

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Ruto: Waqf Commission of Kenya ready by September



President William Ruto addressing Imams, Islamic scholars and community leaders at State House Nairobi on Wednesday. The President hosted more than 9,000 Muslim religious leaders from across Kenya at State House, Nairobi.

President Ruto pledged Ksh70 million to support the development of Muslim institutions in Mombasa and Western Kenya, reaffirming his government's commitment to religious education and community development.

President William Ruto has announced that Kenya's long-awaited Waqf Commission will be operational by September, marking a major milestone in restoring the governance and management of Islamic charitable endowments after six years without substantive commissioners.

The announcement follows the recent publication of shortlisted candidates by the Waqf Selection Panel, paving the way for the appointment of commissioners under the Wakf Act, 2022.

Earlier the work of Waqf selection panel had stalled due to lack of support and funding from the government leading to Muslim leaders to voice their concerns over the delay of selection

process.

Speaking during a meeting with Imams, Islamic scholars and Muslim community leaders at State House, Nairobi, on Wednesday, President Ruto said the recruitment process was progressing well despite earlier delays. He explained that the initial process encountered legal hurdles because the law required extensive public participation and nationwide awareness among the Muslim community before appointments could be made.

"The first process encountered some obstacles because the law required us to conduct

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Kagio Jamia Mosque case on land dispute faces delay

A long-running court case over the ownership of the land on which Kagio Jamia Mosque stands has taken a new turn after the Environment and Land Court postponed an anticipated ruling and instead directed all parties to file additional evidence.

Environment and Land Court Judge Stephen Kibunja, sitting in Kerugoya, Kirinyaga County, ordered the parties to file and serve any outstanding evidence within 30 days before the matter is mentioned again for further directions and the setting of a hearing date.

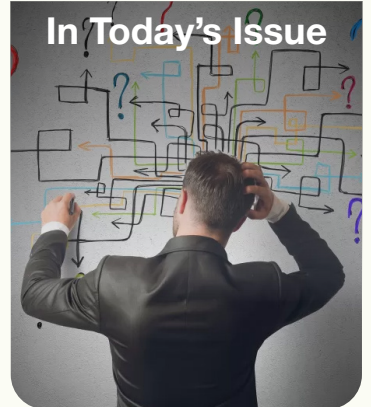
In directions issued on July 29, Justice Kibunja emphasized that all litigants must comply with Order 11 of the Civil Procedure Rules by collecting, filing and serving their evidence.

"It is the duty of each and every party in litigation to collect, collate, file and serve its evidence in compliance with Order 11 of the Civil Procedure Rules."

The judge granted parties that have not yet complied a final opportunity to do so within 30 days, with those served being allowed to respond accordingly.

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In Today's Issue



1 How to Gain Certainty in an Uncertain World

Lessons regarding our current state of affairs can be found in the second chapter of the Quran, entitled, Al-Baqarah. But, those lessons and instructions cannot be functional if we don't have certainty in the truth of the Quran.

2 Kadhi's Court in Mombasa named best-performing Court

The Mombasa Kadhi's Court has been named the best-performing Kadhi's Court in the country by the Judiciary. In the PMMU Evaluation Report for the 2024-25

3 Discover, learn, and play – The Islamic Way!

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Marriage should not end over minor disagreements, Sheikh advises

Muslim couples have been urged to exercise patience, pursue reconciliation, and avoid rushing into divorce over minor disagreements, with marriage described as a sacred covenant that should be preserved with wisdom and mutual understanding. Delivering the advice, Sheikh Muhammad Abdallah called on spouses to overlook minor faults, exercise forbearance during conflicts, and remember that marriage is a solemn commitment before Allah—not a relationship to be abandoned because of temporary anger or fleeting emotions. “Marriage is a sacred bond in Islam, where the husband and wife are expected to support one another emotionally, spiritually, and physically. The Qur’an prescribes time and patience in the process of divorce in the hope of preserving the union, recognising that differences between spouses are inevitable,” he said. The Sheikh also cited the saying of the Prophet Muhammad (peace and blessings be upon him): “Marriage is part of my Sunnah, and whoever turns

away from my Sunnah is not of me.”

Speaking on Thursday during a Nikah and wedding ceremony in Mombasa, Sheikh Muhammad encouraged Muslims to embrace marriage as a path to a righteous and fulfilling life, emphasizing that it is a sacred responsibility that must be upheld with taqwa (God-consciousness). Sheikh Muhammad, who also serves as the Muslim Chaplain at the University of Nairobi (UoN), urged young Muslims to approach marriage with wisdom, patience, and a strong sense of responsibility. He stressed the importance of choosing spouses from families known for integrity, religiosity, and good character, saying such unions help nurture future generations of upright citizens. He further advised young people to prioritise compatibility in faith, values, character, and life goals, noting that these qualities are essential for building stable and lasting marriages.

Addressing married couples, Sheikh Muhammad reminded them to fulfil their respective rights and responsibilities, observing that

many family disputes arise when spouses neglect mutual respect, compatibility, and their obligations towards one another.

