

THE FRIDAY BULLETIN

The Weekly Muslim Update



A Publication of the Jamia Mosque Nairobi

Jamia Mosque Chairman Sheikh Warfa Nominated for National Heroes Honour

The Chairman of the Jamia Mosque Committee (JMC) Nairobi, Sheikh Mohamed Osman Warfa, has been shortlisted among 242 Kenyans proposed for recognition as national heroes for their contributions to the country.

Sheikh Warfa has been nominated in recognition of his long-standing service in spiritual leadership and his contribution to promoting Islamic values, education, mentorship, unity and community welfare.

According to the National Heroes Council, his leadership has been marked by wisdom, integrity, youth mentorship and a commitment to peaceful conflict resolution.

"Through his wisdom, integrity, guidance to the youth, and commitment to peaceful conflict resolution, he has earned the respect of the Muslim community and made a lasting contribution

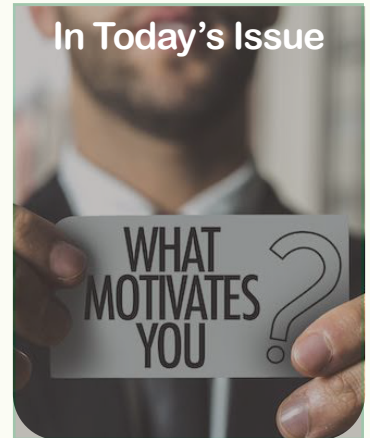
to its spiritual and social development," the council said. The National Heroes Council has opened a 14-day public consultation on the proposed list, giving members of the public an opportunity to submit objections or representations regarding any of the nominees. Beyond his leadership at Jamia Mosque Nairobi, Sheikh Warfa has played a significant role in education.

He is the manager and a key figure behind Nairobi Muslim Academy, an institution that combines Islamic education with the national secular curriculum.

Under his leadership, Jamia Mosque has continued to expand its role in serving vulnerable members of society through education, healthcare, food assistance, religious programmes and humanitarian interventions.

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In Today's Issue



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2 Muslims Warned Against Reliance on Interest-Based Digital Loans

Muslims were particularly cautioned against becoming dependent on popular digital lending facilities such as Fuliza and M-Shwari, which are widely used by Kenyans to meet urgent financial needs.

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

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UK Based Scholar Visits Jamia Mosque Nairobi



TOP: Congregation following Ustadh Abdulrahman Hassan's Pre-Dhuhr Darsa at Jamia Mosque Nairobi on Wednesday.

INSET: Ustadh Abdulrahman Hassan delivering his darsa. The Ustadh is a renowned scholar, da'ee and Imaam based in the United Kingdom (U.K). Among his most notable feats is memorising the Holy Quran by the age of 10 and the Buloogh Al-Maraam which contains more than 1300 hadiths.



Muslims Warned Against Reliance on Interest-Based Digital Loans

Muslims have been urged to exercise caution and avoid becoming financially dependent on interest-bearing digital credit facilities, which involve *riba* (usury or interest), strictly prohibited in Islam.

Addressing a Staff Nasiha session at the Jamia Mosque Nairobi Multipurpose Hall, Jamia Mosque Da'wah Officer Sheikh Ratib Abdunoor advised Muslims to avoid loans that attract interest from banks and other financial institutions, warning of the spiritual consequences of engaging in *riba*.

Sheikh Ratib particularly cautioned Muslims against becoming dependent on popular digital lending facilities such as Fuliza and M-Shwari, which are widely used by Kenyans to meet urgent financial needs. He urged Muslims to explore Sharia-compliant alternatives where available.

He described Islam as a complete way of life and encouraged Muslims to carefully understand the terms and conditions attached to financial services before borrowing.

Sheikh Ratib said the convenience of accessing money through a mobile phone should not cause believers to overlook

their religious obligations. "Muslims should not look at borrowing simply from the perspective of whether money is easily available. They should also consider whether the transaction complies with Islamic principles," he said.

In his reminder, Sheikh Ratib referred to a well-known hadith in which Prophet Muhammad (peace be upon him) warned Muslims against seven major destructive sins, known as *al-Mūbiqāt*.

According to *Sahih al-Bukhari*, the seven are *shirk* (associating partners with Allah), sorcery, unlawful killing, consuming *riba*, consuming the wealth of an orphan, fleeing from the battlefield and falsely accusing chaste believing women.

The inclusion of *riba* among these major destructive sins, Sheikh Ratib noted, underscores the importance of ensuring that financial dealings are conducted in accordance with Islamic teachings.

Digital lending has become part of everyday financial life for many Kenyans, particularly those seeking small amounts of money to meet emergencies, household expenses, school fees, transport costs and business needs.

