

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

I will focus on uniting Muslims, acting Chief Kadhi Sukyan says

The newly appointed Acting Chief Kadhi, Sheikh Sukyan Omar Hassan, has pledged to prioritize unity among Muslims across the country, noting that harmony is vital for prosperity.

Speaking to The Friday Bulletin, Sheikh Sukyan assured that in his new role he will serve all Kenyans while focusing on strengthening cohesion for the common good of Muslims and the nation at large.

Sheikh Sukyan expressed gratitude for the opportunity to serve, urging for support in fulfilling his duties. "I have received a lot of congratulatory messages since my appointment as Acting Chief Kadhi and I thank all those who believe in my leadership. We should be united and forge a strong working relationship because that is how we shall overcome challenges and resolve

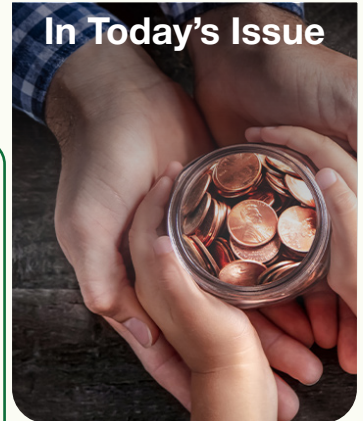
issues in our society," he said.

He was appointed on August 6, 2025 by the Judicial Service Commission (JSC) in an acting capacity following the death of Chief Kadhi Sheikh Abdulhalim Hussein on July 10. The cleric promised to work closely with Islamic scholars, political leaders, and community elders to foster unity among Muslims.

This is not the first time Sheikh Sukyan has held the position. He also served as Acting Chief Kadhi in 2022 after the retirement of the late Sheikh Ahmed Muhdhar.

Kadhi's Courts, where the Chief Kadhi presides, form part of Kenya's judicial system and handle matters of Muslim personal law, including marriage, divorce, inheritance, and other issues of personal status. They operate under the Kenyan Constitution and are subordinate to the High

In Today's Issue



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2 Islamic scholar urges Parents to prioritise Madrassa

Prominent Islamic Scholar Dr Islam Muhammad Salim has called on parents to prioritise Islamic education for their children by ensuring their attendance in Madrassa classes.

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

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

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Jamia Staff offered an Umrah Trip to Makkah



Jamia Mosque Nairobi Executive Officer, Said Abdallah (left), hands over a ticket and Umrah visa to the mosque's long-serving Assistant Head of Maintenance, Rashid Mwangi. A well-wisher sponsored Mr. Mwangi's trip to the Holy Cities of Makkah and Madinah, Saudi Arabia, to perform Umrah in recognition of his unwavering dedication, commitment, and hard work in serving worshippers and maintaining the facilities of Jamia Mosque Nairobi over the years.

Ruto reshuffles foreign service in major diplomatic shake-up

On Friday last week, President William Ruto made a major reshuffle in Kenya's Foreign Service, nominating and redeploying a host of new Ambassadors, High Commissioners, Consul Generals, and Deputy Heads of Mission to key

strategic posts across the globe.

In a press statement released by State House Spokesperson Hussein Mohamed, the appointments were described as an "Executive Action"

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Absa Bank Kenya launches Shariah-compliant account for Women entrepreneurs

Absa Bank Kenya PLC under the La Riba Banking has unveiled La Riba Sultanah, the country's first Shariah-compliant account specifically designed to empower women entrepreneurs with financial independence and support business growth.

The launch marks a major milestone in



Absa's strategic commitment to deepen financial inclusion under its sustainability pillar, with a focus on being a people's champion that caters to diverse consumer segments. The La Riba Sultanah account is designed to help women manage finances effortlessly, grow savings while staying true to their values, and access a wide range of benefits. These include Shariah-compliant personal and business financing, mentorship and networking opportunities, and access to markets through business clubs and partner conferences.

Speaking during the launch, Absa Bank Kenya Chief Finance Officer Yusuf Omari said the product was tailored for women with entrepreneurial vision.

"La Riba Sultanah is designed to empower women without compromising their values. It reflects our continued efforts to support all segments of the economy by providing

inclusive, ethical, and innovative financial solutions that enable our customers to thrive," said Mr. Omari.

He added: "We are making deliberate efforts towards serving women who have historically been excluded from the financial ecosystem and active economic participation due to a lack of tailored financial solutions. Through Sultanah, we are bridging this gap by providing them with the right tools for financial management, savings, and investment that align with their faith, values, and ambitions."

In addition, customers will gain access to a Shariah-compliant credit card with an enhanced value proposition, offering cash-backs and discounts, wellness benefits including complimentary health check-ups at partner clinics, and education and career advancement programmes.

Islamic scholar urges Parents to prioritise Madrassa education



Prominent Islamic Scholar Dr Islam Muhammad Salim has called on parents to prioritise Islamic education for their children by ensuring their attendance in Madrassa classes.

