

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Eid-Al-Adha will be observed on Wednesday May 27

The festival of Eid Al-Adh'ha is scheduled to be observed on Wednesday May 27, 2026 which falls on the 10th day of Dhul Hijjah, the twelfth and last month in the Islamic lunar calendar. This time round a decision has been reached, to align with Saudi Arabia's date for the festivities, to foster unity and ensure that the celebrations are observed uniformly across the country.

Thousands of Muslim faithful across the globe are expected to turn up for prayers which are set to be held at open grounds and Mosques. Eid ul Adh'ha is the second of the two important Islamic festivities, the first being Eid ul Fitr which marks the end of the fasting period of Ramadhan.

Preceding this event, will be the auspicious day of Arafah which will be observed on Tuesday May 26. The day of Arafah is the main important feature in the pilgrimage and involves the pilgrims congregating on the mount Arafah near the sacred city of Makkah, Saudi Arabia to seek God's forgiveness.

It begins with special prayers to mark the day, the faithful then offer udh'hiiyah, a ritual that is fervently celebrated and marks the remembrance of Prophet Ibrahim's (AS) willingness to sacrifice his son Hazrat Ismail (AS) as an act of obedience to the command that had been made by Allah (SWT).

Ibrahim (AS) showed a willingness to sacrifice his son Prophet Ismail (A.S.) but his son was replaced with a lamb by Allah.

Allah was so pleased with Ibrahim's (A.S.) submission to Him that He made this demonstration of sacrifice and faith a permanent part of a Muslim's life. Hence, every year on the 10th of Dhul Hijjah, Muslims all over the world celebrate Eid ul Adha. On this day, Muslims slaughter a lamb, sheep, goat or camel to honor the sacrifice of Ibrahim (AS). In Nairobi, the Eid-Al-Adh'ha prayers will be held at Sir Ali Muslim Club grounds in Ngara and other grounds. In Garissa County, Hundreds of Muslims are expected to gather for Eid prayers at General Mohamud Mohamed Eid Grounds in Garissa Town.

In Wajir, Muslims will gather at Orahey ground in Wajir town for Eid Al-Adh'ha prayers. In Isiolo, Muslims will gather at the Isiolo Islamic Institute Grounds. In Mombasa, Muslims will gather at Ronald Ngala grounds and at Tononoka grounds for Eid Al-Adh'ha Prayers while in Kisumu Muslim residents will converge at Highway school grounds.

Muslims in Nakuru will observed Eid Al-Adh'ha congregational prayers at various mosques and Menengai High School grounds while in Kakamega, Muslims will congregate at Kakamega Jamia and Islamic Centre grounds. In Bungoma, Muslims are expected to gather at Bungoma Muslim Centre (BMC) grounds while in Busia County Muslim faithful will gather at Polytechnic grounds.



In Today's Issue

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2 KDF Marks First-Ever Quran Competition

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

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Arabic language and Islamic studies TVET curriculum



Dr. Musa Shauri, the Executive Director of the Sheikh Siraj Rahman College of Islamic Studies (LEFT), handing over a document to Said Abdallah, (RIGHT) Executive Officer of Jamia Mosque Committee Nairobi during the official launch of Arabic language curriculum on Saturday in Mombasa (FULL STORY ON PAGE 2).

Scan Here to Give Us Your Feedback!



CIPK warns rising high cost of living hurting ordinary Kenyans

The Council of Imams and Preachers of Kenya (CIPK) has raised alarms over the severe economic hardship and high cost of living caused by soaring prices of essential goods and commodities, urging the government to quickly implement relief measures. This concern stems from record-high pump prices across the country, which have pushed super petrol to KES 214 and diesel to KES 242 per litre, sparking widespread public outcry.

Speaking to The Friday Bulletin, North Rift CIPK chairman, Sheikh Abubakar Bini expressed great concern over the continuous escalation of prices of essential commodities and fuel, adding that people affected the most by this situation are those in lower income brackets, especially the poor. He called on the Government and other stakeholders to review and study ways of addressing and mitigating the effects of the high cost of living that has deeply affected and shaken the social fabric of the Kenyans.

Sheikh Bini pointed out that the sharp

increase in pump prices directly triggers higher transportation and basic food costs, hitting ordinary Kenyans and small businesses the hardest. He called on the state to provide subsidies or financial assistance to stabilize costs, citing the unbearable financial burden placed on average citizens. "This economic stagnation further exacerbates the unemployment problem, creating a vicious cycle of financial hardship for the population," Sheikh Bini remarked.

Addressing the issue of 'Over-taxation of Kenyans,' Sheikh Bini said many traders and businesses are now faced with the option of closure or laying off employees due to the immense drain on their resources and added tax burdens. At the same time, the Kenya Muslims Small and Medium Enterprises Association (KMSMEA) appealed to both the government and transport stakeholders to urgently reach an amicable solution to the fuel price crisis, warning that ordinary Kenyans were bearing the brunt of the standoff.