However, the additional costs attached to some forms of borrowing have raised concerns from an Islamic finance perspective, particularly where such charges constitute interest. Islamic finance does not merely prohibit interest. It promotes financial transactions based on principles such as trade, ownership, partnership and the sharing of risk and reward.

Sheikh Ratib also warned Muslims about the wider risks associated with excessive reliance on digital loans, including mounting debt, financial distress and aggressive debt-collection practices.

Reports across various media platforms have highlighted cases of borrowers facing harassment and other difficulties after falling behind on digital loan repayments. He therefore urged Muslims to exercise financial discipline, avoid unnecessary borrowing and seek permissible alternatives when faced with financial difficulties.

The reminder was part of the Staff Nasiha sessions aimed at strengthening the religious understanding and spiritual wellbeing of Jamia Mosque staff.

JMC Chairman Nominated for National Heroes Honour

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Founded in 1902, Jamia Mosque Nairobi has grown beyond its role as a place of worship to become a centre for Islamic learning, da'wah, social welfare, education and community engagement.

The mosque has also increasingly served as a platform for Muslims to come together, discuss issues affecting the community and contribute to national conversations. Sheikh Warfa's nomination comes a year after another senior Jamia Mosque leader received national recognition. In 2025, Jamia Mosque Nairobi Secretary-General AbdulBari Hamid was recognised with

a national award for his humanitarian and community service.

The proposed list also includes several prominent Kenyans nominated for posthumous recognition, including former Prime Minister Raila Odinga and Pio Gama Pinto, a prominent figure in Kenya's struggle for independence.

The late Supreme Council of Kenya Muslims (SUPKEM) Secretary-General and former Cabinet Minister Ahmed Mohamed Khalif has also been proposed for posthumous recognition for his contribution to the struggle for multiparty democracy,

social justice and the protection of minority rights. Following the 1984 Wagalla Massacre, Ahmed Mohamed Khalif courageously filed a case against the State seeking justice and reparations for the victims, emerging as a prominent voice for the voiceless.

He was appointed Minister for Labour and Manpower Development in President Mwai Kibaki's administration in January 2003. His ministerial career, however, lasted only 20 days before he died in a plane crash in Busia, western Kenya.

Saudi Arabia Opens Early Hajj 2027 Registration for International Pilgrims

Saudi Arabia has opened an early registration-of-interest process for international pilgrims planning to perform Hajj in 2027 through the official Nusuk Hajj platform.

The initiative allows prospective pilgrims to submit their personal details and express interest in Hajj packages available for their respective countries or markets. According to Nusuk Hajj, the early registration is intended to give international pilgrims an opportunity to engage with the platform in advance as preparations for the upcoming Hajj season get underway. However, submitting a registration-of-in-

terest form does not constitute a confirmed Hajj booking or guarantee a place in the pilgrimage. Pilgrims who register will be notified when Hajj packages become available for their respective markets and when the official booking process begins.

The initiative is part of Saudi Arabia's ongoing efforts to enhance the digital management and organisation of Hajj services for international pilgrims, enabling them to begin preparations for their journey well in advance.

Nusuk Hajj is Saudi Arabia's official digital platform for international pilgrims, providing information and services related to Hajj

arrangements, including pilgrimage packages and other essential services.

Prospective pilgrims are advised to rely only on official channels and to remain vigilant against individuals or unofficial websites claiming to offer confirmed Hajj packages before they are officially announced and released. As preparations for Hajj 2027 (1448 AH) continue, further details on packages, accommodation, transportation and other pilgrimage arrangements are expected to be announced in the coming months.

Motivation in the Life of a Muslim

By Fathima Nafila

During the time of the Prophet Muhammad (peace be upon him), Muslims found themselves cast out of civilization and forced to seek shelter in a mountain hideout near Makkah.

Thus far, their only opposition had been from men, but now they found themselves unsupported by nature too. They survived harsh conditions for three years, using all their skill, might, and willpower to survive. Khadijah, the wife of the Prophet Muhammad, was someone who had tasted immense luxury and comfort. Yet when faced with this extremely trying circumstance, not only did she adapt gracefully but she used her wealth to provide what she could for her fellow Muslims.

The people either lived in hunger or satisfied themselves and their children with leaves and the bark of trees. They withstood the harsh desert conditions throughout the entire period. When it was over, they were still Muslims – holding firm to their beliefs.

How does one explain that?

In another account, we hear of Abu Bakr As-Siddeeq continuing his generosity towards the man who slandered his daughter Aisha and who brought stress and discomfort into the house of the Prophet Muhammad, peace be upon him. Where one would expect a father to speak out for his daughter and make excuses on her behalf, we find Abu Bakr relegating the matter to be dealt by the Prophet Muhammad.

How could that possibly be?

Fast forward to the current period that we're living in and you'll find more of such incidents which seemingly go against common rationale.