He also cautioned parents against imposing excessive material demands during marriage negotiations, urging them instead to adopt a balanced approach that enables their children to marry suitable partners and establish successful families.

Turning to the newlyweds, Sheikh Muhammad encouraged them to begin their marital journey with compassion, understanding, and cooperation. “Let each of you fulfil your responsibilities in the marriage journey you have commenced today,” he advised.

He further urged the couple—and Muslim spouses generally—to support one another through every stage of life, seek Allah’s guidance through prayer during times of difficulty, and consult parents, trusted relatives, and religious scholars before making decisions that could jeopardise their marriage.

Mombasa Kadhi’s Court named Kenya’s best-Performing Court for third time

Mombasa Kadhi’s Court has been recognised as the best-performing Kadhi’s Court in Kenya for the third consecutive time, following the Judiciary’s Performance Management and Measurement Understanding (PMMU) Evaluation for the 2024/2025 financial year.

The recognition was announced during the launch of the PMMU Evaluation Report and the Innovations Report at the Milimani Law Courts in Nairobi, where Chief Justice Martha Koome revealed that the Supreme Court and the Kadhi’s Courts emerged as the Judiciary’s top-performing court systems.

“The Kadhi’s Courts emerged among the highest-performing court systems with a score of 95.41 per cent, demonstrating exceptional commitment to quality service delivery,” said Chief Justice Koome. She attributed the Judiciary’s improved

performance to continued investment in the automation and digitisation of court services, which have enhanced efficiency and strengthened service delivery across the country.

Mombasa Kadhi’s Court topped the category of stations handling more than 1,000 cases, recording an overall performance score of 94.79 per cent and a composite score of 1.9084. The court also attained 100 per cent in court administration and fully met its targets for conducting trials and hearings on the first scheduled date, as well as stakeholder engagement.

Nairobi Kadhi’s Court also posted an impressive performance, earning a 97.50 per cent score and an overall performance grade of “Very Good.” The court determined 97 per cent of matrimonial, divorce, succession, and other personal status matters within 360 days of filing.

This latest accolade adds to Mombasa Kadhi’s Court’s growing record of excellence. It was also named the best-performing court in the same category during the 2023/2024 financial year and previously received top honours in the 2021/2022 financial year in the category of courts handling more than 500 cases.

Mombasa Senior Principal Kadhi Abdiaziz Mohamed attributed the achievement to the dedication and professionalism of the court’s staff.

“Being recognised for the third consecutive year is a testament to our unwavering commitment to serving the people of Mombasa diligently and efficiently,” he said.

He reaffirmed the court’s commitment to further improving service delivery, noting that timely, accessible, and efficient justice remains a fundamental right for all court users.

Kagio Jamia Mosque case takes fresh twist as court orders new evidence

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The case was filed on May 29, 2025, by Joseph Nduki and Virginia Njogu through C.S. Macharia & Company Advocates. The Registered Trustees of Kagio Jamia Mosque are named as the defendants.

The mosque’s trustees maintain that the land rightfully belongs to the mosque and has served the Muslim community for more than five decades. “The land in dispute was allocated to the Muslim community in 1976, and an allotment letter was issued in 1985,” the trustees said.

The latest court directions have raised concern among Muslim leaders, who had expected the court to determine the ownership dispute instead of reopening the evidentiary stage.

“We are surprised by this ruling. They are now trying to introduce new people and new evidence into the case,” said Sheikh Ahmed Ruweis.

Ruweis argued that the property identified in the suit as Plot No. A311 (formerly Mwerua/Kagio/2636) is different from the land occupied by the mosque, which he said is registered as Plot No. 459 Kagio (formerly Mwerua/Kagio/2638).

Despite this distinction, he alleged that the plaintiffs are attempting to dispossess the Muslim community of land it has occupied for over 50 years. The property currently accommodates both Kagio Jamia Mosque and a school serving the local community. He further claimed that although some indi-

viduals who had initially joined the case as interested parties later withdrew, there are now attempts to introduce new parties into the proceedings.

Ruweis reiterated that the mosque has a lawful claim to the property, saying all legal procedures relating to its allocation were followed and that the former Kirinyaga County Council approved the construction of both the mosque and the school on the land.

The matter is scheduled for mention in November, when the court is expected to issue further directions and set a hearing date. The latest developments are likely to prolong the resolution of the ownership dispute.

How to gain certainty in an uncertain world

By Danielle LoDuca

Look around without any filters. Suffering surrounds us. We see our brothers and sisters in humanity, and often in faith, helpless. And we feel helpless too. Their pain, so long as we don't ignore it, causes our own hearts agony. Their tears and cries become our own, even if only for a moment. In this uncertain world, true perspective can only be gained through a certainty. That certainty is indeed provided by one's certainty in Islam.

Too Small to Change the World

We are too small – too weak to change the world, to end all the struggle and pain.