Speaking at a prize-giving ceremony held at Markaz Noor Islamia in Mombasa, Dr Islam passionately underscored the importance of instilling a strong foundation in Islamic teachings and values among Muslim children. He emphasised the pivotal role Madrassas play in shaping the spiritual and moral development of future generations.

"Parents must recognise the profound impact of Quranic studies and religious instruction on the lives of their children. Our lives are rooted in the Quran," said Dr Islam. The scholar urged parents not only to focus on memorisation but also to encourage their children to understand the meaning behind the verses, thereby fostering a deeper connection to their faith.

He further expressed concern over the growing trend of prioritising academic studies and tuition over religious education, cautioning that such imbalance could undermine children's spiritual growth. "Let us not overlook the importance of Madrassa education in our children's lives. We prioritise school and tuition, but let us find time for our children to study the Quran and its meaning. Muslim parents, we must make time. Not every day should a child go to tuition on Saturdays and Sundays without time to attend madrasa (Islamic classes)," he said. Highlighting the remarkable achievements of students who have memorised extensive portions of the Quran, Dr Islam urged that Madrasa learners put into practice what they have learned. He stressed that with proper support and guidance, children in Madrasas have the potential to excel both academically and spiritually.

He concluded by calling upon Muslims to unite in prioritising Madrassa education, emphasising that dedication and commitment to Islamic learning are vital for the preservation and transmission of knowledge and traditions across generations.

Ruto nominates new ambassadors in reshuffle

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aimed at optimizing performance and enhancing service delivery within Kenya's diplomatic missions.

Among the notable changes is the redeployment of Mohamed Ramadhan Ruwange from Saudi Arabia to the Consul General in Arusha, Tanzania. The move comes only weeks after Ruwange helped secure the release of Stephen Abduka-reem Muniyako, a Kenyan national who had been facing execution in the Gulf kingdom—a case that drew public attention and cross-border advocacy.

Ruwange's former post in Riyadh will now be filled by Joseph Masila, a career diplomat from the Foreign Ministry.

Other key appointments include Ambassador Galma Mukhe Boru as High Commissioner to Addis Ababa, Ethiopia, and Ambassador Anthony Mwanki Muchiri to Ankara, Turkey. Ambassador Lucy Kiruthu has been assigned to Bangkok, Thailand.

Mr. Henry Wambuma will serve in Bujumbura, Burundi, while Ambassador Catherine Khumba Karemu takes the position in Dar-es-Salaam, Tanzania. Ambassador George Morara Orina has been appointed

to Dublin, Ireland, and Mr. Abdirashid Salat Abdille will serve in Jakarta, Indonesia. Ambassador Maurice Odhiambo Makoloo has been assigned to London, United Kingdom.

Ambassador Edwin Afande has been appointed to Vienna, Austria, while Hon. Florence Chepngetich Bore will serve in Windhoek, Namibia. Ms. Jayne Jepikoniir will take up a posting in Dubai, UAE, and Ms. Judy Kiaria Nkumiri in Goma, DRC.

At the Deputy Head of Mission level, Mr. Mohamed Amin Sheikh Nuh will serve in Berlin, Germany, while Ambassador Kipkogei Toroitich heads to Kampala, Uganda. Ambassador Moni Manyange will serve in Kinshasa, DRC, and Ambassador Geoffrey Eyanae Katuko has been assigned to Ottawa, Canada. Additional Deputy Head appointments include Ambassador Suleiman Ibrahim Roba to Riyadh, Saudi Arabia, and Mr. David Mwangi Karanja to Seoul, Korea. "President William Ruto has submitted the applicable nominations for Foreign Service appointments to the National Assembly for consideration and approval, in accordance with the Constitution," the statement noted.

Zakat conditions

In our previous discussion, we explored the significance of Zakat—its obligations, the benefits of giving, the proper channels of disbursement, and the consequences of neglecting it. This week, we turn our attention to the conditions that make Zakat obligatory and the types of wealth upon which it must be given. First, let us look at the conditions of Zakat.

(A) Full ownership of property (in which Zakat is due)

Full ownership of property means the owner's unrestricted ability to dispose of their possessions.

(B) Profitability

Profitability means that wealth can grow literally or putatively. Literal growth occurs in livestock through breeding and production, in funds allocated for trade, and in agricultural land subject to tithing. Actual growth is not a requirement per se. It is sufficient to have the ability to invest in it, whether it is in one's possession or in the possession of an agent. However, putative growth indicates to the potential for value increase, such as gold and silver; their growth is intrinsic.

(C) Reaching Nisab (Quorum)

The "Nisab" is the minimum amount of wealth on which Zakat is obligatory. The Nisab varies depending on the type of Zakatable wealth. For camels, the Nisab is five; for cattle, it is thirty; for sheep, it is forty; for gold and silver, it is two hundred silver dirhams; for crops and fruits, it is five "Wasaqs," an amount roughly equivalent to 260 kilograms, according to the majority opinion. For trade goods, the Nisab is estimated based on the Nisab of gold or silver.