You'll find the Muslim brother out on the streets of Makkah, serving free dates to drivers in the middle of traffic. You'll find the Muslim sister being gentle towards her hot-tempered husband and calmly tolerating his discrepancies although Islam has bestowed on her the right to seek better treatment. You'll find the lender being lenient towards the debtor over an extended period of time, and the trader being generous with his wares and serving above measure.

Whether with the early Muslims or the current generation, what could be the motivation for them to submit themselves in such a manner?

What is Motivation?

The simplest definition of the word 'motivation' is 'that which drives us to action'. It may be one or more intrinsic and extrinsic factors that trigger a desire or need to behave in a certain way. The desire is usually coupled with a potential consequence – either reward or punishment.

Motivation is a concept applied across all

ages and all environments; from homes to classrooms, from offices to public life. It allows those in authority to exercise expectations without force and for those under authority to concede without much effort.

Some contemporary theories of motivation state that behavior is motivated by natural instincts such as love, attachment, fear, or anger. Some say that we are motivated by external rewards for behaving in a certain way or by the need to fulfill internal desires. And some theories combine natural instincts, internal desires, and external rewards to describe human behavior.

As human beings, we are drawn to questions such as, "What's the point of this?" or "Why am I here?" whenever we attempt something and, particularly, when we find it to be difficult. We want work to be meaningful in the long run, want to feel we are doing something worthwhile, and we want to feel validated. We apply this need not just to day-to-day work but to life itself. At some point, any individual is bound to ask, "Why?"

Allah Almighty has already answered this question for us:

"And I have not created the jinn and the men except that they should serve Me." (Surah Adh-Dhariyat 51:56)

Once the purpose of life has been established in our minds, what motivates us to fulfill that purpose?

What is there to lose in not meeting that purpose, or meeting it without vigor?

The Quran tells us:

"By time; indeed, mankind is in loss; except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience." (Surah Al-Asr 103)

"Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do." (Surah An-Nahl 16:97)

The intention here is not to belittle the depth of meaning in every verse of the Quran. However, at face value, they should



serve as a reminder to jerk one back, to pause, and to reflect more deeply.

The hope for reward pushes us to obtain the best possible life in the hereafter by using the currency that we have been provided with; i.e. time. A true believer is motivated by the desire for internal satisfaction while also keeping the focus on the ultimate goal – which is to earn Allah's pleasure.

The Destroyer of Pleasures

What helps us internalize the purpose, rewards, and punishments when we are caught in the nitty gritty details and distractions of life? How do we implement an emotional reset? How do we return to the core when we're caught wandering about the periphery?

The Prophet Muhammad, peace be upon him, gave us the solution for this by saying:

"Remember more often the destroyer of pleasures – death." (At-Tirmidhi)

Indeed, remembering the trials surrounding the experience of death knocks us back into a state of true awareness. By "remember" we do not simply mean the

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From the Holy Qur'an Ayah of the week

Theme: Reliance on Allah

"Say, 'Never will we be struck except by what Allah has decreed for us; He is our protector.' And upon Allah let the believers rely..."

(Qur'an 9:51)



Marriage for Young Muslims: Making a Place of Love

By Selma Cook

Home is a place of love from which the body may leave but not the heart.

No one has invented a place that provides tranquility and love; a soft place to fall, that is better than home.

One's happiest moment is entering a peaceful loving home.

The human soul is joined for life to its family members and together they make memories that revive and stir the soul throughout its existence.

If home is all these things; and can provide people with so much warmth and comfort, and if it really is the building block of a society, why do so many people stand idly by when families fall apart? And, why do families try to thwart the endeavors of young people who wish to marry in the way of Allah?

Young married Muslims have a number of dilemmas to work through if they are to establish the foundations of a successful, loving and happy home.

As individuals fluctuate between decency and immorality, likewise societies waver between good and evil.

As the modern world winds up in terms of technology and scientific advancement, it is suffering from a moral vacuum.

As humanity debates and ponders over the ethical framework in which humans should live.

Making successful families is both a challenge to young people and a requirement for society to flourish and develop.

If people want to live in a place that is harmonious and safe, they should exert every effort to help young people marry and make happy homes so that the rights of all are respected and fulfilled.

The choices people make have consequences in their own lives and also touch and affect the people around them.

With a lack of boundaries, a loss of spirituality and an absence of conscience, humanity has formulated a modern day civilization where, for the first time in history, indecency and promiscuity are not only allowed, but are fed to young and old through education, advertising and entertainment.

This has culminated in drastic changes in attitudes and societal values that regulate the behavior of people and their ability and desire to commit to marriage.

It also reduces the know-how necessary to not only marry, but to be committed to spouse and children as well as extended family, regulating the self so that home will become a catalyst for change within the individual and his community.

