

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Justice Warsame sworn in as Supreme Court judge

Justice Mohamed Abdullahi Warsame was last week sworn in as a judge of the Supreme Court of Kenya during a ceremony presided over by President William Ruto at State House Nairobi.

During the swearing-in ceremony held on May 7, 2026, Justice Warsame took the oath of office, committing himself to diligently serve the people and the Republic of Kenya and to administer justice impartially, without fear, favour, bias, prejudice, or any external influence.

"I, Mohammed Abdullahi Warsame, a judge of the Supreme Court, do swear in the name of the Almighty God to diligently serve the people and the Republic of Kenya and to impartially do justice in accordance with this Constitution and the laws of the Republic," he declared during the ceremony.

Justice Warsame further pledged to protect and defend the Constitution while promoting fairness, independence, competence, and integrity within Kenya's judiciary. President Ruto congratulated Justice Mohammed Abdullahi Warsame following his appointment to the Supreme Court of Kenya.

Speaking during the occasion, the President described the appointment as a rare and distinguished honour, noting that Justice Warsame becomes only the 14th Kenyan to serve on the apex court since its establishment nearly 15 years ago. "The Supreme Court stands as the ultimate guardian of the Constitution and the impartial arbiter of Kenya's most profound le-

gal and constitutional questions," Ruto said. The President praised the court for remaining steadfast in upholding the Constitution, protecting the sovereignty of the people, and safeguarding judicial independence over the years. He noted that through landmark judgments and advisory opinions delivered during periods of national uncertainty, the court has played a key role in strengthening Kenya's democracy and ensuring justice for all citizens without fear or favour.

Ruto also challenged Justice Warsame to uphold the court's legacy as he joins the seven-judge bench. "As you join your colleagues on the bench, you now assume the solemn responsibility of preserving the court's distinguished institutional heritage, enriching its jurisprudence, and strengthening the foundations of justice upon which our constitutional order rests," he said.

The Head of State added that Justice Warsame's conduct, diligence, wisdom, and integrity would help shape the future of the judiciary and deepen public confidence in the rule of law. Justice Warsame succeeds the late Mohamed Ibrahim, who passed away on December 17, 2025, at the age of 69. He joins Chief Justice Martha Koome, Deputy Chief Justice Philomena Mwilu, Justice Smokin Wanjala, Lady Justice Njoki Ndung'u, Justice Isaac Lenaola and Justice William Ouko in constituting the full seven-judge bench of the Supreme Court of Kenya.



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There is no deed more greatly rewarded deed in the sight of Allah than the good deed that is done in the first ten days of Dhul Hijjah.

2 Jamia to Host Hajj Awareness Workshop for 2026 Pilgrims

The workshop, organised by the Jamia Mosque committee in partnership with the Kenya Council of Imams and Ulamaas (KCIU), will take place on Sunday at the Jamia Multi-purpose Hall from 9:00 a.m. to 3:00 p.m.

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

Boost your Islamic knowledge with our weekly Crossword Puzzle, Knowledge Quiz, and Ayah of the Week.

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Pilgrims arrive in Saudi Arabia for 1447AH Hajj



One of the pilgrims arriving in the Kingdom of Saudi Arabia for the 1447 Hajj. As of the beginning of this week, more than 800,000 pilgrims had arrived in the kingdom to perform the Hajj, one of the five pillars of Islam. Hajj is set to begin later next week.

Scan Here to Give Us Your Feedback!



Jamia Mosque to host Hajj awareness workshop for 2026 Pilgrims

An awareness workshop for intending pilgrims preparing for the 2026 Hajj will be held on Sunday, May 17, at Jamia Mosque Nairobi. The workshop, organised by the Jamia Mosque committee in partnership with the Kenya Council of Imams and Ulamaas (KCIU), will take place at the Jamia Multipurpose Hall from 9:00 a.m. to 3:00 p.m.

Speaking on Friday at Jamia Mosque Nairobi, Executive Officer of the Jamia Mosque Committee, Said Abdallah said

the workshop will be used to educate and enlighten prospective pilgrims on critical aspects of the Hajj pilgrimage.

"The workshop will bring together key experts to ensure that our pilgrims are fully informed and spiritually prepared for this sacred journey," he said.

The event will feature speakers including Islamic scholars and health and medical experts, who will provide comprehensive guidance on health and safety requirements during the pilgrimage.

Said encouraged all intending pilgrims to attend the workshop to ensure they are well-prepared for the spiritual journey.

"Hajj is a sacred pilgrimage that is required of every Muslim at least once in their lifetime – it is one of the five pillars of Islam. Hajj is performed in Mecca, Saudi Arabia every year," he noted.

In 2026, Hajj rituals are expected to take place from May 25 to May 30, with the climax of the pilgrimage being the Day of Arafah, which will fall on May 26.

KDF Muslim Personnel to benefit from Mosque construction at Kampi ya Chumvi

Muslim personnel at Kenya Defence Forces Barracks located at Kampi ya Chumvi in Isiolo County have a reason to celebrate following a pledge from well-wisher to finance the construction of a mosque in the area.

