

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Malaysia donates copies of Noble Quran to Jamia Mosque Nairobi



The High Commissioner of Malaysia to Kenya, His Excellency Ruzaimi Mohamad (SECOND RIGHT) handing over a copy of the Holy Quran to the Jamia Mosque Committee deputy chairman Abdullatif Essajee (CENTRE). Looking on are Majlis member and also the Da'wah Convener of Jamia Da'wah Sub-Committee Sheikh Ibrahim Lethome (RIGHT), Jamia Deputy Secretary General Hussein Abdinassir (SECOND LEFT) and Executive Officer Said Abdallah.

The High Commission of Malaysia in Kenya has donated 150 copies of the Noble Quran to Jamia Mosque Nairobi in a move aimed at promoting a better understanding of Islam and contributing to the spiritual development of the Muslim community. The copies of the Holy Book were handed over to the leadership of the Jamia Mosque Committee by the High Commissioner of Malaysia to Kenya, His Excellency Ruzaimi Mohamad, during a ceremony held at the mosque on Tuesday. Speaking during the handing-over ceremony, Ruzaimi Mohamad said the main objective of the Quran distribution program is to enhance

and promote the understanding of Islam while contributing to the wider dissemination of its message. "The main aim of this Quran distribution program is to promote better understanding of Islam and to ensure the message of Islam is disseminated widely so as to convey the pristine teachings of Islam," the High Commissioner said. He further pledged that the Malaysian mission would continue working closely with Jamia Mosque Nairobi to advance da'wah and education initiatives while strengthening religious and cultural ties with Kenya's Muslim community.

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1 Understanding the wisdom behind Zakat al-Fitr

Zakat al-Fitr is sometimes referred to as Sadaqah al-Fitr. In both cases, it means "the charity for breaking the fast." This is because it is paid at the end of Ramadhan, when the season of fasting has come to a close.

2 Kumi la Mwisho, Fursa la Kipekee: Usiku wa Laylatul-Qadr

Hizi ni siku za kutafakari, kusali, na kutafuta rehema ya Mungu kupitia Laylatul-Qadr, inayojulikana kama Usiku wenye Cheo.

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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From harassment to hope: Samira Joins Tigoi Girls High School

Samira Ali Ramadhan, a Grade 10 student who was forced to leave St. Mary's Lwak Girls High School in Siaya County after being barred from wearing a hijab, has begun a new chapter at Tigoi Girls High School in Vihiga County. She has already reported for classes and resumed her academic journey. Earlier, Basic Education Principal Secretary Julius Bitok had ordered her immediate admission at Lwak Girls High School. However, her parents opted to transfer her due to the harassment she faced. Samira had joined

Lwak in Grade 10 but quickly found herself in a battle to exercise her constitutional right to wear the hijab, opposed by the school administration citing policy restrictions. Lwak Girls High School, though founded by the Catholic Church, is a government-funded Cluster 1 (C1) institution, with tuition and operational costs covered by taxpayers. Ironically, nuns—who themselves are required by Catholic faith to wear headscarves led the opposition against Samira's

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Wamy Academy Girls make history in Ramadhan Quiz Show

Wamy Academy Girls High School emerged as the winner of the 6th edition of the 2026 Ramadhan Quiz Show, which concluded on Sunday, becoming the first girls' school to clinch the prestigious title since the competition was launched in 2021.

The team, led by Aisha Mohammed Ahmed and comprising Nimo Abdi Abshir and Ayan Hassan, defeated three-time defending champions Khalifa Bin Jasim High School in a thrilling final aired on Jamia TV.

For their outstanding performance in answering quiz questions, the three participants from Wamy Academy Girls High School were each awarded a trophy and a cash prize of Ksh 25,000.

The runners-up, Khalifa Bin Jasim High School, received a trophy and a cash prize of Ksh 20,000 for each participant. Ghanima El Marzuq High School finished in third place, with each participant receiving Ksh 15,000, while Greenside Secondary School came in fourth, with each participant awarded Ksh 10,000.

The Ramadhan Quiz Show, organized by Jamia Mosque Nairobi in partnership with the premier Islamic channel, Jamia TV, tested participants on various areas of Islamic knowledge, including the Qur'an, Fiqh (Islamic jurisprudence), Seerah (the Prophetic biography), Tawheed (Islamic monotheism), Hadith, and the Arabic language.

This year's competition attracted a total of 32 teams drawn from different schools, including five Junior Secondary Schools (JSS), 18 girls' schools, and 14 boys' schools, making it one of the most competitive editions of the Ramadhan Quiz Show.

Speaking during the prize-giving ceremony on Sunday, the Da'wah Convener of the Jamia Mosque Committee, Sheikh



The Da'wah Convener of the Jamia Mosque Committee, Sheikh Ibrahim Lethome handing over a trophy to Wamy Academy Girls High school after emerging the 2026 Ramadhan Quiz Show winners, on Sunday at Jamia TV Studio.

Ibrahim Lethome, emphasized the importance of nurturing students with well-rounded knowledge of religion.

He noted that the Ramadhan Quiz Show plays a key role in encouraging young Muslims to study different aspects of Islam, adding that such programmes benefit not only the participants but also the wider Ummah. "The competition tests students in various areas of Islamic knowledge and helps build a generation that understands their religion comprehensively," he said.

He further noted that such exposure equips students with the tools needed to better understand and appreciate their faith.

"We need to equip students with knowledge in the various facets of Islam. For a long time, the focus has been on a narrow approach that limited learning to specific areas. I am pleased to see that this competition tests students across different fields

of Islamic knowledge and helps build a generation that understands their religion comprehensively," he said.

In his remarks, the Imam of Jamia Mosque, Sheikh Jamaludin Osman, advised young people to put into practice what they learn, emphasizing that Islamic teachings must be accompanied by practical application.

"For us to bring about meaningful change in society, knowledge and practice must go hand in hand. Make sure that you practice what you learn," he said.

The Ramadhan Quiz Show, organized annually during the holy month of Ramadhan, continues to grow in popularity, bringing together students from around Nairobi and its environs to test their understanding of Islamic teachings while promoting unity and healthy academic competition.

Malaysian Embassy donates copies of Noble Quran to Jamia

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His Excellency Ruzaimi Mohamad also reaffirmed Malaysia's dedication to strengthening ties with Kenya in pursuit of socio-economic progress.

Addressing the event, Jamia Mosque Committee Deputy Chairman Abdullatif Essajee expressed gratitude to the High Commissioner for the generous donation of the Noble Quran.

Essajee further lauded the High Commissioner for cultivating long-standing relations with Jamia Mosque Nairobi and affirmed that the mosque leadership would continue working with the Malaysian Embassy for the betterment of Islam and Kenyan Muslims. "We feel honored for your good gesture of cultivating relations with Jamia Mosque Nairobi and on behalf of the entire leadership we commit to con-

tinue working closely for the betterment of Islam and Muslims in Kenya," he said.

The Deputy Chairman pointed out that mosques and Islamic institutions in the East African region were experiencing a shortage of copies of the Noble Quran, highlighting the need to establish a printing press to facilitate the printing and publishing of the Holy Book.

Essajee appealed to the High Commissioner to intervene in supporting the establishment of a printing press in Kenya to help address the shortage of Qurans across the region. On his part, Jamia Mosque Nairobi Da'wah Convener Sheikh Ibrahim Lethome sincerely thanked the Malaysian High Commissioner for the donation, noting that the copies of the Holy Quran would significantly strengthen the teaching and learning

of the Holy Book among Kenyan Muslims.

"I sincerely thank the High Commissioner for the donation. The noble Quran is the best gift for Muslims and I assure that the copies of Noble Quran would be utilized well to enhance on the education and spiritual development of Muslim faithful," he said. Malaysia has been actively distributing copies of the Quran internationally, including to countries in Africa, under the "One Million Quran Waqf Solidarity Project" initiated in 2023. Among those in attendance were Jamia Mosque Committee Deputy Secretary-General Hussein Abdinassir, JMC Director of Da'wah Sheikh Muhammad Sheikh, JMC Executive Officer Said Abdallah, JMC Finance Officer Aboobakar Nazir, and JMC Administrator Abubakar Omar, among others.

Bidding farewell to Ramadhan

"How can the believer not shed tears at the departure of Ramadhan, when he does not know if he will live to the next Ramadhan?" – (Ibn Rajab (rahimahullah)) Our hearts feel sad. Our cheeks are damp with tears. As we bid farewell to our beloved friend (i.e. Ramadhan), we reflect on the shortness of its visit. Is this a metaphor for life? Will it pass by like the blink of an eye? I should have done more. I shouldn't have wasted my time. These are regrets we are all familiar with. However, we still have precious hours remaining. Let us make the most of them. The Prophet (Peace be upon him) said, "Indeed, deeds are only judged by their endings" (Bukhari). Ibn al-Jawzi (rahimahullah) writes, "When the race horse knows that it is nearing the end of the track, it exerts all of its effort to win the race. Do not allow the race horse to be cleverer than you. Indeed, deeds are judged by their conclusions. Thus, if you didn't do well with welcoming Ramadhan then perhaps you will do better bidding it farewell." Ibn Rajab (rahimahullah) reminds us, "O Servants of Allah! Ramadhan is ending, and very little of it remains: whoever from you spent it well should finish it the same way; and whoever is falling behind should finish it in the best manner, for the reward of actions are determined by their ending." Let us not waste these last precious moments doing Eid preparations. Let us not become complacent about attending the tarawih prayers, just because the imam has finished the recitation (khatm) of the Qur'an. "What matters the most are excellent endings, not faulty beginnings." – Ibn Taymiyyah (rahimahullah)

As we come to the end of this great month, let us end it keeping the following five pointers in mind:

One: Fear Your Actions Not Being Accepted

Along with all the acts of worship we have been carrying out this month, we must add another: the fear that our deeds may not be accepted. The righteous predecessors would strive to perfect their deeds and then would worry about whether their deeds would be accepted. 'Ali b. Abi Talib (raḍiy Allahu 'anhu) said, "Be more concerned with Allah's acceptance of a good deed than with doing the good deed itself. Have you not heard Allah say:

'Allah only accepts from the people of taqwa' (Surah Al-Ma'idah 5:27)?"