In a statement released on Tuesday, May

19, KMSMEA acknowledged the constitutional right to peaceful protest but cautioned that the continued strike was deepening the country's economic and social challenges. "Everyday citizens are enduring immense hardship. Commuters are stranded, workers cannot reach their workplaces, healthcare access has been dangerously compromised, and the cost of basic food items is skyrocketing, pushing already vulnerable families to the brink," said Secretary-General Ibrahim Mohammed Kazeem. Kazeem further noted that the paralysis of public transport had forced many micro and small enterprises to shut down temporarily, leading to significant revenue losses and threatening the livelihoods of millions of Kenyans already struggling with the high cost of living.

For the second consecutive day, the strike had severely disrupted public transport operations in Nairobi and other major towns, leaving thousands of commuters stranded and businesses counting heavy losses.

Arabic language and Islamic studies level 3 to 6 curriculum launched

On Saturday, May 16, 2026, a historic milestone unfolded at the Sapphire Hotel in Mombasa, where the newly standardized Arabic language and Islamic studies curriculum for levels 3 to 6 was officially launched marking a monumental structural shift in Islamic education and linguistic training in Kenya. Spearheaded by the Sheikh Siraj Rahman College of Islamic Studies and heavily supported by the Islamic Foundation of Kenya, this groundbreaking framework marks the formal expansion of state-accredited options, integrating sacred sciences and classical language directly into Kenya's technical education grid. This rollout marks a stunning linguistic triumph for the region. Arabic has officially become one of only two languages to secure a formalized TVET curriculum framework nationwide, sitting alongside Kenya Sign Language by-passing conventional foreign options like French or German under this technical education program. The strategic magnitude of this initiative was reflected in the high-profile dignitaries who graced the launch, signaling airtight state, cross-border academic, and community backing. Hosted by Dr. Musa Shauri, the Executive Director of the Sheikh Siraj Rahman College of Islamic Studies, the event brought together a powerful coalition. Representing the national regulatory framework was Mr. Bernard Ngeno, attending on behalf of the (CEO, TVET-CDACC). The regional academic community lent its immense weight through Dr. Ali Sunkar, (DVC, IUK), alongside Dr. Jamil Serwanga, (V. Rector of Academic Affairs, IUIU). Community and local government alignments



were further solidified by Bro. Muhammad Khalid Ayyub, (Chairman, IFK), and Dr. Mbwari Kame, (CECM, Mombasa County). Delivering a poignant address on behalf of his institution, Dr. Jamil Serwanga linked this milestone directly to the historic 1974 Organization of Islamic Cooperation Lahore resolution, which established Pan-African Islamic universities to protect Muslim heritage and academic excellence. He reminded the congregation that modern institutions carry a sacred obligation to build standardized educational structures, noting that, "As we are seated here to deliberate on matters related to the development of the Ummah, we are paving the way for the next generation." Delivering the keynote address to mark the official rollout, Dr. Musa Shauri framed the curriculum as a profound turning point for institutional validation and youth self-determination in

Kenya. He observed that while madrasas and Islamic colleges have long played an indispensable role in nurturing moral values, discipline, and responsible citizenship, their graduates have historically been locked out of the formal economy. Dr. Musa noted the systemic tragedy of this arrangement, stating that, "Many talented students have completed their studies with dedication and excellence, yet they have struggled to access employment because their qualifications were not formally recognized. Today's launching therefore represents academic reform and inclusion." By securing TVET-CDACC validation, this curriculum seamlessly integrates into Kenya's Competency-Based Education and Training framework, creating a legitimate academic ladder recognized by the Kenya National Qualifications Authority.

The Meaning, significance and rulings of Qurbani

By Muhammad Imran

Although the majority of Muslims around the world will not be performing Hajj in the same year, many are still able to perform Qurbani — the ritual sacrifice of livestock as an act of worship during Eid al-Adha.

Definition of Qurbani and Its Significance

Qurbani, also known in Islamic scholarship as Udhiya, refers to the ritual sacrifice performed during Eid al-Adha. The word originates from the Arabic root qaruba, meaning "to become near," symbolizing closeness to Allah Subhanahu wa Ta'ala through worship, obedience and righteous deeds. Qurbani begins after the Eid al-Adha prayer on the 10th of Dhul Hijjah and continues until sunset on the 13th of Dhul Hijjah, the final day of Tashriq.