And perhaps that is the point. These events being placed within our realm of knowledge has the ability to induce us to realize our utter incapacity. Doesn't this cause us to wonder who can remove suffering and injustice and provide peace? Doesn't this remind us of Malik ul-Mulk – the Eternal Owner of Sovereignty?

Many explanations and lessons regarding our current state of affairs can be found in the second chapter of the Quran, entitled, Al-Baqarah. But, those lessons and instructions cannot be functional if we don't have certainty in the truth of the Quran.

Have you thought hard about whether or not you are certain Islam is the truth?

Children of Israel in the Quran

One of the very relevant stories we find in the Quran is that God has described the awful state of oppression of the Children of Israel: "And [recall] when We saved your forefathers from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord." (Quran 2:49) Imagine you're seeing images of the children of Israel – Babies torn from their mother's hands to be slaughtered; parents, clutching each other in despair. They are treated like dogs, servile and miserable, with no human rights. Degraded, humiliated and impoverished, at the mercy of the tyrannical ruler, Pharaoh.

Would you try to increase awareness about their inhumane treatment and persecution? Would you change your FB profile pic to say, "Free the Children of Israel"? Are our actions in accordance with what Allah told us? Who was the tremendous trial from? Allah. Who saved them from their affliction? Again: Allah. We can't possibly increase the awareness of the All-Knowing. We find also: "Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship?" (Quran 2:258) Who gave this tyrant kingship? Allah. And how about where Allah tells us that He warned the Children of Israel that they would become corruptors in the Earth twice, reaching great arrogance? He says that after the first time, He Himself would

reinforce them with wealth, offspring, and increase their numbers. So, knowing that they would again become corruptors, He still gave them the means to do so. They didn't take it themselves. But He did warn them clearly, stating: "If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves." (Quran 17:7)

All Power is From Allah

Allah gives power and takes it away. No ruler or authority on Earth has power against the Will of Allah, but rather, Allah has given that power to today's rulers and governments and individuals, and only He can remove it. God alone who gives life and causes death and only He has the power to deliver any of us from persecution or suffering. We learn, also from Surah Al-Baqarah, that we are foolish to think we will not be tried with tests that those before us endured: "Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near." (Quran 2:214) Notice that even the Messengers, the people with the greatest certainty and faith, were shaken to the point where they were in dire need of the help of Allah, but Allah assures us that indeed, His help is always near.

When Angels Objected

If we think way back, to before even the creation of Adam, a conversation occurred. It is also recorded in Surah Al-Baqarah:

"And when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority (referring to humanity)." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." (Quran 2:30)

Before humanity was even placed on Earth, the angels realized that our legacy would be that of bloodshed and corruption. They didn't understand why Allah would allow such a thing; after all, the angels don't

commit such horrendous crimes. They are in constant worship of their Lord and in perfect obedience to Him. But Allah reminded them that their knowledge is imperfect and incomplete. It is implied that there is indeed a purpose and reason to allow such depravity to unfold. Having the will to understand all of this through the lens of Islam, and to gain knowledge of the right course of action to take as individuals, requires certainty. And if we are uncertain, Allah has challenged us, saying: "And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful." (Quran 2:23) So, now is the time for us to question ourselves, are we in doubt? If so, then we must undertake the challenges the Quran presents for us. And if we are certain, perhaps the time has come to act on our certainty by sincerely reading and understanding the message of our Lord.

Acquire Certainty

Have you ever thought about the fact that some people, who are oppressing Muslims in the Earth, have the will and fortitude to learn Arabic, while too many Muslims cannot find it within themselves to learn the language of the Quran?

When Abraham asked to witness how Allah gives life and causes death, he was required to put in effort by training birds.

Likewise, we must put in effort! We must acquire certainty, by filtering out our evils, purging ourselves of other objects of worship such as our own desires, and then put in necessary effort to understand.

From the Holy Qur'an Ayah of the week

Theme: Trust in Allah

"...Sufficient for us
is Allah, and [He is]
the best Disposer
of affairs."

(Quran 3:173)



Prophet Muhammad's wise wife

By Adil Salahi

Umm Salamah, whose name was Hind bint Abu Umayyah ibn Al-Mugheerah, was a woman who combined beauty with character, noble birth and a wealth of experience. Her deceased husband was one of the early converts to the new faith when Prophet Muhammad (peace be upon him) began preaching his message in secret.

Both Umm Salamah and her husband, Abdullah ibn Abd Al-Asad, were among the very early Muslims. Her husband was a cousin of Prophet Muhammad (peace be upon him). His mother was Arwa bint Abd Al-Muttalib, the Prophet's paternal aunt. Both husband and wife were in the first batch of Muslim immigrants to Abyssinia. Being a woman of sagacious mind, she joined him in declaring her belief in Islam, realizing that idolatry is an absurdity, which defies human logic.

