

**ISLAM AND WESTERN CULTURE AMONG THE CONTEMPORARY
SWAHILI OF MOMBASA ISLAND: THE INTERPLAY BETWEEN TWO
CONFLICTING CULTURES**

BY

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DECLARATION

This research project is my original work and has not been presented for a degree in any other University. No part of this project may be reproduce without the prior consent of the author or University of Nairobi

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DEDICATION

This work is dedicated to my two late beloved parents Father, Muhammad Hassan (d. 1980) and Mother Khadija Ali alias Momo (d.1994) both believers in the importance of Islamic and secular Education

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LIST OF ABBREVIATIONS AND ACRONYMS

AEDT	African Educational Development Trust
CDF	Constituency Development Fund
IMF	International Monetary Fund
IPK	Islamic Party of Kenya
NACADA	National Campaign against Drug Abuse
NGO's	Non-Governmental Organization
PBUH	Peace Be Upon Him
SPSS	Statistical Package of Social Science
SUPKEM	Supreme Council of Kenya Muslim
UK	United Kingdom
UN	United Nation
US	United States of America
SAW	<i>Sallallahu-Alaihi-Wasalam</i> - meaning Peace -upon him in the title dedicated to Prophet -Muhammad
SWT	<i>Subhanawataala</i> –dedicated to God meaning the the most honorable and purest of all

GLOSSARY OF ISLAMIC, ARABIC AND SWAHILI TERMS

<i>Allah</i>	Meaning one God
<i>Da'wah</i>	Propagation in spreading and teaching of Islam.
<i>Hadith</i>	Recorded actions, deeds, practices or sayings of Prophet Muhammad (SAW).
<i>Hijab</i>	A black baggy Muslim dress for women covering almost all body Except face and palms also called buibui among the Swahili
<i>Halal</i>	Meaning lawful and permissible.
<i>Haram</i>	Meaning unlawful, forbidden and punishable-from the view point of religion
<i>Hayaa</i>	Modesty or shyness
<i>Idd-ul-Adhah</i>	The three days festival of Muslims commencing after completion of annual pilgrimage in <i>Makkah</i> , Saudi Arabia from 10 th of Islamic month of <i>Dhul-Hijjah</i> . It is celebrated to commemorate Abraham attempt to sacrifice his son Ismail. It is also referred as Idd-ul-Hajj
<i>Idd-ul-Fitr</i>	Muslim festival to mark the end of 30 days fasting of the month of <i>Ramadhan</i> .
<i>Islam</i>	Arab-Islamic word rooted from ' <i>al-silm</i> ' meaning - surrender or submission. It is submission to the will <i>Allah</i> through Prophet Muhammad
<i>Imam</i>	A Person in charge of the Mosque who lead in prayers
<i>Iman</i>	Arab-Islamic word meaning faith in <i>Allah</i> (SWT). It is sincere belief in Islam and its practice.

<i>Jahiliyah</i>	Meaning the age of ignorance before advent of Islam in Arabic
<i>Janaza</i>	a bed like carrer used to ferry the dead to the grave.
<i>Kanzu</i>	A special long white gown worn by Muslim for prayer.
<i>Kilemba</i>	A white Islamic cloth wrapped round the head.
<i>Kikoi</i>	An Islamic cloth wrapped around the waist.
<i>Khalifa</i>	Meaning a Successor or leader of Muslims
<i>Kungwi</i>	An elderly Swahili woman who educate girls during initiation to become matured marriageable people.
Mu'umin	A Muslim believer
Munafiquun	A hypocrite
Sanda	A white cloth used to wrap the dead for burial
<i>Sunni</i>	A Muslim sect that strictly follow <i>Quran</i> and Prophetic tradition (<i>sunnah</i>).They are the majority in Islam and also referred as <i>Al Sunnah-wal-Jamaa</i> (community that follows Prophetic-Traditions.
<i>Shia</i>	Rooted from <i>Shiat-Ali</i> or followers of Ali whom they believed as the legitimate Successor of Prophet Muhammad (SAW) and not <i>Abubakar</i> as advocated by the majority Sunni,
Swahili	Swahili is a Bantu language of the coast and islands of eastern Africa from Somalia to Mozambique. It is an official language of Tanzania and is widely used as a lingua franca in eastern and east-central Africa. Also called <i>Kiswahili</i> .
<i>Ummah</i>	Meaning Muslim Community.

ABSTRACT

From the timeless era to the present day, the relationship between the West and Islam has been one of conflict and misunderstanding which have aroused animosities between the two incompatible cultures. This is due to their contrasting world views. Yet the influence of the West has continued to impact on the Swahilis of Mombasa Island affecting their practicing of Islam. This has led to cultural conflict between the two opposing cultures. This study is an examination of impacts of Western culture on the practice of Islam of Mombasa Island and the reason that has made Western culture to be attractive in the lives of the Swahili. The study will demonstrate impacts of intercultural relationship between Islam and the West among Swahili people with specific reference to Mombasa Island.. Majority of the Swahili of Mombasa Island are Muslims who are supposed to adhere to Islamic principles based on the Quran and Prophetic tradition that outlaws Western practices. However, these practices still persist among the Swahili. In order to determine the impact of Western culture on practicing of Islam among these people a survey was done through interviews and participant observation. Both qualitative and quantitative approaches were used, this study was carried out in Mombasa Island , Mombasa County in Coast Province of Republic of Kenya. The researcher targeted and interviewed elderly Swahili men and women, Swahili youth in Secondary schools and Colleges based in Mombasa Island. in-depth interview and administering questionnaire were used to collect data, Statistical Package of Social Science (SPSS) was used to compute the data statistics. The findings of the study indicate that a substantial number of these people continue to practice Western culture. This has affected their practicing of Islamic obligations to an extent that one would rather watch a football match than attend mandatory prayers at the mosque. It was found that some of the Swahili people have abandoned Islam for Western culture due to their weak Islamic faith, ignorance of its dogmatic teachings, peer pressure and pursuits of fun and pleasure offered by modernity aspects of the West. To this end it is tragically concluded that Islam has not been able to completely deter the strong tempting wave of Western culture sweeping across the Islamized Swahili of Mombasa Island.