For many years, the Muslim faithful at the Kampi Ya Chumvi military camp, have had to embark on a lengthy and a hazardous journey to access the nearest mosque, the Isiolo Jamia Mosque located twelve kilometres from the area.

But their plight will soon come to an end after a positive response from well-wisher towards their call for a mosque. A new chapter of faith and community at Kampi ya Chumvi has begun with the commencement of the construction of Masjid Saeed.

This meaningful initiative by the Star of Hope Association, generously donated by SOHA Chairman Dr. Haroon Saeed, will benefit Muslim personnel at the army barracks and the surrounding community by providing a place for worship, unity, and spiritual growth.

SOHA organizing Secretary Qari Abdulrazzaq expressed his humble gratitude to Almighty Allah for bestowing divine blessings upon the SOHA Chairman Dr. Haroon Saeed to successfully carry out the construction of project.

Qari Abdulrazzaq further commended the donor for investing in Allah's cause and said the Mosque will be a center of Islamic activities serving the Muslim population within the Defence Force facility.

In 2023, Masjid Saeed, donation and a gift from Dr. Haroon Saeed and family in memory of Haji Saeed and Kalsoom Akhtar was officially opened at Isiolo GK prison to cater for the spiritual and educational needs of Muslims living within Isiolo GK prison who include inmates, prison warders and their families.

During the official inauguration and official opening of the newly constructed Masjid Saeed at the correctional facility, Star of Hope Association (SOHA) donated 100 mattresses, 100 blankets and also awarded several prison warders and senior officers for their exceptional services.

Addressing the gathering during the groundbreaking ceremony on Sunday, SOHA Administrator General Sheikh Abdullahi Rashid said setting up a house of worship at the barracks will help propagate Islam, enhance on Islamic education and spiritual growth of the Muslim officers and their families.

Sheikh Rashid described this generous act as a significant milestone in the spiritual and educational development of the Muslim army officers, their family members and local Muslim community.

On his part, Sheikh Ahmed Sett, pointed out that upon completion, the mosque would serve as a community centre for the members of staff to further a better understanding of Islam.

SOHA engages in the delivery of humanitarian aid and socio-economic solutions such as food, health care, water, education and shelters to those affected by conflict, poverty and natural disasters and establish sustainable development projects in some of the poorest communities.

Muslims urged to adhere to Islamic ethics and moral values

Muslims have been urged to uphold Islamic ethics and moral values (akhlāq) as a core component of their faith in order to leave a lasting and positive legacy in society.

Speaking during Friday prayers at Jamia Mosque Nairobi, Sheikh Muhammad Abdallah emphasized the importance of Muslims embodying Islamic principles in their daily lives, noting that morality is inseparable from faith.

Addressing congregants, Sheikh Abdallah urged the faithful to maintain the spiritual discipline and moral values cultivated during the holy month of Ramadhan, stressing that such practices should become permanent fixtures in their lives.

He encouraged Muslims to maintain high moral character, discipline and emulate Prophet Muhammad, whom he described

as having been sent to perfect noble character and values.

"We are required to do good deeds and ensure that our children also uphold good morals so that we can build a better nation. The Prophet (Peace Be Upon Him) said, 'The best among you are those who have the best manners and character'," he said. Sheikh Abdallah said Islamic ethics are deeply rooted in the teachings of the Qur'an and the life of Prophet Muhammad, which together provide a moral framework for guiding Muslims.

Sheikh Abdallah highlighted specific practices Muslims should continue observing beyond Ramadhan, including regular Qur'an recitation, nurturing love among community members and strengthening unity. He noted that the discipline attained during Ramadhan should permanently

transform believers' character rather than remain temporary. The cleric further emphasized that true faith requires consistent good conduct, urging Muslims to uphold spiritual discipline, community unity and moral behaviour at all times.

He pointed out that at the heart of the ethical system is the belief in the oneness and supremacy of Allah (Tawhid), adding that the belief requires Muslims to submit to His will and cultivate virtuous qualities in all aspects of life.

The University of Nairobi Muslim chaplain urged Muslims to remain steadfast in Islamic teachings and values in order to prosper in their endeavours, saying that ethical principles derived from the Qur'an and Sunnah provide comprehensive guidance on living a just, compassionate and honourable life.

The best good deeds in the 10 Days of Dhul Hijjah

By Omar Suleiman

The famous hadith in which the Prophet Muhammad mentions about the best good deeds is one that really gives us a time to reflect; and why the best good deeds are the ones that are performed in the ten days. Prophet Muhammad said: "There is no deed more greatly rewarded deed in the sight of Allah than the good deed that is done in the first ten days of Dhul Hijjah."

They asked:

"Not even striving in the path of God?"

He said:

Not even striving in the path of God unless someone goes out with themselves and their wealth and they don't come back with anything of it. (Al-Bukhari)

Now let's give some context to this. First of all, for those who are tuning in, jihad doesn't mean terrorism; this doesn't mean killing innocent people; this is referring to a noble struggle.

The Prophet Muhammad is mentioning here a person that went out and lost everything, meaning they sacrificed their lives, wealth and everything.

Some of the scholars say that this hadith is referring to Mus'ab ibn Umayr who became Muslim; and as he became Muslim, he was persecuted in Makkah.

