

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Eight vacancies opened for Waqf Commission as Selection Panel invites applications

The Waqf Selection Panel has announced eight vacancies, inviting suitable candidates to fill positions as members of the Waqf Commission in a fresh round of leadership changes. In an advertisement published in a local daily on Friday, June 5, the Selection Panel for the Appointment of Members of the Waqf Commission announced vacancies for commissioners who will play a key role in overseeing the management and regulation of Waqf property in the country. The panel indicated that the deadline for applications is June 26, 2026, before the close of business. After receiving applications, the panel will review and

shortlist candidates for interviews. It further stated that the names of all applicants, their qualifications, and the interview schedule for shortlisted candidates will be published in print media.

The five-member Selection Panel was appointed in December last year and is chaired by Mohammed Alawi Hussun. Other members include Sheikh Hassan Ali Amin, Shoaib Vayani, Sumaya Hassan, and Hannan Hassan El-Kathiri. According to the Waqf Act 2022, the Waqf Commission shall comprise a public trustee and eight members

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Eid Fun Day Unites Over 500 orphans in Joyful Activities



A section of orphans registering for a medical check-up by Kenya Association of Muslim Medical Practitioners (KAMMP). Over 500 orphans from 11 homes took part in an Eid Fun Day featuring a KAMMP medical camp and a range of activities including football, volleyball, swimming, a quiz, and rides on bouncy castles, horses, and camels. Winners included Good Hope Markazil Banat in football, Mama Fatuma girls in volleyball, and the girls' team in the quiz competition.

Jamia Mosque Committee AGM set for tomorrow

The Jamia Mosque Committee Nairobi's Annual General Meeting is scheduled for tomorrow, June 13, 2026.

The AGM, to be held at Jamia Mosque premises, will bring together members of the association for the purpose of presenting a report which outlines the work of the management committee over the past year.

According to the Secretary-General of the committee, AbdulBari Hamid, discussion on the key JMC milestones in the areas of Da'wah, Education, Medical Assistance Program, Media and partnerships will be deliberated during the AGM.

"The roles of Jamia Mosque includes provision

of adequate and continuous facility to worshippers, broaden knowledge and practice of Islam among Muslims, spread the message of Islam, enhance and improve standards and quality of education." "To enhance relationship with local and external partners, promote or protect the constitutional, human rights and interests of Muslims in Kenya."

Jamia Mosque Nairobi, was founded in 1902 by Syed Maulana Abdullah Shah. Construction began between 1925 and 1933.

Today, it plays a significant role in the Muslim community, offering educational, counselling, and conflict resolution services.

JSC holds stakeholders' forum on recruitment of Chief Kadhi

On Thursday last week, the Judicial Service Commission (JSC) convened a Stakeholder Engagement Forum on the Recruitment and Selection of the Chief Kadhi of Kenya.

The forum brought together representatives from the Supreme Council of Kenya Muslims (SUPKEM), the Muslims Professional League Africa, the Kenya Muslims National Advisory Council (KEMNAC), Jamia Mosque, the Association of Muslim Lawyers, and academia, among others.

Participants shared their expectations for the next Chief Kadhi, a constitutional

office that sits at the intersection of faith, justice, and the rule of law. Speaking at the forum, JSC Vice Chairperson Isaac Rutto, reaffirmed the Commission's commitment to a credible process: "The Commission is bound by the Constitution to conduct this recruitment with transparency, merit, and inclusivity — an obligation we take seriously."

The position of Chief Kadhi fell vacant following the death of Sheikh Abdulhalim Athman Hussein, who served in the role until his passing in July last year. Following his death, the JSC appointed Sheikh Sukyan

Omar Hassan as Acting Chief Kadhi. Sheikh Sukyan previously served as Deputy Chief Kadhi under the late Chief Kadhi. In January this year, the Judicial Service Commission advertised the position of Chief Kadhi and invited qualified Kenyans to submit their applications.

The Chief Kadhi sits at the apex of the Kadhi's Courts, which handle matters related to Islamic personal law such as marriage, divorce and inheritance. Kadhis' Courts are established under Article 170 of the Constitution.

Kenya Hajj Mission commends stakeholders for successful 2026 Pilgrimage

The Kenya Hajj Mission under the Supreme Council of Kenya Muslims (SUPKEM) has commended stakeholders for their contribution to ensuring a successful 2026 Hajj operation in Saudi Arabia.

In a statement, the mission praised the Kingdom of Saudi Arabia authorities for a highly successful and well-coordinated 2026 Hajj operation, citing excellent infrastructure, crowd management, and advanced digital solutions that ensured a smooth experience for pilgrims.

The mission noted that the achievement reflected the unwavering commitment of the Saudi Ministry of Hajj and Umrah Affairs in collaboration with Kenya Hajj Mission, which worked tirelessly to ensure the welfare, safety, and comfort of pilgrims throughout their stay in the Kingdom of Saudi Arabia.

From arrival to departure, dedicated teams provided guidance, logistical support, medical assistance, and pastoral care, enabling pilgrims to focus on their acts of worship.

SUPKEM national chairman Hassan Ole Naado extended his gratitude to Hajj administrators, service providers, the Saudi Ministry of Hajj, as well as all stakeholders, partners, and pilgrims for their cooperation and prayers.