CHAPTER ONE

1.0 INTRODUCTION

1.1 Introduction

This project paper is a case study on the conflicting culture between Islam and the West among the Swahili people of Mombasa Island. It sets out a preposition that Western culture is taking place in Kenya and particularly the Swahili. To this end, this scenario it is believed to have been necessitated by the encounter between the traditional life which include Islam and that of Western secular culture. This forms the basis and it is in fact the subject of this work. The study will give a historical background of the influx of Islam and the West among the Swahili. The facts discussed here will reflect the history of the interaction of the two conflicting ideologies in our present time. Conflict is a situation in which people, group or countries are involved in a serious disagreement or arguments, for instance a conflict between two cultures or ideologies. George Simmel sees conflict as necessary and positive in any society rather than negative.

According to Simmel an entirely harmonious group could not exist empirically and cannot partake any kind of life process and incapable of change and development. He argues that 'The good society far from conflict free is on the contrary sewn together by a variety of cross crossing conflict among its parts'¹ Simmel therefore believes that association always involves harmony and conflict, attractions and repulsion, love and hatred among other opposing components. To this end Simmel's philosophy conforms incidentally with the people under study the Swahili who has a saying which says '*amani*

¹ George Simmel, *Conflict and the web of Group – Affiliation*, Free Press, Glasgow, 1955, P.1

haiji hadi nta ya upanga' meaning loosely that peace can only exist after confrontation or spill of blood (through sword). This brings us to the subject of our study involving Islamic and Western cultures as two conflicting cultures incompatible and yet continue to coexist together.

From Simmel's perspective, peace and feud, conflict and order are correlative, binding the parties which might otherwise withdraw. However, Simmel admits that a powerful party in a conflict may assimilate or destroy the other to achieve unity. Simmel argues that, 'Conflict is thus designed to resolve dualism; it is a way of achieving some kind of unity, even if it can be through annihilation of one of the conflicting parties. This is roughly parallel to the fact that it is the most violent symptom of a disease which represents the effort of the organism to free itself of disturbances and damages caused by them.'²

The above position may hold water in view of some historical facts, basically the triumph of Western Capitalism over Eastern Communism in the 20th century. Prior to the foregoing scenario, the World witnessed the tug of war referred to as 'cold war' between the two conflicting super powers who had ironically allied to defeat Adolf Hitler during the Second World War. However, they parted ways due to their ideological differences. This eventually, to quote Simmel's philosophy, led to the West Capitalism resolving the conflict by annihilating Eastern Communism and therefore achieving unity as undisputed sole global super power.

² Ibid, pp 13

Our preposition is that Islam appears to fill the vacuum left by Communism as the greatest threat facing the West after the fall of the former in the sense that it is ideologically incompatible with the Western culture. But the question is:-should Islam reject Western civilization completely and refuse to have anything to do with it without caring to enquire what is positive in it and what is negative; or adopt neutrality and indifferent attitude towards the same?

Abul Hassan Nadwi notes that the attitude of rejection and withdrawal is emphatically futile in the sense that it is bound to fail since it cannot confer immunity against mounting pressure of modern civilization. Nadwi observes that a country which seeks to ignore the challenges of modern civilization by withdrawing into a shell and shutting its mind to the mighty changes that are taking place around it has no future in present context of things; Nadwi boldly asserts that “No Nation can aspire to maintain its individuality which lacks faith in itself and is plagued by inferiority complex and suffers from decay and degeneration”³ How strong are Muslims Swahili of Mombasa Island in terms of Islamic spiritual faith (Iman) to enable them deter Western Culture onslaught currently in their midst?

This study carried among these people attempted to clear this puzzle through an in depth analytical observation investigation centered on the following:-

- i. Unveil the nature of Islam among the Swahili of Mombasa Island.
- ii. Identify the impact of Western Culture among Swahili people

³ Nadwi A.H.A, *Western Civilization: Islam and Muslims*, Lucknow Academy of Islamic Research and Publications, 1969, P.14

- iii. Investigate the reasons behind these people attraction towards Western Culture yet it is a taboo in their Islamic faith.
- iv. The implications of the intercultural and economic relations between the West and Swahili.

1.2 Background to Study

Since the advent of Islam in the seventh century in Makkah, Saudi Arabia Islam has been diametrically opposed to incompatible civilizations. Right at the onset Islam opposed, destroyed and replaced the pagan civilization of the age of ignorance (*Jahiliya*) in its vicinity.

The pre- Islamic practices in Arabia were a taboo to Islam and the two culture could not interact leading to several battles like Badr, Uhud and Khandaq all won by Muslims. While the *Jahiliyah* civilization stood on polytheism idol worshipping Islam is centered on monotheism on oneness of supreme Allah (SWT). It was during the *Jahiliyah* period that newly born girls babies were buried alive because of shame that they could not protect the community during wars unlike the boys.