The Story Behind Qurbani

The history of Qurbani goes back to the story of Prophet Ibrahim (A.S.) when he dreamt that he was sacrificing his beloved son, Prophet Ismail (A.S.). Allah Subhanahu wa Ta'ala says in the Qur'an: "Then when he (Prophet Ismail) reached the age to work with him, he (Prophet Ibrahim) said, 'O my dear son! I have seen in a dream that I am sacrificing you. So tell me what you think.' He replied, 'O my dear father! Do as you are commanded. Allah willing, you will find me steadfast.'" (Surah As-Saffat, 37:102) In Islam, the dreams of the Prophets are regarded as divine revelation that must be obeyed. Prophet Ibrahim's (A.S.) conversation with his son demonstrates compassion, wisdom and sincerity in fulfilling the command of Allah Subhanahu wa Ta'ala. Both father and son submitted wholeheartedly to the will of Allah Subhanahu wa Ta'ala. Allah Subhanahu wa Ta'ala later replaced Prophet Ismail (A.S.) with a ram for sacrifice: "Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead for slaughtering, We called out to him: 'O Ibrahim! You have fulfilled the vision.' Indeed, this is how We reward the doers of good. Surely that was a revealing test. And We ransomed him with a great sacrifice." (Surah As-Saffat, 37:103-107)

Benefits of Qurbani

1.A Sign of Obedience and Sincerity

Qurbani commemorates the obedience of Prophet Ibrahim (A.S.) and Prophet Ismail (A.S.), who placed Allah Subhanahu wa Ta'ala above all else. Muslims who perform Qurbani demonstrate sincerity, devotion and submission to Allah Subhanahu wa Ta'ala while also strengthening compassion and unity within the community.

2.A Highly Rewarded Act of Worship

Prophet Muhammad (peace be upon him) said: "On the day of sacrifice, no deed performed by the son of Adam is more beloved to Allah than the shedding

of blood..." (Sunan At-Tirmidhi). Qurbani is therefore among the greatest acts of worship during the days of Eid al-Adha.

3.Helping the Less Fortunate

During the Hajj season, Muslims around the world distribute Qurbani meat to the poor and needy. This helps ease hardship and allows families who rarely enjoy meat to partake in the blessings of Eid. It also strengthens bonds of brotherhood and generosity within the Muslim Ummah.

4.A Sign of Gratitude

A Muslim who performs Qurbani sacrifices from the wealth Allah Subhanahu wa Ta'ala has blessed them with, seeking His pleasure alone. Gratitude is not merely expressed verbally through phrases such as Alhamdulillah, but also through using Allah Subhanahu wa Ta'ala's blessings in righteous ways.

5.Strengthening Family and Community Ties

Qurbani meat is often shared among relatives, neighbors and friends. These acts of kindness help foster stronger relationships, compassion and mutual care within society. The Ruling of Qurbani is regarded by the majority of scholars as Sunnah Mu'akkadah (a highly encouraged Sunnah) for those who are financially able.

Allah Subhanahu wa Ta'ala says in the Qur'an: "So pray to your Lord and sacrifice." (Surah Al-Kawthar, 108:2)

Allah Subhanahu wa Ta'ala also says:

"It is neither their meat nor their blood that reaches Allah, but it is your piety that reaches Him." (Surah Al-Hajj, 22:37). Those intending to offer Qurbani are encouraged not to trim their hair or nails from the beginning of Dhul Hijjah until the sacrifice is

performed.

The Prophet (PBUH) said:

"When the month of Dhul Hijjah begins and one of you intends to offer a sacrifice, let him not cut his hair or nails." (Sahih Muslim)

Distribution of Qurbani Meat

If the Qurbani is obligatory due to a vow, all the meat must be distributed to the poor and needy. For

voluntary Qurbani, the meat may be distributed in several ways:

- One-third for the person offering the Qurbani, and two-thirds for the needy.
- One-third for personal use, one-third for relatives and neighbors.
- one-third for the needy.
- Most or all of the meat may also be distributed to the poor.

Animals Permitted for Qurbani

The animals permitted for Qurbani are known as Bahimat al-An'am (grazing livestock). Allah Subhanahu wa Ta'ala says:

"For every community We appointed a rite of sacrifice so they may mention the Name of Allah over the livestock He has provided for them." (Surah Al-Hajj, 22:34)

The permitted animals include:

- Camels
- Cows and bulls
- Goats
- Sheep
- Lambs

Animals such as chickens and fish are not valid for Qurbani. The Prophet (PBUH) also instructed Muslims to sacrifice healthy and suitable animals:

"Do not sacrifice except a mature animal, unless it becomes difficult for you, in which case sacrifice a young sheep." (Sahih Muslim)