Similarly, Allah (subḥanahu wa ta'ala) says, "And those who give that which they give with their hearts full of fear..." (Surah Al-Mu'minun 23:60).

'A'ishah (raḍiy Allahu 'anha) said, "I said, 'O Messenger of Allah: Does 'And those who give that which they give with their hearts full of fear...' (Surah Al-Mu'minun 23:60) refer to the person who commits adultery, steals and drinks alcohol?' He (Peace be upon him) replied, 'No, O daughter of Abu Bakr! Rather it is the one

who fasts, gives charity, performs ṣalah, whilst he fears that it will not be accepted from him'" (Ibn Majah). "I witnessed the predecessors exerting their utmost efforts in performing righteous deeds, but upon performing them, anxiety would befall them as to whether their deeds would be accepted or not." – 'Abd al-'Aziz b. Abi Rawwad (rahimahullah)

Two: Ask Allah to Accept Your Good Deeds

Our pious predecessors would ask Allah for six months to allow them to reach Ramadhan. And then they would spend the next six months asking Allah to accept it from them. The purpose of fasting is to attain taqwa (piety). As this momentous month comes to an end, let us ask ourselves: have we attained taqwa? Have we attained the purpose of fasting? Allah has informed us in the Qur'an that taqwa is the basis of the acceptance of deeds. Our predecessors used to cry from the fear that their deeds would not be accepted. 'Amir b. 'Abdillah b. Zubayr was seen crying profusely during his final illness. He was asked, "What makes you cry?" He replied, "An ayah in the Book of Allah, the Exalted: Allah only accepts from the people of taqwa" (Surah Al-Ma'idah 5:27).

Wuhayb b. al-Ward (rahimahullah) recited, "And (remember) when Ibrahim raised the foundation of the House with Isma'il, (supplicating), 'Our Lord! Accept (this) from us. You are indeed the All-Hearing, All-Knowing'" (Surah Al-Baqarah 2:127); He then cried saying, "O Friend of The All-Merciful (Khalil al-Rahman)! You were raising the foundations of the House of The All-Merciful, and you were scared that it would not be accepted from you!" "That I was to know that Allah has accepted from me the weight of a mustard seed — is more beloved to me than the world and everything it contains, because Allah says, 'Allah only accepts from the people of taqwa' (Surah Al-Ma'idah 5:27)" – Fuḍalah b. 'Ubayd (rahimahullah)

Three: Thank Allah & Seek Forgiveness

The servant of Allah is always in between a blessing of Allah which requires him to be grateful, and between a sin which requires him to seek forgiveness. Thus, we should end Ramadhan by thanking Allah for giving us the tawfiq to worship Him. And at the same time, we should seek His forgiveness for all our deficiencies in this month.

Ibn al-Qayyim (rahimahullah) writes, "Know that you are deficient, and everything that comes from a deficient person is going to be deficient. This undoubtedly requires the servant's apology. Thus,

the servant should apologise to his Lord in regard to all the good and evil he perpetrates. As for the evil, this is apparent. As for the good, he should apologise for its deficiencies; and he should not consider it to be worthy to present to his Lord. So, despite his good deeds, he is apologetic. This is why Allah praised His friends, saying 'And those who give that which they give with their hearts full of fear...' (Surah Al-Mu'minun 23:60)".

"Istighfar (seeking forgiveness) is the seal of all righteous acts: ṣalah, ḥajj, and qiyam al-layl (night prayers) are concluded with it, and gatherings are concluded with it... Likewise it is necessary that the fasting of Ramadhan is concluded with istighfar." – Ibn Rajab (rahimahullah)

Four: Be Wary of Pride & 'Ujb

As we increase in worshipping Allah in this blessed month, we should never look down on others who may not be worshipping Allah as much. We should never think we are better than them. Likewise, we should be careful of falling into the trap of 'ujb. 'Ujb refers to feeling pleased with one's own accomplishments. This stems from thinking too highly of oneself, being ignorant of one's own nature and faults; whilst failing to recognise who Allah is, and the rights He has over His servants. Ibn al-Qayyim (rahimahullah) writes that when this occurs, "It gives rise to conceit ('ujb), pride, and such afflictions that are worse than the major external sins such as zina, drinking alcohol, and fleeing from the battlefield etc."

He further writes, "A sin that causes you to humble yourself to Him is dearer to Him than a righteous act accompanied by boastful self-righteousness. If you sleep all night then wake up feeling regret (for not having prayed qiyam al-layl), that may be better for you than if you were to pray all night and wake up in the morning filled with self-admiration.

For the deeds of the one who admires himself are not accepted

From the Holy Qur'an Ayah of the week

Theme: A night greater than a thousand months.

"The Night of Decree is better than a thousand months.

The angels and the Spirit descend therein by permission of their Lord for every matter.

Peace it is until the emergence of dawn."

Surah Al-Qadr (97:1-3)



Ramadhan's last 10 nights: Checklist for your family

By Nichola Taylor

We have entered the precious last 10 nights of Ramadhan. Ibn Qayyim said:

"The month of Ramadhan is superior to all other months, and the last ten nights are superior to the other nights."

This is the best time for us to reap massive amounts of rewards, which we all need.

The last ten nights are a great way to bond as a family and teach your children some valuable lessons in life.

Here is a checklist of everything you and your family need to prepare for those superior ten nights!

1. Set Your Intention

As with anything we do in Islam, it is an absolute must that we set our intention for those last ten nights. Make sure your heart is in the right place.

Ask Allah to let you and your family be successful during the coming nights. Encourage your children to do the same.

2. Night Prayers as Family Activity

Praying Taraweeh as well as tahajjud prayers brings huge rewards. Turn the night prayers into a family activity.

If your children are still young and 'Isha time is quite late, like in Canada, this can be something to do on the weekends.

Take them to the mosque with you so they can pray beside you and feel the connection with Allah.

For daily prayers, make sure you pray together as a family so each member feels included and connected spiritually as well.

3. Read More Quran Together

InshAllah, you have been reading the Quran every day up until now. However, in the last ten nights, read more.

Have a family Quran circle: Allocate a set time each day when you all take turns reading some surahs.

If you want a bit of fun while reaping the maximum benefit, you can also have a family competition to see who can read the most: This will encourage your children to pick up the Quran more!

4. Make a Dua List and Increase Supplication

Ramadhan is the month of blessings and mercy. It is the perfect chance to ask Allah for anything, especially forgiveness.

In the last ten days, sit with your children and draw up a dua list together.

Teach them how beneficial dua is and that Allah listens to all of our requests.

Also remember the most famous dua Prophet Muhammad (Peace Be Upon Him) used to say and teach it to your children:

"O Allah, You are pardoning. You love to forgive, so forgive me."

Sunan At-Tirmidhi, 3513.

5. Give More Sadaqah

This doesn't have to necessarily be fi-

nancial. You can have a family cooking session together and invite extended family or friends for iftar.

You can ask your children to sort out some of their toys to give away to charity, as well as their clothes that no longer fit them.

You can go to the park or river and

feed the birds together as a family activity.

You can take your children with you when you check on elderly neighbors and relatives to make sure that they are OK and your children can help carry out chores for them.

If you are financially able, set aside a certain amount to donate to charity each day.

You can encourage your children to donate some of their allowances to charity.

There are so many Islamic charities out there; let them choose the appeal they wish.

All of these activities will teach your children how to be kind and generous, and how we should take care of others in need.

R e m e m b e r : leading by example instills important lifelong values.

6. Get Your Family Involved

Make this a family time. Make sure your children are aware of why these last ten nights are so precious and rewarding.

If you live near your parents, spend time praying and eating iftar together. Do good deeds as a family unit.

You will equip your children with lifelong lessons about kindness, helping others, and the beautiful gift that is family.



Ramadhan goes by so fast. Don't let those ten days of Ramadhan go by without making as much effort as possible.

It is so important to get your family involved so that they can understand the significance of these nights and you can earn rewards together as a family. Allah says in the Quran:

"Indeed, We sent the Qur'an down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months." (Surah Al-Qadr 97:1-3).

Light of Knowledge Quiz

According to the Qur'an, prayers offered during the Night of Laylatul Qadr is better than ?

A 1,000 months

B 1,000 years

C 100 nights

Answer to be revealed in the next issue

Last week's answer was choice A: " Surah Al-'Alaq "

Morality in Islam

INTRODUCTION

The topic is of utmost and paramount importance for this world in general and Kenya in particular. In the Kenyan context, the Muslims and the non-Muslims alike have lost a sense of direction after we have lost moral values by aping other civilizations. A day will not elapse except you will either hear or read that a minor has been raped or assaulted, cases of incest has been on the rise while murder, robbery, grand corruption and bribery is the order of the day. We have gone to an extent of seeing fetuses thrown at the road side. A day passed in this Nairobi of ours when a hungry dog looking for food at a dumping area rescued a newly born baby and took it to the residence of humans. The young since they have missed the Role Model-ness from the elders have aped them in cheating. Even now the Kenyan athletes have entered into the record of cheating some few years ago in the marathon.

We have heard of students being caught with examination papers. How did they get hold of the papers? It means there is collusion between KNEC officials, teachers, parents, police and the students. The print and the electronic media houses splashed news of teenagers found in underground bar in Eldoret; those found with condoms, alcohol, etc in a bar in Nairobi; teenage girls found in hotels serving as prostitutes in Kisumu while they were supposed to be in schools. Parents and teachers have colluded knowingly or unknowingly to emphasise on their wards to get straight A's; pass with flying colours at the expense of the Moral values. Sodomy has been condoned to an extent that leaders in our midst protect such people who harm and terrorise our young boys. What a Shame!

