Khusuf during Rare 'Blood Moon' Eclipse

On Sunday evening, Muslims across the country gathered in mosques to perform Salat Al-Khusuf, a two-rak'ah prayer offered during lunar eclipses in line with Islamic tradition.

A rare "blood moon" lunar eclipse was visible across several countries, drawing large crowds and inspiring special prayers. Salat al-Kusuf, also known as the solar eclipse prayer, is a unique form of worship in Islam performed during a solar eclipse.

Worshippers filled mosques in major cities, while many families observed the prayer at home. The prayer combines supplication, charity, and remembrance of Allah, serving as a moment of humility and reflection on the majesty of creation.

At Jamia Mosque Nairobi, Muslim faithful observed the prayer led by Imam Sheikh Jamaludin Osman. He explained that the

lunar and solar eclipse events are among the great signs of Allah, reminding humanity of His power and majesty. He stressed that these occurrences are not linked to superstition but are moments for turning back to Allah through prayer, supplication, and remembrance.

"The sun and the moon are two of the signs of Allah, and they do not eclipse because of life or death of anyone. If you see them, hasten to remember Allah and pray. Eclipses are signs from Allah by means of which Allah makes His slaves afraid ... to warn, and to make them afraid (of destruction)," said Sheikh Jamaludin.

Other mosques across the country, including Jamia Mosque Nakuru, Jamia Mosque Kisumu, Eldoret Jamia Mosque, and Isiolo Jamia Mosque, also held prayers. Worshipers gathered to increase remembrance of Allah, seek forgiveness, and observe the

eclipse prayer in line with the Sunnah of Prophet Muhammad (peace be upon him).

In Islam, a lunar eclipse is considered one of Allah's signs, and Muslims are encouraged to pray Salat Al-Khusuf to seek forgiveness and mercy. The prayer is a sunnah (recommended practice) of the Prophet Muhammad (Peace be upon him).

A "blood moon" is the common name for a total lunar eclipse. During such an event, the Earth passes directly between the Sun and the moon, blocking direct sunlight and casting the moon into Earth's shadow. The Earth's atmosphere scatters shorter, blue wavelengths of sunlight while allowing longer, red wavelengths to pass through, giving the moon its reddish appearance.

Voices for Palestine Launches Tree-Planting Fundraiser in Nairobi

In a unique show of solidarity, Nairobi will blend environmental action with humanitarian relief during a major event, "Plant a Tree, Save a Life," at Uhuru Park on September 21, 2025.

The initiative seeks to turn tree planting into a powerful symbol of hope for Gaza, where families continue to face hunger, collapsing health systems, and dire shortages of medical supplies.

The campaign is spearheaded by the Voices for Palestine (VFP) coalition, which brings together prominent organizations including the National Muslim Leaders Forum (NAMLEF), Jamia Mosque Nairobi, Council of Imams and Preachers of Kenya (CIPK), The Halal Institute, and the Kenya Association of Muslim Media Practitioners (KAMMP). Masjid Al-Ameen,

Masjid Rahma, Supreme Council of Kenya Muslims, Maahad Daawah Organization, Parklands Mosque and Madrasa Trust, among others.

The day will begin with a solidarity convoy of motorbikes and cars from Adams to Uhuru Park, setting the tone for a program that includes tree planting, a Gaza medical fundraiser, children's games, food distribution, and public awareness forums. Although the Uhuru Park planting will be largely symbolic, the main tree-planting exercise is planned for Karura Forest on October 12, 2025.

At the heart of the drive is the appeal to "Buy a Tree, Save a Life." Each tree costs Ksh 500, with proceeds directed towards medical aid for Gaza while also contributing to Kenya's reforestation efforts. Con-

tributions can be made through M-Pesa Paybill: 150770, Account: TREE4GAZA.

Organizers say the campaign reflects both compassion and resilience: "Every tree planted carries a message—that Kenyans stand against starvation and suffering in Gaza, and for a future of hope and dignity."

The event is expected to attract religious leaders, community elders, humanitarian organizations, and youth groups, highlighting the growing role of Kenyan civil society in responding to international humanitarian crises.

The public is invited to participate, donate, and stand in solidarity. For further details, organizers can be reached on 0723 26 9595 or 0728 279 689.