Etiquettes of Qurbani

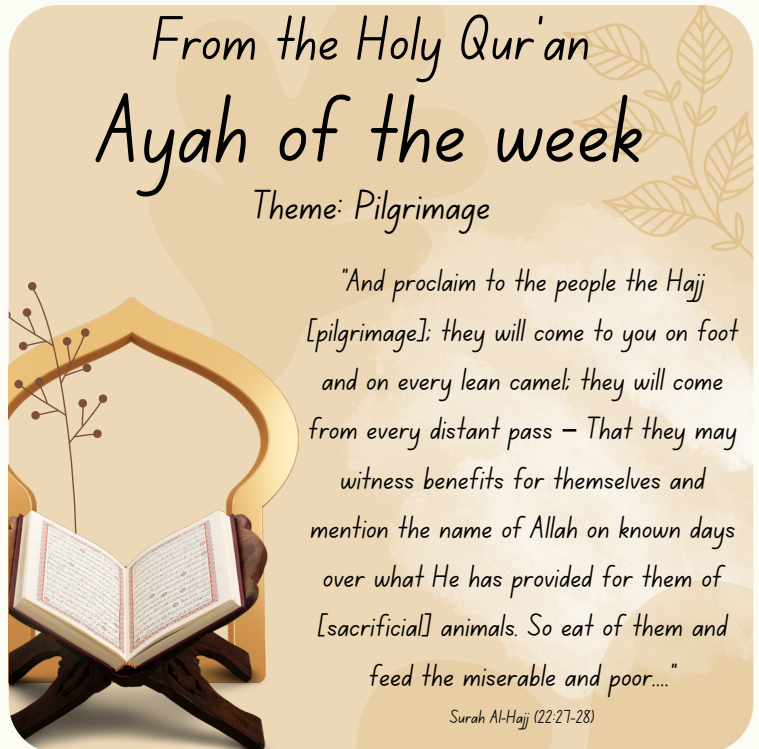
Islam emphasizes mercy and kindness towards animals. Animals designated for Qurbani must be treated well before and during slaughter. Allah Subhanahu wa Ta'ala says: "All living creatures roaming the earth and winged birds soaring in the sky are communities like yourselves." (Surah Al-An'am, 6:38).

From the Holy Qur'an Ayah of the week

Theme: Pilgrimage

"And proclaim to the people the Hajj [pilgrimage]: they will come to you on foot and on every lean camel: they will come from every distant pass – That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor...."

Surah Al-Hajj (22:27-28)



4 ways to make Eid with family memorable

By Meha Ahmad

What should be the most celebrated time for Muslims can sometimes be the most predictable: Eid arrives, you wear a new outfit, and after Eid prayer, your family drags you from house to house, visiting uncles and aunties, just like last Eid, and the Eid before that. But while visiting family is a big part of the holiday, Eid should not be predictable and boring. It's a time to celebrate Eid with family and enjoy yourself.

Here are some ways to make this holiday more festive than last year's.

1. Get the kids involved

Tired of going out to your relatives' houses, drinking tea and making small talk year after year, while the kids sit quietly in their new outfits, bored out of their minds? Get the kids more involved. Have them blow up balloons, cut crescent moons and stars out of construction paper and hang the decorations around the house. Get streamers, lots of different kinds of food, and invite family and neighbors over. Pass out little party favors to the children. Remember that Eid with family is a time of celebration!

2. Get out of the house

Eid doesn't have to be an at-home thing. Take the celebration elsewhere! Try Eid bowling or Eid go-kart racing. That way, both the kids and the parents can have



fun. You'll also end up with a ton of pictures you've never had before of Eid.

3. Make handmade gifts

Eid is a time to give gifts to family members. If you're looking for an inexpensive way to do this, try handmade gifts. Kids can make homemade gifts, too. It can be crafts, a mix CD of your favorite Nasheed, or simply wrapping a special dessert you made. Imagine getting (or giving!) a basket of baked cookies, a handmade bracelet and a mini Dua book—it'd be a gift you'd never forget.

4. Give back

There's never a better time to give back than on Eid with family, when you're remembering all that Allah has given

you. Round up friends, family, whoever, and spend a couple of hours at the local food pantry or soup kitchen. Eid is a day of celebration, but not selfishness. Volunteering a few hours of your day at a food bank or shelter is an amazing way to implement the spirit of Eid (bonus: it's good Da'wah too!). There are plenty of ways to make this Eid a memorable one. Ask family members for ideas and what they prefer to do and try to build from there. Don't spend this day simply taking off a day of school or work, sleeping in, and missing the point of this blessed holiday. A little bit of pre-planning can be the start of a tradition worth celebrating.

Light of Knowledge Quiz

Term for animal sacrifice performed ANYWHERE during Eid al-Adha?

A Aqeeqah

B Hady

C Udhiyah

Answer to be revealed in the next issue

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

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Why new Muslims should celebrate Eid

In parts of the world, where few people even know what Eid is, it can be difficult to step away from daily commitments to celebrate the blessed day of Eid al-Adha. It can feel even harder to experience the joy and excitement of Eid when the world around you continues as though it is just another ordinary day.

For many reverts to Islam, embracing the faith often means leaving behind old holidays and traditions that once filled homes, streets and communities with celebration. Letting go of familiar festivities and cherished family customs is not always easy. However, Islam does not leave Muslims without occasions of joy and celebration. As new Muslims, we can create new traditions rooted in faith, family and gratitude to Allah Subhanahu wa Ta'ala. Eid al-Adha gives believers an opportunity to celebrate obedience, sacrifice, community and devotion.

Why Celebrate Eid al-Adha?

For Gratitude and Reflection

Eid al-Adha commemorates the devotion and obedience of Prophet Ibrahim (A.S.) and Prophet Ismail (A.S.), who submitted wholeheartedly to the command of Allah Subhanahu wa Ta'ala.