This was the richest and wealthiest man, the trendsetter of Makkah; a young man that everyone looked to, who had the most expensive smelling scents, who had the most expensive clothes...

And he was persecuted, run out of Makkah, migrated to Madinah with the Prophet Muhammad. In fact, he was the one that introduced Islam to the people of Madinah.

And then Mus'ab was killed in the battle of Uhud and they couldn't even find enough cloth to cover his entire body.

This man, who literally sacrificed everything, is the manifestation of this.

The Best Good Deeds

What does this mean for us when we're talking about the ten days of Dhul Hijjah? Prophet Muhammad said that the good deeds that are done in these ten days are better than not just jihad, but they are the best form of jihad.

In this situation, Prophet Muhammad is saying that the good deeds of these ten days surpass the good deeds done in any other days of the year.

So this is another interpretation of the hadith that the Prophet (peace be upon him) is saying:

Any good deed done in these days is better than a good deed done in any other ten days of the year.

And this is similar to the Prophet's mentioning the superiority of dhikr to jihad in certain context narrations.

In another hadith when Prophet Muhammad was asked what is the best deeds,

he mentioned to have faith in Allah; and then he was asked:

"Then what?"

He said:

Jihad in the cause of Allah.

Then he was asked:

"Then what?"

He said:

Hajj.

So the Prophet Muhammad is saying that there is a superiority of these good deeds. Any good deed that you do in these ten days would surpass even the best of good deeds even at the best of times.

What you start to see with the companions of Prophet Muhammad is that they took these ten days very, very seriously that they push themselves in ways that they would not typically push ourselves today.

The Way of the Companions

Ramadan kind of creates this feeling where everyone is together, everyone is performing all types of things together, but in these ten days, you typically don't see people exerting themselves the way that they would in Ramadan because there isn't a community exertion.

However, you find from the companions, Sa'id ibn Jubayr, says that Ibn Abbas who narrates the hadith... that he used to disappear in these ten days; he was so busy with his good deeds in these ten days that no one could reach him in these ten days.

It is really beautiful that he's the one who narrates the hadith from Prophet Muhammad about the virtues of these ten days and that he was the person that you couldn't reach in these ten days because of how he would busy himself!

Why Are they So Special?

The question is, why? What makes these ten days so special? What makes good deeds in these ten days so special?

Scholars mentioned a few reasons. One of them is that Allah completed the religion in these ten days, where Allah says:

Today I have perfected your religion for you; and I have completed my fa-

vor upon you and chosen Islam for you as your religion. (Surah Al-Ma'idah 5:3)

Because Allah perfected the religion within these ten days that in and of itself, signifies its virtue.

Ibn Hajar also said that:

"All of the good deeds are combined in these ten days in a way that they are not in any other time."

In all of the five pillars of Islam, you have an element within these ten days: you have hajj, shahadah, the prayer obviously, fasting, charity...

So, all the good deeds have the manifestation within these ten days and you can't find that in any other ten days of the year.

2 Things to Do

So what do we take from this in these ten days?

Imam Hassan Al Basri was asked:

"What is the best things that we can do in these ten days?"

He said:

"The first thing, don't lose your obligations."

Because these ten days celebrate the obligations of the pillars of Islam, so don't lose your obligations.

And the second thing is increasing your good deeds because the good deeds that are done in these ten days are unlike the good deeds done at any other time.

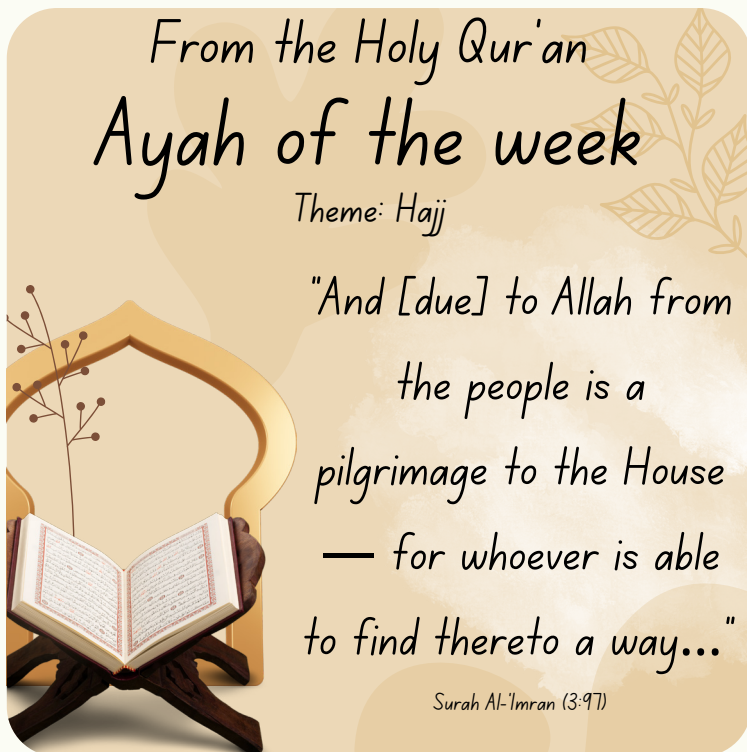
We ask Allah to fulfill our obligations, avoid those forms of disobedience and to increase those good deeds.