DEFINITION

But what is Khulq or Khuluq and Akh-laaq! Khulq denotes religion, nature, temperament, chivalry and behavior. (Fayruz-Aabad, Al-Qaamus al-Muhyitw, p. 881)Imaam Abu Haamid Muhammad bin Muhammad bin Muhammad defined Akhlaaq as: "Such consciousness, which is ingrained deep on the heart which prompts certain acts. Should the acts be righteous, they issue from a perfect moral system. In an otherwise case, they represent a debased moral system."Sayyid Sulaymaan Nadwi defined morality as a system of human behavior, which distinguishes between right and wrong. Akh-laaq in short means Morality.

VIRTUES OF MORALITY

(1). Allaah, Exalted and Almighty be He, has made in Paradise storey for those with excellent Moral values.

(2). The people who will very near the Prophet (Swalla Llahu 'alayhi wa sallam) in companionship in Paradise will be those whose Morality is the best. (Swahiyh al-Jaami', graded as authentic by Sh. al-Albaaniy)

(3). Indeed, Morality in Islam has noble status and lofty exalted expensive stations. A Muslim will be climbing the levels of Faith and increase in Goodness (Ihsaan). "By his good character a believer will attain the degree of one who prays during the night and fasts during the day." (Abu Daawud, No 4798, Ahmad and al-Bukahri in al-Adab al-Mufrad, Swahiyh (Authentic))

(4)The best gift a father can give to his child: Ayyub bin Musa narrated from his father, from his grandfather, that the Messenger of Allaah said : "There is no gift that a father gives his son more virtuous than good manners." (At-Tirmidhiy, No. 1952, has been graded as Good by al-Mundhiri and weak by others)

(5).Weightier in the scale of good deeds in the Day of Judgement: Oh believers! Character is the greatest thing that will assist one in the Day of Reckoning as well as making the scales of good deeds heavy. The Messenger of Allaah (Swalla Llaahu 'alayhi wa sallam) said: "Nothing is weightier in the scales of a Believer on the Day of Judgement than his Morals." (Abu Daawud, No 4799; Ahmad, No. 1041 and al-Bukhari in al-Adab al-Mufrad)

(6). Completeness in Faith is in character: "The most complete of the believers in faith, is the one with the best character among them." (At-Tirmidhiy, No. 1162, Hasan (Good)

(7). Allaah, exalted and Almighty be has not praised any servant of His Whom He has created as His Prophet (Swalla Llaahu 'alayhi wa sallam). He says: "You are of the highest noble character" (Q 68: 4).The Prophet (Swalla Llaahu 'alayhi wa sallam) said: "Verily, I was sent to complete and perfect good conduct (morals)" (Maalik and



al-Bayhaqiy). Islam calls towards al-Birr (Righteousness). Indeed, the Messenger of Allaah (Swalla Llahu 'alayhi wa sallam) has explained its meaning when he said: "Al-Birr is excellent Morality." (Muslim)

Excellent Morality is a gift from Allaah, Exalted and Almighty be He for whomsoever He loves. The Prophet (Swalla Llahu 'alayhi wa sallam) said: "Verily, Allaah has apportioned for you Morality just like He has apportioned for you your provisions. And indeed, Allaah, Exalted and Almighty be He, gives this world to those He loves and to those He does not love. But does not give ad-Diyn except to the ones He loves ..." (Ahmad)

NON-MUSLIMS ON MORALITY

•Faykhata, a German philosopher said: "Morals without Religion is void."

•Mahatma Gandhi once said: "Indeed, Religion and good morality is one and cannot be sub-divided. Verily, Religion is like a soul for morality and like air for the soul. In another way, Religion is the food for morality, hence making it grow and giving it life."

•Kant, a philosopher said: Morality is null and void without three ideologies: "The existence of God, eternal life and judgement after death."

CROSSWORD PUZZLE

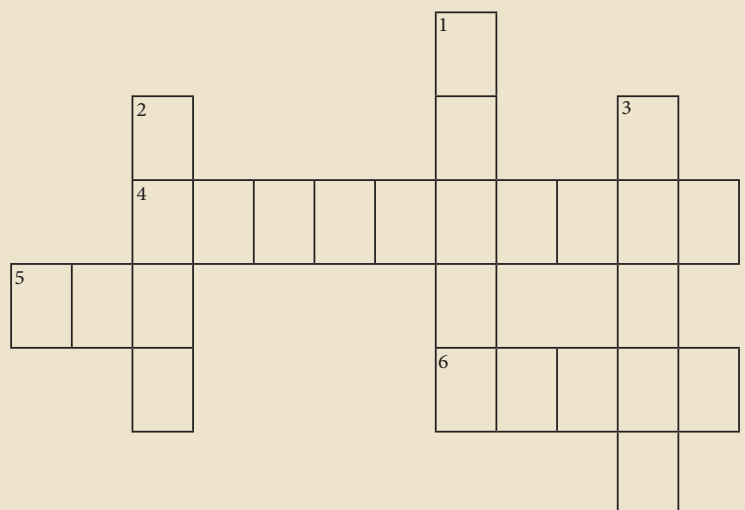
LAST WEEK'S ANSWERS

ACROSS

- 1.Tarawih
- 3.Madinah
6. Ar-Rasheed

DOWN

2. Ikhlas
4. Nahr
5. Nine



ACROSS

- 4.The Name of Allah meaning "The Protector".
5. Islamic festival that marks the end of Ramadhan.
6. Surah which means "The Palm Fiber"

DOWN

- 1.Arabic term for cloud.
- 2.The night in Ramadhan better than a thousand months.
- 3.The first person in Islam to give the Adhan.

Waziri Duale awataka wamiliki wa Hospitali Waislamu Kuzingatia Maadili Katika huduma za SHA

Waziri wa Afya, Aden Duale, amesisitiza kwamba zaidi ya nusu ya hospitali na vituo vya afya vilivyogundulika kujihusisha na ulaghai wa Mamlaka ya Bima ya Kitai-fa (SHA) vinamilikiwa na Waislamu.

Akitolea maelezo wakati wa iftar ya Chama cha Madaktari na Wahudumu wa Kimatibabu Waislamu (KAMMP) jijini Nairobi Jumapili, Bw Duale alisema ni muhimu kwa wamiliki wa hospitali kuhakikisha matumizi ya pesa za umma yanaendana na maadili na dini.

“Mnafaafu mhakikishe mnawapa watoto wenu malezi mazuri kwa pesa halali,” alisema.

Kwa mujibu wa waziri, kati ya vituo 1,120

vilivyofungwa kutokana na ulaghai wa SHA, asilimia 55 vinamilikiwa na Waislamu. Aliongeza kuwa wizara yake inapanga kufunga zaidi ya vituo vingine wiki hii, ambapo takriban asilimia 60 vinamilikiwa na Waislamu.

Bw Duale alisisitiza kwamba afya si taaluma tu bali ni imani, na kuwa wamiliki Waislamu wanapaswa kuzingatia maadili, kuheshimiana, na kutoa huduma bora.

Mnamo Februari 26, Afisi ya Mkurugenzi wa Mashtaka ya Umma (ODPP) iliidhinisha kushtakiwa kwa vituo vinane vya kiafya vilivyojihusisha na ulaghai wa SHA.

Vituo hivyo vilikuwa na majina ya Danaba, Kamishawa, Kaafi, Mama Narbeel, Alati,

Julun, Adfaal, na Dimtu, na vilisajiliwa kati ya Januari na Februari 2025, muda mfupi baada ya SHA kuanza kujumuisha hospitali kwenye mtandao wake.

Katibu Mkuu wa KAMMP, Dkt Abdallah Bajaber, aliwakashifu wamiliki hao kwa “kuchafua jina la Waislamu” na kuwakumbusha Qur’ani inayosema: “Wala msile mali ya mtu mwingine kiharamu au kuituma kama hongo kwa watawala” (Qur’ani 2:188).

Dkt Bajaber alikanusha dhana kwamba pesa za SHA si haramu kwa sababu ni mali ya serikali.

Waislamu Eldoret Wapatiwa Iftar na Al-Huda Foundation na KCB SAHL

Huku Waislamu wakiwa katika Kumi la Mwisho la mwezi mtukufu wa Ramadhan, Shirika la Al-Huda Foundation kwa kushirikiana na Benki ya KCB SAHL limegawa vyakula kwa familia 200 zenye mahitaji jijini Eldoret, Kaunti ya Uasin Gishu. Msaada huo pia uliwafaidi wanafunzi 150 katika chuo kikuu cha Moi kilichoko jijini Eldoret.

Meneja wa Kitengo cha SAHL katika KCB Eldoret, Ali Omar, aliongoza mgawanyo wa vyakula vya iftar vilivyokuwa na unga, mafuta, na bidhaa nyingine muhimu ili kuwasaidia maskini na mafukara.

Bwana Omar alisema chakula kilichosambazwa kitasaidia familia kufurahia mfungo wa Ramadhan.

“Katika Uislamu, kutoa ni ibada. Kulisha mfungaji huleta thawabu kubwa na humimarisha mshikamano katika Ummah,” alisema. Aliongeza kwamba KCB SAHL itaendelea kuwezesha jamii kupitia huduma zinazozingatia sharia ya Kiislamu, zikiwa ni sehemu ya jitihada za kuinua maisha ya jamii.

Kwa upande wake, Mwenyekiti wa Al-Huda Foundation, Sheikh Abubakar Bini, alitoa shukrani kwa KCB SAHL kwa msa-

da wake kwa jamii ya Waislamu jijini Eldoret, na kuahidi kushirikiana zaidi katika kuuhudumia umma. Sheikh Bini pia aliahidi kuhamasisha uongozi wa benki kuongeza msaada huo mwakani ili kufikia zaidi maskini na familia zenye mahitaji.