Passing of a full lunar year (Hawl)

The term "Hawl" refers to the passing of a full lunar year with the Nisab-amounting wealth in the possession of the owner. Therefore, Zakat should be paid as soon as a lunar year passes, and it is not permissible to delay it without a valid excuse. It is permissible, however, to pay Zakat in advance in installments, when necessary, as was the case when a two-year Zakat amount was borrowed from Abbas (may Allah be pleased with him) in advance. Still, it is not permissible to defer the payment of Zakat beyond its due date or, in case of default, pay the deferred in installments without a valid excuse.

Dropping of the Hawl requirement:

1. Zakat is due on crops, minerals, and mining resources that are taken out of the land, even if the lunar year has not passed. In other words, if these items are extracted or obtained, Zakat becomes obligatory on them regardless of whether a full lunar year has passed since possession of them or not.

2. As for the profits of trade, Zakat is calculated according to the capital itself, including the revenue or profit as a corollary, which are included among the calculated assets whether a full lunar year has

passed since their obtainment or not. In other words, if the capital has been possessed for a lunar year, Zakat is due on both that capital and the profits generated from it, regardless of whether a full lunar year has passed since acquisition of the profit or not.

3. If it is difficult to adhere to the lunar year for Zakat calculation due to aligning the company's or institution's financial year with the solar year, then the mentioned due percentage is increased by the ratio of the difference days between the solar and the lunar years, rising from 2.5% to 2.577%.

Types of Zakat

The various Zakat Types are as the follows:

Zakat on banknotes

Regarding Zakat on banknotes, it is obligatory if their value reaches a minimum of eighty-five grams, 24 carats, gold, at a rate of 2.5% according to the lunar year or 2.577% according to the solar year.

Money saved at home included along with bank savings, stocks, or saved gold when calculating Zakat on wealth.

As for Zakat on bank deposits, it is obligatory on the total amount at the end of the Hawl, whether profits or other amounts are added to it or not.

It is paid at a rate of one-quarter of one-tenth (2.5%) of the total amount. If the returns from this deposit are not needed for necessary expenses on basic needs. If it is needed for necessary expenditures, then one-tenth (10%) of the returns is paid whenever received, even if the returns are received monthly.

Stocks and investment certificates are treated as articles of merchandise, and the Zakat amount on them is determined based on their value and the applicable Zakat rates.

Zakat on crops and fruits

Zakat is obligatory on stored food grains, such as rice, wheat, barley, beans, lentils, and other staple crops, like corn, chickpeas, and peas.

Zakat is also obligatory on two types of fruits: dates and grapes. It is due on them only if they reach the minimum amount, which is approximately 612 kilograms, according to the majority opinion. The passing of Hawl is



not a requirement, and Zakat is payable upon harvest.

The Zakat rate on these crops is one-tenth (10%) if the irrigation is provided by natural rainfall without any cost. If irrigation is done through cost or machinery, the Zakat rate is half of one-tenth (5%). If half of the irrigation is done through machinery and the other half through natural rainfall, the Zakat rate is 7.5%.

Zakat on articles of merchandise

This refers to Zakat on trade goods Owned with clear intention to sell for profit. The following are prerequisites, besides the other general conditions, for

Zakat to be obligatory:

1. The articles are acquired through transactions.
 2. Ownership of the articles is coupled with the intention of selling them.
 3. The sale is contracted for the purpose of making profit or for commercial benefit.
- On the Zakat due date, the person bound to pay Zakat assesses their trade inventory, the value of the articles, possessed cash (whether utilized for trade or not), and any receivable debts. They then subtract the debts owed to others, and finally pay Zakat on the remaining amount at a

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From the Holy Qur'an Ayah of the week

Theme: Detachment and prioritization

"And know that your properties and your children are but a trial and that Allah has with Him a great reward."
(Qur'an 8:28)



Reflections: My job as a full-time mother

By Marwa Abdalla

The British author George Orwell once said, "We have now sunk to a depth at which the restatement of the obvious is the first duty of intelligent men."

As true as this may have been during Orwell's lifetime—he died in 1950—it seems even more so in our contemporary discussions about the importance of motherhood.

Why is it that our societies—western societies in particular, and many eastern ones as well—have failed in the last several decades to recognise the obvious importance of the role of mothers?

Why do so many mothers struggle with the need to feel "accomplished" in other areas of life as they raise their young children—an act that, if done correctly, is undoubtedly one of the most significant accomplishments anyone could ever achieve?

Allah Almighty tells us in the Qur'an,

"Truly, it is not their eyes that are blind, but their hearts, which are in their breasts."

(Surah Al-Hajj 22:46)

How Do Mothers Feel?

I remember the countless times I sat up in bed after putting my first-born daughter to sleep and said to my husband as tears fell down my cheeks, "I just hate feeling like I'm not doing anything."

Not doing anything? He would look at me, somewhat puzzled, and say, "But you do so much, masha'Allah."