"Everybody has done very well, and we

use this opportunity to commend you for all the good work you have done. The leadership of SUPKEM and staff of Kenya Hajj Mission, the Hajj Agencies, the medical team, members of the Jamia Television who provided coverage, and Hajj administrators, service providers, the Saudi Ministry of Hajj and all stakeholders, partners, and pilgrims for their cooperation and prayers. We thank you all for your hard work in this very, very modest success," he said.

"This year's Hajj has been very successful and well organised. For the first time, the council implemented major strategies aimed at improving services and ensuring pilgrims were properly supported throughout the journey," Ole Naado said.

Ole Naado said that patience played a major role in the success recorded, urging all stakeholders to always exercise patience in their dealings with others.

"The lesson that we must learn as Muslims is that when you leave your home, and you are engaged in a spiritual journey, you have to be patient. It is grossly uncharitable for us as leaders, as people who are charged with the care of pilgrims, to not exhibit this virtue of patience," he said.

He added that the Kenya Hajj Mission would take steps to address the few lapses observed during the 2026 Hajj to ensure an improved outing in 2027 and beyond.

"Mistakes will always be corrected. I am sure that Allah has provided us with a window to correct some of the mistakes that we have seen. At the appropriate time, we are going to be advising the stakeholders on areas that we think mistakes were made so that corrections could be made," he said.

On their part, Kenyan Muslims who participated in Hajj 2026 praised the organisation of this year's pilgrimage, citing significant improvements in accommodation, welfare services, sanitation, and overall coordination compared to previous years, when some pilgrims raised concerns about service delivery.

Speaking after completing the annual pilgrimage in Saudi Arabia, several pilgrims said the arrangements allowed them to fulfil their religious obligations with greater ease and comfort, describing the experience as one of the best organised in recent years.

They shared positive experiences, highlighting smooth coordination, spiritual fulfilment, and care received during their stay in the Holy Sites.

A total of 4,500 Kenyan Muslims participated in the 2026 Hajj pilgrimage in Makkah, Kingdom of Saudi Arabia.

Umma University to hold 9th graduation ceremony on June 18

Kenya's first Islamic university, Umma University, will next week on Thursday, June 18, 2026, hold its 9th graduation ceremony.

According to the university's Registrar of Academics, Dr Hawa Omar, the ceremony will take place at the institution's main campus grounds in Kajiado County, starting at 8:30 a.m.

The graduation will be presided over by University Chancellor Dr Abbas Gullet, who will award diplomas and certificates, and confer degrees to graduands who have qualified for various academic

awards and degree programmes. Umma University is among Kenya's leading Islamic-based institutions of higher learning, offering modern, career-focused education while integrating academic excellence with strong moral values.

The institution was the first Islamic university in the country to receive a government charter. The university held its inaugural graduation ceremony on March 27, 2018, during which more than 800 students graduated with different honours.

Umma University offers a wide range of academic programmes across five main

schools, spanning certificates to master's degrees. The programmes include degrees in Nursing, Computer Science, Bachelor of Islamic Law, and Bachelor of Arts in Islamic Studies.

Other programmes include Bachelor of Business Administration, as well as five diploma courses in Islamic Banking, Business and Finance, Islamic Studies, Arabic Language and Islamic Studies, Business Administration, and Information and Communication Technology (ICT).

Hajj Reflections: Mina, Muzdalifah, and the Journey that reveals the self

By Gamal Jamil

Hajj is often spoken about as a once-in-a-lifetime journey, but for those who experience it fully, it becomes something far deeper than travel or ritual. It is a transformation, one that reshapes how you see yourself, your limits, and your relationship with Allah.

One of the most overwhelming moments for many pilgrims begins in Muzdalifah. After the emotional weight of Arafat, pilgrims arrive in an open plain under the night sky, surrounded by millions of others. There are no tents, no beds, and no familiar comfort, only the earth beneath and the sky above. The silence, the crowds, and the exhaustion combine into a moment that feels heavy, even unsettling. It is very common for pilgrims to feel overwhelmed here.

The experience can feel intense in a way that is difficult to describe. After hours of standing in Arafat and moving through crowds, the body is already drained. Then comes Muzdalifah, where rest is minimal, conditions are simple, and the night feels long. In Islamic understanding, however, Muzdalifah is not meant to frighten the believer. It is part of a deeply structured act of worship in which pilgrims gather, rest briefly, and perform Maghrib and Isha prayers together while spending the night in remembrance of Allah, as commanded in Surah Al-Baqarah 2:198, where He says: "...But when you depart from 'Arafat, remember Allah at al-Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray."

It represents simplicity, unity, and humility before the Creator. Everyone is equal here, no status, no hierarchy, only worshippers on the same ground. For many pilgrims, this moment brings thoughts of the Day of Judgment. Standing among millions in silence and simplicity naturally triggers reflection about accountability and return to Allah. But this reflection is meant to lead toward humility and hope in Allah's mercy, not fear alone.

Hajj as a whole is designed to create these moments of deep awareness, where the unseen becomes emotionally real. After Muzdalifah, the journey continues to Mina, where another layer of difficulty begins.

Pilgrims move toward Mina with very little rest. The walk itself becomes heavy with fatigue. By the time they arrive, exhaustion is no longer just physical, it is total. The Mina tents are crowded, the air filled with coughing, and the atmosphere shaped by collective tiredness. Inside the tents, conditions are extremely challenging.