In today's world there is a lot of cynicism concerning marriage and family among young people in the general society. Many no longer believe in mar-

riage; trusting that what really matters is that two people care about each other.

Modern-Day Attitudes and Islamic Attitudes Toward Marriage

In this context, marriage is often considered 'out of date'.

Feeding this dilemma, the older generation has shown young people time and time again that divorce is easier than commitment.

We are now living in a world where the very definition of 'family' is held up to scrutiny and those young people who adhere to the Islamic definition of family are indeed a minority.

Young Muslims, who are trying to practice Islam, give the world hope that the family will survive the modern day moral onslaught.

A seventeen-year-old who recently married amid criticism from some of her Muslim relatives, explained her thoughts on this issue:

"Marriage is not only being with the one you love; you are also attaching yourself to someone with good character; someone you can trust and depend on; someone who will help you solve problems and be your partner in life."

She added that since getting married, she has started practicing Islam more.

Now, she feels strong enough to face any kind of criticism and opposition.

A twenty-year-old young man who married recently has a vision in his own mind of how he wants his family to be.

"I feel happy just envisaging the possibilities and this really is the beginning of happiness."

I feel that the relation between my wife and I is so special; I want to nurture the love, commitment and understanding we have of each other.

I want to protect my little family and that starts with me not speaking or behaving in a way that will hurt or harm."

The Way to Happiness

This young man and his wife married amidst a great deal of opposition from family members who had no valid excuse to criticize the match.

Overcome by cultural expectations, the families lost sight of the goal of marriage; tranquility and mercy.

His wife commented:

"Society these days has made the relation between a man and woman not special anymore."

It has become cheap; something that comedians make jokes about, a subject for films and stories that distorts the reality. There is cheap pleasure everywhere!

Marriage in Islam is based on a contract but that is just the beginning; each party

has to be committed to the happiness and well-being of the other.

The possibilities of how close and happy a couple can become, is endless.

My husband and I wake each other up at least once a week to do the night prayer.

It's things like that, and simple pleasures like going for walks, making plans, and eating a meal together that create happy memories."

A Way to Avoid Falling into Sin

For many young Muslims, marriage is a way to avoid committing sins. A twenty-four-year-old said:

"Today we are surrounded by opportunities to do and say things that are clearly wrong."

It is common for people to swear, drink alcohol as a means of relaxation and entertainment; it's considered normal.

It's also considered normal for young people to have boyfriends and girlfriends.

The pressure on the youth to keep away from committing sins is a huge challenge. Some try to get married young to avoid sin but in doing that families often make things difficult.

They say things like 'you have to finish school, you don't have enough money, you should marry a relative from overseas'. Really, sometimes it's just too much pressure."

The issue of avoiding sins is an important part of Muslim youth getting married.

Islam treats most sins by getting people to transcend them; keep away from them. However, in the matter of sex the treatment lies in fulfilling this human desire,

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Light of Knowledge Quiz

How many daily prayers can be shortened during Qasr while traveling?

A Three

B One

C Two

Answer to be revealed in the next issue

Last week's answer was choice C: "Two"

10 Tips for Finding Inner Peace in a Turbulent World

By Tarek Ezzat

What are the most important worries people have in their daily lives?

People have many worries, including debts, finding good friends, dealing with other people, dealing with injustice, not having enough time, too much work, worrying about the future, dealing with life's problems, and in general being dissatisfied with what they have.

Each of these worries has a remedy, and the following ideas are reminders that aim to help us find inner peace and tranquility.

1- Get Out of Debt

One of the main concerns most people have is being in debt and being worried about how to pay the next due payment, whether for credit card debts, bank loans, or similar obligations.

Today's consumer society encourages us day and night to buy new products, many of which we don't really need, and through aggressive marketing campaigns many people find themselves gradually going into increasing levels of debt, month after month, and year after year.

Being caught in the debt trap takes away part of a person's freedom, and when this happens one feels worried when there are too many debts to repay, and when monthly expenses no longer balance with monthly income.

At this stage, one's peace of mind totally evaporates, as worries can easily turn into a nightmare which disturbs the balance in life, and may reach the point described in this hadith:

"When a man gets into debt, he speak and tells lies, and he makes a promise and breaks it."

So the first important advice is don't get into debt.

2- Keep Good Company

Meeting friends and relatives on social occasions and during weekends and holidays gives an important dimension to our social lives. By sharing and caring, one gets away from the daily routine of

work and study, and gets involved with a wider circle of people one loves. But be careful. A good friend no doubt helps his friend on the path towards Allah, and vice versa. So be very careful who you take as a close friend. The best friend is the one who reminds you of God when you forget, and encourages you to do good to others and live a decent life that pleases Allah. Keeping away from bad friends and company is therefore very important for finding inner peace.