Yet I wasn't referring to the number of stories I had read or spoonfuls of baby food I had offered.

I was referring to the void I had inside because, as a full-time mother, I felt unaccomplished in the areas of life that society had taught me truly mattered.

I had chosen to stay home with my daughter—a choice I made because I truly felt it was best for her and for me. In my mind, I knew I had made the right decision. However, in my heart, I kept having these overwhelming feelings of sadness, shame, and guilt.

I wasn't earning a professional degree, I wasn't earning a paycheck, and I wasn't in any sort of leadership position in my community, so at the end of the day, what, exactly, could I feel proud of?

Initially, I thought this was my own neurotic problem.

However, I was surprised to find other mothers—those who stayed home and even those who went back to work or school—sharing the same feelings.

"Oh, I'm just a mom," one young mother said, almost embarrassed, when someone asked her if she was working.

That's when I knew something really was wrong—and it wasn't just with me.

Therefore, I began to step back and ask myself:

"Where are all these feelings coming from? Why do so many mothers belittle their roles as mothers? How had society convinced me and so many others that our worth as women was only in our ability to work outside the sphere of raising our children?"

I searched my own troubled heart, listened to other moms, and began to read what I could on the topic.

Most importantly, though, I prayed to Allah for guidance, for I knew that only He could give my heart the comfort it needed.

Then, only slowly, was the proverbial wool lifted—from both my eyes and my heart.

What it seemed to boil down to was this: All human beings need the feeling of validation—the feeling that we are appreciated and are somehow contributing to those around us. Allah has given us countless ways of filling this need—through contributions to family, community, and work, just to name a few.

However, in the last fifty years, somewhere along the way between industrialization and the women's rights movement, the contributions made by a mother to her family took a back seat to those made in other areas of life. The job of creating a home for a child and developing his or her capabilities became equated with "doing nothing" (Crittenden 2001).

I realized I had been trained by society to see the act of mothering, this noble act that has benefited humanity for centuries, as something trivial that I should be doing on the side, along the way, as an extra, and that my real importance was in how successful I was at other things—work, professional life, and community involvement.

Reconsidering Conceptions

Retraining is not easy, but it is possible, and research indicates that for much of society, it is also necessary.

Because it seems that hidden in all the political correctness that dictates our conversations about motherhood. After all, who in their right mind would dare say that women should be proud of taking care of their children?

A simple truth has been observed: babies and young children need the love that their mothers give them.

They need it as much as they need food, exercise, and sunshine. It's not just good for them. It's vital.

Very few other relationships can even come close to the one children have with their mothers.

A "mother figure" may take the place of a mother, so long as this person, loves, cares for, and nurtures the child and is invested in him or her as a mother would be.

Unfortunately, few such replacements for mothers are readily available for most families.

The mother-child relationship, more than any other, teaches children the very care, empathy, and love that make us human.

Without it, we all suffer. Indeed, psychologists have begun to document the negative effects that this general lack of mothering has recently had on western societies.

The research available on this topic is extensive, and I cannot summarize all of it here. Moreover, I'm in no position to even try. One recent report gives us an example of just how important the role of the mother is:

"Reciprocal and mutual experiences in the relationship between infants and their mothers or mother figures are not optional luxuries; they are essential for full brain development because they build pathways for learning and health."

"Experiences in early life activate gene expression and result in the formation of critical pathways and processes."

"Billions of neurons in the brain must be stimulated to form sensing pathways that influence a person's learning, behaviour, and biological processes that affect physical and mental health." (As cited in Cook 2009). Therefore, the end of this story is really just the beginning. I am slowly retraining myself, despite what society may tell me, to see that I am still a good woman, and a successful woman while being a mother to my children.

Light of Knowledge Quiz

Which Prophet succeeded Prophet Yusuf (AS)?

A

MUSA (AS)

B

AYUB (AS)

C

YAQUB (AS)

Answer to be revealed in the next issue

Last week's answer was choice A :
"Surah Al-A'raf, verse 206"

What you need to know before taking the plunge

By Naseema Mall

When you become a Muslim you are not just changing your religion, you are changing your whole life.

Now that may seem frightening, but in reality it is comforting.

Would you be frightened if the pain of your life turned to peace?

If the inner turmoil simply faded away?

If your Creator was pleased with you?

If the angels that surround us, spoke about you and your courage and fortitude and continually sought blessings for you?

Do all these changes come about just through uttering a few words? Is it a magic formula that changes your life? Wham! Without you having to do anything? Obviously not.

Before you utter the Shahadah words, you have to know the meaning of what you are saying and the state you are putting yourself in as well as the responsibility you are taking on. You can think of accepting Islam as a wheel that has come full circle.

We start out in life with the inherent nature Allah gave us all: knowledge that our Creator exists, a conscience to tell us what is right and wrong, and a desire to know the Creator. After our childhood gets swept away, either through experience or time, an echo of our inherent nature remains and we grow as we explore life and ideologies.