Other prevalent evils in this dark period were blood feuds, gambling, theft, alcoholism, prostitution among other vices. Having been forced out of his home in Makkah by the custodian of *Jahiliyah* Prophet Mohammed (PBUH) migrated to Madina. Here he settled, established Islam state and returned in triumph in Makkah conquering and destroyed the 360 idols at the house of God (*Kaaba*). This effectively ended the era of *Jahiluiyah* and

raised Islam to its peak. It was during the era of the last Khalifa Uthman in the 7th Century that Islam asserted her global supremacy as super power having extended her borders in all direction. Islam had conquered the whole of Arabia, Asia Minor, North Africa and across Mediterranean to Andalusia (Spain) and deep into the heart of Europe up to the Southern France City of Toulouse. Here they ruled for over 300 years before the Western European ganged up and expelled Muslims whom they nicknamed the Moors.

However, Islam began to send hostile signs to the two decaying hegemonies at its doorstep the Persian and Roman empires. Within hundred years upon Prophet Muhammad's death, the Umayyad Caliphate (661-750 AD) and Abbasid Caliphate (750-1258 AD) based in Damascus and Baghdad respectively had established an empire greater than Rome at its zenith.⁴

However, the Muslim remnants spearheaded by Ottoman Turks regrouped and established Ottoman Dynasty in 1350 in the Baltic with her capital at Constantinople (now Istanbul). Credited as the greatest Islamic Empire the Ottoman dynasty ruled Europe for almost 600 years (1350 – 1922) upon which the Western allies united again and defeated the common enemy referred as “sick man of Europe” at the close of the first World War (1914 -1918). The victorious Western allies through the treaty of Vienna (1922) condemned Ottoman dynasty to extinction creating smaller ethnic independent states out of it but including Republic of Turkey which is in existence today as the sole Islamic state at the heart of Europe. The post-World War I period saw the emergence of

⁴ Esposito J.L, *The Islamic Threat: Myth or Reality*, Oxford University Press, p 315.

a new ideology in the name of Westernization engineered by the period of renaissance that led to scientific discovery, industrialization and eventual rise of imperialism. To this end Europe took up the mantle and systematically conquered most part of the world including Islamic regions. With the establishment of overseas countries in Africa, Asia, Middle East and Americas and subsequent independence struggle as well as economic changes a new form pseudo religion emerged in the name of Westernization.

Britain (UK) lost its global power to United States (US) which took the duty to supervise the world in opposition to Soviet Union .When the communist bloc disintegrated, the new era of digital life ushered in further Secularization of Nations states. This new World order was another form of Westernization in the guise of Globalization, free markets and plural democracy. This then is the background to ensuring a clash of civilization among the Mombasa Swahili. Yet the penetration of Islam in Africa and particularly East Africa had taken place as early as the seventh century immediately after Prophet Muhammad (PBUH) death.

According to Arye Oded the arrival of Islam at the Coast of Kenya and Tanzania preceded Western Civilization by hundreds of years. By the time Western Powers began to open up the interior Islam was already well established.⁵ To this end Arabs travelers and traders operated along the Coast as early as the second century AD and some even settled and intermarried with the locals. A new Bantu African emerged from this interaction.

⁵ Arye Oded, *Islam and Politics in Kenya*, Lynne Renner Publishers Inc, Colorado, 2000, P 4

By 13th and 14th Centuries there were Muslim states in Mombasa, Kilwa, Lamu, Malindi and Pate including Zanzibar and Pemba. The 16th and 17th centuries led to the destruction of this Swahili culture, thanks to brutal Portuguese conquerors. It was Seyyid Said who drove out the Portuguese in the 18th Century. The resultant Omani Arabs rule not only revamped the Muslims economy through overland slave trade but also led to flourishing of Islam and local culture. Importantly, Seyyid Said established a huge trading empire along the East African coast fringes right into the great lake region. Thus Islam penetrated further and many inland Africans ethnic group embraced the faith.

Crucially though the trading and Islamization in Kenya was hampered by the dry Taru semi desert and hostile Maasai people, not so in Tanzania where the condition were peaceful and viable. The late 19th Century saw further *Sufi* (Mystic) Islamic expansion led by craftsmen. Upon British arrival the fate of Islam seemed to have been finally sealed. The Western powers not only worked with the Christian clergy but also founded and encouraged the establishment of Mission centers, schools and churches throughout Kenya and Uganda. However, Islam lost its spiritual ground when the British annexed the Coastal strip to the upcountry Protectorate of Kenya despite spiritual attempt by the Coastal Muslims to join forces with Sultanate of Zanzibar but failed to dislodge the British imperialists in their midst. Mombasa which acted as regional headquarters lost its prominence when the British consolidated its power by appointing governors and issue ambiguous edicts or ordinances which were frequently biased towards the Muslims especially the Swahili.

The construction of Kenya –Uganda railway at the end of the 19th century was the final trial on the prospect of Islam and Muslims in Kenya, for Nairobi was elevated as the nucleus of British economic and political centre in which the British were eventually forced to grant independence to the indigenous Africans nationalists following bloody and protracted wars that saw further erosion of Muslim status both a Coast and inland at large. In analyzing the above unfolding scenario it is clearly discernible that Muslims in generally are not going to reap maximum profit from the colonial and neo-colonial administration due to inherent historical weaknesses. The Swahilis who were perceived as half- Arab half- Africans had dubious distinction of being non entities in the racial hegemony that was slowly unfolding in their midst.