Thousands of pilgrims share tightly packed spaces. Sleep is interrupted, sick-

ness spreads easily, and many experience flu-like symptoms, fever, body pain, and severe fatigue. The constant shift between outdoor heat and cold air conditioning inside the tents worsens the condition for many. What should be a place of rest often becomes another test of endurance. During this stage, I personally fell sick. What began as exhaustion developed into fever, muscle aches, and deep fatigue that made even basic movement difficult.

Eventually, the condition worsened to the point where I had to be placed on IV treatment just to regain enough strength to continue the rituals. But what surprised me most about Hajj was not the physical difficulty. Not for most people.

The physical challenges are obvious, walking, heat, crowds, lack of sleep. But what happens underneath them is what truly defines the experience. You see, many of us arrive in Hajj thinking we are coming only to worship Allah, and we are. But Hajj is also an exposure. It exposes what normal life hides.

In normal life, when we are uncomfortable, we can leave. When we are tired, we can rest. When we are frustrated, we can create distance. When we are hungry, food is usually nearby. But Hajj removes many of those options. Suddenly, you are sharing space with millions of people, waiting in queues, walking in heat, sleeping differently, eating differently, and living differently. And that is when something deeper begins to surface. Because the body is not the first thing that struggles. The nafs is.

Many people think Hajj begins when you enter Ihram. But in reality, Hajj begins when comfort starts disappearing. That is when the inner self enters the conversation.

When the room is uncomfortable.

When the bus is delayed.

When the walk is long.

When the queue is endless.

When someone annoys you.

When you are exhausted.

When nothing goes according to plan.

That is where the real test begins. And perhaps this is where many misunderstand Hajj. They think Allah is testing how far the body can walk or how many rituals can be completed. But maybe the deeper test is something else entirely.

Patience. Gratitude. Humility. Surrender. The body gets tired in Hajj, that is normal. The body was created to get tired. But what shocked me most was how quickly something else became tired too, the heart. How quickly the nafs became restless. How quickly the ego searched for comfort and relief.



Maybe that is why Allah invites people to this journey, not to show how weak the legs are, but to reveal what still needs work inside the heart. The stoning of the Jamarat becomes part of this same reality. Pilgrims must walk long distances through crowded and exhausting routes. It is also Sunnah to perform the stoning over three days, which means the effort is repeated daily. Depending on where one's tent is located in Mina, the journey can be short for some and extremely long for others.

For many, the repeated walks become physically and emotionally draining, especially in a state of illness and exhaustion. Sleep becomes fragmented. Appetite decreases. The body struggles to recover. Yet the rituals continue, shared by millions moving through the same hardship together.

In Mina, something becomes very clear, Hajj is not experienced equally in comfort, but it is shared equally in struggle. And perhaps those who return most changed are not the ones who walked the furthest, or slept the least, or completed the most rituals. Perhaps they are the ones who finally saw themselves clearly, without distraction, without comfort, without distance. And then turned back to Allah with a heart that had been exposed, tested, and humbled.

From the Holy Qur'an Ayah of the week

Theme: Belief

"The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely -"

(Surah Al-Anfal 8:2)



Our girls' needs: Holistic Muslimah health guide

By Brooke Benoit

Allah has designed us in a holistic manner. In this article, we will explore teen girl's psychical and emotional needs and rights. Caring for ourselves—physically, emotionally and religiously—should not in any part be seen as superficial. Rather, self-care is an act of ibadah through which we show respect to the body that Allah has loaned to us.

In the Beginning....

The needs and rights of boys and girls are relatively the same until children reach the 'Age of Accountability.' Girls, like boys, have the same rights to be nurtured and cared for by their parents, such as being breastfed, taught the deen, educated, clothed, and fed. While many people treat girls and boys differently based on their gender, Islam makes no such distinction.

Still, men across cultures and religions fail to understand the significance of their role as fathers to daughters. A poll in the US found that about 70% of fathers do not believe that an active role in their daughters' lives is necessary for the girl's well-being. This problem is addressed in Islam, encouraging fathers to care well for their daughters. Ibn 'Abbas reported that he heard the Messenger of Allah, may Allah bless him and grant him peace, say,

"There is no Muslim who has two daughters and takes good care of them, but that he will enter the Garden." (Bukhari).

Studies support the prophetic example linking good self-esteem in young women with strong bonds to their fathers.

We only need to look to the strong bond between the Prophet (peace and blessings be upon him) and his daughter Fatima to recognize that fathers should be central in their daughters' lives.

Age of Accountability

Around the 'Age of Accountability' adolescent and teenage girls will begin having markedly different physical and physiological needs than boys.

Puberty marks the beginning of a woman's reproductive cycle.

month during ovulation. If the egg is not fertilized with sperm, she will shed the egg and some other unneeded tissue (uterus lining) during menstruation. This 'period' is accompanied by changes in hormones and frequent physical discomforts. A holistic, complete approach to women's physical and emotional health can relieve some of the discomfort associated with menstruation. There is an immense amount of various cultural misrepresentations and general ignorance about menstruation. A firm understanding of Islamic guidance and rulings on menstruation will help a young woman improve and remain steadfast in her deen while her body undergoes changes brought on during puberty.

Menstruation is not a shameful thing in Islam and should be discussed frankly with young women.