All this comes to a peaceful end when the soul becomes reattached to the source of life: Allah, the Creator of all. That is when the wheel comes full circle. That is what happens when you acknowledge with full conviction the existence of your Creator and the fact that He sent Prophets to guide us on the path that leads to Him.

Humanity was created with innate goodness but also weakness and vulnerability, hence in need of God and His help and mercy. Man is prone to evil and sometimes finds it attractive because it is in accordance with his lower desires. Man has an unseen kind of radar (conscience) that can guide us back to our Creator if we listen to it.

All humanity, since the beginning of time, has had access to prophets and messengers from Allah to lead mankind back to the right path: the path that guides human behavior to be such that development and human progress will occur. All the Prophets called their people to worship only Allah, and not images, idols, nature, or people and whatever other ideas people come up with.

The Prophets and messengers also called their people to universal codes of behavior that are considered 'good'. These codes included things like being honest, feeding the poor and needy, not cheating, caring for families, being unselfish, and so on. For example, the Quran tells us how to treat parents. Allah says what means:

"And lower unto them the wing of submission and humility through mercy.." (Surah

Al-Isra 17:25)

It also tells us how to treat the poor:

"And give to the near of kin his due, and the poor, and the wayfarer, and do not squander wastefully." (Surah Al-Isra 17:26)

This message of the Prophets did not change with Muhammad (peace be upon him). It was simply extended and elaborated upon. More details were necessary because the followers of Muhammad (peace be upon him) were going to live in the most complicated times of the history of the world, the modern age with all its rules, systems, and corruption.

The Islamic Law, or Shari'ah, is unique in that it encompasses every aspect of life and contains guiding principles that enable mankind to establish a right and just system in place and time. Upon declaring your faith you are saying you will uphold the values and principles of Islam. But this comprehensive system of Islam has a base, a foundation. And it is this foundation that serves as the pivot of both the individual and society. What, you may ask, is this base?

Previously I mentioned that when a person accepts Islam, he/she has a sense of peace. When a person, anywhere in the world, is feeling troubled or confused, where do they go? Is it more likely to feel some sense of inner peace in a crowded city street or beside a flowing river? Is it more likely to be in a state where you can ponder in a noisy shopping mall or on a mountain?

There is a clear difference between being in the midst of nature and being in the midst of people and what they have constructed. When you sit in a beautiful garden, beside the sea, in a forest or at a waterfall you feel a sense of calmness and peace, even though you might be feeling troubled. What causes this? The answer is closely connected to the basic understanding you should have when you enter Islam.

Allah created everything with a purpose and a plan. He made a difference between the creation of nature and the creation of man. That difference is submission. All of nature has been created to submit to the Creator. There is no difference of opinion between the planets, for example, about their path of orbit, or between the ecosystems of the world.

Everything obeys Allah and as a natural result of their obedience, there is peace. Islam is called the religion of peace because it calls for obedience to the Creator. The creation of man was different from that of nature.

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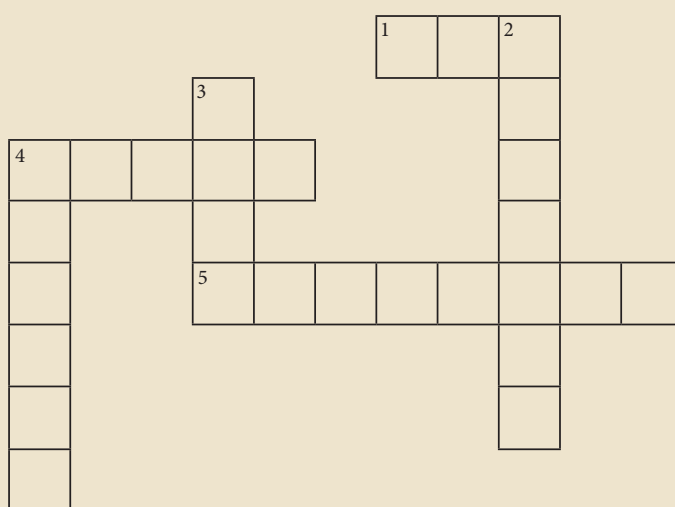
LAST WEEK'S ANSWERS

ACROSS

1. Nuh
5. Maalik
6. Muawwidhat

DOWN

1. Umar
3. Dajjal
4. Eight



ACROSS

1. Prophet Ibrahim (A.S) was an uncle to this prophet.
4. How many mosques are considered the holiest
5. Ayyam al- Bidh (White Days) fasting begins on which date each month?

DOWN

2. The foundation of Islamic creed.
3. Issue discussed in the longest verse in the Qur'an.
4. This ritual involves walking around the Ka'abah seven times.

In Gaza, death does not come all at once. It comes in instalments

By Eman Abu Zayed

When I heard about the killing of Mohamed Noufal and his colleagues from Al Jazeera, my first thoughts were with his sister, Janat. I knew her vaguely in university; she is a polite girl with a beautiful smile, who was studying digital media at the Islamic University of Gaza and ran an online shop where she sold girls' accessories.