Her father was a man who earned great honor in his own right. He was given the nickname Zad Al-Rakb, which means the "provider for all travellers." When he went on a trip, he would not allow anyone who joined his caravan to take any food with him. He provided all the food necessary for them all. His generosity and hospitality was of the highest order. It is well known that the Prophet first preached his message in secret for three years. When he later went public, he met very strong opposition. In the fifth year of his message, the Prophet advised a section of his followers to immigrate to Abyssinia. All sources recording the events of the Prophet's life treat this immigration as one of weak and vulnerable elements fleeing from persecution. The fact that Abu Salamah and his wife were among the first to immigrate, and that most immigrants belonged to distinguished families who enjoyed influential positions in Makkah disproves this claim.

These were people who feared no physical or mental persecution. They could easily defend themselves and their clans were certain to come to their support. The immigration to Abyssinia had a different goal. The Prophet wanted his Companions to leave Makkah and go to Abyssinia for two objectives. The first was reducing tension in Makkah, where the unbelievers began to view his new faith as a threat to their established way of life.

The second was to demonstrate the universal nature of Islam by establishing a new base for it in a totally different social environment. The immigrants returned at different times, some staying only a few months while those who were the last to return spent no less than 15 years in Abyssinia. We cannot pinpoint a date when Umm Salamah and her husband returned from Abyssinia, but their stay did not last more than three or four years. Their first son, Salamah, was born there.

They returned in order to be with the Prophet supporting him in his struggle to make the divine message known to people and call on them to believe in Allah and accept Islam. Yet the hostility of the people of Makkah grew more fierce and determined. They ridiculed the Prophet and his teachings. They suppressed the new faith; prevented travelers who visited Makkah from meeting the Prophet or listening to him; tortured the weaker elements in the Muslim community; brought various types of pressure to bear on Muslims of noble descent; imposed a social boycott of all those who lent tribal support to the Prophet and even plotted to kill him. The Prophet, however, continued his efforts undeterred by the strong opposition he encountered. Ultimately, the message of Islam began to find a new home in Yathrib, which was later to be known as Madinah. New recruits were won every day and almost every family in Madinah found one or more of its members declaring their belief in Islam.

Within two years, the Muslims of Madinah felt that they could no longer allow the Prophet and their brethren in Makkah to continue to face all that hostility. Therefore, they invited them to come over to them where they would have the most welcoming reception. The Prophet accepted the pledge of total support given by the Muslims of Madinah, and he told his companions in Makkah to start their exodus.

The immigration of Umm Salamah and her husband took place, but her husband died shortly after it. Such a woman would not stay unmarried for long. The fact that she had four children, one of them was still newly born, was no hindrance in the Arabian society, which accepted polygamy as normal.

Hence, when her waiting period of four months and ten days was over, a succession of suitors sent their proposals. These included Abu Bakr and Umar, but Umm Salamah politely and gently rejected them all. She had lost a husband of great character, whom she dearly loved.

She reports that her husband had told her of a hadith he heard the Prophet stating:

"Whoever meets a misfortune should resort to what Allah has ordered in such cases, saying, 'We all belong to Allah and to Him we all return. My Lord! Grant me support in my misfortune and compensate me with something better.'"

"If he does so, Allah will certainly give him support and is sure to give him better compensation."

Continuing her report, she said:

"When my husband died, I frequently said this prayer. Then I thought who could be better for me than Abu Salamah? Yet I hoped that Allah would give me support to bear my loss." (Muslim)

A different report mentions that before



his death, her husband said this prayer: "My Lord! When I have died, give Umm Salamah a man who is better than me, who would take care of her and give her nothing to upset her or cause her grief."

When Umm Salamah's husband died, she wondered who could be better than him.

Yet this is exactly what happened to Umm Salamah. After rejecting a succession of suitors, she received an offer of marriage no Muslim woman could refuse. It was the Prophet who wanted her to join his household as a new wife.

Recognizing the great honor such a marriage would give her, she was delighted. Yet at the same time she felt reluctant. She sent him word saying: "I am too jealous, and old, and I am mother of several children."

It was an answer that meant no refusal, but provided grounds for the Prophet not to proceed with his proposal. The Prophet sent her a kind reply saying: "Allah may take away your jealousy. As for your age, I am older than you. And you may entrust your children to Allah and His Messenger."

Who could take better care of any widow's children than Allah? Who could be a better stepfather than Allah's Messenger? Hence, the marriage was soon celebrated and Umm Salamah realized that Allah had compensated her with a husband who was much better than her first husband, great indeed as Abu Salamah was.

Light of Knowledge Quiz

Which was the first Makki Surah revealed?

- ☐ A Al-'Alaq
- ☐ B Al-Muddaththir
- ☐ C Al-Fatihah

Answer to be revealed in the next issue

Last week's answer was choice B: "Banafsaji"

Is depression linked with Iman?

By Tabassum

It was my first 'normal' Friday after weeks of depression, though it still took effort to shove myself out of the house. I went to a sister's house where a lecture was being held. Amidst all those cheerful people, I was beginning to feel almost like a normal person. Then it happened. The teacher was talking about faith, occasionally looking at an Islamic book she was holding. "Depression is a sign of weak iman [faith]," she said. *Her eyes met my shocked ones. She smiled a bit and kept going.