From the Holy Qur'an Ayah of the week

Theme: Hajj

"And [due] to Allah from
the people is a
pilgrimage to the House
— for whoever is able
to find thereto a way..."

Surah Al-Imran (3:97)



Before choosing polygamy – Issues to consider

By Zainab bint Younus

Polygamy creates an immediate knee-jerk reaction in nearly every individual. Either it's a noble sunnah meant to protect vulnerable women. Or we decry the many abuses commonly committed within unethically maintained polygamous marriages.

Less discussed, however, is practical advice for those Muslim women choosing to undertake polygamy. Women do choose to enter polygamy voluntarily, as first, second, and subsequent wives.

However, it is most common to find women who choose – for their own reasons – to become second wives. Some of these women spend a great deal of time doing research before marrying an already married man, while others have a more simplistic and naive perspective that they find themselves regretting soon after.

While there is no teacher like experience, it is important for all women to consider various important factors before committing to polygamy.

Can women truly be happy in polygamy?

That question is simply far too vast to have a truly definitive answer. One may also ask, can women truly be happy in monogamy? Reality is a complex thing, and simplistic answers are never good or right.

While one person may live in conventional wedded bliss, the next person may be suffering from unspeakable abuses in the same institution of monogamous marriage.

What we should really be asking is, how can women who choose polygamy protect themselves and perhaps have a higher chance of experiencing happiness? The first thing to ask yourself – why are you choosing polygamy?

Has the woman fallen in love with a man and is willing to do anything to be with him, regardless of warning signs and red flags? Is she desperate and afraid that she won't ever find a man to be with? Or has she carefully thought out what polygamy means, what it will entail in terms of her relationship with the man, and how it will impact her life both emotionally and in terms of day-to-day practicalities?

Of course, there are other shades of gray between those categories – there may be one or more overlapping reasons contributing to a woman's decision to consider polygamy. If there are children involved, it is even more important to weigh how entering a polygamous marriage will impact them.

Other factors such as potential legal issues, finances, and so on must all be taken into consideration as well. The consequences of polygamy are no small matter, and the effects of choosing this kind of

relationship model will be long-lasting and extend into other aspects of life.

Before choosing polygamy...

I urge all women to do the necessary research about it, from both an Islamic perspective as well as a personal one. Islam has clearly laid out the rights of women in marriage, and especially in polygamy; men are reminded over and over again about the necessity of justice, of fairness in finances, time, and other matters, and of the severe punishments that await those husbands who violate their wives' Islamic marital rights.

It is necessary for Muslim women to know what those specific rights are, and to establish that they will not be taken advantage of by men with unsavory intentions – especially those who think that they can keep a second wife as a side chick for sex, without having any financial or other obligations to her.

Unfortunately, many men who propose polygamy to Muslim women do so thinking that they can get away with not upholding the rights of those women, either because those women themselves don't know their rights, or because the women don't have strong family support behind them that will ensure accountability for the men.

Polygamous emotions

Islamic rights aside, however, women must know that the emotional reality of life in polygamy is very different from its theory.

There are some women who go into polygamy thinking that as a second wife, they will automatically be the 'favorite' wife, or have some kind of advantage over the first. This is a dangerous mentality to have.

It is terribly unethical and a violation of Islamic principles to marry an already married man with the intention of either causing a divorce, or to become a 'favorite wife.' It is not permissible for a woman to demand her sister's divorce so that she may take her place and get married; she cannot have more than what is decreed for her." -The Prophet (peace and blessings be upon him) (Al-Bukhaari & Muslim)

Should a woman choose to enter polygamy, it should be with the intention of abiding ethically within that structure, and without ulterior motives.

Men's emotions

Women need to know that just as they have emotions, men do too. Just because a man has chosen to marry again does not mean that he does not still

love, care for, or feel tied to his first wife. Despite the emotional 'high' experienced in the beginning of the second relationship, reality will set in swiftly. His responsibilities with regards to his first marriage, especially if he has children, will quickly demand his attention, and the second wife will discover that she is not the center of his universe.

Also you should know that work, his other family, and whatever other commitments he has will force him to prioritize his time in a way that a subsequent wife may not find herself ready to deal with if she has not already prepared herself for it.

Even with mental preparation and cognizance of how a polygamous marriage's structure is vastly different from a monogamous relationship, it will inevitably be an emotional challenge to experience. It is important to know that as a wife – and even (especially!) for the husband – there will be a difficult emotional journey as one goes from the initial euphoria of a new relationship (referred to as NRE, or New Relationship Energy) to the more challenging day-to-day reality of a polygamous marriage. In some cases, with responsible relationship skills, problem-solving, and healthy emotional coping, a polygamous relationship can be successful.

Other times, parties involved may be unable to handle the situation long-term, resulting in the polygamous marriage ending.

Light of Knowledge Quiz

Garment worn during Hajj is called?