She had already lost several members of her family when she received the news of her brother's martyrdom. I thought of her and the devastating pain she must be in. I thought of how her story reflects the fate of so many Palestinian families who, over the past almost two years, have faced slow death, member by member.

On October 30, 2023, just three weeks after the start of the war, a missile struck Janat's family house in Jabalia. She and her sisters and brothers survived, although Mohammed had serious injuries. Their aunt and uncle were killed.

A year later, on October 7, 2024, Omar, Janat's eldest brother, was martyred while he was trying to rescue the injured from a bombed house; the Israeli army hit the same spot again, killing him.

Then, on June 22 of this year, her mother, Muneera, passed away. She was visiting relatives when the Israeli army bombarded the area. Muneera was hit by shrapnel; she arrived at the hospital still alive but passed away 39 hours later.

On August 10, Israel bombed a media tent near al-Shifa Hospital, killing Janat's brother Mohammed and six other journalists.

Now, Janat has only her father Riyadh, her brother Ibrahim and her sisters Ola, Ha-

deel, Hanan left.

"[When] my older brother Omar passed away, we heard our father groan and say, 'You've broken my back, oh God,' Janat told me when I reached out to her.

"When we lost my mother Muneera, my father said in a hoarse voice, 'We have been struck down'," she continued.

"When my brother Mohammed, the journalist, was martyred, he said nothing. He didn't scream, he didn't cry, he didn't utter a word. And that's when fear began to creep into my heart ... I feared that his silence might break him forever. I feared his stillness more than I feared his grief."

After Mohammed was martyred, Janat tried to convince her brother Ibrahim to leave his work as a journalist, because she was afraid for him. He was the last one left to support her, their father, and her sisters. But he refused, saying that nothing would befall them except what God had written for them. He told her that he wanted to follow the legacy of their martyred brother and his colleagues.

For Janat, the pain of losing her loved ones has become unbearable. "Whenever we thought we could breathe a little, the next loss would bring us back to the same darkness. Fear is no longer a passing feeling, but a constant companion, watching us from every corner of our lives. Loss has become part of our existence, and grief has settled into the details of daily life, in every paused smile and every prolonged silence," she told me.

Her words echo the suffering of so many families here in Gaza.

According to the Government Media Office, as of March this year, 2,200 Pales-

tinian families were completely wiped out from the civil registry, all of their members killed. More than 5,120 families had only one member left.

Palestinian families are constantly under the threat of extinction with each wave of bombing.

My own relatives have also been erased from the civil registry. My father, Ghassan, had eight cousins – Mohammed, Omar, Ismail, Firas, Khaled, Abdullah, Ali, and Marah – who formed a large branch of our extended family. After the outbreak of war, we began losing them one after another. Each loss left a new void, as if we were being pulled into a spiral of recurring grief. Only the wives of Omar and Ismail and their two children remain now. My father carries this immense pain quietly, holding his sorrow deep inside.

Today, we face another Israeli offensive on northern Gaza. Last year, the Israeli onslaught killed tens of thousands. Those who defied forced displacement to the south paid a heavy price.

Many of us who have lost loved ones do not want to live through the horror again. Last year, my family stayed in the north, but we are now exhausted. We are worn out from the bombing, death, and terror we experienced. We will leave this time. Janat's family, who proudly held on to their half-destroyed home in Jabalia, will also leave.

We have experienced atrocities that no human being can endure. We cannot take any more death.

Eman Abu Zayed is a Palestinian writer and translation student from Gaza.

Al-Furqan Training Institute Holds 20th Graduation Ceremony



Al-Furqan Training Institute marked its 20th graduation ceremony on 3rd August 2025 in Maili Tisa, where 34 students were conferred recognition after successfully completing five years of study. The graduates are now set to sit for their Kenya Certificate of Secondary Education (KCSE) examinations in October.

Established in 2004, the institute has since produced a total of 363 graduates



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WAMY hosts regional Youth conference to champion Islamic values

The World Assembly of Muslim Youth (WAMY) convened a four-day Regional Youth Conference over the weekend under the theme “Achieving Excellence in Islamic Perspective”, with a strong focus on the pivotal role of youth in shaping the future of their communities.

The conference, held at the Kenya School of Government in Lower Kabete, Nairobi, brought together Muslim university students from across East and Central Africa. Delegates from Kenya, Uganda and Rwanda were among those in attendance, alongside representatives from WAMY's headquarters in Saudi Arabia.

The gathering served as a platform for dialogue, mentorship and knowledge-sharing, with discussions centred on leadership, ethics, civic responsibility, and the principles of *Ihsan* (excellence) in Islam. In his keynote address, the National Chairman of the Supreme Council of Kenya Muslims (SUPKEM), Hassan Ole Naado, underscored the importance of intercultural engagement and building unity among communities.