Aidha, Sheikh Bini, ambaye pia ni Mwenyekiti wa Baraza la Maimamu na Wahubiri nchini Kenya, aliwasihi matajiri Waislamu kuendeleza ukarimu kwa wanyonge kwa nia ya kupata radhi za Mwenyezi Mungu, ili wote wahisi kujumuishwa na kuthaminiwa katika jamii yao.

Kumi la Mwisho, Fursa ya Kipekee: Usiku wa Laylatul-Qadr

Kadri mwezi mtukufu wa Ramadhani unavyokaribia mwisho, mamiloni ya Waislamu duniani wanaingia katika kipindi cha kiroho cha kipekee — usiku kumi wa mwisho. Hii ni siku za kutafakari, kusali, na kutafuta rehema ya Mungu kupitia Laylatul-Qadr, inayojulikana kama Usiku wenye Cheo.

Kutoka nyumba tulivu hadi misikiti yenye mwanga mkali, waumini hujaza misikitini, wakikaa hadi usiku, wakisoma Qur’ani Tukufu, na kuzidisha ibada zao. Mafundisho ya Kiislamu yanasisitiza umuhimu wa kuenzi matendo ya kiroho katika usiku huu, hasa usiku wa 21, 23,

25, 27, na 29 wa Ramadhani, kwa sababu Laylatul-Qadr inaaminika kuangukia moja ya haya.

Kwa waumini wengi, utafutaji wa Laylatul-Qadr ni wa kibinafsi na kihisia. Usiku huu una umuhimu mkubwa kwani ni pale ambapo aya za kwanza za Qur’an ziliteremshwa kwa Mtume Muhammad (SAW), kuashiria mabadiliko makubwa katika historia ya Kiislamu.

Qur’an inasema kuwa Laylatul-Qadr ni bora kuliko miezi elfu moja, ikimaanisha matendo ya ibada katika usiku huu yana thawabu kubwa kuliko ibada ya miaka 83.

Malaika, akiwemo Jibreel, wanashuka duniani wakiwa na amani na baraka kwa waumini, huku Qur’an ikieleza usiku huu kama “amani hadi mapambazuko”, ikionyesha rehema ya Mungu, msamaha, na utulivu wa kiroho.

Viongozi wa kidini wanahimiza waumini kukumbatia siku hizi za mwisho kwa bidii, wakiwakumbusha kuwa Laylatul-Qadr inaweza kuangukia siku yoyote kati ya kumi za mwisho za Ramadhani. Kwa Waislamu wengi, tumaini la kushuhudia usiku huu huleta hali ya amani, upya wa kiroho, na ukumbusho wenye nguvu wa imani.

Jinsi ya kutoa zakat al fitri na umuhimu wa zakat al fitri kwa waislamu

Zakatul-Fitri ni zakat inayomlazimu kila Muislamu mwanamume na mwanamke, mdogo na mkubwa, ambayo hutolewa baada ya funga ya Ramadhani kabla ya kuswali swala ya Iddil-Fitri. Watoto, wanawake, wazee, na wengine wasio na uwezo wa kulipa zakatul-fitr watalipwa na mawalii wao. Kwa mfano mume atamtotea mkewe na watoto ambao hawajaweza kujitegemea; pia atawatotea wazazi wake kama hawana uwezo wa kujilipia; vile vile baba atalazimika kuwalipia

Zakatul-fitr wale wote wengine ambao ni Waislamu walio chini ya uungalizi wake. Mtoto mchanga aliyezaliwa dakika chache kabla ya kuandama mwezi wa Shawwal atatolewa Zakatul-Fitri.

Umuhimu wa Zakatul Fitri

Zakatul Fitri ni faradhi iliyoambatanishwa na faradhi ya funga ya Ramadhani. Mtume (s.a.w) ameamrisha Zakatul-Fitri kutolewa na kila Muislamu mwanamume na kila Muislamu mwanamke na amebainisha

wazi kuwa Swaumu ya mja haipokelewi endapo hajajitolea Zakatul Fitri na kuwatolea wote wale walio chini ya uungalizi wake. Msisitizo wa utoaji Zakatul-Fitr tunaupata katika Hadith ifuatayo:

Ibn Umar (r.a) amesema kuwa Mtume wa Allah ameamrisha ulipaji wa Zakatul-fitr baada ya Ramadhan kwa kila Muislamu muungwana na mtumwa, mume na mke, (Mkubwa na mdogo) kwa (kila mtu) kutoa

Inaendelea Ukurasa wa 7

NMA donate Ksh 254,400 to support Jamia Mosque Iftar Program

In a remarkable display of compassion and student-led initiative, the girls of Nairobi Muslim Academy have donated KSh 254,400 to Jamia Mosque Nairobi to support its Iftar program for the vulnerable during this Holy Month of Ramadan.

The handover ceremony took place last Friday at the school's South C campus, marking a significant milestone in the academy's ongoing commitment to community service.

Students' Da'awah leader Reyhan Mohammed highlighted the collective effort of the student body and expressed gratitude to parents and school management for coordinating the donation.

"It is the culture of our students to give to the needy according to the teachings of the Prophet (PBUH). We chose Jamia Mosque because of the confidence and trust we have in them, having seen the real impact of their Dry Iftar donations on the ground," she said.

Chief Principal Fatuma Hussein praised the initiative, urging other schools to support student-driven programs that make a positive societal impact. She noted that Nairobi Muslim Academy has been a consistent partner of the Jamia Dry Iftar distribution drive since its inception in 2020, now marking their sixth year of collaboration.

"The students are regularly involved in humanitarian activities, including visits to



orphanages, prisons, and hospitals. Programs like this shape our students to be change-drivers while reinforcing the heart of giving and humanity first," she said. She also thanked parents for their continued support, which enables such meaningful outreach.

Jamia Mosque Executive Officer Said Abdallah, accompanied by senior staff, received the donation on behalf of the mosque. He commended the students for their dedication, noting that their actions prove one does

not have to be an adult or financially established to make a difference.

"This shows you don't have to be an adult or financially able to donate. I urge everyone to do what they can with what they have — whether it's money, skills, time, or physical help — to assist those in need," Abdallah said.

He concluded by praising Chief Principal Hussein and the school management for nurturing selfless individuals committed to the welfare of others.

Jinsi ya kutoa zakat al fitri na umuhimu wa zakat al fitri kwa waislamu

Inaendelea kutoka ukurasa wa 6

sai moja ya tende zilizokaushwa au sai moja ya shairi (Barley).(Bukhari na Muslim).

Misaab ya Zakatul-Fitri

Zakatul Fitri inamlazimu yeyote yule mwenye kupata chakula cha kumtoshwa yeye mwenyewe na wale walio chini ya uangalizi wake kwa siku ya Idd na Usiku wake na akawa na ziada. Ziada hiyo ataitoa zakatul fitri kwa viwango vinavyostahiki.

Kiwango cha Zakatul-Fitri

Kwa mujibu wa hadithi ya Ibn Umar (r.a) kiwango cha Zakatul-Fitri kwa kila kichwa ni Sa'i moja ya chakula kinacholiwa kwa wingi katika sehemu husika.

Kwa mfano chakula kinachopendelewa sana na watu wa mikoa ya pwani ya Tanzania ni mchele na kile kinachopendelewa sana na mikoa ya bara ni mahindi, uwele na mtaa.

Sa'i iliyotumika wakati wa Mtume (s.a.w) imelinganishwa na pishi inayotumika katika mazingira ya Tanzania. Pishi moja ya vyakula hivyo vilivyotajwa ni sawa na kilo mbili na nusu (2.5kg). Pia inajuzu kuthaminisha pishi ya chakula husika na fedha taslimu.

Kihalisia ni vizuri zaidi kutoa fedha taslimu ili kumuwezesha huyo anayepewa zakatul-fitri aweze kununua chakula husika pamoja na viungo mbali mbali vitakavyo kifanya chakula hicho kiwe kizuri na cha kuvutia kwa ajili ya kusherehekea Idd.

Muda unaofaa kutolewa Zakatul-Fitri

Muda wa kutoa Zakatul fitri umebainishwa katika Hadith ifuatayo:

Ibn Umar (r.a) ameeleza kuwa Mtume (s.a.w) aliwaamuru watu kuwa walipe zakatul fitri kabla ya swala (ya Iddiil-Fitri) (Muslim).

Kulipa Zakatul Fitri mapema kabla ya kuswali Idd au mapema zaidi ya hapo, kutawawezesha maskini na mafakiri kufurahia Idd pamoja na Waislamu wengine. Ikitokea sababu ya msingi, kama vile kusahau, mtu akachelewa kutoa Zakatul-fitri mpaka Idd ikaswaliwa, hana budi kuitoa baada ya swala.

Lakini jambo la kuzingatia ni kwamba, amri ya kutoa Zakatul-fitri kabla ya swala imetolewa na Mtume (s.a.w), hivyo, mtu akiivunja amri hii makusudi au kwa uzembe ajue kuwa kutoa kwake huko hakutamnaifaisha chochote.

Watu wanaostahiki kupewa Zakatul-Fitri

Zakatul-Fitri si malipo ya maimamu wa Tarawehe kama wengi wanavyoichukulia bali ni chakula cha maskini na wale wote wasiojiweza kujipatia chakula pamoja na wale walio chini ya uangalizi wao kwa siku ya Idd na usiku wake ili nao wajisikie na wafurahie Idd pamoja na Waislamu wenzao wenye uwezo.

Kama ilivyo katika Zakatul-Mal, akipewa Zakatul-Fitri asiyestahiki itakuwa ni kudhulumu haki ya wale wanaostahiki na mtoaji na mpokeaji wa zakatul-fitri hiyo watakuwa ni mad ha lim u.