- A Ihram**
- B Thawb**
- C Jubbah**

Answer to be revealed in the next issue

Last week's answer was choice A: "Aswad"

How I came to know and love the real God

By Theresa Corbin

When I was young, thinking of Allah meant conjuring up a mental image of an old man in long white robes and a white beard. He was always there in my mind, living in the clouds.

In this stage of my young life, I knew that I loved Allah. I loved Allah as only a child can – naturally, ignorantly. I didn't know much more than this image and that Allah was The Creator, my Creator.

But as I matured, I questioned many things about this image of Allah. I wondered why Allah is a man: and why isn't Allah closer to us to know what is going on down here in the trenches? I knew very little about Allah beside this image, an image that made me feel far from Allah.

As I grew, questioning became a part of the process of maturation. As I grew, my nature remained but my ignorance was shedding. Still, I knew Allah was The Creator, my Creator.

As I reflected on Allah the Creator, Allah led me to Islam in which I learned more than I ever thought possible about Allah. I learned that none of my visualizations of Allah were correct.

Allah is Near

Allah is not a man or a woman. The implied duality and need of the two sexes makes no sense when applied to The One Who is utterly unique and free from need. And the pronouns we use to describe Allah only reflect a failing of our language to encapsulate the Divine.

I learned that Allah is not floating on a cloud far from our problems. But He is near. Even though He is above His throne, He is closer to us than even our own jugular vein for He knows what is in our very hearts. My image of Allah matured as my faith did.

Far from my childish mental picture of Allah, I learned that Allah is completely beyond our imagining. Allah cannot be put in a box created by the human mind. The Prophet, (peace be upon him) explained this about Allah:

"Whatever comes to your mind regarding physical characteristics or mortal attributes, Allah is far Exalted above that and that does not express the real concept of the divine entity of Allah (SWT)."

I was both amazed and perplexed by this redefinition of who Allah is. Thinking of Allah as beyond my imagining created an uncomfortable place in my mind. I struggled to resist the urge to imagine a physical description of Allah. It is a human tendency to want to define something, to want to put a face to a name.

There is to Him No Equivalent

But this taught me something about physical descriptions and labeling in and of itself. For me as a child, to know Allah or to know anything or anyone meant collapsing a complex being and embodying all that being is into something superficial. In this awkwardness of trying to under-

stand Allah, I realized that depending on these physical descriptions of Allah, meant nothing. Having one physical quality or another gives us no idea about Who this Eternal Creator is in actuality.

Allah tells us He has a face:

"And to Allah belongs the east and the west. So, wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing." (Surah Al Baqarah 2:115)

But it is nothing like our imagining of what a face is, should be, or can be.

Allah tells us He has a hand:

"Indeed, those who pledge allegiance to you, [O Muhammad] – they are actually pledging allegiance to Allah. The hand of Allah is over their hands. [...]" (Surah Al-Fath 48:10)

But how can our minds conceive of An Unlimited Being's hand? Our imaginations cannot conceive of it.

Deeper Understanding

Not being able to encapsulate Allah in a human understanding of physical existence gave me no other option than to move past the physical and onto a deeper understanding. I had to rely on my understanding of Allah as Creator once again to find truth. Allah explains this process perfectly in the Quran:

"They know what is apparent of the worldly life, but they, of the Hereafter, are unaware. Do they not contemplate within themselves? Allah has not created the heavens and the earth and what is between them except in truth and for a specified term. And indeed, many of the people, in [the matter of] the meeting with their Lord, are disbelievers." (Surah Ar-Rum 30:7-8)

"And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise." (Surah Ar-Rum 30:27)

So, I looked to the creation to know the Creator. I look to the sunset and the beauty of its colors, knowing that none but Allah could create something so amazing. Through this part of creation, I understood the truth of the Prophet's statement:

"Allah is beautiful and loves beauty [...]" (Muslim)

I turned my mind to the perfection of time and how it never skips or turns back, knowing full well it could be none other than Allah who could create such an amazing and constant mechanism.

I Found Allah

In the vastly diverse faces of humankind, I found an artist beyond compare in Allah Who is Al-Qadir – The All Able, Al-Baari – The Maker. In my own body and the systems that work in balance and heal themselves, I found Allah to be Al-Musawwir- The Fashioner of Forms.

I looked to love itself and felt a deep connection to Allah who is Al-Wadud, the Creator and owner of love. I looked to the mercy of the mother to her child and found there the Creator of this mercy, Allah, Who is The Most Merciful The Entirely Merciful- Ar-Rahman, Ar-Rahim.

Through Allah's creation and the qualities, I came to know Allah, not as an old man living far away in the clouds, but as an all-powerful and unfathomable entity that is both gorgeously subtle and painfully obvious.

In maturing my understanding of Who Allah is, I truly felt closer to Him. I felt a deep love for my Creator. My heart and mind moved past the physical to a deep emotional connection with Allah, Who can only be understood by humans through the manifestations of His creation and His superlative qualities.

In my realization of all of this, I found Allah, Al Hadi– The Guide.