He said the Muslim youth must be intentional in their conduct and aspirations, stating that “excellence, or Ihsan, is not just a concept but an integral part of the Islamic faith.”

Ole Naado urged the participants to embrace Islamic values in all spheres of life. “As young Muslims, you are the torch-



bearers of this message, and I urge you to embody these values in every aspect of your lives,” he said.

He further called on the youth to pursue the highest standards of integrity, justice and compassion, both in their personal and professional undertakings.

Commending WAMY for its long-standing commitment to youth empowerment, the SUPKEM Chairman lauded the organisation's investment in educational programs, community initiatives and Da'awa (Islamic outreach) activities. He encouraged participants to share ideas and collaborate towards meaningful transformation.

“Ole Naado further encouraged participants to share their ideas and collaborate for meaningful change, reminding them

that together, they can uplift their communities and contribute positively to society,” the statement read in part.

He expressed optimism that the conference would “inspire the youth to become the leaders of tomorrow, guided by the teachings of Islam.”

The conference drew the participation of notable dignitaries, including Ambassador Dr. Khalid Alkathiri, Head of Mission of the League of Arab States in Kenya; Sheikh Dr. Mohamed Osman; SUPKEM's North East Coordinator, Dr. Adan Yunis; Deputy Vice Chancellor of the Islamic University of Kenya, Prof. Ali Sunkar; Director of WAMY Kenya, Dr. Irshad Ibrahim; and the Secretary General of Jamia Mosque Nairobi, AbdulBary Hamid.

Religious leaders unite to counter violent extremism in NEP

Religious leaders from Marsabit, Isiolo, and Samburu counties have pledged to strengthen their role as champions of peace and unity in the fight against violent extremism.

Speaking during a peacebuilding and prevention of violent extremism workshop, Sheikh Ahmed Set, Chairman of the Isiolo County Interfaith Network, emphasized the unique responsibility faith leaders hold in shaping communities towards harmony.

Sheikh Set said that religious leaders' moral and spiritual authority is seen as a crucial asset in countering violent extremism and promoting peace. “Religious leaders have a unique role to be voices of peace. We can offer counter-narratives, mobilize for resilience, and translate our faith into a shield against violent extremism,” said Sheikh Set.

He pointed out that a better understanding of one's own religious tradition, as well as of others' beliefs, helps build resilience to

radicalization and recruitment.

The workshop brought together Christian and Muslim faith representatives to share strategies for fostering intercommunal trust, addressing radicalization, and promoting coexistence in the region.

Participants resolved to intensify grassroots engagement, particularly among the youth and to use their influence to promote tolerance and peaceful conflict resolution.

IUK Signs MoU with IIIT to boost academic collaboration

The Islamic University of Kenya (IUK) has entered into a strategic partnership with the International Institute of Islamic Thought (IIIT) through a Memorandum of Understanding (MoU) aimed at strengthening academic collaboration, research, and staff development.

The MoU was signed by Dr. Ali Said Sunkar, Deputy Vice Chancellor (Academic) of IUK, and Prof. Dr. Omar Hassan Kasule, Secretary General of IIIT. The agreement is designed to enhance, enrich, and broaden the academic and educational initiatives undertaken by both institutions.

Speaking during the signing, Dr. Omar Kasule highlighted the significance of the partnership, saying, “This MoU with both institutions is to explore the potential for joint research collaboration to empower students and educators in the East African region and to promote the higher education by sharing expertise, academic resources, and relevant knowledge between the two institutions.”

He further emphasized that IIIT remains committed to “reconstructing thought and integrating knowledge through research, training and the dissemination of its academic materials across various education-

al institutions globally.” Dr. Kasule also commended IUK's academic infrastructure and pledged IIIT's support through scholarships and joint initiatives.

On his part, Dr. Ali Said Sunkar welcomed the agreement, noting that the partnership is expected to positively influence the higher education sector. He said it would play a key role in “promoting inclusive and sustainable academic development.”

The MoU marks a significant milestone for IUK as it seeks to strengthen its academic profile and foster collaborations that benefit both students and educators in the region.

Dr. Zeinab Roka appointed CEO of Kenyatta University Teaching, Referral and Research Hospital

Dr. Zeinab Gura Roka has been appointed the substantive Chief Executive Officer of the Kenyatta University Teaching, Referral and Research Hospital (KUTRRH) following a competitive board interview process.

Dr. Zeinab, a highly respected healthcare leader, brings with her a wealth of experience and a track record of exemplary service in Kenya's medical sector. In December 2024, she joined KUTRRH as Acting Chief Executive Officer, a role in which she steered the institution through a critical transition phase.

Her appointment is expected to bolster the hospital's mandate in specialised treatment, medical research, and training. "Her expertise and leadership will be pivotal in advancing Universal Health Coverage and strengthening health systems," the hospital board said.

She assumes office at a time when the institution is strengthening its role as a national referral centre and a hub for cutting-edge medical research.