Westernization which gained momentum in the post-independence era was basically cemented on capitalism and liberal democracy. It meant that religion and politics was kept aside by the African ruling elite, most of them professed Christianity. Western Civilization which was based on Greco-Roman tradition was a taboo to orthodox Islam yet a seductive and addictive medium upward mobility and material benefit. To this end Malise Ruthven asserts that, ‘The West like its women has been a simultaneous source of attraction and repulsion; admiration for its institutions and for the technical prowess that has enabled so many of its citizens to enjoy undreamt of freedoms and opportunities, disgust at its vulgarity’⁶

⁶ Malise Ruthven, *Islam in the World*, Coe and Wyman Ltd, 194, P. 289.

Contrary to Westernization Islamic civilization was God centered. In short Westernization is atheism in separation of God's will and man's will were kept religiously apart on all spheres of life. To a Muslim then who had a historical experience of involving Allah in public and private life the modernity and secularizing forces were traumatizing indeed. In a nutshell they had to live with this necessary evil since they were powerless to change the status quo due to their minority status in a modern Christian oriented Nation state.

1.3 Statement of the Problem

Culturally, Islam and the West seem to be world apart. This is hardly surprising since an Islamic orthodox teaching is against any alien influences as Quran asserts: 'And whosoever seek a way of life other than Islam, Allah will not accept it from him and he will be a loser in the hereafter'⁷

Conversion to Islam means therefore that one must discard his culture for Islam. This is exactly what happened to the Swahilis of Mombasa Island. For a Muslim believer therefore one must not go back to his or her ancestral beliefs since Islam is complete way of life as it accommodates all his needs and challenges. This is the basic problem between Islam and the West in the sense that the two cultures may not coexist together due to their conflicting beliefs. If urgent efforts are not initiated to reconcile the two sides the situation will escalate to irreparable dimensions leading to conflict, hatred, suspicions and

⁷ Holy Quran, A1-Imraan 3:85

even physical confrontation. This can lead to anarchy in the wider society affecting political and socio economic developments.

Another problem is that the majority of both Muslims and Westerners are ignorant of each other's beliefs and are not ready to appreciate the same. This intolerance is sustained by egocentric pride nature coupled with sense of superiority over the other. This makes it even more difficult for these people to coexist together yet they live in same geographical area. This problem can multiply further if not checked since some extremists of both sides of the divide may scheme to outwit the other using crude means. These unorthodox means can be in form of violence through organized gangs and hate speech through social media. The tragic is that this is a timed bomb which must be denoted before it causes fatal disaster

It is the responsibilities of the all the stakeholders to come together irrespective of their religious or ethnic consideration to have a dialogue on this phenomenon. This requires sacrifice as all people must work hard to have peace, love and unity in the country. We should not advance our religiosity for our own selfish ends because a country is bigger than anybody else. The problem is that most of religious leaders in Kenya not portray that attitude of consultation which is key in leading their flock.

Closely associated with the above, the other problem is an attempt to spread ones culture to other people either directly or indirectly. While the Muslims may feel offended when the Western tourists walk half naked in their streets the West would love to do just that in

the name of freedom of choice. Such scenario can lead to ugly incidents as happened in several occasions when mobs confronts and strips naked women who wear sexy provocative outfits Yet another problem is that the West has always been closely associated with Christianity. This may be debatable but historical facts bear witness to this view.

Infact all over Asia and Africa Christianity is now seen as the white man's religion⁸ the recent history of Christianity owes her place in the Western Europe where the powerful and majority Catholic Church has her global Papal center in Vatican. It was Europe that spearheaded the Crusade that expelled Muslims from the heart of Europe. Yet the same Europeans organized, funded and protected the Christian Missionaries⁹ who spread the gospel in Africa and other parts of the world. This is the fact of the famous historical phrase 'flag follows the cross' that led to colonization of these areas after the spread of Christianity The tragic is that the West can hide behind Christianity to set agenda against their greatest rivals Islam. This can open another front of religious conflict pitting Christianity and Islam. It is therefore important to differentiate between Islam and Christianity as religion and divorce West as an ideology and not religion.

Another problem is that none has come forward to create awareness of this phenomenon either through dialogue or open discussion. None has written a document on this interplay which can serve as a reference to solve the problem at hand. This study has examined the

⁸ David L.E. Religion and Change, Tingling and Company, 1969, p. 203

⁹ Some of these are London Missionaries Society among others based in Britain.

phenomenon and come up with recommendations which will guide and provide remedies to the problem at hand.

1.4 Objectives of the Study

The main objectives of the study are:-

- a) To investigate the impact of Western culture on the practice of Islam by the Swahili of Mombasa Island.
- b) To examine the reasons that has made Western culture to be attractive in the lives of Swahili of Mombasa Island yet it is viewed as a taboo in the Islamic World.
- c) To identify the impact of intercultural relationship between Islam and the West among the Swahili of Mombasa Island.

1.5 Scope and Limitation of The Study

This study focused on the conflicting cultural practices between Islam and the West among the Swahilis of Mombasa Island. It seeks to identify the effects of Western culture on the Swahili people and investigate how Western cultural practices have affected the practice of Islam by these people.

The study faced a number of limitations. Due to sensitivity of the topic of the study at the height of security operation against suspected terrorists alleged by locals as targeting Muslim Swahilis some informants declined to provide information to the researcher whom they accused as police undercover informer. To overcome this, researcher sought company of fellow Swahili kinsmen and local Muslim elders who accompanied him to

the field. He was introduced to the people who were assured by him and elders that the research was for noble scholarly purpose free from security issues. As a proof the researcher showed the locals his university identification card and other supporting documents pertaining to the study which they acknowledged with satisfaction.