Ili kuhakikisha kuwa katika jamii au katika mtaa wa Waislamu kila anayestahiki kupewa zakatul fitri amepata na kuzuia uwezekano wa mtu mmoja kulundikiwa zakatul-fitri kiasi kikubwa sana, na mwingine kukosa au kupata kiasi kidogo sana kisichotosheleza mahitaji yake ya siku ya Iddi, ni vyema Waislamu wa mtaa mmoja au wa sehemu moja waikusanye Zakatul-Fitri kwa pamoja, na kisha waigawanye kwa wote wanaostahiki katika mtaa au sehemu hiyo wakizingatia mahitajio yao kulingana na majukumu ya kifamilia waliyo nayo.

1,400 fasting Muslims in Isiolo receive daily Iftar through SOHA outreach

A total of 1,400 fasting Muslims from various mosques across Isiolo have benefited from the Star of Hope Association (SOHA) mosque-to-mosque Iftar initiative this Ramadhan.

The outreach programme, sponsored by Ali Rıza Dinç through Brother Zaffar and Çınarlar Grup from Ankara, Turkey, embodies the spirit of compassion, generosity, and togetherness that defines Ramadhan.

According to SOHA Organizing Secretary Qari Abdulrazzaq, the initiative provides vital relief to community members

who rely on mosques for their daily breaking of the fast, fostering solidarity and care among worshippers.

“Providing Iftar also promotes empathy and mercy, ensuring that those who cannot afford a meal are not left hungry,” he said. He added that the programme offers volunteers a chance to give back to their community, creating a meaningful connection between service and faith.

Volunteers—both Muslim and non-Muslim—dedicate their time and resources to prepare and distribute the meals, a gesture that benefits recipients and nurtures a

sense of fulfillment for those serving.

Daily Iftar meals have been served at Masjid Umar Al-Farooq, Al-Falah Islamic Centre, Kambi Otha, Masjid Abubakar Kambi Juu, and Masjid Farooq Ola Bule. Other mosques in Isiolo receiving hot meals include Masjid Tawfeeq Kambi Garba, Masjid Al-Naim, Moti Masjid, and Masjid Umar Al-Farooq Tuluroba.

Through this initiative, SOHA continues to reinforce the values of mercy, unity, and generosity that Ramadhan inspires.

Ramadhan should inspire spiritual transformation, Muslims told

Muslims have been urged to use the holy month of Ramadhan as a period of spiritual renewal marked by taqwa (God-consciousness), patience, and compassion.

The call was made by Sheikh Ibrahim Lethome during Jumuah prayers at Jamia Mosque Nairobi, where he reminded worshippers that Ramadhan offers an opportunity for believers to transform their character and strengthen their relationship with Allah.

Sheikh Lethome said the month of fasting instils key virtues among believers, particularly sabr (patience), which he described as a defining characteristic cultivated during Ramadhan.

“Ramadhan teaches us patience, self-discipline, and compassion. It reminds us to control our desires, help the needy, and strengthen our faith,” he said.

Addressing congregants at the mosque,

Sheikh Lethome noted that fasting in the month of Ramadhan goes beyond abstaining from food and drink, explaining that it also teaches emotional discipline.

According to him, the practice encourages believers to remain composed even during moments of hunger, fatigue, and frustration, and to respond with wisdom rather than impulse.

He encouraged Muslims to actively engage in the month as a period of training in patience by practicing self-restraint, self-discipline, gratitude, and perseverance.

He also urged believers to use the opportunity to mend broken relationships and promote unity, tolerance, and mutual respect within society.

“A true Muslim is one that puts the teachings of Islam to practice,” he said.

Sheikh Lethome further stressed that Ramadhan should not pass as a mere ritual without meaningful transformation, noting that acts

of worship during the month must translate into integrity at home, compassion within communities, and service to humanity.

He also called on Muslims and leaders alike to emulate the virtues of the Prophet Muhammad, particularly humility, patience, and tolerance, in order to foster justice, peace, and good governance in society.

The Islamic scholar pointed out that applying the value of sabr beyond the month of Ramadhan equips individuals with the ability to overcome frustration and manage stressful situations with greater emotional freedom and control.

Sheikh Lethome added that Muslims should embrace the spiritual essence of Ramadhan by demonstrating patience, humility, tolerance, and kindness in all their dealings.

Muslims urged to intensify Worship as Ramadhan enters final ten days

As the holy month of Ramadhan entered its final and most crucial ten days on Tuesday this week, Muslim faithful streamed to mosques to seclude themselves from the world and devote their time to the remembrance of Allah and the performance of special night prayers, including Tahajjud.

Tahajjud is a voluntary prayer performed by Muslims and is not among the five obligatory daily prayers required of all believers. However, the Prophet Muhammad is recorded to have regularly performed Tahajjud and encouraged his companions to do the same.

Imam of Jamia Mosque in Nairobi, Sheikh Jamaludin Osman, urged Muslims to embrace the spiritual significance of the final days of Ramadhan by dedicating themselves to acts of worship (ibadah) and seeking forgiveness before the holy month comes to an end.

Sheikh Jamaludin noted that the last ten days hold special importance as they commemorate the period when Allah first revealed the Holy Qur’an to Prophet Muhammad (Peace Be Upon Him) during the Night of Power (Laylatul Qadr).

The Imam emphasized that Laylatul Qadr holds immense significance in Islam as it is known as the Night of Power and Majesty—a night better than a thousand months. He encouraged believers to dedicate the night to religious activities such as reciting the Qur’an, performing Tarawih prayers, waking up for Qiyaamul Layl (night prayers), engaging in adhkar (remembrance of Allah), and other acts of worship.

He further advised those observing i’tikaf to refrain from engaging in worldly matters during their spiritual retreat and instead increase their prayers and recitation of the Holy Qur’an in order to fully benefit from

the blessings of Ramadhan.

Highlighting the broader importance of the last ten days of Ramadhan and the practice of i’tikaf, Sheikh Jamaludin urged the faithful to intensify acts of worship during this period.

“In this month, Allah grants the believers more Thawab (rewards) for their good deeds, and blessings are increased manifold,” he said. “God has said He will forgive even more sins, so how can we let this opportunity pass by?”

Moreover, Sheikh Jamaludin called upon affluent members of society to extend support to the less privileged in order to multiply their rewards.

“We must appreciate that Allah has not given us wealth equally, and it is therefore prudent to provide support to those who do not have sufficient means for their livelihood,” he stressed.

Understanding the wisdom behind Zakat al-Fitr

By Salman al-Ouda

Zakat al-Fitr is sometimes referred to as Sadaqah al-Fitr. In both cases, it means "the charity for breaking the fast." This is because it is paid at the end of Ramadhan, when the season of fasting has come to a close.

The name "Zakat al-Fitr" may also refer to the fitrah, the natural way, as mentioned in the verse:

"The nature way (fitrah) which He has made for mankind." (Surah Ar-Rum 30:30)

It is not a tax on a person's wealth. It is paid on behalf of each individual, like a head tax. Indeed, it is sometimes called zakat al-ra's, (i.e. "the head tax") or zakat al-badan ("the body tax").

The Wisdom behind Zakat al-Fitr

It purifies the fasting person of the shortcomings in his or her observance of the Ramadhan fast. No one's fast is perfect in every way. We all say things or do things that we should not do. We may speak ill of another person during the course of the month. We may look at something we are not supposed to. This Zakat helps the poor people enjoy the Eid along with everyone else. This is why it is paid on the morning of the Eid or the night before. The Eid is a time of joy, a time of celebration. It is a day for feasting and wearing new clothes. When we pay Zakat al-Fitr at this time, it gives the poor people a sense of belonging by including them in the festive spirit of the day. They should not have to spend this day hungry. They should not feel deprived or left out. This is why many scholars, including Ibn Taymiyah and Ibn al-Qayyim, say that Zakat al-Fitr should only be given to the poor and destitute, and not to the other classes of people who are generally eligible to receive charity.

Finally, Zakat al-Fitr helps to cultivate among the members of society the habit of giving. This is another reason why the obligation of paying this form of charity is connected with each and every capable individual, regardless of how much wealth that person has.

The Ruling of Zakat al-Fitr

It is a point of unanimous consensus among Muslim legal scholars that paying Zakat al-Fitr is a religious obligation. This has been asserted by Ibn al-Mun-dhir, al-Bayhaqi, and Ishaq b. Rahawayh, among others.

The evidence for this is as follows:

1. Allah says:

"He indeed shall be successful who purifies himself, glorifies the name of his Lord, and prays." (Surah Al-A'la 87:14-15)

Ibn `Umar interpreted this verse as referring to Zakat al-Fitr.

2. Ibn `Umar relates that the Prophet obliged the payment of Zakat al-Fitr as a sa` of dates or barley on behalf of every

Muslim man and woman, free or slave. It is to be paid before the people go out for prayer." (Al-Bukhari (1053) and Muslim (984))

Zakat al-Fitr is an obligation on those who are able to pay it. This is defined as someone who has enough to eat for one day and night. Zakat al-fitr is paid as a quantity of food. The measure of used is the sa`. It is a measure of capacity (volume) that equals four double-handfuls of an average person's hands.

How is it to Be Paid?

Abu Sa`id al-Khudri relates:

"We used to pay Zakat al-Fitr as a sa` of wheat or barley, or dates, or dried cheese, or raisins." (Al-Bukhari (1435))

The vast majority of scholars from the time of the Companions and Successors, agree that we are not restricted to the specific food items mentioned in the hadith. It is permissible to pay it in any staple food of the locality. This might include rice or any other staple food that is prevalent in the locality. Scholars disagree as to whether money can be paid in lieu of food. The majority of scholars hold the view that Zakat al-Fitr cannot be paid in cash. This view is the one adopted by the Maliki, Shafi'i and Hanbali schools of law.