Dr. Zeinab Gura Roka is a distinguished healthcare professional with 18 years of experience in clinical practice, programme management, and strategic leadership. With more than a decade in senior management, she has driven transformative initiatives in the public health sector.

She holds qualifications in Medicine and Surgery, a Master of Science in Applied Epidemiology, a Master's degree in International Studies, and advanced training in National Security and Strategy from the National Defence College, Kenya.

A prolific contributor to healthcare knowledge, Dr. Roka has authored over 40 publications. She also serves on the boards of key institutions, including the Social Health



Authority (SHA), the Kenya Nuclear Regulatory Authority, and the Africa Field Epidemiology Network. In addition, she has previously served on the Council of UMMA University.

Zakat conditions

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rate of one-quarter of one-tenth (2.5%).

This can be summarized in the following equation: Zakat amount = (Value of goods at selling price + Cash in hand, in cash register, or bank + receivable debts - debts incurred by Zakat payer) × (2.5% Zakat rate by lunar year or 2.577 by solar year). Each trader evaluates their Zakat based on this equation, whether they be a wholesale or a retail trader. The average price is used for those who are both wholesale and retail traders.

Zakat on Livestock

Zakat is obligatory on camels, cows, and sheep according to the consensus of Muslim scholars. However, there is a difference in opinion regarding horses. As for mules, donkeys, and other types of animals, Zakat is binding only when they are possessed for trade purposes. There are two prerequisites for livestock Zakatability, besides the passing of one lunar year and the livestock reaching the minimum amount (Nisab);

The first prerequisite is that the animals are freely grazing. If they are fed with cultivated fodder, Zakat is not obligatory in them. The second is that the animals should not be used for work. Camels prepared for carrying loads, riding, or serving as milch animals, as well as oxen used for tilling or irrigation, are not liable to Zakat even if they meet the other conditions.

Zakat on livestock is assessed as follows: For more than 40 camels, one Bint Labun is due, and for every 50 one Hiqqah is due. For more than 40 camels, one Bint Labun is due, and for every 50 one Hiqqah is due. Here, Ibn Makhad or Bint Makhad means a one-year-old he/she-camel already starting its second year, while Ibn or Bint Labun is a two-year-old camel already starting its third year, a Hiqq or Hiqqah is a three-

year-old camel already starting its fourth year, and a Jadh'ah is a four-year-old camel already starting its fifth year. Starting a new year as a requirement every given-out camel is agreed upon by jurists with the exception of the Hanbalis.

This table applies up to 120 camels, based on the narration of Anas, as agreed upon. However, there are different opinions regarding the case when the camels are between 121 and 129 animals. Yet, what is stated in the table is congruent with the Shafi'i opinion, and one of the opinions reported in the Hanbali school, as maintained by Al-Awza'i and Is-haq.

The Zakat due for animals is sheep as follows:

In every hundred sheep or more, one sheep is due. There are different opinions among the majority of jurists regarding this matter.

However, sheep are not payable as Zakat for Nisab-mounting camels, except under certain conditions. According to the Hanafi school, the sheep eligible as Zakat are those in their second year, whether they be goats or sheep. It is also required that they be free from defects, even if the camels subject to Zakat have defects. The Malikis state that the sheep eligible for Zakat must be a one-year-old male or female sheep (Jadh'ah), regardless of whether it is a goat or a sheep. The Shafi'is, however, indicate that for sheep to be eligible for Zakat, if they are sheep (Dha'n) they must complete one year, unless they shed their baby teeth six months after birth, in which case they are eligible for Zakat even if they be less than one year old. If they are goats (Ma'iz), they must be in their third year. In both cases, the sheep must be healthy, even if the camels for which Zakat is paid are defective.

According to the Hanbalis, the following is to be maintained,

- For sheep to be eligible for Zakat, if they be Dha'n (sheep), they must be at least six months old. If they are from the category of goats, they must complete a full year.

- The sheep being paid as Zakat must be free from defects that make them ineligible for Udhiah (sacrifice). However, if the camels for which Zakat is being paid are sick, the value of the sheep is reduced by the same percentage as the reduction in value of the sick camels as compared to healthy ones. For example, if a person has five camels and their value when sick is 80 pounds, and if they were healthy, their value would be 100 pounds, then the reduction due to sickness is one-fifth. If the sheep given out as Zakat are worth five pounds, then the sheep given for the sick Zakatable camels would be only worth four.

- Regarding which category of livestock can be paid as Zakat, if the majority of livestock in a locality is sheep, then Zakat should be given out in sheep. However, if the livestock of a Zakat payer is different, then it should be given out from the category he owns. If both sheep and goats are equally available in a locality, the Zakat payer can choose to give the Zakat from either.

- The sheep being given as Zakat must be free from defects. It is not permissible to give defective animals as Zakat unless the giver believes they are more beneficial to the poor due to their greater weight; in which case it is allowed to give them as Zakat. However, the Malikis claim that the payer is not obliged to do so in this case.