Quba Mosque reopens after arbitration resolves leadership wrangles

The arbitration and mediation process aimed at reconciling rival factions of the Jama'at Tabligh at Quba Mosque has yielded a lasting solution, easing tensions that had unsettled the Garissa Muslim community.

The breakthrough follows weeks of unrest that climaxed in a viral video showing two imams leading prayers simultaneously—an incident widely condemned for breaching Islamic principles and the sanctity of worship.

Quba Mosque, which had been closed for two weeks by order of the county security committee under County Commissioner Mohamed Ramadhan Mwabudzo, has now reopened its doors to worshippers.

The reconciliation was brokered by an arbitration committee led by the Supreme

Council of Kenya Muslims (SUPKEM) and comprising prominent Garissa-based scholars. The intervention successfully brought the factions together, paving the way for normalcy to return to one of the county's key houses of worship.

"With this development, Quba Mosque is poised to regain its role as a symbol of unity and spiritual growth for the Garissa community," the arbitration team said in a statement.

Addressing the meeting, SUPKEM Secretary-General Abdullahi Salat stressed the importance of unity among Muslims in Garissa. "The Muslim leadership in the country was very concerned about the differences and wrangles among Muslims in Garissa," he said. "Let's move forward with renewed purpose, ensuring that the freedom to wor-

ship remains uninterrupted and sacred."

Garissa Governor Nathif Jama welcomed the resolution, congratulating the Jama'at Tabligh for their tireless efforts in promoting moral values and spreading the Islamic faith. "Garissa will never again hear of feuds and disagreements among Quba-based scholars," the governor assured, hailing the peace deal as a new chapter for the community.

The arbitration session was attended by county security chiefs, respected scholars including Sheikh Hassan, Sheikh Hussein Burale, Sheikh Mohamed Daud, Sheikh Dr. Ali Tawane, Sheikh Abdirahman Adow, as well as Sub-County Administrator Madam Shaciya Hambe, County Head of Communication Yussuf Ali Kowor, and other stakeholders.

Israel's Attack in Doha, Qatar Sparks Global Condemnation

An Israeli airstrike in Qatar's capital, Doha, targeting Hamas officials has drawn sharp condemnation from across the Middle East and beyond, with the United Nations chief calling it a "flagrant violation" of Qatar's sovereignty and territorial integrity.

Israeli Prime Minister Benjamin Netanyahu's office confirmed that the military carried out Tuesday's strike against Hamas leaders in Doha. It marked Israel's first direct attack on Qatar, a country that has played a central role as mediator in Gaza ceasefire talks and hosts the United States' largest regional military base, Al Udeid airbase.

Qatar's Ministry of Foreign Affairs denounced "in the strongest terms the cowardly Israeli attack," while UN Secretary-General António Guterres described the strike as a "flagrant violation" and urged all parties to work toward a permanent ceasefire rather than undermine prospects for peace.

Saudi Arabia said it "condemns and denounces in the strongest terms the brutal Israeli aggression," warning of "grave consequences" from Israel's ongoing viola-

tions of international law. Türkiye called the strike evidence that Israel "does not aim to reach peace, but rather continue the war," while the UAE said Gulf security was "indivisible" and pledged solidarity with Doha. Kuwait, Oman, Egypt, Syria, Lebanon, Jordan, Iraq, and Sudan also issued strong statements condemning the attack as a breach of sovereignty and international law. Iran's foreign ministry described the strike as an "extremely dangerous and criminal action," while Algeria, Morocco, and Mauritania each denounced it as a "blatant violation" that risked dragging the region into an "endless cycle of insecurity."

Palestinian leaders accused Israel of carrying out a "cowardly assassination crime" against a mediator state. The Maldives, Libya, and other Muslim-majority nations joined in expressing support for Qatar and calling on the international community to hold Israel accountable. The Gulf Cooperation Council's Secretary-General Jassem al-Budaiwi labeled the attack "despicable and cowardly," urging the international community to intervene.

European leaders also criticized Israel's action. UK Prime Minister Keir Starmer said the strikes "violate Qatar's sovereignty and risk further escalation," while French President Emmanuel Macron called them "unacceptable, whatever the reason may be." Germany, Spain, and Italy expressed similar concerns, emphasizing the need to prevent the Gaza conflict from spreading.