That incident made me question myself in ways perhaps I hadn't done before:

"Is my iman weak? Is that why I am suffering all this pain? Is that why my life comes to a standstill every now and then for weeks?" About seven years have passed. I have travelled a long way along the thorn-strewn path of depression. I can't say I have completely defeated the enemy, but Allah has helped me study and learn many of its attacking strategies.

In this article, I attempt to answer those painful questions, based on my own experience, so that those who're now asking them can find their answers, if Allah wills.

What Depression is

Depression isn't like your usual sadness. It is a persistent disease that affects your thoughts, moods, and behaviors. Not just that – it affects the very structure and function of your brain, and plays with your neurotransmitters.

Sadness is just one symptom of depression. Here are some others:

- Feeling tired and lethargic
- Persistent aches
- Digestive issues
- Sleeping too little or too much
- Eating too little or too much
- Losing interest in things you used to like
- Restlessness
- Difficulty in concentrating, remembering and decision-making
- Irritability
- Feeling persistently sad, anxious, or "empty"
- Feeling guilty, worthless or helpless
- Hopelessness
- Thinking of or attempting suicide

Notice that the first few symptoms are physical and behavioral, showing that it's not just 'all in your mind' and you can 'snap out of it'.

Is Low Iman a Sign of Depression?

Research shows that there are plenty of non-Muslims who never have long-standing clinical depression in their life. Other

non-Muslims recover from severe clinical depression through medicine and therapy – without accepting Islam. Common sense says that low iman does not cause depression. Muslim psychologists have been trying to dispel this myth for years. Depression is a very complex, nebulous disease whose roots are often hard to define. But researchers say that it's to an extent genetic – if you have a relative with clinical depression, you're five times more at risk. And it's often triggered by a traumatic experience, such as the death of a parent or marital abuse.

How can a disease that has genetic and environmental causes – things that only Allah can control – be a sign of weak faith?

Also, psychiatrists can often completely cure depression only using antidepressants – pills that tweak with your neurotransmitters, mainly serotonin. But when you stop taking the medicines, depression comes back. That sounds like taking insulin injections for diabetes, a physical disorder.

Telling someone they have depression because they don't have iman is like telling someone they have diabetes because they don't pray salah.

High Iman Doesn't Make Us Immune to Depression

The Quran describes a prophet who grieves over his lost son for decades, and, when he loses a second son, finally loses his eyesight out of sheer grief.

And he [Yaqub] turned away from them and said, "Oh, my sorrow over Yusuf," and his eyes became white from grief, for he was [of that] a suppressor. (Quran 12:84)

We can't tell if Prophet Yaqub had depression or not, but it looks a lot like it. We do know for sure that his Iman was top-level.

Yet he still felt this intense and long-standing grief for his lost son.

Depression is Linked to Iman in Another Way

Low iman doesn't cause depression, but depression can cause low iman.

When I am in a depressive episode, it affects my iman in two ways:

Reduction in the Quantity and Quality of Worship

Depression can make you avoid acts of worship in the same way that a fever can do. You barely have the energy to drag yourself out of bed, make wudu and pray the obligatory prayer. Voluntary acts of worship don't appear on the scene.

Also, depression weakens your power of concentration, and even when you're doing an ibadah, it's harder to focus on it.

Allah says:

My slave keeps on coming closer to Me through performing nafl [voluntary] deeds – till I love him. (Hadith Qudsi, Al Bukhari)

If you keep shirking some of your regular good deeds and perform the rest on autopilot mode, it can distance you from Allah.

Increased Susceptibility to Satanic Activity

Depression makes your brain work slower than usual, and you have more difficulty controlling thoughts. Your mind's already in the clutches of cognitive distortions and thinking errors.

An opaque veil is blocking any ray of sunshine from touching you. You're punching yourself in your mental stomach a hundred times a day out of self-hatred.

And then shaytan creeps in and whispers: "You're a loser."

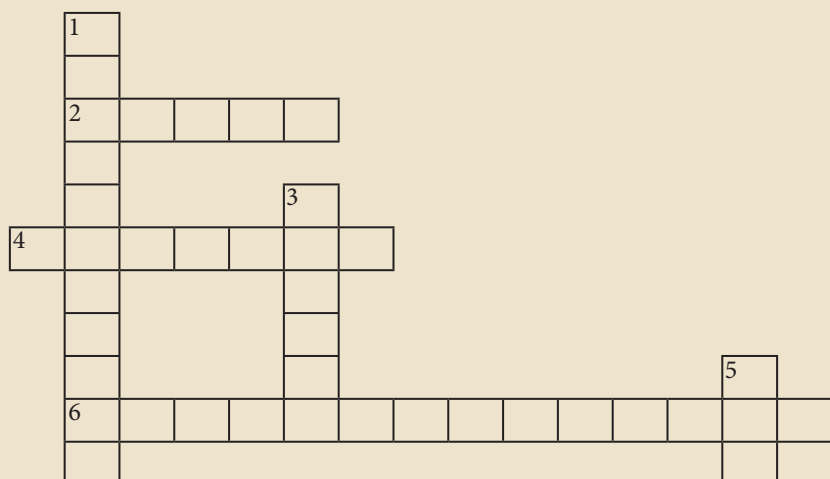
"Your husband's a green monster."