CROSSWORD PUZZLE

LAST WEEK'S ANSWERS ACROSS

- 1. Head
 - 4. Baqara
 - 6. Seven
- Down
- 2. Al-Maani
 - 3. Takāthur
 - 5. Adhan

ACROSS

- 2. Dry purification performed when wudhu cannot be done
- 4. Arabic term for sheep
- 5. The Name of Allah meaning "The Enricher"

DOWN

- 1. The Surah whose name means, "The Striking Calamity"
- 2. Number of pilgrimages in Islam
- 3. First sacred month in the Islamic calendar

Arabic curriculum reform hailed at Mombasa workshop

Mombasa played host to a one-day workshop last Thursday themed “Arabic Language and Its Impact on Kenyan Society,” bringing together educators, scholars and stakeholders to discuss the future of Arabic language education and Islamic studies in the country.

The workshop was organised by the World Assembly of Muslim Youth in collaboration with the County Government of Mombasa and focused on the upcoming Competency-Based Education (CBE) curriculum, the new Arabic curriculum and opportunities within the Technical and Vocational Education and Training (TVET) sector.

Participants exchanged ideas on strengthening Arabic language education and enhancing its contribution to social, educational and professional development in Kenya.

Among the prominent guests who attended the function were Dr. Musa Shauri and Dr. Omar Mwarandani, whose contributions enriched discussions on the future of Arabic education, the CBE curriculum and TVET opportunities in the country. Welcoming the progress, Mombasa County CECM for Education and Vocational Training Dr. Mwarali Kame described the initiative as historic for the Muslim community in Kenya.

“The development of Islamic Studies and Arabic Language curriculum to cater for the educational needs of students in Technical and Vocational Education and Training is a milestone in the history of Muslims in the country,” Dr. Mwarali said.

“This development will create an inclu-

sive and flexible education system that prepares learners for various careers.”

He further commended stakeholders for their active participation in refining the draft curriculum, noting that it would provide a clear and predictable learning framework with defined milestones for both students and educators.

The new curriculum is designed to align Islamic Studies and Arabic Language with the Competency-Based Education and Training (CBET) system, enhancing their relevance to the job market while supporting Kenya’s national development agenda under Vision 2030.

Under the proposed framework, certificate programmes will be offered in Islamic Stud-



ies, covering Tafseer, Hadith, Fiqh and Seerah, as well as Arabic Language with emphasis on reading, writing and conversational skills. Diploma programmes will include advanced Islamic Studies, Arabic Language focusing on linguistics, literature and communication, and Islamic Banking, which integrates Islamic principles with modern financial practices. Once approved, the curriculum is expected to standardise and strengthen the teaching of Islamic Studies and Arabic Language within TVET institutions, opening new academic and professional pathways for learners across the country.

Somalia’s Jobkey University, IUK forge academic partnership

A delegation from Somalia-based Jobkey University last week paid a courtesy call to Islamic University of Kenya, where the two institutions reached a working partnership aimed at strengthening academic cooperation and educational ties between Kenya and Somalia.

The delegation, led by Jobkey University Rector Dr. Abdiaziz Agane and accompanied by media consultant Mohamed, visited the university on Wednesday, May 6, 2026, as part of wider high-level engagements to build partnerships and enhance collaboration in higher education.

The visit comes amid Jobkey University’s ongoing efforts to strengthen ties with regional institutions, including a recent partnership with the University of Eldoret. In recent years, the university has been expanding relationships with universities and other educational institutions to promote cooperation, academic development, and institutional growth.

During the meeting, leaders from the two universities discussed areas of collaboration including education partnerships, research, innovation, short courses, online learning, and the exchange of staff and students.

Speaking during the meeting, Dr. Agane said the main purpose of the visit was to

strengthen educational, research, and innovation partnerships between the two institutions.

“We need to come together as higher education institutions to build academic partnerships in areas such as in research, innovation, staff/student exchanges, joint programs, and online learning to boost educational standards. We as the Jobkey University administration we are willing to work closely with Islamic University of Kenya to bridge the gap in education, research, and innovation between the two institutions,” he said.

Dr. Agane also expressed appreciation to the leadership of the Islamic University of Kenya for the warm reception and hospitality accorded to the delegation. In his remarks, IUK Vice-Chancellor Prof. Mohamed Abdinoor, who was flanked by Deputy Vice-Chancellor Dr. Ali Sunkar, welcomed the delegation and praised the strategic academic collaboration between the two institutions.

Prof. Abdinoor briefed the visitors on the university’s structures, ongoing developments, and academic programmes, noting that the institution was keen on developing joint academic exchange programmes and initiatives with Jobkey University.

“We as the leadership of Islamic University of Kenya are ready and willing to work and partner with your University in developing



joint academic exchange programs and initiatives to enhance educational opportunities. At IUK, we don’t just open doors. We build corridors where knowledge moves freely, minds connect, and futures are re-written,” he said.

The meeting underscored the growing efforts by institutions of higher learning in Kenya and Somalia to strengthen regional academic cooperation and expand opportunities for students and staff through strategic partnerships.

Eldoret Prison set for modern Mosque to boost Spiritual rehabilitation

Muslim inmates, warders, and their families within Eldoret Main GK Prison have reason to celebrate following the announcement that the facility will soon host a modern masjid aimed at strengthening spiritual and educational support for the prison community.