The Hanafi school of law follows Abu Hanifah's opinion that it is permissible to pay zakat al-fitr in cash. This was the opinion of a number of eminent Successors, including the Caliph `Umar ibn `Abd al-`Aziz. Al-Hasan al-Basri said: "There is no problem with paying Zakat al-Fitr in silver coins." (Musannaf Ibn Abi Shaybah (10368 and 10370))

Ishaq al-Subay`i said: "I found them paying this charity in silver coins to the value of the food." (Musannaf Ibn Abi Shaybah (10371)) This was the view of al-Thawri and `Ata'. Indeed, `Ata' was known to pay his Zakat



al-Fitr in cash. All of these people were among the most distinguished Successors.

Recently, the scholar Mustafa al-Zarqa has come forth as a strong supporter of this point of view. He defends this position with the following strong arguments, among which are the following:

1. Most jurists see no problem with paying Zakat al-Fitr in whatever foods are locally used, even though most of these foods are not mentioned in the hadith. This is why they see it as permissible to pay it in rice or maize or whatever else is locally eaten as a dietary staple. If these foods that are not mentioned in the Sunnah are permitted, then it makes more sense to permit paying it in cash, since this is more useful to many poor people on the day of Eid. This is not really different than what the people do who pay in their local food. We determine the equivalent value of those foods in cash. They determine the equivalent of those foods in their local staples.

2. The enumeration of those foods is not a matter of pure, abstract worship that cannot be departed from. There is a clear

Continued to Page 16



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Only shortlisted candidates will be contacted.

Eleri Segera launches “KSh 1,000 Challenge” to empower Muslims

In the spirit of service to humanity, Eleri Segera Community-based organization in Nanyuki, Laikipia County, has launched a pioneering initiative to uplift less fortunate members of the community through education, welfare support, and access to essential services.

The programme, titled “Donate KSh 1,000 or 2,000 Monthly Challenge,” seeks to encourage regular contributions from well-wishers to fund social development projects, including community infrastructure and educational opportunities for needy families.

The Community-based organization manages a mosque and Islamic centre located in Eleri area.

Speaking to Friday Bulletin, Sheikh Asad Gitay said the initiative aims to enhance

the socio-economic standards of the local Muslim community while ensuring the long-term sustainability of welfare programmes.

“Our goal is to improve the socio-economic welfare of the Muslim community and reduce dependence on external aid. This KSh 1,000 challenge will serve as a sustainable funding mechanism to support education, health, and other social needs, while also covering the day-to-day running costs of the mosque,” Sheikh Asad explained.

He highlighted that the number of vulnerable Muslims requiring assistance has risen sharply, while the organization’s resources remain limited. This prompted the community-based organization to establish a structured system of support through the new initiative.

Beyond social welfare, the mosque plans

to purify the borehole water after having managed to drill a borehole and install hand pumps, ensuring access to safe and reliable water for communities in the Eleri area, where clean water is still a major challenge.

Sheikh Asad urged Muslims in the region to contribute generously, emphasizing unity, sacrifice, and collective responsibility in fulfilling community obligations. He also called on donors, charitable organisations, and well-wishers to partner with the mosque in supporting this noble cause.

Contributions can be made through M-Pesa Paybill 400200, Account Number 857232, or via mobile number 0796 809 881. For more information, interested supporters can contact 0704 133 623.

Winners celebrated as 22nd MMY annual Quran competition concludes

The 22nd edition of the Muslim Mercy Youth Group (MMY) Annual Quran Competition concluded on Sunday with a colourful closing ceremony celebrating outstanding Quran reciters and memorizers. The three-day competition, themed “Bushra – Glad Tidings,” featured several categories including five chapters, ten chapters, twenty chapters, Tafseer, Qiraat for Huffadh, and memorization of the entire Qur’an.

The event concluded successfully, further solidifying its reputation as one of the region’s premier platforms for Quranic recitation and memorization, attracting participants from across the East African region. The Chief Guest at the MMY annual event was the acting Chief Kadhi of Kenya Sheikh Sukyan Hassan Omar.

The competition was officiated by judges drawn from Uganda, Tanzania, Zanzibar assisted with their Kenyan counterparts.

Organisers attributed the success of the event to strong leadership and clear ambitions in promoting Quranic excellence. Since its inception in 2003, the MMY Quran Competition has remained a key highlight of the organisation’s annual Ramadhan calendar, attracting participants from across Kenya and neighbouring countries.

The competition continues to play a significant role in promoting Quranic knowledge and nurturing excellence within the Muslim community.

In the international category, Fahad Haji Ali from Zanzibar emerged the overall winner in the 30 Juzuu Quran memorization category. For his impressive performance, he received a cash prize of KSh 70,000 and a laptop.

Abubakar Salim Ubao from Kenya finished second, receiving KSh 50,000, while Abdullah Muhammad Omar took third position and was awarded KSh 40,000.

In the local category, Abubakar Salim

Ubao emerged as the overall winner after impressing judges with his mastery of memorizing the entire Qur’an and his strong command of the science of recitation (tajweed). For his outstanding performance in the 30 Juzuu category, he was awarded a prestigious Hajj package and a trip to Makkah to perform Hajj.

In the Qiraat category, Muhammad Ahmed Muhammad emerged as the overall winner and was awarded KSh 30,000 and a trip to Makkah to perform Umrah.

Muhammad Osman Shale finished second and received KSh 20,000, while Adam Yusuf Khalid took third position and was awarded KSh 15,000.

In the Tafseer category, Arqam Athman Muhammad emerged as the winner and received KSh 45,000. Salim Idha Wayo finished second and was awarded KSh 30,000, while Swaleh Omar Muhammad came third, receiving KSh 20,000.

In his address, Acting Chief Kadhi Sheikh Sukyan Hassan Omar commended the Muslim Mercy Youth Group (MMY) for promoting and sustaining the tradition

of memorizing the Holy Qur’an among Muslims. He urged Muslims to strive for a deeper understanding of the teachings of the Noble Qur’an and to implement its values in their daily lives.

Sheikh Sukyan also noted that the achievements of the participants in the science of Quran memorization were a source of immense pride for the leadership of MMY and the wider Muslim community, particularly in the coastal region.

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Muslim Journalists urged to uphold integrity and faith-based values

Muslim journalists have been urged to uphold integrity, professionalism, and ethical responsibility in their work, drawing inspiration from the values instilled during their upbringing and faith traditions.

Speaking at an Iftar engagement with Muslim journalists in Nairobi, MCK Chief Executive Officer David Omwoyo emphasised the importance of grounding journalism in strong ethical principles and accountability.

Omwoyo noted that values such as honesty, discipline, and responsibility, often nurtured from childhood and reinforced through faith, should guide journalists in the practice of their profession.

"Faith teaches us discipline, truthfulness, and responsibility. These are the same values that define ethical journalism. As journalists, our work must always be guided by integrity and a commitment to the public interest," he said.

The CEO also encouraged stronger camaraderie amongst journalists, proposing the establishment of inter-media sporting activities to bring together journalists from different media houses and foster unity within the profession.

The Iftar gathering brought together Muslim journalists, media leaders, and stakeholders from the media development sector to reflect on the role of journalism and strengthen professional relationships within the industry.

At the same time, Chief Executive Officer of the Media Council of Kenya (MCK), David Omwoyo, has urged journalists to allow their faith to shape the quality and integrity of their work in service to society. Speaking at an iftar dinner hosted by the Council in honour of Muslim journalists in Kilifi County, he stressed that integrity must remain the cornerstone of journalism at a time when public trust is under strain, reminding media workers that accuracy, fairness and accountability are fundamental obligations across both traditional and digital platforms.

"The work you do should be guided by your faith, and that should be reflected in your service to society," he said at the event, described by attendees as historic and the first of its kind for media professionals in the county. Held in Kilifi Town, the dinner brought together journalists from both local and national media houses operating in the area.

Mr Omwoyo used the occasion to announce a series of significant developments at the Council, whilst acknowledging the mounting pressures confronting the industry.

Attending journalists were both appreciative and candid in their remarks. Several commended the Council for the initiative, with one describing the evening as long overdue.

"This is the first time this has happened for us journalists in Kilifi — no one remembers there are Muslim journalists



here," one attendee said, drawing murmurs of agreement from the room. Participants called on MCK to expand training and empowerment opportunities for media workers in the region, and welcomed greater awareness and enforcement of the Code of Conduct across the industry.

The event was widely welcomed as a significant step towards greater inclusion within Kenya's media sector, with participants expressing hope that it would mark the beginning of sustained engagement on matters affecting the profession.



RAMADHAN DURUUS



**Bro. Abdalla
*Athman***



**Prof. Abdullatif
*Essajee***

TAFSIRI YA QURAN

Bro. Abdalla Athman

MTUME MUHAMMAD ﷺ

Prof. Abdullatif Essajee

WAJUE MSAHABA

Bro. Abdalla Athman

JUMAMOSI / JUMAPILI

AFTER DHUHR SWALAH

JAMIA MOSQUE, NBI

JamiaTV Kenya

Religious leaders issue unified call for cohesion and peace at IRCK Iftar

In a high-stakes demonstration of national cohesion, the Inter-Religious Council of Kenya (IRCK) convened a strategic Iftar assembly in Westland's yesterday, uniting the country's top Muslim, Christian, and Hindu leadership under a singular mandate for peace and social equity.

Against a backdrop of rising domestic pressures and escalating global instability, the forum served as a critical platform to demand a unified national front and an immediate cessation of international hostilities.

Centering the evening's agenda, IRCK Chairperson Sheikh Abdullahi Salat delivered a rigorous defense of the spiritual and social significance of Ramadan. He argued that the holy month is far more than a period of ritualistic abstinence; it is a profound engine for social reform and

collective empathy. Sheikh Salat emphasized that the hunger experienced during the fast is a divine mechanism designed to break the barriers of indifference, forcing the believer to confront the lived reality of the impoverished.

"Ramadan is a school of discipline that recalibrates our humanity," Sheikh Salat stated. "The physical sacrifice of the fast is hollow if it does not result in the relief of another's suffering. We must remember that we are merely custodians of what we possess. Everything is bestowed upon us by the Almighty; all things belong to Him, and He gives to whomsoever He wishes."