Closely related with the foregoing challenges the researcher faced uphill difficult in attempt to interview the Western people based in Mombasa Island known for their privacy attitude and suspicion. The situation escalated when their home Western Government basically the British and United States issued security alert for them to leave Mombasa immediately terming the coastal city as terrorist hot spot following spate of bomb explosions.

1.6 Justification of the Study

Most of the studies done on Islam and the West have focused on general global perspectives on the interplay between the two cultures. This is evident from the work of Esposito (*The Islamic Threat: Myth or Reality*), Jameela (*Islam versus West*), Nadwi (*Western Civilizations: Islam and Muslims*) among others. These works have shown element of generalizations.

This study therefore attempts to narrow down the subject from wider global Islam to specific identified Muslim people Swahilis of Mombasa Island. Moreover most work on Swahili has always been on their origin, identity and civilizations. These works includes Idha Salim's (*The Swahili Speaking People of Kenyan Coast*), John Middleton's (*The*

World of Swahili: An African Mercantile Civilizations), Alamin Mazrui and Ibrahim Noor Shariff's (*Swahili: Idiom and Identity of An African People*) among others.

On the contrary therefore, this study has gone a step further focusing on Swahili not only on their nature but as Muslims and their relationship with the Western culture. This is a bold breakthrough since no serious study has been done on the same.

It will help to educate people to identify Western cultural practices among the Swahilis which are contrary to their Islamic faith and therefore understand the reasons for the scenario. On the same view visitors like tourists will not behave offensively (i.e. walking with bikinis or kissing in public) to their Swahili hosts as they will be abreast with their way of life which outlaws such behaviors.

The aim is to explore the extent of Western culture on Islam in relation to Swahili people within Mombasa Island. This will help the Government, Non-governmental Organizations (NGO's), International community and other stakeholders understand the facts on the ground regarding the people under study. The study findings will further shade more crucial information on past and present relationship between the Islamized Swahili and the West. This will help enlighten people from ideologies, authorities and related stakeholders to understand the facts from much obscure information comprehensively. Subsequently, this will engineer future research on the phenomena.

Moreover, the study investigated and come up with crucial findings and solutions on contemporary emerging challenges facing the world today which may be closely

associated or contributed either knowingly or unknowingly by the capitalistic West which has legalized, protected and spread in the rest of the world in the name of human rights, freedom of choice, democracy and free will. These are practices like HIV/AIDS, child traffic trafficking, marriages, prostitution, homosexuality, lesbianism, incest, gambling, drug abuse among other immoral which are a taboo not only in Islam and other religions but African traditions.

Considering that Mombasa Island is a multi-cultural touristic international city the study finding will serve as a framework for promotion of peaceful coexistence, National integration, ethno religious tolerance for general mutual understanding and socio economic development among mankind both at local and international level.

1.7 Literature Review

A lot has been written about Islam, the West and Swahili. However on the latter which is our case study the focus has been mainly on their origins, spread, general history and civilization, Kai Kresse's '*Philosophizing Mombasa (Knowledge, Islam and Intellectual Practice on the Swahili Coast)*' is remarkable. In this work Kresse makes a powerful perspective of the Swahili people in his very area of study which conform to this research-Mombasa Island. To this end the writer examines the central features of the Swahili urbanity, ideology and social stratification. In the latter, Kresse gives an interesting pride nature of these people by noting that,

‘Culture and civilization (Uungwana) were clearly linked to the town, while nature was situated outside’¹⁰

Above all, Kresse examines the conflicting interplay between the West and Islamic culture the yolk of this study. He dedicates a full page on this part of the impact of tourist, drugs and moral decay on Muslim community in Mombasa Island. Observing that the Swahili leadership has blamed the West on this decay of the Swahili culture the writer boldly asserts that, ‘The decay of moral values, indecent dress and shameless public behavior, the consumption of alcohol and other drugs and the supposed spread of homosexuality are all often blamed on Westernization of Mombasa’¹¹

All in all, Kresse work has served as a realistic guide to this study as it focuses on the people under study (Swahilis) alongside their location (Mombasa Island) in perspective to the interplay between Islam and Western culture. Ali Mazrui celebrated work entitled ‘*The Africans: Triple Heritage*’ cannot be overlooked in this study. The writer asserts that alien culture can impact local one. He gives a philosophical development of this phenomena in which the original identity of people can be transformed over time from outside. To this end this study has investigated how Western culture has or has not impacted on some Muslims Swahili of Mombasa Island.

¹⁰ Kai Kresse, *Philosophizing Mombasa (Knowledge, Islam and Intellectual Practice on the Swahili Coast)*, Edinburgh University Press, 2007. pp. 51.

¹¹ Kresse, 2007, pp. 67.

Mazrui makes another interesting argument that Islam is culturally accommodative. This may explain why many Africans converted en masse to Islam rather than Christianity especially in West Africa. Accordingly, Islamic acceptance of Africans' commonest tradition of polygamy and concept of community (*Ummah*) attracted many Africans to the faith rather than Christianity that outlaws the former crucial African tradition.

The writer makes another yet powerful observation when he boldly asserts that establishment of Islam is stabilized by Western decay. Proving his assertion Mazrui argues that, "decay of Western Civilization is good for Islam since it helps to neutralize a major threat¹²". He however admits that modernity in the 20th Century Africa bears the stamp of Western Culture.

Generally, Mazrui's work is significant to our study in the sense that it has given us some guidance and challenges on how to approach this study in conformity with the objective before drawing ultimate conclusion. One of the most well researched works on Islam and the West is the work of Abul Hasan Ali Nadwi entitled *Western Civilization (Islam and Muslims)*. In this the author has outlined the relationship and interplay between Islam and the West.