Narrated 'Aisha:

"We set out with the Prophet for Hajj and when we reached Sarif, I got my menses. When the Prophet came to me, I was weeping. He asked, 'Why are you weeping?' I said, 'I wish if I had not performed Hajj this year.' He asked, 'May be that you got your menses?' I replied, 'Yes.' He then said, 'This is the thing that Allah has ordained for all the daughters of Adam. So do what all the pilgrims do except that you do not perform the Tawaf around the Ka'ba till you are clean.' (Bukhari).

Sexuality

Sexual abuse is a misunderstood issue across cultures and religions.

Muslims are not immune to the reality that an estimated one in three women experiences some form of sexual assault in her lifetime. We need to be educated about and prepared for the likelihood that sexual abuse will affect someone in our family at some point, whether we know it or not.

Though both boys and girls are equally vulnerable to sexual abuse, girls are more likely to be isolated or overprotected specifically to prevent abuse. However, this does not necessarily help as sexual abuse often occurs within families, perpetrated by anyone from extended family members to siblings. It is best to have a pragmatic approach to preventing abuse. Talking to children, including educating them about their private parts, can help prevent sexual abuse. On the other side, parents should learn the warning signs of when abuse has or is happening to prevent further abuse and support their child to reconcile the potentially long-lasting damage.

Physical Health

Though exercise is beneficial to all people, it can be an especially complicated issue for Muslim teen girls, who are faced with a wide scope of peer, media, and cultural pressures.

For some girls, exercise may be discouraged as it is seen as 'boyish behavior, and

some Muslim girls' access to outdoor activities is limited because of fears about their own safety or cultural expectations.

Lack of exercise is not only a problem for people who may be obviously out-of-shape, but not exercising also decreases the overall health of people who look to be in a good weight range.

A little regular exercise for growing young women builds strong bones, increases brain function and performance, improves their overall mood, and encourages healthy-looking skin. At the other extreme, there are young women who become addicted to exercise in an attempt to meet the absurd beauty standards pushed on them by the media and supported by their peers, families, and cultures. A reminder of the Islamic guidance of moderation in all things needs to be appreciated in exercise. Too much exercise can be a sign of emotional imbalance for young girls and can be damaging to their bodies, robbing them of the nutrients they need for healthy growth.

Diet

While it's true that teen girls need slightly fewer calories than teen boys, girls have particular dietary needs that are often more challenging to meet as they are more vulnerable to societal pressures to conform to unrealistic beauty standards.

Overly critical parenting has been cited as one of the potential causes of eating disorders in children (boys and men account for around 10–15% of all eating disorders), and there is also a high correlation between negligent fathering and eating disorders.

Dietary intakes of iron and calcium are of particular importance to young women.

Women need a higher iron intake than men due to iron loss during menstruation. Low iron intake can lead to the common problem of anemia which causes fatigue and weakness.

Similarly, young women should have calcium-rich diets to avoid osteoporosis and weak bones, including teeth.

Survey any older woman who has nursed multiple children, and you are sure to find that they have experienced tooth loss or breakage before all of their kids were weaned.

Most girls do not get the suggested 700 milligrams of calcium per day that their bodies need as they continue to grow.

While boys may continue to grow into their early twenties, girls usually finish growing by their late teens.

If a woman experiences pregnancy during these years while her own body is still growing, her dietary intake needs to be well balanced for both her and the baby.

Light of Knowledge Quiz

Which Islamic month marks the beginning of the Hijri (Islamic) calendar?

A Dhul-Hijjah

B Muharram

C Ramadhan

Answer to be revealed in the next issue

Last week's answer was choice C: "Udhiyah"

Generally, during puberty, a young woman's body will begin to release one of her many eggs (which were all produced while she was in the womb) every

Why you should perform Hajj while you are young: A journey of faith, endurance, and sacrifice

Hajj is not just a journey of the soul; it is also one of the most physically demanding journeys a Muslim can undertake in a lifetime. It is a test of patience, endurance, faith, and the limits of the human body. Many people postpone it, thinking they will go when they are older or more financially stable. But the reality of Hajj teaches a different lesson: if Allah opens the door for you while you are young and healthy, you should not delay it.

Hajj is performed in three main ways, Hajj Ifrad, Hajj Qiran, and Hajj Tamattu', each with its own structure and sequence of rituals. In Hajj Ifrad, the pilgrim performs Hajj alone without combining it with Umrah, while in Hajj Qiran, both are performed together in a single state of Ihram. However, the most commonly practiced form today is Hajj Tamattu'.

For those performing Hajj Tamattu', the journey begins with Umrah upon arrival in Makkah. After long flights, exhaustion, and the sudden transition into the sacred state of Ihram, the pilgrim begins Tawaf around the Kaaba, followed by Sa'i between Safa and Marwah. Even this first step is physically intense. The crowds are overwhelming, the heat can be harsh, and the constant movement tests your stamina. Yet spiritually, it feels lighter compared to what lies ahead. After Umrah, there is usually a short period of rest before the days of Hajj begin. Many assume this rest will prepare them fully, but nothing truly prepares a person for Mina.

When the journey to Mina begins, the real endurance starts. Mina is a sea of tents filled with millions of pilgrims. Movement becomes constant. Sleep becomes irregular. The noise of people, the limited space, and the continuous walking between sites slowly begin to wear the body down. You quickly realize that Hajj is not a comfortable pilgrimage; it is a complete withdrawal from comfort itself. Then comes the harsh reality of weather conditions.