Celebrating Eid al-Adha allows Muslims to pause and reflect on their faith, sacrifices and spiritual growth. For many converts, learning Islam, praying consistently, fasting, wearing hijab or building a new Muslim identity may have been challenging journeys filled with personal sacrifice. Eid is therefore a time to thank Allah Subhanahu wa Ta'ala for guidance, strength and perseverance.

Taking time to celebrate our spiritual achievements nurtures gratitude and encourages us to continue striving in worship and righteousness.

To Feel a Sense of Belonging

Eid is a communal celebration meant to bring Muslims together. It is a day of prayer, unity, hospitality and joy. Many reverts, however, may feel isolated during Eid, especially if they do not yet have strong Muslim friendships or supportive families. Some may even avoid Eid gatherings out of shyness or fear of not fitting in.

Yet attending Eid prayer and community events is important. Being present allows new Muslims to connect with others, build relationships and slowly develop a sense of belonging within the Muslim community. The more we involve ourselves in Islamic gatherings and celebrations, the more we begin to feel at home among fellow believers.

To Strengthen Our Muslim Identity

Celebrating Eid al-Adha strengthens our identity as Muslims. The Prophet Muhammad (peace be

upon him) said:

“Whoever imitates a people is one of them.” (Sunan Abi Dawud). Muslims are encouraged to embrace the traditions and practices taught by the Prophet Muhammad (peace be upon him). By observing Eid, attending prayer, dressing well, exchanging greetings and sharing joy with fellow Muslims, believers develop a stronger attachment to their Islamic identity and values.

How New Muslims Can Celebrate Eid al-Adha

Take the Day Off

If possible, take the day off work or school so you can fully experience Eid al-Adha. Inform employers, teachers or lecturers in advance and explain the significance of the occasion. Making time for Eid helps the day feel meaningful and distinct from ordinary routines.

Wear Your Best Clothes

The Prophet Muhammad (peace be upon him) encouraged Muslims to beautify themselves for Eid. Wearing clean, modest and beautiful clothing helps create a sense of joy and occasion. Whether it is a new outfit or simply your best clothes, dressing well can uplift the spirit and make the day feel memorable.

Attend Eid Prayer and Gatherings

Attend the Eid prayer and any gatherings organized by the local Muslim community. Even if you feel shy or alone, take the step to participate. If possible, spend time with Muslim friends, neighbors or families. Sharing meals and conversations can make Eid far more meaningful and help build lasting friendships.

Create New Traditions

New Muslims can create their own halal Eid traditions with family and friends. Decorate the home, prepare special meals, exchange gifts or spend quality time together. Simple traditions help create joyful memories and give Eid a unique atmosphere



within the home.

Reach Out to Others

Eid is also a time of compassion and generosity. Visit relatives, check on fellow reverts, call loved ones or invite someone who may otherwise spend Eid alone. One of the greatest beauties of Eid al-Adha is sharing happiness with others.

Allow Yourself to Feel Joy

Islam encourages believers to express happiness during Eid within the limits set by Allah Subhanahu wa Ta'ala. The Prophet Muhammad (peace be upon him) allowed expressions of joy and celebration on Eid, reminding Muslims that these are days of happiness and gratitude. New Muslims should not feel guilty for wanting Eid to feel festive and special. Joy, gratitude and togetherness are all part of the spirit of Eid al-Adha. Eid al-Adha is more than a celebration.

It is a reminder of faith, sacrifice, obedience and community. For reverts especially, it can become a beautiful opportunity to build new memories, strengthen faith and feel connected to the global Muslim Ummah.

Source: AboutIslam

CROSSWORD PUZZLE

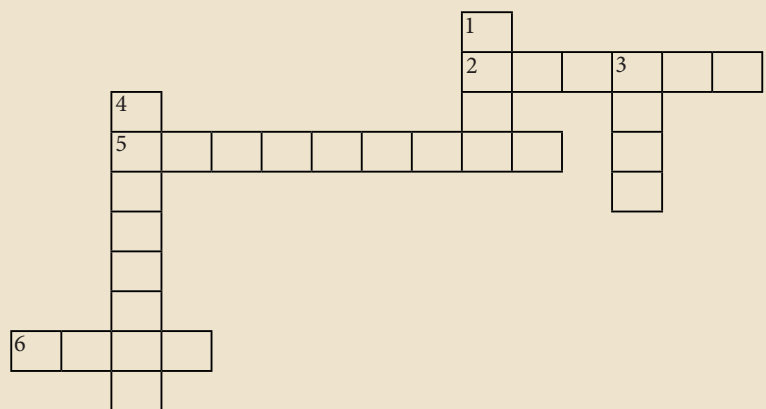
LAST WEEK'S ANSWERS

ACROSS

- 2. Tayammum
- 4. kharuf
- 5. Al-Mughni

Down

- 1. Qariah
- 2. Two
- 3. Muharram



ACROSS

- 2. Fasting on this day for non-pilgrims brings forgiveness for the sins of the previous and coming year.
- 5. The Name of Allah meaning “The Self-Sufficient”
- 6. Arabic term referring to goat.