Accordingly he argues that Muslims cannot isolate themselves from the onslaught of modern civilization by keeping itself to itself and shunning even the really valuable advantages offered by the West, as for instance in the fields of modern science. Nadwi

¹²Ali Mazrui, *The Africans: Triple Heritage*, BBC Publication, 1988, p.146

asserts that the Eastern countries (read Muslims) have not grown both materially and spiritually and cannot therefore withstand the aforementioned challenges which have already enveloped them.

This is however is debatable since most of these Muslim countries are wealthy like Kuwait, Saudi Arabia and Qatar and in fact the Western multi companies' investors are flocking there for oil and other business opportunities. Nadwi has not availed statistics proving spiritual decay of these Muslim countries. Arguing that the attitude of Muslims attitude of rejection and withdrawal is bound to fail, Nadwi adds that, "It is bound ultimately to fail .It cannot confer immunity against mounting pressure of modern civilization to the country that adopt it. The writer has failed to substantiate his assertion that scientific innovation and other necessity of life owe their origin in the West. Where do we place ancient civilizations of Egypt, India, China and Mesopotamia in this discourse?

However, Nadwi work has given this study challenges which has enabled us to dig deeper as a challenging reference on how research in this subject can be conducted in perspective of the Swahili of Mombasa Island. Alamin Mazrui and Ibrahim Noor Shariff in their book '*Swahili: Idiom and Identity of An African People*'¹³ is a remarkable study which is worth reviewing .In this book the authors examine the impact of external forces on the Swahili identity , which suddenly took an Arab-African duality with the coming of Europeans in Africa.

¹³ A. M Mazrui & N. I Shariff, *The Swahili: Idiom and Identity of an African People*, African World Press, Inc. New Jersey, 1994, p. 42

According to the authors the colonial legacy had negative effects on the Swahili people. According to them no other ethnic community in Africa has been as racially misrepresented as the Swahili people leading to the demonization of its ethnic identity, language and history despite being one of the oldest civilization in the continent.

Mazrui and Shariff expose the Eurocentric fallacy that categorizes them as Arabised Africans, Africanized Arabs and even social cultural militants. The results is cumulative dispossession of their economic and political rights in modern day Kenya and Tanzania. While drawing the distinction between Islam and Swahili the authors asserts that, "it is not Islam as a religion that counts in Swahili identity. It is rather Islam as grid of cultural practice"¹⁴ " The authors further substantiate the key relationship between Islam and the Swahili that cultural Islam and not Islam as faith is one of the binding factor in Swahili identity

The book '*Islam versus the West*' by Maryam Jameela reflects the basic features of Westernization that the basic theme of Western civilization has been against religious values. Accordingly Jameela asserts that the perspective of the outlook prevailing in the world today one can easily violent upheaval than ever before in history. This research work has attempted to establish this bold conclusion against Western culture by the testing the same on the relationship between Western people and Swahili of Mombasa Island. We accordingly sought to investigate if indeed Western culture has affected Islamic values negatively? The book '*Religion and Secularization*' by Vernon Pratt is

¹⁴ A,M Mazrui & N.I Shariff,1994,p.34.

important to read for researchers on this subject. Do religious beliefs have any meaning in a modern age? This question is frequently asked. Pratt attempts to clarify the terms of question critically examines some of the answers which have been given to it and offers his own answer from a point of view of contemporary analytical philosophy.

The author is not radically unsympathetic to religion or disposed to reject out of hand, but he is acutely aware of the problem both philosophical and theological, which arises about religions in an age when the presupposition of man's thinking are so largely atheistic. This research work has attempted to taste the degree of Islamic faith among the Swahili of Mombasa Island against the tempting magnetic force of Western culture in this era of Globalization which is associated with modernity.

Arye Oded's *'Islam and Politics in Kenya'* is significant as far as the issue of political Islam is concerned. The author choice of subject and scope of his study is relevant to our present day study of Mombasa's Muslims Swahili some of who have participated in militant activities in Mombasa and beyond.

The author examines the rise of militant activities among Kenyan Muslims at large with context of the global threat of terrorism. He posits this strategic change among Muslim as direct results of external influences and ambivalent policies by the East African governments towards their respective citizens in Kenya, Tanzania and Uganda.

However the author, an Israeli, gives a sympathetic account of his mother country arguing that it is just a mere pawn on the global stage. There are obvious strengths on

Oded's study of political Islam in Kenya. His book is firmly grounded in empirical ground and avoids theoretical posturing. He gives graphic details of top politicians and opinion makers and how some of them have benefited from state largesse both local and foreign. His extensive analysis of radical Muslim cleric Khalid Balala and street battles that ensued between his outfit IPK and UMMA party is both authentic and stimulating.

However, his subjective postulations about Iran while ignoring other Middle East countries in their roles as catalysts for the ongoing terrorists acts exposes his true status of fanatical supporter of Israel and United States. Clearly the two countries are also to blame for creating global mess that resulted in acts of terrorism in the world. The author is also guilty of overusing labels like 'fundamentalists', 'Islamic militants' and terrorists' without giving reasons for his diction.