3- Do Good to Others and Deal Kindly with People

We live in an age where most people don't have time for others, and where violence, crime and selfishness prevail in many locations on our planet. In such an environment it is not easy to be unaffected, as what people around us do has a direct and indirect impact on our lives.

In any case, as a Muslim it's important to maintain good manners and to deal with people in a kind way, even those who are hostile towards us. This needs a lot of patience, but God loves those who are patient.

Doing good to others is a high priority to please Allah (SWT). A good deed brings light both to the heart and to the face. Doing good deeds results in being blessed in one's sustenance, and the hearts of people are naturally attracted to the doer of good.

4- Don't Get Angry



Another important ingredient for inner peace is to be patient with people and to avoid anger and negative reactions and feelings. Anger takes away part of our feeling of peace, and often makes a person act in an irresponsible way.

Allah praised in the Quran those who are patient, and those who are able to control themselves and suppress their anger and forgive others. Prophet Muhammad, peace be upon him, was a very calm and wise person, and he always advised his companions not to get angry. If one day you do feel yourself on the verge of exploding in anger, try to make wudu' (ablution), or if you are standing sit down and

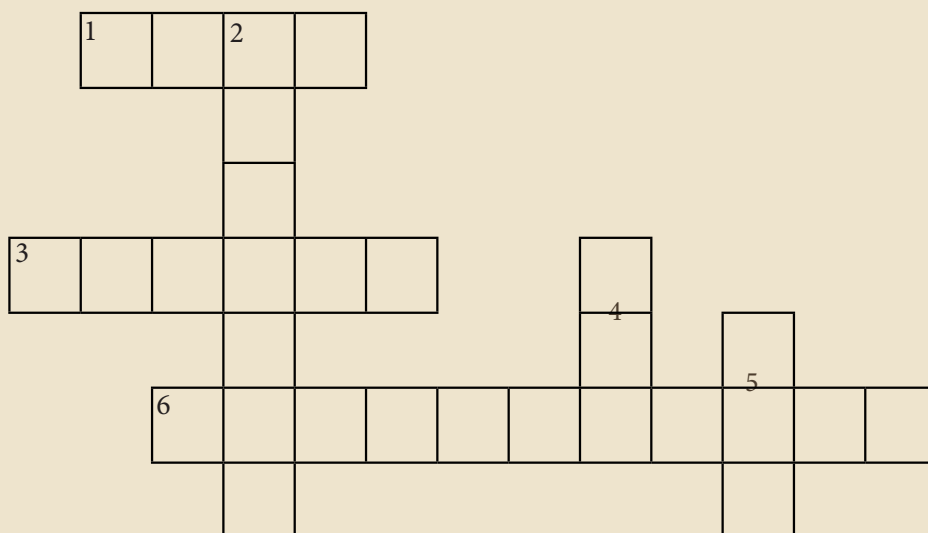
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CROSSWORD PUZZLE

LAST WEEK'S ANSWERS ACROSS

3. Al-Qadeer
5. Ayat al Dayn
6. Tabiin
Down

1. Kabid
2. Seven
4. Balad



ACROSS

1. The Caliph who organized the Muslims to pray Taraweeh in congregation.
3. Arabic term for Brain
6. Third month of the Hijri Calendar

DOWN

2. The Name of Allah meaning "The Self-Sufficient"
4. The Surah whose name means, "The Most High"
5. The number of obligatory prayers that are not shortened during Qasr.

Eastleigh to Host Third Reverts Convention and Peace Conference

Eastleigh, Nairobi, is set to host the third edition of the Reverts Convention and Peace, Unity and Social Cohesion Conference on Sunday, September 27, 2026. Themed "Indeed, this Ummah of yours is one Ummah, and I am your Lord, so worship Me," the conference is organised by community-based organisation Noor Al-Umma Da'awa and will be held at Eastleigh High School.

Acting Chief Kadhi Sheikh Sukyan Hassan Omar will preside over the conference as chief guest and deliver a lecture titled "Peace in Islam and Its Role in Building a Safe and Cohesive Society."

The convention will bring together prominent Islamic scholars who will address various topical issues. It is open to both Muslims and non-Muslims.

Among the scholars scheduled to speak

are Director of Information at Jamia Mosque Nairobi Sheikh Juma Amir, Sheikh Ruweis Ahmad, Sheikh Ali Shekuwe, Member of the Majlis Ulamaa of Jamia Mosque Nairobi Sheikh Badru Jaafar, Sheikh Idris Mohammed and Sheikh Abubakar Issa, among others.

Speaking to the Friday Bulletin, Sheikh Marzuk Shekale said the conference aims to promote peace, unity and social cohesion, strengthen peaceful coexistence between Muslims and non-Muslims, and provide new Muslims with a platform to network and share their experiences.

Sheikh Shekale added that the conference seeks to generate practical ideas and solutions that can contribute to safer, stronger, more peaceful and cohesive communities.