The heat in Makkah and its surrounding holy sites can be extreme. The sun is unforgiving, especially during the peak hours of the day. The ground becomes hot, and walking barefoot or even in sandals can feel like stepping on burning surfaces. Many pilgrims develop painful blisters on their feet from the endless walking between tents, Jamarat, and the Haram. You see people limping slowly, trying to continue their rituals despite the pain. Some are forced to stop repeatedly just to rest their swollen feet. Dehydration becomes a constant struggle. Water is available, but the combination of heat, exhaustion, and continuous movement drains the body faster than expected. Some pilgrims begin to feel dizzy, weak, and disoriented. I saw people who were no longer able to continue walking on

their own. Heatstroke is not uncommon, people collapsing suddenly under the sun, their bodies overwhelmed by the intensity of the weather and the physical strain of the rituals. I remember seeing elderly men and women struggling deeply with every step. Some were barely able to walk, their hands trembling as they held onto relatives for support. Others sat under the shade for long hours, trying to recover enough strength to continue. The weight of age becomes very visible in Hajj. What might normally be a short walk becomes a mountain-like challenge for the elderly. Many pilgrims are ferried in wheelchairs throughout the rituals. The sight is both humbling and emotional. Wheelchair assistants push tirelessly through thick crowds, heat, and long distances. Some pilgrims sit quietly, their eyes closed, whispering duas as they are carried from one sacred point to another. It is a reminder that Hajj does not discriminate between the strong and the weak; everyone is tested according to their capacity. After Mina, the Day of Arafah arrives, the most emotional and spiritually intense day of Hajj. Pilgrims gather under the open sky, raising their hands in endless supplication. Tears flow freely as people beg for forgiveness, mercy, and acceptance. It is a day where time feels suspended. Yet even in this spiritual high, the physical struggle remains present. Standing for long hours in the heat, without proper rest, drains the body completely. Some pilgrims sit on the ground, too exhausted to stand, yet still lifting their hands in dua.

As the sun sets, the journey from Arafah to Muzdalifah begins. This movement is one of the most exhausting parts of Hajj. The roads are filled with millions of pilgrims moving together. Traffic becomes overwhelming. Some buses take hours to reach their destination. Others walk long distances, carrying their belongings, step-

ping slowly through fatigue and crowd pressure. The journey feels endless.

By the time pilgrims arrive in Muzdalifah, exhaustion has fully taken over. There are no beds, no structured accommodation—just the open ground. People sleep wherever they can find space: on gravel, on mats, or directly on the earth. Despite the discomfort, sleep often comes instantly because the body can no longer resist. Yet even that sleep is short, interrupted, and fragile. Before dawn, pilgrims begin collecting pebbles for the Jamarat. Then the journey continues back to Mina for the stoning of the big Jamarah. This is another physically demanding phase. The crowds at Jamarat are intense, the walking distances long, and the heat already building again. Every step feels heavier than the last. Feet are swollen, blisters have worsened, and some pilgrims can barely continue.

Despite this, they move forward.

After the Jamarat, pilgrims proceed to perform Tawaf al-Ifadah in Makkah. This requires yet another long journey, often through crowded roads and packed transport systems. By this stage, the body is already near its limit. Some pilgrims are visibly unwell, sweating heavily, limping, or sitting down frequently to recover. Yet they continue because the rites of Hajj must be completed.

Tawaf around the Kaaba in this state is deeply emotional but also physically draining. The circular movement, the crowd pressure, and the heat inside the mosque compound add to the exhaustion. Many pilgrims finish the Tawaf barely able to walk, holding onto railings or companions for support. Even after this, Hajj continues with the days of Tashreeq in Mina, where pilgrims repeatedly walk to the Jamarat to stone the pillars each day. The

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CROSSWORD PUZZLE

LAST WEEK'S

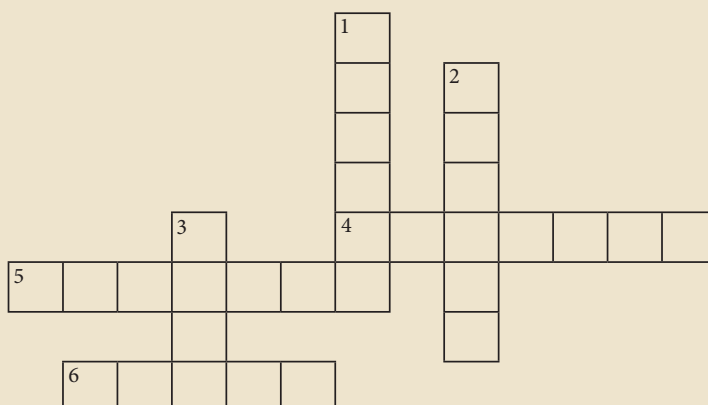
ANSWERS

ACROSS

3. Mina
5. Qitt
6. Muharram

Down

1. Bayyinah
2. Zamzam
4. Ar-Ra'oof



ACROSS

4. The Name of Allah meaning "The Most Pardoning"
5. Arabic term for chicken
6. Number of daily obligatory prayers that may

DOWN

1. Object placed in front of a person while praying.
2. The mosque built by the Prophet in Madinah.
3. Surah whose name means, "The Divine Decree"

Duale urges dialogue to end Tana River–Kitui–Garissa border clashes

Health Cabinet Secretary Aden Duale has called on leaders and communities in Tana River, Garissa and Kitui counties to embrace dialogue and urgently end recurring intercommunal conflicts along their shared borders. The appeal comes days after four people were killed in a suspected attack by armed camel herders in the Itimba-Ithei area of Tseikuru sub-county in Kitui County. The latest incident has pushed the death toll in the region to 11 over the past two months, following an earlier attack in Kwa Kamari and Ukasi areas in which seven people, including a 14-year-old boy, lost their lives. Despite a series of security meetings bringing together leaders from Garissa and Tana River counties, renewed attacks have continued, raising concerns

over the effectiveness of ongoing peace efforts. Speaking on Sunday during a fund-raising event for Darul Hikma and Taqwa Madrassas in Darul Hikma village in Bura Constituency, CS Duale warned that continued disruption of peace risked serious repercussions for residents of the affected counties.