Abdul Hamid El Zein's *'Sacred Meadows'* though dealing with neighboring Lamu offers useful insight about Muslim attitudes towards Western Culture in Mombasa and Lamu. Both islands share same faith, same ethno-historical origins and have had a long bitter and ambivalent relationship stretching back to ancient times. In this book the author examines the intricate network of common traditions of Lamu in the light of everyday social action so as to delineate the role of Islam and the traditional beliefs and practices among the Lamu inhabitants. He goes on to analyze the impact of myths, magic rituals and Quranic as well as Prophetic injunctions in the lived reality of this unique conservative Swahili Muslims Island near Somalia boarder. Importantly though El Zein explores the dimensions of Lamu traditional society and corresponding synchronic nature

of modern day Lamu as the headquarters of the Lamu district and the leading Islamic centre in East Africa and Arabia. The author presents a picture of Lamu that is in control of its destiny in a modern secular state.

The author goes on to give blow-to-blow account of the Lamu cultural life and religious practices that has been judiciously adapted to its environment. To that end El Zein illustrates how the local ruling classes organize social events with consummate skills and authoritative confidence, forcing their flock to conform or to be hounded out of the community. There is remarkable sense of ethno nationalism that unites the clerics, religious medicine men and the elders in preserving this status quo¹⁵.

This book has assisted this study as it deals with the same people under study although based in different location. The book “Islam and West: The Making of an Image” by Norman Daniel describes the formation of Western Christians attitude towards Islam and its later development up to 1962. The author traces the ideological origin and progressive postulation of Christian medieval concept above Islam offering glaring insights into its contradictions and deliberate distortions about the Quran and Prophet Muhammad (SAW), Islamic beliefs and the general Muslim Community.

Daniel’s work is therefore crucial in our understanding of the current ideological rivalry between Muslims and the West because such old age traditions ‘has been continuous and

¹⁵ El- Zein, A. *The sacred Meadow : A structural Analysis of Religious Symbolism in an East African Town*, Evanston: Northwestern University Press, 1974 p 30

still alive” This has conform well to our studies on the subject of Islam and Western culture among the Swahili Muslims.

The book “*The World of Swahili (An African Mercantile Civilization)*” by John Middleton presents a full length anthropological account of the Swahili and offers an original analysis of their little understood and unusual culture. The Swahili of East Africa have a long and distinctive history as a literature, Muslim, urban and mercantile society. Swahili towns, some urban with elegant stone building and others more rural with palm leaf mating houses are spread along the thousand mile East African Coast. Since each community among the Swahili is culturally different from its neighbor, previous historians and anthropologists have viewed them as series of isolated and detribalized groups. Middleton argues that on the contrary that beneath the cultural variation is a single structure that offers well designed and complex trading societies that has shown little change through the ages.

Drawing from his own field research and on earlier writings on the Swahili, Middleton describes this century’s old mercantile culture, its local and descent groupings, marriage patterns, religious and values. He traces the history of their colonized path as subjects to Arabs, Portuguese, British and other and shows that although their economic and political role has continually been a subordinate one, their sense of unique identity enables them to persist as an ongoing civilization. This research work has tried to establish if the contemporary Islamized Swahili of Mombasa Island have maintained their traditional unshakeable identity in the midst of Western cultural threat in their midst.

Karl Marx and Frederick Engels in their book 'The Germany Ideology' provides a classical view on sources of tension and conflict in social systems which has given some direct comparisons in this work. In perspective of Karl Max view on the origin of conflict a critical theory reflection has been drawn on Islam and Western culture among the Swahilis. The Marxian economic theory stipulates that the societal organization in terms of cultural values, beliefs, religious dogma and other ideas is determined by ownership of properties. This work has therefore investigated this theory in perspectives of ideologies of the two functions (Islam and the West).

However the Marxian philosophy is anti-Islam in the sense that it rejects the existence of God the central Islamic belief. Contrary, Max believes that economy is vital in all aspects. Interestingly, the Maxian economic theory is compatible with the view that Capitalism is associated with the West is molded on acquisition of wealth. This has been tasted on the economic relationship between Islam and the West among the Swahili of Mombasa Island. All in all this works have not really discussed the Islam and West conflict in relation to a particular people in the interplay. This work has gone further and fill this academic gap by including the Swahili people in this interplay. Most of these works have been on political rather than cultural part of it which our work has done comprehensively.

1.8 Theoretical Framework

The theoretical framework of this study is based on two approaches of structural functionalism and conflict theories. The primary importance in the theory of Structural

Functionalism is the contribution of the element in preservation of the whole system. The duty of the element in a system is to contribute positively for its survival. Yet it can also negatively contribute to its destruction and transformation. There are some elements within the system which does not contribute anything for its survival.

Arising from the foregoing therefore this study has investigated some people among the Muslim Swahili of Mombasa Island who may have contributed to Western culture of their own people in one way or another. Accordingly, this study has examined hypothetical statement that Western culture appeals to members of Muslim Swahili of Mombasa Island who have structural weaknesses in their Islamic faith.

Society has many components which contribute to its functioning or survival and this include religion and culture. Islam as religion practiced by almost all the Swahili has been investigated through structural functionalist approach in order to determine the role it plays in the practicing of Western cultural practices among the Muslim Swahili of Mombasa Island. The main proponents of this school of thought includes Emile Durkheim (1858-1917), Max Weber (1864-1924) among others. It was Talcott Parsons (1902-1979) who synthesized the classical works of Durkheim and Weber to another level of action theory asserting the centrality of greater good of a large whole. This study has attempted to examine if Islam and the West can unite for common good as perceived by Parsons.