"As Noor Al-Umma, we are committed to promoting peace, unity, social cohesion,

community service and positive dialogue, as well as building bridges to enhance interfaith and community coexistence," he said.

The conference will also seek to highlight Islamic values and promote a better understanding of Islam among new Muslims while encouraging dialogue, mutual respect and understanding.

It will further encourage youth participation in peace-building and community development, promote compassion and community service, strengthen the role of Islamic scholars and religious and community leaders in advancing peace and unity, and build lasting bridges of trust through charitable and community-based initiatives.

For more information, contact 0781 003 004.

10 Tips for Finding Inner Peace in a Turbulent World

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seek refuge from shaytan (Satan). When a person gets angry, Satan has a strong impact on him, as anger takes away part of one's good manners and one's sensible way of reasoning. So if you are searching for peace, do your best to be calm and patient

5- Forgive and Don't be Unjust

Taking patience in dealing with people one step further, do your best to forgive and never be unjust. The path of injustice is a path which takes a person away from the path of God.

If you are searching for inner peace, forgive and overlook people's mistakes, and don't take revenge for your personal satisfaction. Be patient and fair, and Allah will love you, bring you closer to Him and increase you in inner peace.

6- Slow Down and Don't Overload Yourself with Responsibilities

We all have responsibilities in life, and in the modern world of today life gets more complicated each year, with more speed, new and faster technologies, and more stress all the time for most people.

In such an environment one needs to find the right balance in order to live a life of peace, and taking on too many responsibilities is often counter-productive.

Try to reduce your daily load till you reach the right balance, and don't be in a hurry, as it's best to do a small number of tasks well than doing too many under stress and without perfection. Remember, this life is a mere transition, and we won't take our wealth with us to the Hereafter, so live a balanced life if you are searching for peace.

Sometimes we go through weeks and months when we are running most of the

day, either due to a high work load or too many engagements and matters to attend to, or both. When life gets too busy and you can't find peace, try to slow down a bit. Driving when you are relaxed and not in a hurry is very different from driving when you are in a hurry and pressed for time.

The same applies to all other life activities: walking to the train with serenity is not like running to catch that last train. All these details accumulate and at the end of the day one ends up either stressed or at peace. So try to slow down if you are searching for peace, it will certainly help.

7- Take Time Off

Take time off when you need it. After a busy time at work or studies for exams, it's important to take some time off to recharge batteries; both spiritual and physical. Taking time off gives a chance for reflection and deep thinking, a chance to refresh one's ideas and clear pending matters. Time off also allows for contemplation and being closer to God, the only real source of peace.

8- Take Life One Day at a Time

Sometimes we feel like there are so many problems to deal with this week, next month or next year, but we forget that each problem has a solution, and that we don't cross our bridges till we get there.

When feeling stress due to future problems, it is wise to unwind by taking it one day at a time. Yes, one should plan ahead and do one's best, but at the end of the day it is Allah who decides what will eventually happen, so we need to ask Him to guide us to what is best for us in this world and in the Hereafter.

9- Look at the Positive Side of Life

Being positive most of the time is one of the

ways which leads to inner peace. Each event we experience has its positive and negative sides. Sometimes the positives are greater than the negatives, and in some cases it's the other way round. Even when a believer experiences a negative event, he/she is advised to look at its bright or positive side, as only focusing on the negative side leads a person to losing hope.

We must remember that there is always hope, and even if we can't immediately understand the positive side of the matter we face, it is there, and by thinking and reflecting we can benefit from lessons learned, even after weeks or months, and gain more experience. So be positive and patient if you are searching for peace

10- Be Content and Satisfied

Even if the external environment is hostile or hard, a content believer would still be happy.

Why?

Because happiness comes from the heart, it comes from the inside. If the external factors are good, this would help increase happiness, but if they are unfavorable if one is content one would still be happy.

If you are searching for real peace and happiness, not temporary pleasures, start by refining your heart and coming closer to God, and when you become content with what God has provided you and the many blessings you have you will find inner peace.

An important way to achieve that is to lower expectations regarding worldly matters, and to remember those who have less than you and thank God for His many bounties and blessings.

Mombasa Woman Rep Zamzam ranked best in Kenya

Mombasa Woman Representative Zamzam Mohamed Chimba has emerged as the country's best-performing woman representative, recording a 71 per cent approval rating in a national assessment of legislators.

The 2026 Women Representatives Power Index ranked Chimba first, with the assessment focusing on areas including the utilization and impact of the National Government Affirmative Action Fund (NGAAF), grassroots engagement and community development.

Her ranking places the Mombasa legislator ahead of her counterparts across the country, with the report highlighting programmes targeting women, youth and vulnerable households.

Her office has supported initiatives aimed at improving livelihoods, expanding opportunities for women and young people and assisting vulnerable members of the community.