DOWN

- 1. Animal sacrifice performed strictly by pilgrims within Makkah during Eid al-Adha.
- 3. Number of foundational pillars (arkan) in Hajj that cannot be missed under any circumstances.
- 4. The Surah whose name means, “The Earthquake”.

KDF marks first-ever Quran competition

The Kenya Defence Forces (KDF) has marked a historic milestone in its institutional history after staging its first-ever Quran recitation and memorization competition, an event that brought together Muslim servicemen and women from across the country in a rare blend of military discipline and spiritual devotion.

The groundbreaking event was held last week at the Kabete Forces Research and Referral Hospital Mosque in Nairobi. It brought together Muslim officers and soldiers drawn from various formations and units across the country, organized by the Defence Headquarters Muslim Sub-Branch as part of efforts to strengthen spiritual development, discipline, and moral leadership within the armed forces. The competition marked the first time in the history of the Kenyan military that an official Quran memorization and recitation contest had been organized specifically for Muslim personnel. To ensure rigorous standards, the competition featured highly structured Quran memorization and recitation categories from 30 Juz, 20 Juz, ten Juz, five Juz and three Juz. Participants were strictly assessed on tajweed (rules of pronunciation), fluency, pronunciation, and accuracy. The panel of judges included prominent Islamic scholars and military religious officials, highlighting both the

high spiritual and institutional standards demanded by the high-ranking panel. According to the Ministry of Defence, the initiative is a core part of its strategic efforts to strengthen spiritual welfare, discipline, and moral leadership within the armed forces. Officiating the event, Acting Chief Kadhi

Sheikh Sukyan Hassan Omar commended the military for recognizing the role of faith in shaping disciplined and responsible officers. "The teachings of the Holy Quran cultivate virtues that promote patience, integrity, commitment, and leadership, principles and values that align closely with military service, operational effectiveness, and national duty," he remarked. The sentiment was strongly echoed by military leadership present at the venue, who viewed the exercise as a massive step forward for the institutional culture of the forces. "This competition is an important step towards strengthening unity, discipline, and spiritual growth among Muslim servicemen and women," said Brigadier Ismail Awle,



Chairman of the Muslim Council of Elders within the KDF.

Supporting the initiative, KDF Principal Imam Colonel Abdulmalik Rubeya also praised the highest tiers of military leadership for actively supporting religious and spiritual welfare programmes within the forces, noting that such initiatives significantly build character and cohesion within the ranks. By formally recognizing Quranic excellence among its personnel for the first time, the Kenya Defence Forces has opened a new chapter where spiritual development officially stands alongside operational readiness as mutually reinforcing pillars of military excellence.

IUK, UTeM sign pact to advance research and TVET collaboration

The Islamic University of Kenya (IUK) has signed a partnership agreement with the Malaysian-based Universiti Teknikal Malaysia Melaka- UTeM to advance research, academic exchange, and TVET collaboration. The agreement was formally signed by Prof Mohamed Abdinoor, Vice Chancellor of Islamic University of Kenya (IUK) and the leadership of Universiti Teknikal Malaysia Melaka (UTeM), during a ceremony on Wednesday, May 14, 2026 held at UTeM's Main Campus, in Malaysia.

Prof Mohamed Abdinoor, Vice Chancellor has been at the forefront of placing the IUK name on global stages, a move that boosts visibility, fosters impactful partnerships, and enhances credibility. The collaboration aims to drive joint academic research and technology transfer to address emerging global and regional socio-economic challenges. The partnership will also focus on Technical and Vocational Education and Training (TVET), a key priority for the Kenyan government in addressing youth unemployment and skills gaps. By leveraging Malaysia's advanced industrial and technological expertise, Islamic University of Kenya also aims to promote cross-border learning initiatives, capacity building, and knowledge sharing between the two institutions.

The agreement is strategically aligned with

Kenya's goal of strengthening its human capital, particularly in Science, Technology, Engineering, research, and innovation.

For Kenyan students and academics, this translates into more accessible opportunities for international exposure, postgraduate studies, and participation in globally relevant research projects.

Spread across two dynamic campuses—the Main Campus and the Technology Campus, UTeM is home to six specialised faculties: Faculty of Electronics and Computer Technology and Engineering, Faculty of Electrical Technology and Engineering, Faculty of Mechanical Technology and Engineering.