The project will be implemented by the Kisumu-based Islamic NGO Mustakbali Charity Organization as part of a broader initiative focused on enhancing faith-based spiritual wellness and rehabilitation within correctional institutions.

The planned mosque is expected to serve a dual purpose of improving spiritual nourishment and supporting moral healing for both inmates and prison staff, while also

helping restore purpose and dignity among those within the facility.

According to Ustadhat Rahma bint Anas, the development follows a prolonged search for a sponsor, noting that the enthusiasm expressed by inmates reflects how deeply meaningful the project is to them.

Ustadhat Rahma expressed gratitude to Mustakbali Charity Organization for stepping in to support the construction, saying the initiative will create a conducive environment for the spiritual nourishment and reformation of inmates.

She further noted that once completed, the mosque will function as a center for education and spiritual growth, contributing to emotional and moral healing for both staff

members and inmates. "Faith-based spaces like this often provide not only a place for prayer but also a sense of community, hope, and rehabilitation. It's a reminder that even within correctional facilities, spiritual care can play a vital role in fostering resilience and positive reformation," she said.

The Kenya Prison Service has in recent years intensified efforts to incorporate faith-based houses of worship across correctional facilities, with more than 40 institutions already targeted under the programme, including developments in Eldoret, Machakos, and Nairobi West.

Emulate Muslim good practices to end tribalism, Kenyans told

President William Ruto's aide Farouk Kibet has urged Kenyans to borrow key practices from Islamic teachings in order to dismantle tribalism and promote national unity, love and compassion.

Speaking on Friday during a fundraising event held at Uasin Gishu Primary School in support of a Waqf project for Tawakal Mosque in Turbo Constituency, Kibet advised Kenyans from other faiths to adopt the positive community-building practices found in Islam, particularly the spirit of unity and communal responsibility, to help address the negative effects of tribalism in the country.

Kibet said several Islamic teachings and traditions directly address the root causes of ethnic division that Kenya has struggled with for decades.

The fundraiser was presided over by Cabinet Secretary Aden Duale and attended by Jonathan Bii, Principal Secretary Julius Bitok, Eldas MP Adan Keynan and Marsabit Senator Mohamed Chute among other leaders from North Eastern and Marsabit regions.

Kibet highlighted the commitment of Muslims to values such as brotherhood, unity, love and compassion, saying these principles have helped foster a strong sense of community that transcends ethnic boundaries and promotes togetherness within the Muslim community.

He pointed out that Islam is practised across many tribes and communities around the world and urged Kenyans to emulate the spirit of unity, love and brotherhood to strengthen interfaith relations and community cohesion.

The presidential aide further noted that Islam strongly condemns tribalism and racism based on superiority, describing such tendencies as destructive traits that undermine peaceful coexistence.

Kibet emphasized that national leadership should reflect Kenya's diversity and be grounded in equality and unity rather than ethnic considerations.



At the same time, Farouk Kibet called on schools to respect the rights of female Muslim students to wear hijab, saying no learner should be denied education because of religious attire. Speaking on the matter, he said teachers should not send students home for wearing hijab, emphasizing that academic success is determined by knowledge and discipline rather than school uniform policies.

"No school teacher should send a female student home because of wearing hijab. At the end of the day, it's not the uniform that determines the success of a student, but the knowledge gained," he said.

Farouk Kibet's remarks come amid ongoing national conversations surrounding religious freedom, inclusion and the accommodation of faith-based practices within learning institutions.

He urged schools to prioritize education and create an environment where all stu-

dents feel respected regardless of their religious background. Addressing the gathering, Health Cabinet Secretary Aden Duale echoed Kibet's sentiments, calling on Kenyans to embrace tolerance and coexist peacefully for the sake of national harmony. Duale underscored the importance of national unity and peaceful coexistence.

In his remarks, Uasin Gishu Governor Jonathan Bii emphasized the importance of supporting religious institutions, noting that they play a vital role in shaping moral values and fostering social cohesion.

"Supporting our mosques and churches is key to strengthening the moral fabric of our society and promoting social development. My administration deeply value religious institutions for the critical role they continue to play in fostering cohesion, unity and peaceful coexistence among people," he said.

Characteristics of the Sacred Months

By Sheikh Jamaludin Osman

1. Transgression (Dhulm) is Greater During These Months:

Allah has forbidden His servants from committing injustice, especially injustice against oneself, which occurs by transgressing Allah's sanctities, abandoning His commands, or violating the rights of His servants. This is forbidden at all times and in all places. However, wrongdoing may be more severe and greater in some times than others, such as the sacred months, and in some places more than others, such as Makkah and Madinah. For this reason, Allah forbade injustice against oneself and specifically mentioned these sacred months, saying:

"Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them" (Surah At-Tawbah 9:36)

Imam Al-Qurtubi (may Allah have mercy on him) said in interpreting this verse: "Do not wrong yourselves by committing sins during these months, because when Allah glorifies something from one aspect, it has one sanctity. But if He glorifies it from two or more aspects, its sanctity becomes multiple. Thus, punishment for evil deeds is multiplied, just as reward for good deeds is multiplied. The one who obeys Allah during the sacred month in the sacred land does not have the same reward as the one who obeys Him during a profane month in the sacred land. And the one who obeys Him during a profane month in the sacred land does not have the same reward as the one who obeys Him during a profane month in a profane land."