CROSSWORD PUZZLE

LAST WEEK'S ANSWERS

ACROSS

2. Khidr
 4. Muhammad
 6. Three
- #### Down
1. Udhun
 3. Tariq
 5. Asfar



ACROSS

2. Surah whose name means "The Constellations"
4. The Name of Allah meaning "The First"
6. Imam renowned for his steadfastness during the Mihnah (Inquisition).

DOWN

1. The third month in Hijri Calendar
3. The Islamic doctrine of Allah's absolute Oneness.
5. The Arabi term referring to Mouth

Saudi Arabia warns Hajj, Umrah firms of SR100,000 fine over overstaying Pilgrims

Saudi Arabia's Public Security has warned that Hajj and Umrah service providers could face fines of up to SR100,000 (approximately KSh3.46 million) if they fail to promptly report pilgrims or Umrah performers who remain in the Kingdom beyond their authorised period of stay. The authorities said the penalty applies to Hajj and Umrah companies and estab-

lishments that delay notifying the relevant authorities about pilgrims whose visas or permitted stay have expired. Public Security further noted that the fine may reach SR100,000 and will be imposed according to the number of overstaying pilgrims involved, meaning the total penalty could increase significantly for multiple violations. The security agency also urged members

of the public to report violations of residency, labour and border security regulations by calling 911 in Makkah, Madinah, Riyadh and the Eastern Province, or 999 in other parts of the Kingdom. Officials assured the public that all reports will be handled with strict confidentiality and that individuals who report violations will bear no legal liability.

Muslim Community rallies to protect Kakamega Cemetery

Efforts to safeguard the Kakamega Muslim Cemetery have received a major boost after KSh600,000 was raised during a fundraising event held in memory of the late Prof. Hassan Karakacha Were. The fundraiser, held over the weekend at Kakamega Jamia Mosque and Islamic Centre, was organized by the family of the late Prof. Were, who served as an Associate Professor in the Department of Agriculture and Land Use Management at Masinde Muliro University of Science and Technology (MMUST).

The funds will support the ongoing con-

struction of a perimeter wall around the cemetery, which has for years lacked proper fencing.

The event was led by Prof. Were's widow, Dr. Mariam Were, the Kakamega County Chief Officer for Water and Climate Change, who paid tribute to her late husband's commitment to community development.

Addressing attendees, Dr. Mariam urged Muslim leaders to strengthen unity and Islamic brotherhood to better serve the community and accelerate development.

She also called on Muslim leaders in

Kakamega County to foster closer collaboration with Muslim organizations across the country in addressing challenges facing the community.

"The challenges affecting Muslims are enormous, but we need to come together as community leaders to realize development and progress for the Muslim community. I urge the Muslim leadership in Kakamega County to work closely with other Muslim organizations across the country to strengthen development programmes and advance the Muslim agenda," she said.

SUPKEM unveils Majlis Sacco to promote economic empowerment

The Supreme Council of Kenya Muslims (SUPKEM) has launched the Majlis Savings and Credit Cooperative Society (Majlis Sacco) in a significant step toward enhancing the socio-economic welfare of the Muslim community.

Majlis Sacco brings together individuals and organizations affiliated with SUPKEM under a common bond, providing members with an opportunity to save, access affordable credit, and improve their livelihoods through a cooperative model.

Speaking during the inaugural meeting at the SUPKEM headquarters in Nairobi, SUPKEM National Chairman, Alhaji Hassan Ole Naado, said the Sacco seeks to unite the SUPKEM fraternity through a self-help and self-guarantee system that particularly benefits low- and middle-income earners.

"For more than 50 years, the SUPKEM family has not had a financial institution through which members could collectively leverage resources for personal and economic growth. Majlis Sacco will provide a platform for members to mobilize savings and lend to one another, ultimately improving their socio-economic status," he said.

The inaugural meeting was chaired by Ms. Stacy Abala from the Ministry of Cooperative Development and Marketing, who outlined the legal requirements for registering the Sacco. She emphasized the importance of integrity, transparency, and accountability in Sacco management to build public confidence and ensure sustainable growth.

Ms. Abala noted that the cooperative movement has played a vital role in Kenya's economic development, enabling millions of households to build homes, establish businesses, educate their children, and access quality healthcare.

"The Sacco model has remained one of the strongest financial pillars for ordinary Kenyans and continues to drive socio-economic transformation," she said.

SUPKEM said the establishment of Majlis Sacco comes at

an opportune time, providing members with a dedicated financial vehicle to pursue development initiatives without relying on the Council's limited operational resources.