Duale further urged calm and peaceful coexistence, stressing that the counties where communities reside are God-given and that people do not choose their neighbours. "Without peace, our mothers will not be able to do their businesses; without peace, people will not go to the mosques or churches; without peace, our roads will become impassable and transport would be paralyzed." "I urge the people of Tana River, and we will talk to the leaders of Garissa

and Kitui; we all have been neighbors. We are neighbours because God deemed it so. You can choose a friend, but you cannot choose your neighbor," he added. Duale's sentiments were echoed by Bura Member of Parliament Yakub Adow, who also called for peaceful coexistence and respect for the territorial boundaries of the counties involved.

"We and the people of Kitui are peaceful people. I want to tell the people of Tana River that all we want is peace. However, I want to tell the people of Kitui that constructing police stations funded by the county government of Kitui inside our borders of Tana River is unacceptable. We want peace, but the lands of Tana River should be left to the people of Tana River," Yakub said.

AMUCK appoints new 19-member council, unveils regional expansion plans

The Association of Muslims in Universities and Colleges of Kenya (AMUCK) has appointed a new 19-member Executive Council for the 2026–2028 term, marking the beginning of an ambitious expansion strategy aimed at strengthening its presence across Kenya and deepening collaboration with Muslim student organizations across East Africa. The new leadership was unveiled during an official handover ceremony held at Jamia Mosque Nairobi, where outgoing and incoming officials outlined plans to extend AMUCK's coordination beyond university campuses and enhance regional engagement.

Founded in 2021 and officially launched in March 2023, AMUCK brings together Muslim students in universities and colleges under a unified national platform. The organization focuses on student welfare, leadership development, protection of religious rights, and fostering collaboration among Muslim student associations nationwide.

Incumbent Chairperson Mohamed Abdul of the University of Nairobi was re-elected to serve a second term. He will be deputized by Vice Chairperson Hafsa Yusuf of Riara University, while Abdulkadir Kassim of Mount Kenya University assumes the position of Secretary General. Hussein Said of the Technical University of Kenya was named Organizing Secretary, and Leila Ramadhan will serve as Legal Affairs Secretary. A key priority for the incoming council is expanding AMUCK's footprint across the country while drawing lessons from successful student networks in neighboring states. As part of this initiative, the leadership announced plans to convene a cross-border summit in Tanzania aimed at engaging Muslim student associations and exploring strategies for strengthening representation and organizational development.

He added that the council will continue advocating for the welfare of Muslim students, safeguarding religious freedoms on

campuses, and ensuring that students in all institutions remain connected to the association's programmes and initiatives.

"No campus or student should feel isolated or unrepresented. As we expand our reach, we must ensure that every member has a voice and access to the support structures provided by the association," he added. The new leadership also pledged to promote greater participation of women in student leadership and governance. Vice Chairperson Hafsa Yusuf urged female Muslim students to take up leadership roles and actively shape the future direction of the organization.

She further noted that AMUCK would leverage digital platforms to strengthen communication among chapters and improve coordination across institutions. AMUCK founder Mohamed Abdulkareem Salim called on the new council to uphold transparency, accountability, and consultation in the implementation of its agenda.

Lamu residents stage shutdown over continued Curfew despite Court order

Last week, Lamu residents staged a major shutdown that disrupted transport services and business activities across the island in protest against the continued enforcement of a night curfew and travel restrictions despite a court order suspending the measures. The protests followed a conservatory order issued by Justice Jesse Nyaga of the High Court in Garsen on May 21, temporarily lifting the curfew and movement restrictions imposed in parts of Lamu County pending the hearing and determination of a constitutional petition challenging their legality. The curfew was first imposed in July 2017 as part of security operations targeting terrorist threats in the Boni Forest corridor and parts of the coastal region. Nearly nine years later, residents argue that the restrictions

have outlived their purpose and continue to inflict significant economic hardship on local communities. Despite the court order, security agencies have maintained roadblocks and restrictions, citing the need for additional time to implement the directive and review security arrangements in the affected areas. Residents say the prolonged restrictions have severely affected trade, transport and tourism, limiting economic activity and reducing opportunities for businesses that rely on evening operations.

Nominated Senator Shakila Abdallah alongside representatives from several human rights organizations, have accused authorities of failing to comply with the court order and called for the immediate lifting of all restrictions.

Addressing protesters, Senator Abdallah

questioned why residents of Lamu continued to face curfew measures while other regions experiencing security challenges were not subjected to similar restrictions.