The recognition comes at a time when the

performance of Woman Representatives is increasingly being judged by the impact of their programmes at the grassroots and how effectively they use resources available to their offices.

The index assessed the extent to which women representatives have translated their mandate into programmes benefiting their constituents, with NGAAF implementation forming a key part of the evaluation. She has maintained a visible presence in Mombasa through community initiatives, including programmes focused on education, women empowerment and support for vulnerable families.

Her advocacy has also touched on issues affecting women and other vulnerable groups, including healthcare, gender-based violence and access to opportunities. The latest ranking gives the Mombasa legislator a national endorsement of her performance while placing greater attention on her record at the constituency level.

It also comes as elected leaders face grow-

ing pressure to demonstrate measurable results and remain accessible to the communities they represent. For Mombasa residents, the ranking provides another assessment of the impact of their Woman Representative's work, particularly among groups that have benefited from programmes under her office.

However, performance rankings can vary depending on the organization conducting them and the methodology applied. Different assessments have previously produced different results among Kenya's Woman Representatives.

Despite those variations, her position at the top of the 2026 Women Representatives Power Index gives her a strong national profile and adds to the scrutiny of her performance as she continues her parliamentary term. The ranking is also likely to raise expectations among constituents for her office to sustain and expand programmes that directly benefit communities across Mombasa County.

AEDT, Garissa University Partner to Offer Interest-Free Study Loans to Staff

The Africa Education and Development Trust (AEDT) and Garissa University have signed a partnership agreement to provide interest-free study loans to university staff and their dependants, supporting continuing education and professional development.

The partnership was formalised through a Memorandum of Understanding (MoU) under AEDT's Staff Development Scheme, which will offer eligible staff and their dependants flexible education financing, including zero-interest tuition fee loans repayable over an extended period.

The scheme aims to promote continuous learning, strengthen institutional capacity and enhance professional growth among university staff, while encouraging a culture of lifelong learning within the uni-

versity community. The MoU was signed on August 27 by the Garissa University management team, led by Vice-Chancellor Prof. Ahmed O. Warfa, and AEDT Chief Executive Officer Umar Abdalla. Prof. Warfa thanked AEDT for the partnership and encouraged eligible staff to take advantage of the opportunity to pursue further education and strengthen their professional skills.

He also urged AEDT to consider extending a similar interest-free financing arrangement to Garissa University students to help meet their educational needs.

The partnership forms part of AEDT's growing collaboration with universities across Kenya to expand access to affordable education financing and support professional development among university staff and their dependants.

In July, AEDT signed an MoU with Mount Kenya University (MKU) to establish a staff development financing scheme. A similar arrangement has also been established with Umma University.

In January, AEDT partnered with the Islamic University of Kenya (IUK) to expand access to education, support disadvantaged learners and promote community engagement.

Founded in 2011, AEDT is dedicated to uplifting communities through innovative education financing solutions.

The organisation has pioneered an interest-free study loan model to support students pursuing postgraduate, undergraduate and diploma programmes, helping expand access to quality higher education across Kenya.

Motivation in the Life of a Muslim

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act of recalling; we mean internalizing the reality that awaits us and the understanding that our actions will determine the severity or ease of the experience.

Chapters 81 and 82 portray graphic imagery of the end of this world as we know it. Reading and reflecting on these signs would leave one feeling rattled.

Thus, if all else fails, the remembrance of death alone is a sufficient motivator in the life of a believer.

"Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection..." (Surah Al 'Imran 3:185)

The awareness of death and its realities

guides one to repent and seek forgiveness for sins consistently. It keeps us humble and in check. It brings with it an amount of wisdom that produces tranquility in the face of hardship, inner contentment with our provisions and blessings, and sweetness in performing acts of worship that go towards fulfilling our purpose in this life and keeping our priorities in order.

By making the du'a, **"Our Lord, bring us in the (present) life a fair (reward), and in the Hereafter a fair (reward), and protect us from the torment of the Fire,"** (Surah Al Baqarah 2:201), we strive to attain a perfect balance of enjoying the best of both worlds.

We also balance hope and fear while keeping a positive outlook on life.

Keeping the reminder of the bounties that await the good-doer and inevitable transition of death at the forefront of our lives entices us to cultivate good manners, to be remembered as a good person, and to leave something that benefits those that come after us.

Thus, the Islamic guidance for motivation is not just to serve human beings at an individual level, but rather mankind as a whole.

Israel still wants to remove Palestinians from Gaza, defence minister says

Israel is still working to remove Palestinians from the Gaza Strip, Israeli Defence Minister Israel Katz has admitted, saying that US President Donald Trump has only frozen a plan that rights advocates say amounts to ethnic cleansing.