Faculty of Industrial and Manufacturing Technology and Engineering, Faculty of Information and Communications Technology and Faculty of Technology Management and Technopreneurship

UTeM is Malaysia's leading TVET and public research university with 21,000 students and a global reputation in engineering, technology, and applied sciences. Their School of Artificial Intelligence and Cybersecurity is top-notch, and this partnership will open pathways for joint programs, staff and student mobility, and knowledge transfer for IUK. At the same time, Islamic University



of Kenya (IUK) signed another collaboration agreement with Geomatika University, a private university based in Kuala Lumpur known for its expertise in geospatial sciences, land surveying, Geographic Information Systems (GIS), architecture, and information technology programmes. "The partnership will open pathways for joint programmes, staff and student mobility, and knowledge transfer for IUK," said Prof. Mohamed Abdinoor. "We pray that this partnership creates opportunities for joint programmes, student and faculty exchange, and applied research, especially in geospatial technology and digital skills," he added.

The agreements are expected to enhance opportunities for collaborative research, curriculum development, dual academic programmes, and international exposure for students and lecturers from both institutions.

Adan Mohammed appointed as new KRA Commissioner General

Former Cabinet Secretary Adan Abdulla Mohammed has been appointed as the new Commissioner General of the Kenya Revenue Authority (KRA).

According to a notice published in a Special Issue of The Kenya Gazette dated May 18, 2026, Treasury Cabinet Secretary John Mbadi appointed Adan for a three-year term with immediate effect.

"In exercise of the powers conferred by section 11 (1) of the Kenya Revenue Authority Act, the Cabinet Secretary for the National Treasury appoints Adan Abdulla Mohamed to be the Commissioner General of Kenya Revenue Authority, for a period of three (3) years, with effect from the 18th May, 2026," the notice reads.

In a statement released on Tuesday, May 19, 2026, the KRA Board Chairman Ndiritu Muriithi said the appointment followed a competitive recruitment process and formed part of its ongoing programme aimed at strengthening institutional leadership, accelerating revenue mobi-

lisation, and deepening taxpayer trust. An Alumni of the Harvard Business School, Adan emerged as the front-runner in a field of seven shortlisted candidates. Born on December 1, 1963, in El Wak, Mandera County, Adan brings decades of experience in banking, economic policy, trade and public administration.

He is among a few senior officials to hold key national roles across two administrations.

In 2013, he was appointed by former president Uhuru Kenyatta to serve as the Cabinet Secretary for Industrialization and Trade in 2013, where he spearheaded industrialisation and enterprise development initiatives aimed at boosting manufacturing and investment. He was later appointed to the East African Community and Regional Development docket, a position where he steered Kenya's regional trade policies and managed the country's economic integration agenda within the East African bloc.

Adan also served as the Acting Cabinet



Secretary for the Ministry of Agriculture, Livestock and Fisheries for a year in 2015.

In 2023, he was appointed by President William Ruto to serve on the Council of Economic Advisors and later appointed as Chief of Strategy Execution in the Executive Office of the President where he has been responsible for coordinating the implementation of government programmes and tracking the delivery of national priorities.

Jamia hosts comprehensive Hajj orientation seminar for 2026 Pilgrims

Jamia Mosque, Nairobi has successfully concluded an intensive Hajj orientation seminar designed to prepare hundreds of prospective Kenyan pilgrims for the rigorous spiritual, financial, and medical demands of the upcoming 2026 pilgrimage to Saudi Arabia.

The session, held at the Mosque's Multi-Purpose Hall, brought together prominent Islamic scholars and medical professionals to issue vital compliance directives covering ritual jurisprudence (fiqh), financial integrity, and emergency health management.

Addressing the attendees, Sheikh Badru Jaffar, a member of the Jamia Mosque Committee, placed a strong emphasis on intentional planning and spiritual focus. Invoking the principle that "failure to plan is planning to fail," the Sheikh urged pilgrims to establish clear spiritual goals before departure and strongly warned against wasting precious time in the holy cities on idle socialization, commercial distractions, or gathering unnecessarily at local spots. Echoing these sentiments, Sheikh Ibrahim Rashid reminded attendees that Hajj is a unique journey of worship, completely distinct from business or leisure travel. Sheikh Rashid also highlighted the strict financial requirements of the pilgrimage, underscoring a core legal prerequisite in Islam that the entire cost of the journey must be derived from strictly lawful (halal) earnings. He noted that according to Islamic tradition, if a pilgrimage is funded through unlawful means, the spiritual devotion is invalid and rejected. Furthermore, he stressed that individuals must ensure their families left behind are

fully provided for financially before they embark on the trip. Recognizing that Hajj demands extreme physical exertion under harsh weather conditions, the medical team of the Kenya Hajj Mission provided essential health guidelines.

Dr. Gaman, a specialist in diabetes management, addressed the high prevalence of chronic illnesses among modern pilgrims, providing precise instructions on managing blood sugar levels, storing insulin safely, and handling medical emergencies while abroad.

He reassured pilgrims that a dedicated team of Kenyan doctors, including female medical personnel, will be stationed on the ground in Saudi Arabia to provide continuous clinical support. Pilgrims also received practical advice regarding footwear, with the medical team cautioning them to use shoes that they are already accustomed to and have broken in, rather than buying brand-new shoes that could cause severe discomfort, blisters, and injuries during the long walks.