"We are Kenyans like any other. Why are residents of Pokot, Turkana and other parts where there is banditry not subjected to this continued curfew? Yet they are even armed so as to defend themselves. We only defend ourselves through prayers," she said. The senator further challenged the legal basis for maintaining the restrictions after the court ruling. "Why the curfew? Why the night travel restrictions? Why are they disobeying court orders? We only have 12 hours to conduct our economic activities, yet people in other parts of the country enjoy a 24-hour economy," she added.

Nujum Sisters calls for support to boost welfare of Orphans and vulnerable groups

The Kisumu-based Nujum Sisters Community organization has issued a strong appeal to donors, private companies, county governments, and individuals to provide financial support for programmes aimed at uplifting the welfare of orphans and vulnerable persons in society.

Led by chairlady Hawa Abdulrahman Swaleh and Secretary Halia Masachi, the group called on Muslims and Kenyans across the country to extend support to orphans and the needy in a bid to improve their livelihoods.

Speaking recently during a charity event where they shared a meal with orphans in Kibos, Kisumu County, the leaders underscored the importance of putting in place structured welfare systems to properly cater for orphans and vulnerable members of the community.

Sister Hawa noted that a majority of Muslim widows, orphans and vulnerable children in rural areas were suffering in silence, a situation she said was pushing some towards evangelical churches that appear to offer immediate and tangible solutions.

"Many widows and orphans in the Muslim

community were experiencing challenges due to lack of support from the community after the loss of their loved one. We therefore call on the Muslim leadership to put up measures to address their welfare and economically empower them for sustainability," Hawa said.

She stressed that it was imperative for wealthy Muslims to utilise their wealth, given by Allah, to care for and support orphans and the needy. "Islam encourages Muslims to live life by helping each other as it will create a sense of respect and love amongst mankind regardless of family, kin, friends, neighbours or strangers. One of the ways for us to implement this concept of helping one another is through the act of giving alms," She said.

Through support from Muslims and well-wishers, the Nujum Sisters Community organization facilitated a feeding programme and food donations to orphans and less fortunate members of society during the Eid-ul-Adha festivities.

Among the beneficiaries were orphans drawn from Dawn of Hope Islamic Centre, Bandani Manyatta Arabs, Mama Khadija Mkendwa orphanage, and Kibos Islam-

ic Centre. At the same time, the group raised concern over the recent fire tragedy at Utumishi Girls School, calling for stronger accountability within Kenya's education sector.

Sister Halia said the incident was a wake-up call for authorities. "We cannot allow negligence to cost us the lives of our children. The Ministry of Education must ensure that every school is equipped with proper safety measures and that inspections are carried out regularly," she said. Her colleague, Hawa Abdulrahman Swaleh, emphasised the shared responsibility between institutions and families. "Parents must also be vigilant. Teaching children basic safety practices and demanding accountability from schools is essential. Protecting our children is not just the duty of teachers or government it is a collective responsibility," she remarked.

The Nujum Sisters Community organization urged education officials to strengthen fire safety protocols, install emergency equipment, and train staff on disaster response, while also ensuring children are properly guided on safety obligations.

Selection panel announces vacancies in Waqf Commission

Continued From Page 1

who shall be appointed by the Attorney General on the recommendation of the Selection Panel. Applicants are required to demonstrate proven expertise in Islamic law, governance, financial oversight, and legal administration.

The composition of the commission will include one alim well-versed in Islamic jurisprudence, one individual prominent in business or entrepreneurship, and six others with knowledge and experience in fields including law, accounting, land economics, social work, finance, investment, architecture, and administration.

The alim is required to hold a master's

degree in Islamic studies or an equivalent qualification and must have served as a Muslim religious scholar with at least 15 years of experience. In addition, six positions are open for professionals with relevant expertise in law, accounting, land economics, social work, finance and investment, architecture, or administration. Applicants must hold at least a bachelor's degree and have a minimum of five years' experience in their respective fields.

Knowledge or qualifications in Islamic studies will be an added advantage. All applicants must be Kenyan citizens and must meet the integrity and leadership re-

quirements outlined in Chapter Six of the Constitution.

Further details on eligibility criteria and application procedures are contained in the official advertisement. Applications, accompanied by relevant

supporting documents, should be addressed to the Chairperson of the Selection Panel for the Appointment of Members of the Waqf Commission and delivered to the 20th Floor, CBK Pension Towers, Harambee Avenue.

Applicants may also submit their documents electronically in PDF format via waqf.recruitment2026@ag.go.ke.

A journey of faith, endurance, and sacrifice

Continued From Page 5

body becomes increasingly tired, but the rituals do not stop. Every day brings new challenges of heat, distance, and crowd movement. What stays with me most is the sight of human vulnerability during Hajj. I saw strong young men struggling under the sun. I saw elderly women crying silently as they tried to keep up with the group.

I saw people being carried in wheelchairs, some unconscious from heat exhaustion, others being assisted by volunteers pouring water over their heads to cool them

down. I saw blisters on feet, bandaged hands, tired faces, and eyes filled with both pain and unwavering faith. Hajj humbles you in a way nothing else can. It strips away comfort, pride, and physical strength, reducing everyone to the same level, servants standing before their Creator.

This is why Hajj is often described as a journey you should perform while you are young if Allah grants you the ability. Youth does not make it easy, but it gives you strength when the body is pushed to its limits.

It allows you to endure the heat, the walking, the sleepless nights, and the continuous movement between sacred sites. In the end, Hajj is not only remembered as a spiritual transformation but also as one of the most physically demanding experiences a human being can go through.