Speaking at a conference organised by Israeli publication Ynet on Wednesday, Katz said de-populating Gaza – which some Israeli officials euphemistically describe as voluntary “immigration” or “migration” of Palestinians – remains the “only solution”.

“In the end, there is no real solution for Gaza without this migration,” Katz said, according to the Times of Israel.

Palestinian rights advocates have argued for nearly three years that the ultimate goal of Israel’s genocidal war on Gaza is to ethnically cleanse the Palestinian territory.

Some far-right Israeli officials have previously openly called for depopulating Gaza, and Trump backed the idea early in his presidency, saying that the United States would take over the enclave and

“own” the territory once Palestinians are removed. The proposal was met with outrage from Middle Eastern countries, including governments allied with Washington. Trump subsequently sponsored a “cease-fire” deal that explicitly asserted Palestinians’ right to remain in their land.

“No one will be forced to leave Gaza, and those who wish to leave will be free to do so and free to return,” the 12-point agreement says. “We will encourage people to stay and offer them the opportunity to build a better Gaza.”

Since the ceasefire came into effect in October 2025, Israel has continued to restrict aid to Gaza, and it has prevented reconstruction in the territory while carrying out near daily attacks against Palestinians.

Katz said the Israeli government is prepared to take Gaza “by sea, by air and by any means to do it”. But Egypt – which borders the Palestinian territory – is refusing to take in Palestinian refugees.

He added that other countries that may accept displaced Palestinians require US support but emphasised that Washington

has not dropped the proposal altogether. “At the moment, Trump has not canceled it; he has frozen it,” he said. Katz said the ethnic cleansing plan is “being discussed all the time”.

“I think that ultimately there is no other solution, for everyone’s benefit. But for that to happen, we need the United States, and the moment will come,” he added.

Over the past three years, the US has given Israel about \$25bn in military aid and defended the Israeli government at international forums, including by imposing sanctions on International Criminal Court officials investigating the atrocities in Gaza.

In July, Trump announced an agreement to disarm Hamas as part of a US-backed process that would include an Israeli withdrawal and an end to the deadly attacks on the Palestinian territory.

But Israel rejected the proposal, saying that it would not make any concessions.

SOURCE:AL JAZEERA

TSC re-advertises 1,631 teacher promotion vacancies amid recruitment controversy

The Teachers Service Commission (TSC) has re-advertised 1,631 promotional vacancies for serving teachers, setting September 14, 2026, as the deadline for applications amid allegations of interference in the recruitment and appointment of teachers.

The vacancies comprise 1,470 positions for Deputy Headteacher II, 132 for Deputy Principal III and 29 for Senior Master II. Eligible teachers have until midnight on Monday, September 14, to submit their applications through the TSC online recruitment portal at www.teachersonline.go.ke.

The Commission said only applications submitted through the online system will be considered and that manual applications will not be accepted.

Teachers who successfully applied for the same positions under the earlier advertisement will not be required to submit fresh applications. The latest recruitment exercise comes against the backdrop of allegations that some TSC appointment

letters have been handed to government officials and political loyalists for distribution to preferred individuals. There have also been allegations that some of the letters and opportunities have been sold to job seekers.

The claims have raised concerns over the transparency and independence of the teacher recruitment process, prompting calls for greater scrutiny of how employment opportunities are distributed.

TSC has rejected claims of political control over its recruitment process and maintained that the recruitment and employment of teachers, including the issuance of appointment letters, falls within its constitutional mandate.

The Commission has said successful candidates in the latest promotion exercise will be posted to institutions where vacancies exist, meaning some teachers could be deployed to stations other than their current workplaces.

The positions are being filled in accordance with the Career Progression Guide-

lines for Teachers. Deputy Headteacher II positions are classified as Grade C4, T-Scale 9, while Deputy Principal III and Senior Master II positions are Grade D1, T-Scale 11.

TSC has urged serving teachers to confirm their eligibility, update their online profiles and complete their applications before the September 14 deadline. Qualified persons with disabilities have also been encouraged to apply.

The re-advertisement follows a larger promotion exercise launched in July involving 34,016 positions across the teaching service.

Applications for that exercise closed on August 10, with interviews for shortlisted teachers subsequently scheduled.

The latest vacancies provide another opportunity for serving teachers seeking career advancement while placing renewed focus on the Commission’s recruitment procedures and its handling of promotion opportunities.

Marriage for Young Muslims: Making a Place of Love

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but doing so within the framework of marriage.

Conclusion

The choices we make forge a path for us through our lives and because evil is always present in life, people who exem-

plify noble character and rise above temptations, attaining respect and admiration, apart from those who allow themselves to sink low, finding themselves capable of untold wickedness, should be supported and helped.

The courage, steadfastness and resiliency that young Muslims must exemplify to take the path of piety in our modern world should be applauded. This path promises amazing rewards in this life and the next but it is a difficult one.