Sheikh Abdullatif Abdulkarim, Chairperson of the Family Resource Centre (FRC), guided the interactive portion of the session, urging pilgrims to continuously seek knowledge to ensure a successful Hajj and warning that ignorance of core rituals could accidentally invalidate their pilgrimage. During this interactive segment, an expert panel addressed critical jurisprudential questions raised by the attendees.

Grounding their guidance in the Shafi'i school of thought widely followed in East Africa, the panel clarified that a woman undertaking her first mandatory Hajj is per-

mitted to travel without a personal male guardian (mahram), provided she is part of a trustworthy, secure group of women.

The panel also highlighted that while ritual purity is mandatory for performing the Tawaf (circumambulation of the Kaaba), female pilgrims experiencing their menstrual cycle can still perform all other Hajj rites, including the standing at Arafat and making supplications, needing only to delay the final Tawaf until their cycle ends. The panel noted the permissibility of using medical means to manage or delay cycles to facilitate the completion of rituals.

Additionally, the scholars clarified specific rulings for the 11th, 12th, and 13th days of Dhul Hijjah (Ayyam al-Tashreeq), noting that fasting is strictly prohibited during this period, as these are designated days for eating, drinking, and the remembrance of Allah.

The seminar concluded with vital logistical coordination as travel agencies distributed identification tags, finalized flight itineraries, and coordinated final airport departure schedules.

Outside the hall, specialized vendor stations were set up to equip pilgrims with critical travel items, including essential emergency medical kits and specialized unscented hygiene products required for the state of Ihram. As a final administrative mandate, pilgrims were instructed to download and confirm all digital Hajj cards and official documentation before arriving at the airport for departure.

Faith meets academic excellence: Visit Nairobi Memon Academy's open day tomorrow

By Ahmed Imran Jin

The landmark Memon Hall and Masjid Bilal compound in South C is set to open its gates tomorrow, Saturday, May 23, 2026, hosting a highly anticipated public Open Day for the newly established Nairobi Memon Academy (NMA).

The event, which begins in the morning, offers parents, educators, and community members an immersive first look at the state-of-the-art facilities ahead of the institution's official first academic term scheduled for September 2026.

According to the founding administration, tomorrow's showcase will allow families to tour the newly built campus infrastructure, interact directly with the founding team, and explore an integrated curriculum model designed to fuse international academic standards with strong local identity. Faced with the high financial barriers typical of international schooling in the capital, NMA leadership confirmed that tomorrow's presentations will highlight a community-first, affordable fee structure. The institution is rolling out a phased, long-term strategic growth model that prioritizes its Nursery and Lower Primary sections for the initial September intake. This targeted approach is engineered to ensure strict quality control and an uncompromised foundation in early literacy and development before the academy scales up to a full K-12 campus in subsequent years.

Beyond the hard timelines and institutional metrics, the rise of Nairobi Memon Academy marks a profound cultural and spiritual milestone for a neighborhood that has long served as the central nervous system for Nairobi's Muslim community. For decades, the bustling precinct of South C has anchored its social cohesion around the pillars of Memon Hall and Masjid Bilal. Walking onto the grounds today, however, one senses a deliberate evolution.

The quiet dignity of the mosque is now mirrored by an adjacent, ambitious architectural blueprint designed to answer a pressing modern dilemma: how to prepare children for a rapidly changing, tech-driven global economy without severing the roots of their faith and character (Akhlak). The physical infrastructure of the academy tells a story of holistic development. Tomorrow's visitors will step into advanced Science and ICT laboratories tailored for hands-on experimentation, alongside an expansive library concept dubbed "The Resource Hub"—designed to act as a quiet sanctuary for research and independent study.

Yet, the layout makes it clear that learning here refuses to be confined to four walls. The campus features an elite sports framework, boasting a professional-grade indoor badminton arena built to withstand Nairobi's unpredictable weather, a spe-

cialized high-end artificial football turf pitch prioritizing student safety, and multiple recreational courts for tennis and volleyball. The design also looks deliberately outward, with planned inclusion spaces to accommodate diverse learning profiles and special needs facilities.

At the core of the project is a deep theological philosophy. In an environment where secular success and religious devotion are frequently treated as competing forces, NMA is anchoring its foundation on the Quranic mandate of "Iqra" (Read). The school's curriculum integrates the rigorous Cambridge International Curriculum framework—prized worldwide for cultivating critical thinking and analytical skills—with a specialized Islamic studies program encompassing Quranic studies and the Seerah of the Prophet (PBUH). Because Masjid Bilal sits directly within the school compound, the administration envisions a seamless daily rhythm where lessons in integrity, mindfulness (Taqwa), and civic responsibility flow naturally from the classroom directly into congregation. The upcoming September launch is not merely an addition to Nairobi's educational landscape; it is a calculated bet by a historic community that they can cultivate global citizens who are as technically proficient as they are morally upright. Tomorrow's Open Day offers the first definitive look at whether that blueprint is ready to come to life

The Author is a member of the Education Committee