Yet every hardship, every blister, every drop of sweat becomes part of a sacred story written in the record of faith, one that stays with you for the rest of your life.

Saudi Arabia through my eyes: Beyond the narrative

By Gamal Jamil

I never imagined I would ever step foot in Saudi Arabia. For much of my life, like many others, my understanding of the country was shaped from a distance, through headlines, commentary, and narratives that often felt complete, yet somehow incomplete at the same time. This experience challenged many of those dominant external narratives and revealed a reality that is far more layered, humane, and complex than is often portrayed.

But I have learned that sometimes the reality of a place is far more layered than the reputation it carries. And as someone who tries to remain open and curious about the world, especially in a time when global understanding feels increasingly fragile, I felt a strong need to see it for myself.

Late last month, I had the honor of being invited as a guest of the Kingdom through the Embassy of the Kingdom of Saudi Arabia in Kenya under the Guests of the Custodian of the Two Holy Mosques' Program for Hajj, Umrah, and visitation to perform Hajj. It was a deeply humbling experience. Even now, I still find myself asking how I was granted such an opportunity. The program itself is a highly regarded initiative overseen by the Saudi Ministry of Islamic Affairs, Dawah, and Guidance, hosting thousands of pilgrims from around the world, including scholars, public figures, and families of those affected by tragedy. What stood out immediately was the level of care and organization. The program covers all major aspects of the pilgrimage experience, from travel logistics to accommodation and daily needs. Everything is coordinated with precision, transportation is seamless, meals are thoughtfully provided, and accommodations are well-managed. Beyond the logistics, there is a clear intention to create an environment where pilgrims can focus entirely on worship and spiritual reflection without distraction.

There are also cultural and educational elements woven into the journey, including visits to significant historical sites such as the Prophet's Mosque in Madinah and other landmarks that deepen one's understanding of Islamic history. Throughout the entire experience, multilingual support staff and guides are present, ensuring that pilgrims from different parts of the world feel included, understood, and assisted at every stage of their journey.

But beyond the structure and organization, what stayed with me most was something far less formal: the hospitality.

From the moment I arrived in Jeddah, I encountered a level of warmth that I had not expected. At passport control, it was Saudi women who were among those assisting arriving pilgrims, welcoming us with professionalism and kindness. That moment alone challenged many of the assumptions I had previously encountered in external narratives. What I saw was

not a closed society, but a functioning one where women were present, active, and visible in public service roles.

As we traveled from Jeddah to Makkah in modern buses, still wrapped in protective coverings, with refreshments provided for the journey, it became clear that care for guests is not incidental here. It is intentional. Upon arrival, we were welcomed in a manner that felt ceremonial yet sincere, with a lavender-purple carpet instead of red carpet which I later learnt it is for official state receptions and reflects the blooming desert lavender fields of spring which symbolizes Saudi hospitality.

At our hotel in Makkah, everything was already prepared. Room access, schedules, meals, and guidance for the entire duration of the stay were all carefully organized. Over the days that followed, we were provided with consistent meals—breakfast, lunch, and dinner—with a variety of international options that reflected the diversity of pilgrims present. What surprised me most was the everyday generosity in and around the Haram.

It was not unusual to see strangers offering cold water to pilgrims in the heat, or food being distributed freely. At one point, I even saw ice cream being handed out from a fully stocked mobile unit, simple acts, yet deeply symbolic of a culture that places value on service to guests of the holy cities. During the days of Hajj itself, the coordination between security personnel, volunteers, and local authorities was striking. Despite the enormous scale of the gathering, there was a visible effort to ensure safety, order, and accessibility for all pilgrims. More than anything, there was patience and respect extended to visitors navigating one of the most physically and spiritually demanding journeys of their lives. What I came to understand is that hospitality here is not performative. It is deeply embedded in cultural and religious identity, an inherited sense of duty toward those who come as guests of faith.

After completing the rituals and traveling to Madinah by road, I was struck by the contrast between expectation and observation. The country I had imagined through fragmented narratives was not the one unfolding before me. What I saw instead was a rapidly developing nation, expansive highways, modern infrastructure, grow-



A section of the prayer hall within the Third Saudi Expansion of Masjid al-Haram. This monumental project is the largest development in the history of the Grand Mosque in Makkah by the Saudi Government, reflecting a remarkable commitment to serving millions of worshippers from around the world while preserving the sanctity of Islam's holiest site.

ing cities, and carefully maintained public spaces, all in a landscape that is still fundamentally desert, relying heavily on desalination and other resource systems to sustain its population and infrastructure. Moreover, during my conversations with some locals and people familiar with the Kingdom's humanitarian and development work, I was also surprised to learn about the support extended to vulnerable Muslim countries through various forms of aid and assistance. At the same time, I observed people from conflict-affected countries such as Yemen and Sudan working in shops and businesses, striving to support their families and rebuild their lives with dignity.

None of this is to suggest perfection. Every country has complexity, and Saudi Arabia is no exception. But what I would emphasize is the importance of direct experience in shaping understanding. Too often, places are reduced to simplified versions of themselves through repeated external narratives.

My experience has not erased what I had previously heard—but it has added depth, texture, and humanity to it. And perhaps that is the most important lesson: that understanding a country requires more than headlines. It requires presence, observation, and the willingness to see beyond inherited assumptions.