Imam Ibn Ashur (may Allah have mercy on him) said in interpreting:

"So do not wrong yourselves during them(sacred months)"

"The reason for specifically prohibiting sins during these months is that Allah has made them appointed times for worship. If one is not engaged in worship during them, let him not be engaged in sins. The prohibition of sins during these months does not imply that sins during other months are not prohibited. Rather, it means that sin is greater during them, and righteous deeds have a greater reward during them. The same applies to His saying:

"...No obscenity, no wicked conduct, and no arguing during Hajj..."

(Surah Al-Baqarah 2:197)

for wicked conduct is prohibited during Hajj and at other times."

Qatadah (may Allah have mercy on him) affirmed this meaning, saying: "Righteous deeds have a greater reward during the sacred months, and wrongdoing during them is greater than wrongdoing at other times, even though wrongdoing is always

grave."

2. Initiating Fighting is Prohibited During These Months:

Allah has magnified the shedding of blood and made it one of the greatest major sins. During the sacred months, this crime is multiplied and becomes even greater with Allah. He said:

"They ask you about the sacred month - about fighting therein. Say, 'Fighting therein is great [sin]'..."

(Surah Al-Baqarah 2:217)

This is because these months are months of peace, safety, security, and protection. People feel secure with their wealth, honor, and lives. They are secure during the Hajj months to perform the pilgrimage, and during Rajab to perform Umrah, as was the custom of the Arabs. Therefore, Allah magnified the shedding of blood during these months.

A Muslim should not initiate fighting or raiding enemies during sacred months. However, it is legislated for him to defend himself if attacked during these months, and to protect his life, property, and honor if necessary. The evidence is that Allah said in the context of discussing the sacred months:

"[Battle in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you..."

(Surah Al-Baqarah 2:194)

And He said:

"And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him]"

(Surah At-Tawbah 9:36)

There is a scholarly disagreement regarding the prohibition of fighting during the sacred months. Jurists and scholars are divided into two groups. The first group holds that the ruling is abrogated (mansukh), while the other holds that it is not abrogated. Those who claim abrogation cite evidence, including the battle that took place between the Prophet (peace be upon him) and Hawazin during Dhul-Qa'dah. However, when examining the cause, we find that the Prophet did not initiate the fighting; rather, Hawazin were the ones who initiated it against the Muslims.

3. Connection of These Months with Seasons of Worship:

Among the characteristics and reasons for the glorification of these months is their proximity and connection to seasons of worship. Rajab is a month of preparation for Ramadan. Ibn Rajab said: "Rajab is the key to the months of goodness and blessing." He narrated from Abubakar Al-Warraaq Al-Balkhi: "Rajab is the month for sowing, Sha'ban is the month for watering the crops, and Ramadan is the month for harvesting the crops." During Rajab, which falls in the

middle of the year, many people perform Umrah, which is likely the wisdom behind its sanctity as mentioned.

As for Dhul-Qa'dah, Dhul-Hijjah, and Al-Muharram, they are the months of Hajj, during which Muslims perform one of the greatest rituals of Islam: the pilgrimage (Hajj), as Allah said:

"Hajj is [during] well-known months..."

(Surah Al-Baqarah 2:197)

Within these months are the ten days which Allah swore by in His saying:

"And [by] ten nights..."

(Surah Al-Fajr 89:2)

Masruq said they are the best days of the year. Within them is the Day of Arafah—the greatest day of the entire year—when the pilgrims return to their lands rejoicing in forgiveness and acceptance.

The Prophet (peace be upon him) guided his companions to fast during these months due to the great significance of acts of worship, especially during the month of Allah, Al-Muharram. He said to Al-Bahili in a hadith narrated by Abu Dawud:

"Fast during the sacred months and break your fast, fast during the sacred months and break your fast, fast during the sacred months and break your fast."

Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said:

"The best fast after Ramadan is the month of Allah, Al-Muharram, and the best prayer after the obligatory prayer is the night prayer."

Therefore, many of the righteous predecessors (Salaf) were keen to fast during the sacred months. It is even reported that some of them, including Ibn Umar, Al-Hasan Al-Basri, and Abu Ishaq As-Sabi'i, would fast all of them. Ath-Thawri said: "I love to fast during the sacred months."

Conclusion:

In this article, we have discussed the subject of the sacred months, defined them, and covered their status and characteristics. A Muslim must respect the sanctity of these months that Allah has glorified, recognize their value, and strive diligently to make good use of these noble times. This is especially important in this era when many people have become heedless of the sanctity and status of these months. The greatest acts of worship are those performed by a servant when people are heedless and distracted, as the Prophet (peace be upon him) said:

"Worship during times of turmoil is like emigration (Hijrah) to me."

We ask Allah to make us among those who honor these months, to help us remember Him, thank Him, and worship Him well during them. We seek refuge with Him from being among the heedless during them. May Allah bless our Prophet Muhammad, his family, and his companions.