Pakistan's Prime Minister Shehbaz Sharif described the attack as "unlawful and heinous," pledging solidarity with both Qatar and the Palestinian people. Egyptian President Abdel Fattah el-Sisi conveyed his country's "full solidarity" during a call with Qatar's Emir Sheikh Tamim Al Thani.

Kazakhstan's President Kassym-Jomart Tokayev, along with leaders from Mauritania and the Maldives, stressed that the attack contravened international law and posed a threat to regional stability.

The European Union warned that Israel's strike in Doha "breaches international law and Qatar's territorial integrity, and risks a further escalation of violence in the region."

Why we are sailing to Gaza on the Global Sumud Flotilla

By Zukiswa Wanner and Jared Sacks

Food. Medication. Shelter. Freedom of movement. Water. Air. Six basics for the survival of any human being and yet, for the past 23 months, we have watched with horror as apartheid Israel, backed by some of the most powerful governments in the world, has robbed the people of Gaza of these basic necessities for survival.

Together with many in the world, we have marched, spoken up, boycotted – reflecting the sentiments of the global majority. But this has not been enough to pressure world governments to stop Israel's siege on Gaza and ensure that a genocide, occurring in real time, is put to an end.

While we are unable to deliver all six of the basics listed above, we hope to break the blockade and deliver food, medication and water to a besieged and starving population. This is the mission of the Global Sumud Flotilla (GSF).

The GSF is the largest citizen-led humanitarian flotilla mission to Gaza ever, combining previous humanitarian missions to Gaza over land, sea and air. It builds on decades of Palestinian resistance and international solidarity. It includes activists, humanitarians, doctors, artists, clergy and lawyers – all of whom have come together to take direct action to break the siege.

The South African delegation includes 10 people coming from all over the country and from different backgrounds: Christians, Muslims, Jews, agnostics and atheists united in a common goal of bringing aid to Gaza. Our efforts are closely aligned with the provisional measures issued by

the International Court of Justice (ICJ) on January 26, 2024, and its subsequent orders from March 28 and May 24, 2024, as part of the case of South Africa vs Israel. In the provisional ruling, the ICJ specifically required Israel to take all measures within its power to enable the provision of urgently needed humanitarian assistance in Gaza.

Yet, as South Africa has consistently highlighted in its advocacy before the court and in its leadership role as co-chair and founding member of The Hague Group, Israel has to date failed to comply with these orders. The worsening humanitarian catastrophe in Gaza makes it clear that we cannot remain silent in the face of such impunity.

That is why people of conscience started organising grassroots-run flotillas in an attempt to break the illegal Israeli siege on Gaza. On June 9, Israeli forces intercepted the Madleen vessel carrying humanitarian aid in international waters. A little more than a month later, on July 25, the Israeli occupation forces intercepted the Handala, another ship carrying supplies, about 70 nautical miles (130km) from Gaza, again in international waters.

While we were able to ensure that the activists on board returned home, some endured physical assaults and trauma at the hands of the Israeli military forces, which constitute crimes and need to be investigated. Apartheid Israel prevented the much-needed food and medicines on board from reaching Gaza, continuing its medieval siege, which amounts to a crime against humanity.

With this history of activists' attempts at

breaking the siege of Gaza, there are those who will ask, why do you think that you will succeed where others have failed before?

To this we answer: Our democracy was won by no small measure with solidarity from the conscientious people of the world who boycotted, divested and demanded that apartheid South Africa be sanctioned. In this sense, sailing on the GSF is the right and humane action to take.

We have protested, we have boycotted, we have demanded divestment from our institutions and we have pressured governments to impose sanctions. The GSF mission is part of this continued action.

Although many nations have the capacity to sanction Israel and even authorise military intervention to end the ongoing genocide, they have done almost nothing beyond rhetorical statements. While we commend the South African government for taking apartheid Israel to the ICJ for the crime of genocide, we also take note that South African companies continue to export coal that fuels the genocide. So far, our government has ignored our demands to impose a coal embargo.

We may be a few hundred on the GSF mission, but we are part of a global majority who have been watching the livestreamed genocide carried out by Israel. As South Africans, as citizens who want a better and just world, we travel on the GSF, noting, as Colombian President Gustavo Petro Urrego wrote in a letter to the flotilla, "Peace is not a utopia, but an obligation."