This call for stewardship was formally echoed by the Acting Chief Kadhi, Sheikh Sukyan Hassan Omar, who advocated for the institutionalization of interfaith dialogue as a prerequisite for national stability.

He noted that in a pluralistic state like Kenya, religion must function as a structural bridge for peace rather than a barrier to progress. Leadership from the Christian and Hindu communities explicitly backed this stance, committing to the IRCK's mission of collective social responsibility.

Beyond domestic borders, the Council issued a sharp diplomatic rebuke regarding the ongoing conflict in the Middle East. With a unified voice, the leaders urged the international community to prioritize humanitarian aid and diplomatic resolution over military escalation, warning that "instability anywhere is a threat to justice everywhere."

The assembly concluded with a historic joint prayer, signaling a unified moral directive for the country.

KDF Muslims bring Ramadhan spirit to Thika Prison inmates

In a heartwarming display of compassion during this blessed month of Ramadhan, the Kenya Defence Force (KDF) Muslim fraternity from Thika Barracks donated Iftar food packages to Muslim inmates at Thika Main GK Prisons. The initiative forms part of the KDF's broader engagement programs, aimed at fostering positive relations between service members and the communities they serve.

Led by Major Imam Ibrahim Wambwere, the KDF team handed over the assorted items to the deputy officer in charge of Thika Main Prison, Superintendent Julius Muli, who expressed gratitude to the Engineers Brigade personnel for their thoughtful gesture during the fasting season.

The event provided a valuable opportunity for KDF Muslim personnel to engage directly with inmates, offering comfort, counseling, and hope—especially to those serving long sentences.

Major (Imam) Ibrahim Wambwere noted that acts of kindness like these embody both Islamic teachings and the ethos of service upheld by the Kenya Defence Force.

"The holy month of Ramadhan encour-



ages Muslims to practice generosity and compassion. Today, we extend this spirit by supporting members of our community who are in need," he said, urging prisoners to remain steadfast in their fasts with patience and hope, and to strive for righteousness in their lives.

He also highlighted that this initiative is part

of a series of planned projects by KDF Muslim personnel aimed at uplifting the less fortunate within the community.

Through efforts like this, the Kenya Defence Force continues to demonstrate its commitment not only to national defence but also to societal development, empathy, and community cohesion.

NTSA Rolls Out Automated Instant Fine System

In a landmark shift for the nation's transport sector, the National Transport and Safety Authority (NTSA) officially activated its automated Instant Fines Traffic Management System on Monday, March 9, 2026, marking a definitive end to manual road enforcement.

This massive digital overhaul follows intense pressure from President William Ruto, who issued a strict one-month ultimatum during a high-level State House meeting on March 2 to eliminate the "unacceptable" delays in road safety reform.

By replacing traditional, bribe-prone interactions between traffic police and motorists with cutting-edge technology, the government aims to restore order to Kenyan roads and dismantle the infrastructure of corruption that the President signaled was "finished."

The technological backbone of this new regime consists of over 1,000 high-definition smart cameras strategically deployed across major highways and urban centers including Nairobi, Mombasa, and Kisumu.

These "digital eyes" are programmed to automatically detect a range of violations, from speeding and lane indiscipline to the use of mobile phones while driving without the need for human intervention.

Once an offense is captured, the system instantly cross-references the vehicle's registration details and dispatches an automated SMS notification to the owner, effectively removing the human interface that has historically facilitated bribery within the traffic department.

Muslims in Mt Kenya benefits from Daar-ul-Majlis al-Islami Iftar packages

Muslim residents in Mount Kenya received Iftar food packages from Daar-ul-Majlis al-Islami Kenya as part of the Ramadhan program launched in cooperation with Daar-ul-Quran-ul- Kareem Society.

In the distribution exercise carried out last week, in Kirinyaga, Embu, Murang'a and Nyeri each of the recipients received a food package that consisted of rice, maize meal flour, wheat flour, sugar, cooking oil, tea leaves, Salt and dates fruits.

Speaking during the distribution chairman of Daar-ul-Majlis al-Islami Kenya, Sheikh Ahmad Ruweis said that the Iftar program is an expression of his organization's commitment to support the needy and vulnerable in the Muslim community.

"The month of Ramadhan is the month of

showing companion and helping each other especially the needy and it is an honour to launch this Iftar program that has been sponsored by Daar-ul-Majlis al-Islami Kenya in cooperation with Daar-ul-Quran-ul-Kareem Society," he said.

Sheikh Ruweis further disclosed that the two organizations are also providing ready cooked Iftar meals at various mosques to enable fasting Muslims break their fast and that the program with continue for the whole month of Ramadhan.

At the same time, Sheikh Ruweis has called on Muslims to intensify good deeds and use Ramadhan period to pray for the country at this difficult time.

Sheikh Ruweis encouraged the Muslim faithful to increase acts of worship during

this period which include recitation of the Noble Quran, giving to charity, observing late night prayers and seeking for Allah's forgiveness at all times.

"In this month, Allah grants the believers more Thawab (rewards) for their good deeds and blessings are increased manifold and Allah has said He will forgive even more sins, so how can we let this opportunity to go by?" the Daar-ul-Majlis al-Islami Kenya chair said .

In living up to the spirit of charity the Sheikh called on Muslims during the Ramadhan period to spare a thought and lend a helping hand to the less privileged and poverty stricken members of the community to gain the pleasure of Allah.

Samira Ramadhan joins Tigo Girls in Vihiga after hijab dispute

Continued From Page 1

hijab.

Speaking on the matter, Commissioner at the Commission on Revenue Allocation (CRA) Hadija Juma Nganyi urged the Ministry of Education, Science and Technology to protect the rights of Muslim students in church-sponsored schools.

She noted that religious discrimination against Muslim learners is widespread in such institutions. Nganyi called on Edu-

cation Cabinet Secretary Julius Ogamba to enforce a March 2022 circular allowing Muslim female students to wear the hijab in schools.

"We have received numerous complaints that Muslim girls are still denied the right to wear the hijab, forcing some to drop out because they cannot leave home without it," she said.

Accompanied by Dr. Fozia Norwin, Nganyi stressed that it is unconstitutional for pub-

licly funded schools to restrict students from practicing their faith, even if the school is managed by a religious organization.

Dr. Norwin added that all County Directors of Education must ensure Muslim students can wear the hijab without hindrance and urged the Ministry of Education to take decisive action against systemic religious discrimination.

Eight Arab, Islamic countries condemn Israeli closure of Al-Aqsa Mosque

Qatar, Jordan, Indonesia, Turkiye, Pakistan, Saudi Arabia, Egypt and the United Arab Emirates have condemned Israel's continued closure of the Al-Aqsa Mosque during the Muslim holy month of Ramadan for the 12th consecutive day.

In a statement published on Wednesday, the foreign ministers of the eight Arab and Islamic countries said Israeli restrictions on Palestinian access to the old city of Jerusalem and its places of worship constituted a "flagrant violation to international law, including international humanitarian law, the historical and legal status quo, and the principle of unrestricted access to places of worship".

"The Ministers affirmed their absolute rejection and condemnation of this illegal and unjustified measure, as well as Israel's continued provocative actions at Al-Aqsa Mosque / Al-Haram Al-Sharif and against worshippers. They stressed that Israel has no sovereignty over occupied Jerusalem or its Islamic and Christian holy sites," the statement read.

The statement added that the entire area of Al-Aqsa Mosque was "exclusively" for Muslims and that the Jerusalem Endow-

ments and Al-Aqsa Mosque Affairs department, affiliated with the Jordanian Ministry of Awqaf and Islamic Affairs, is the "legal entity with exclusive jurisdiction".

"The Ministers called on Israel, as the occupying Power, to immediately cease the closure of the

gates of Al-Aqsa Mosque, remove access restrictions to the Old City of Jerusalem, and refrain from obstructing Muslim worshippers' access to the mosque," the statement said, calling on the international community to compel Israel to stop its "ongoing violations".

Israeli forces have imposed strict restrictions on worshippers and access to the Old City, citing "security" measures as a result of the ongoing war against Iran.

But the Palestinian Ministry of Foreign Af-



fairs on Wednesday said the continued closure emphasised the policies were a "blatant violation of Palestinian rights", the Palestinian news agency Wafa reported.

Hamas has also condemned the continued closure and said on Tuesday that it sets a "dangerous historical precedent" and a "blatant violation" of the freedom of worship.

Fraud in healthcare is theft and haram, warns Muslim doctors' association

The Kenya Association of Muslim Medical Practitioners (KAMMP) has expressed concern over the involvement of some Muslim-owned medical facilities in fraudulent activities within the country's healthcare system.

In a statement signed by KAMMP President Dr Ahmed Yakub Kalebi and Secretary-General Dr Abdalla Bajaber, the association noted that "healthcare fraud is theft — haram in Islam and a crime under law."