Although its membership will be drawn from the SUPKEM fraternity, Majlis Sacco will operate independently, with its own management structures and governance framework in accordance with by-laws approved by the Ministry of Cooperative De-

velopment and Marketing.

Membership is open to all individuals and organizations affiliated with SUPKEM across the country. The Sacco will also adopt a flexible savings structure to accommodate members in both formal and informal employment, making it accessible to a broad section of the Muslim community.



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Time for Kenya to build a Long-term Hajj and Umrah strategy

By Faruq Omondi Ramadhan

For generations, Kenyan Muslims have faithfully undertaken the sacred journeys of Hajj and Umrah through the dedicated efforts of religious institutions, licensed travel operators, government agencies and the Kingdom of Saudi Arabia. These collective efforts have enabled thousands of believers to fulfil one of Islam's greatest obligations and lifelong aspirations.

Those achievements deserve recognition. But as the global Hajj and Umrah landscape continues to evolve, an important question deserves our attention: Can Kenya move beyond simply facilitating pilgrimages to becoming an active contributor to the wider Hajj and Umrah ecosystem?

This is not a criticism of existing institutions. Rather, it is an invitation to begin a national conversation about the future—one that places pilgrims at the centre while embracing innovation, professionalism and sustainable development.

Hajj Beyond the Journey

Hajj and Umrah are, first and foremost, acts of worship performed solely for the pleasure of Allah ﷻ. They symbolize submission, sacrifice, equality and unity before the Creator.

Yet behind every successful pilgrimage lies an extensive network of services: transport, accommodation, healthcare, logistics, technology, financial services, security and customer care. Each year, millions of pilgrims travel to the Kingdom of Saudi Arabia, creating one of the world's largest recurring faith-based service ecosystems. Recognising this reality, several countries have invested in institutional frameworks that not only improve pilgrim welfare but also strengthen national capacity, create employment and build international partnerships. Kenya has every reason to reflect on what role it can play in this evolving landscape.

Building on Existing Success

Kenya has made commendable progress in organizing Hajj and Umrah over the years. Through the collaborative efforts of the Supreme Council of Kenya Muslims (SUPKEM), licensed travel agencies, scholars, the Government of Kenya and Saudi authorities, thousands of Kenyan Muslims perform Hajj and Umrah annually. These efforts have served the community well. However, as Saudi Arabia advances its Vision 2030 reforms and modernises pilgrimage services, new opportunities are emerging that extend far beyond traditional travel arrangements. This changing environment calls for strategic thinking and long-term planning.

Lessons from Other Nations

Several Muslim-majority countries offer useful examples of how pilgrimage management can evolve into comprehensive national programmes. Malaysia's Tabung Haji integrates pilgrimage administration with savings, investment, training, healthcare and research. Indonesia has developed an extensive framework capable of serving millions of pilgrims while strengthen-

ing institutional capacity. Türkiye's Diyanet provides educational, pastoral and welfare services before, during and after pilgrimage, while Nigeria has enhanced pilgrim welfare through a national commission responsible for regulation, logistics and healthcare.

The lesson is not that Kenya should copy these models. Rather, it should study how strategic planning and institutional development have enabled these countries to improve services while creating broader social and economic benefits.

Kenya's Untapped Potential

Kenya possesses significant strengths that position it well for a broader vision. A vibrant Muslim population, an increasingly educated youth, growing expertise in hospitality, healthcare, logistics, information technology and finance, strong diplomatic relations with Saudi Arabia, and increasing interest in Islamic finance all provide a solid foundation. These strengths could support initiatives such as professional training in Hajj and Umrah management, digital solutions that

enhance the pilgrim experience, health-care support services, multilingual customer care, academic research, and ethical entrepreneurship linked to pilgrimage services.

Such initiatives would complement—not replace—the spiritual purpose of Hajj by improving the quality of services offered to pilgrims.

A Collective Responsibility

Realising such a vision cannot rest on one institution alone. It requires collaboration across the Muslim community and beyond. SUPKEM is well positioned to convene dialogue and provide strategic leadership. Government agencies can deepen diplomatic engagement, strengthen labour cooperation and facilitate investment. The private sector can pursue ethical partnerships, while universities can contribute research, innovation and specialised training. Mosques and community organisations should continue preparing pilgrims

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THE BEST OF PEOPLE

Mosques are the foundation of strong communities, says Duale

Health Cabinet Secretary Aden Duale has underscored the vital role of religious institutions in nurturing responsible citizens, urging Muslims and all Kenyans to support projects that strengthen faith and education within communities.

Speaking during a fundraising drive held at Afwein Primary School grounds in Garissa County to support the construction of Jamia Mosque and Madrassatul Tawba, Duale said investing in mosques and madrasas is an investment in the moral and spiritual development of society.

He noted that mosques and Islamic learning institutions serve not only as places of worship but also as centres for character formation, moral guidance and peaceful coexistence.

"Religious institutions remain the foundation of strong communities. They provide spiritual guidance, instil discipline, and

equip our young people with the values needed to become productive and responsible citizens," said Duale.

A total of Ksh 30 Million was raised to support Jamia Mosque and Madrassatul Tawba. The Cabinet Secretary called for greater investment in community-led initiatives, saying the completion of the mosque and madrasa would leave a lasting legacy for future generations while strengthening access to Islamic education.

He also encouraged residents of Garissa County to actively participate in the voter registration exercise ahead of the 2027 General Election, emphasizing the importance of civic participation. "Our numbers matter. We must register as voters and ensure our community has a stronger voice in determining its future. Increased voter turnout will strengthen the region's influence in the 2027 General Election," he said.

Duale further urged residents to remain

united and work together in advancing the region's development priorities, stressing that political cohesion and constructive engagement are key to safeguarding the interests of pastoralist communities and the wider Muslim population.

The fundraising event concluded with generous contributions from leaders, businesspeople and members of the public, bringing the construction of Jamia Mosque and Madrassatul Tawba a step closer. The event reflected the community's shared commitment to strengthening Islamic institutions, promoting education and investing in future generations.

Among those who attended were Lagdera MP Mohammed Hussein, Nominated MP Imulkheir Harun, Members of the County Assembly led by area MCA Hassan Geley, parliamentary and gubernatorial aspirants, local leaders and other regional dignitaries.

Ruto sets September as month to operationalize of Waqf Commission

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sufficient public participation and ensure that Muslims across the country were made aware of it. That work is now complete. By September, Waqf will have been finalised, and the stipulated procedures can then be followed as Islam recommends," the President said.

Ruto noted that the public participation phase was nearing completion and expressed confidence that commissioners would assume office in September.

The commission will be responsible for registering and managing waqf properties, supervising trustees, safeguarding endowed assets, and ensuring that donated properties are administered in accordance with the intentions of their founders.

The President described the establishment of the Waqf Commission as one of the key

commitments he made to the Muslim community during his election campaign.

"This was among the five issues you urged me to address, and I am happy to state that we have made progress in addressing all of them," he said.

During the meeting, President Ruto also announced a KSh70 million package to support the development of Muslim institutions in Mombasa and Western Kenya.

He pledged a personal contribution of KSh50 million towards the acquisition and development of permanent premises for the Council of Imams and Preachers of Kenya (CIPK) headquarters in Mombasa. The council currently operates from rented offices, and the President said he would work with leaders from the Coast region, including Mining and Blue Economy Cab-

inet Secretary Hassan Joho, to mobilise additional support for the project.

In addition, the President pledged KSh20 million towards the purchase of land and construction of an Islamic Teachers Training College in Western Kenya.

The proposed institution will train Islamic religious teachers and madrasa instructors, strengthening the quality of Islamic education while expanding opportunities for future educators.

The President further directed the Ministry of Education to develop a policy framework for integrating Madrasa and Duksi learning into Kenya's national education system, a move aimed at formally recognising and strengthening Islamic religious education within the country's broader educational framework.

Time for Kenya to build a long-term Hajj and Umrah strategy

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spiritually while raising awareness about emerging opportunities. Young professionals, meanwhile, can bring fresh ideas, technological expertise and entrepreneurial energy to this growing sector.

Meaningful progress will depend on partnership rather than individual effort.

A Vision Worth Pursuing

Imagine a future where Kenyan pilgrims receive world-class services throughout their journey; where Kenyan professionals are recognised internationally for their expertise in pilgrimage management; where universities produce research that contributes to improving Hajj services; where digital innovations enhance safety and communication; and where Kenyan businesses establish ethical partnerships that support pilgrims while creating employment opportunities. Such a vision may

appear ambitious, but it is neither unrealistic nor unattainable. It simply requires careful planning, institutional commitment and collective resolve.

Time for a National Conversation

As Kenya looks ahead, several important questions deserve thoughtful discussion:

- What should Kenya's long-term Hajj and Umrah strategy look like over the next two decades?
 - How can pilgrim welfare continue to improve?
 - How can institutions strengthen transparency, professionalism and accountability?
 - What opportunities exist for education, research, employment and entrepreneurship?
 - How can Kenya deepen its partnership with the Kingdom of Saudi Arabia for the mutual benefit of pilgrims and both nations?
- These are not questions with predetermined

answers. They are invitations to think strategically about the future.

Looking Beyond the Pilgrim Numbers

Success in Hajj and Umrah should not be measured solely by the number of Kenyans who travel to Makkah and Madinah each year. It should also be measured by the quality of services they receive, the strength of the institutions that support them, and the lasting benefits generated for the wider Muslim community.

The time is ripe for a thoughtful national dialogue that brings together religious leaders, government agencies, scholars, investors, academia and the Muslim community. Such collaboration can help shape a long-term strategy that honours the sanctity of pilgrimage while positioning Kenya to contribute meaningfully to the broader Hajj and Umrah ecosystem.