The association said healthcare fraud undermines patient care, erodes trust in the medical profession, and weakens Kenya's healthcare system. KAMMP also commended Health Cabinet Secretary Aden Duale and the Social Health Authority (SHA) Chairman for taking a firm stance against healthcare fraud and demonstrating the willingness to act decisively without fear or favour, including against facilities owned by members of their own communities during both the first and second waves of the ongoing crackdown. The concerns come in the wake of the closure of several health facilities by the Ministry of Health, through the Kenya Medical Practitioners and Dentists Council (KMPDC), over fraudulent claims linked to the former National Hospital Insurance Fund (NHIF) and the current Social Health Authority (SHA). The crackdown is part of ongoing government efforts to safeguard public health resources and strengthen accountability within the healthcare sector. "KAMMP is deeply concerned that a significant proportion of facilities implicated in the first and second waves of closures appear to involve Muslim-owned facilities, many located in counties with majority Muslim populations," the statement said. The association warned that such developments risk damaging the reputation of the broader Muslim medical community, which has long played a critical role in delivering healthcare services across the country. Speaking during the KAMMP Iftar held in Nairobi on Sunday, Health Cabinet Secretary Aden Duale, in the presence of Social Health Authority Chairman Dr Abdi Mohamed, thanked the association's leadership for convening healthcare professionals, scholars, partners, and members of the communi-



Health Cabinet Secretary Aden Duale being ushered into iftar venue by the President of Kenya Association of Muslim Medical Professionals (KAMMP) Dr Ahmed Yakub Kalebi and Secretary General - Kenya Association of Muslim Medical Professionals (KAMMP) Dr Abdalla Bajaber. The iftar dinner was held on Sunday.

ty. He noted that the spirit of compassion, generosity, and service that defines the holy month of Ramadhan closely mirrors the calling of the medical profession. Duale also commended KAMMP's steady growth since its establishment in 1998, noting that the association now brings together more than 2,000 healthcare professionals across various disciplines committed to advancing healthcare and serving society. He lauded the organisation for its work in professional development, medical camps, community outreach, mentorship, and student engagement, initiatives that continue to strengthen the healthcare ecosystem. The Cabinet Secretary also expressed encouragement over the Al-Ilm Educational Financial Aid Programme, which supports students pursuing health sciences and helps nurture the next generation of healthcare professionals. Duale confirmed that several facilities have already been shut down and that investigations by the Directorate of Criminal Investigations (DCI) have resulted in a number of cases being forwarded to the Office of the Director of Public Prosecutions (ODPP) for prosecution. KAMMP urged Muslim healthcare professionals and facility owners to refrain completely from engaging in fraudulent practices, noting that such acts constitute both criminal offences and serious moral

violations under Islamic teachings. "The Holy Qur'an warns: 'Do not consume one another's wealth unjustly' (Qur'an 2:188). The Prophet Muhammad (peace be upon him) said: 'Whoever cheats us is not one of us' (Sahih Muslim)," the statement added. The association also called on healthcare professionals, facility owners, regulators, community leaders, and members of the public to work collectively to eradicate healthcare fraud and strengthen integrity within Kenya's healthcare system. It emphasised that transparency, accountability, and adherence to ethical medical practices are essential in restoring public confidence in the sector. In addition, KAMMP encouraged Muslim communities across the country to actively register with the Social Health Authority (SHA), which replaced the National Hospital Insurance Fund (NHIF) as part of the government's broader healthcare reforms aimed at expanding universal health coverage. According to the association, Mombasa County currently leads nationally in SHA registration, while several counties in North Eastern Kenya remain significantly behind in enrolment. KAMMP urged community leaders, religious institutions, and healthcare professionals to intensify awareness campaigns to ensure greater participation in the programme.

Jamia annual Islamic Book fair begins

The annual Jamia Islamic Book fair and exhibition began this week at the Jamia Multi-purpose Hall.

The one-week book fair that kicked off on Wednesday is aimed to avail Islamic books at subsidized prices to equip Muslims with knowledge and boost reading culture. The book fair has been held for the last 16 years and has grown to be one of the leading books exhibition in the country for

Muslims. Over the years, the event has attracted a large number of Muslims with a thirst to improve on their religious knowledge and spiritual nourishment.

The book fair was started in 2009 by Jamia Mosque Nairobi in collaboration with Darul Ulumudin to cultivate the reading culture in the Muslim community.

Islamic books at the fair include the books on general knowledge on the Sciences of

Quran, Hadith, Tawheed, Fiqh, Seerah/Taariikh and Arabic language among others.

Those Muslims wishing to enhance and improve on their Islamic knowledge are encouraged to visit the book fair for a good experience. Apart from Islamic books, there are also Islamic attire for both adults and young children such as Kanzu, caps, Abayyas and hijab.

Jamia Mosque Committee commends Staff at annual Iftar dinner

Staff members of Jamia Mosque Nairobi and the premier Islamic television channel, Jamia TV, have been urged to perform their duties with the utmost dedication, sincerity, and professionalism, viewing their work as a noble act of worship aimed at seeking the pleasure of Allah.

The call was made during the annual Jamia staff Iftar dinner held on Monday at the Multi-Purpose Hall, which brought together the leadership of the Jamia Mosque Committee and staff members. Speakers at the event paid glowing tribute to employees for their commitment and dedication in ensuring that worshippers are well served while the activities of the mosque are carried out diligently and professionally.

Addressing the gathering, Deputy Chairman of the Jamia Mosque Committee, Abdullatif Essajee, praised the staff for their enormous contribution to the growth and transformation of Jamia Mosque Nairobi, noting that they are the backbone of the largest mosque in the country.

Essajee pointed out that taking care of the Masjid and its affairs is a praiseworthy act and a sign of strong and healthy Īmān. He urged staff members to perform their duties with maximum dedication, integrity, and the primary intention of seeking the pleasure of Allah.

He also commended the Jamia security staff for their dedication and commitment, noting that their efforts have contributed to making Jamia one of the safest mosques in the country.

In his remarks, Jamia Mosque Committee Treasurer Billow Kerrow praised the staff for their commitment and dedication in serving worshippers and encouraged them to maintain the same spirit while discharging their duties with honesty and diligence.

"I would like to commend you for your service and dedication in serving the Muslim Ummah. Vacuuming the carpets and all other forms of cleaning and caring for the Masjid are not insignificant acts. They are meritorious deeds which hold great rewards. I am really happy and proud of you, and I pray to Allah to guide and reward you staff members abundantly for your services," he said.

On his part, the Da'wah Convener at Jamia Mosque Nairobi, Sheikh Ibrahim Lethome, urged staff members to portray a positive image of Islam, demonstrate good Islamic character, and embrace teamwork while serving at the mosque.

In his address, Jamia Executive Officer Said Abdallah expressed gratitude to the Jamia Mosque Committee for providing a conducive working environment and for showing commitment and kindness towards employees. He noted that such support motivates staff members to serve the Muslim Ummah with dedication and diligence.



TOP: Sections of staff follow proceedings during the Staff Iftar Dinner, hosted by Jamia Mosque Committee in honour of its employees, held on Monday at Jamia Mosque Multipurpose Hall. **INSET:** Jamia Mosque Committee Treasurer, Billow Kerrow addresses staff during the event. The event formed part of the committee's efforts to appreciate the dedication and service of its staff, while fostering a spirit of unity and shared purpose between management and employees.

During the event, staff members were rewarded with cash bonuses in recognition of their outstanding services at the annual gathering aimed at strengthening ties between the committee and employees. Among those in attendance were Acting

Chief Kadhi Sheikh Sukyan Hassan Omar, JamiaTV Deputy Chairman Muhammad Suleiman, Deputy Secretary-General of the Jamia Mosque Committee Hussein Abdinassir, JMC member Dr Ali Muhammad Salim, among others.

Understanding the Wisdom Behind Zakat al-Fitr

Continued From Page 9

benefit intended from them.

Main Purpose

The purpose of Zakat al-Fitr is to help the Muslims. It helps the poor to enjoy the Eid and participate in celebrating the successful completion of the month of fasting with the rest of the Muslims. It also helps the giver in that it is a charitable act.

The giving of money – which can be dearer to both the giver and recipient – realizes the purposes of Zakat al-Fitr. It helps the poor and purifies the giver, and it does not contradict any explicit text.

This question is a detail of Islamic Law about which some of the greatest scholars disagreed since the earliest days of Islam. Among them was the caliph `Umar ibn `Abd al-`Aziz who enjoined upon his subjects to pay Zakat al-Fitr in cash.

Our purpose in mentioning the difference of opinion in this matter is to show that there is flexibility. There is no reason to be rigid and dogmatic. Islamic Law seeks to facilitate matters and to ease things for the people.

When Must It be Paid?

It becomes incumbent at the time the people break their fasts at the end Ramadhan. This is why it is called the charity for breaking the fast. Its name refers to its rationale. Some jurists, including al-Shafi'i, Ahmad, Ishaq, and Malik, pinpoint the time of obligation at sunset on the night before the Eid, while Abu Hanifah says that it becomes incumbent on Eid morning right before the prayer. Ibn `Umar relates: "It is to be paid before the people go out for prayer." [(Al-Bukhari (1053) and Muslim (984)) Likewise, the Prophet said: "Whoever pays it before the prayer, then it is accepted as Zakat. Whoever pays it afterwards, it is ordinary charity." (Sunan Abi Dawud: 1371). Everyone, therefore, agrees that the time after Fajr and before the Eid prayer is the correct time to pay it. It is also permissible to pay Zakah al-Fitr a day or two before the Eid, because Ibn `Umar related: "They used to sometimes pay it a day or two before the end of fasting."

Who Is Entitled to It?

There are two opinions on this matter:

1. It can be paid to all eight

categories of people who are eligible to receive Zakat. This is the majority view. Indeed, al-Shafi'i goes further and argues that it should be divided up and distributed to all eight categories.

2. Only the poor and destitute are entitled to receive it. This is one of the opinions of the Hanbali school of law, and it is the opinion adopted by Ibn Taymiyah and Ibn al-Qayyim. The second opinion seems to be the best, since the Prophet once described it as a Zakat paid "to provide food for the poor." (Sunan Abi Dawud (1609)) Moreover, Zakat al-Fitr is different than the general Zakat in that it is not levied on a person's wealth, but taken equally from each and every person. It, therefore,

seems more suitable for it to be restricted to the poor and needy.

Upon Whom Is It Levied?

Since it is a head tax and not a tax on wealth, the person who pays Zakat al-Fitr must do so first for himself and then for all of his dependents. A man, for instance would pay on behalf of his dependent wife and his children. He would also have to pay it on behalf of his parents if they are dependent on him to provide for them. Zakat al-Fitr does not have to be paid on behalf of an unborn child. However, it is preferred to do so, especially if the pregnancy is at an advanced stage where the soul has already been breathed into the child.

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