The second theory of conflict according to one of the proponent Judson R. Lands suggests that competition and conflict are common in social interaction and that the study of these processes is the most appropriate way of understanding society¹⁶ This study has accordingly examined the interplay of Islamic and the Western culture among the people under study in order to understand their behavior and reasons for the same. Lands further argue that conflict tends to be perceived as negative, but its consequences may also be positive.¹⁷ This has been tasted in our study through examination of Western cultural practices among the people under study considered to be a taboo to their faith but which may be constructive rather than destructive. The writer further asserts, ‘conflict with an outside force will probably bind the members of the group more closely together’¹⁸

We also examined the above assertion in order to prove that indeed the forces of Western culture has indeed united the people under study rather than separated them. On the contrary Karl Marx conceptualize conflict somehow differently from Lands. To him capitalism or exploitation of workers would inevitably lead to a conflict that could be resolved only by workers revolution resulting in a classless society. The Maxian argument incidentally conforms to our study on aspect of the West the, origins of capitalism. Figuratively, the Swahilis are seen as exploitive ‘workers’ and the West as exploitive capitalists This study has accordingly examined if the former has destroyed the latter in their cultural rather than economic conflict as perceived by Marx.

¹⁶ J. R. Lands, *Sociology (Concepts and Characteristics)*, Wadsworth Publishing Company,1995, pp. 13

¹⁷ *Ibid*, P.14

¹⁸ Lands, ,1995, P. 13

1.10 Hypotheses

The following hypothesis has been tested during the research:

1. The forces of Western Culture has affected the practice of Islam by the Swahili of Mombasa Island
2. Temptation toward Western culture among Islamized Swahili of Mombasa Island is too strong for them to resist or eradicate altogether
3. Western culture appeals to members of Swahili community with structural weaknesses in their Islamic faith.

1.11 Research Methodology

This part present design, location of the study, research techniques, sampling strategies, research instruments, data collections and analytical techniques.

1.11.1 Research Design

In view of this study on cultural conflict between Islam and Western culture among the Swahili of Mombasa Island both qualitative and quantitative approaches were used. The later design incorporated in depth interview, observation studies, focus group discussion (FGD).It allows clarifying and better defining causes of problem addressed¹⁹.

Qualitative approach offers specialized techniques for obtaining in depth responses and therefore understands what people think. 'It enables researcher gain insight into attitudes,

¹⁹ Anota 1992, P. 1

belief, motives and behavior of target population. It is conducted to answer the question ‘why’ and is a research of discovery²⁰

The choice of both approaches is because they ‘build upon each other and correct inevitable biases present in each method. While qualitative is offering subjective, quantitative is objective²¹,

1.11.2 Location of the Study

This study was carried out in Mombasa Island , Mombasa County in Coast Province of Republic of Kenya (see Map).Mombasa Island borders Kilifi County to the North and partly West and Kwale County to the South and partly West and Indian Ocean to the East. The larger Mombasa is the second largest City in Kenya after the capital City of Nairobi located 500 kilometers North West of Mombasa. She is the gateway of the region due to her Kilindini Harbor the second leading port in Africa.

The choice of Mombasa Island was because the area is inhabited among others the people under study the Swahili. These people are predominantly Muslims yet the Island boast of Western cultural lifestyles like music, modern fashion making it a multi-cultural melting place for both Islamic and Western World which conformed to our study.

Moreover, the researcher, a Muslim Swahili himself was born and raised in Mombasa Island making the accessibility, investigation and determination of the study easy in the

²⁰ Ibid 18, P. 2

²¹ Mugenda: 2008:3. P. 3

sense that the respondent regarded him as one of their own rather than an outsider who may be viewed with suspicion.

1.11.3 Target Population

The researcher targeted and interviewed elderly Swahili men and women, Swahili youth in Secondary schools and Colleges based in Mombasa Island. Among the interviewees were Muslims mosques clerics (Imams), Madrassa teachers, parents, strict and non-strict Muslims.

The researcher as a Muslim utilized five times a day obligatory prayers to meet, interact and interview muslims adherents informants after prayer guided by Mosque leader Ustadh Muhammad of Tudor Mosque. Informants were drawn from the mostly the elderly illiterate but well versed in Swahili tradition through purposive sampling; while the mostly literate middle aged and youth a breast with modern development were served with questionnaires to fill and return to the researcher. The study was conducted within a period of two and a half months beginning late May to late August 2014 within Mombasa Island specifically Swahili concentrated areas like Old Town, Majengo, Mwembe Tayari, Ganjoni among others. Suburbs like Makande, Tudor and Buxton were excluded since the majorities here are from up country. However, an attempt was made to cover large part of the Island. To this end some Swahilis who live in these areas were randomly selected for interview in order to make the study representative of the entire community under study.

1.11.4 Sample and Sampling Procedures

A random sampling method was utilized in this study. The purpose of random sampling is to reduce bias in generalization²². This method was employed to pick across section of the Swahili people of Mombasa island who were used to give their views on why some of them are Westernized culturally yet it is against their Islamic faith and how it has affected practicing of their religious beliefs .The information was accessed through oral interview and administration of questionnaires.

To this end a sample of eighty (80) respondents was chosen out of which forty (40) were elders and forty (40) middle age and the youth. The purposive sampling was employed to get specific elderly people knowledgeable in Swahili cultural information sought by the researcher in order to taste the study objective and hypothesis.

1.11.5 Research Instruments

Apart from in-depth interview and administering questionnaire the researcher accessed crucial data through participants' observation, focus and document analysis techniques. In administration of the questionnaires 50 out of the targeted 80 respondents were issued with questions to fill and returned to the researcher for analysis. These people knew how to read and write and were selected on that basis as per the level of education and knowledge of the objectives and hypotheses of the study. This enabled the researcher to get factual facts from the ground to build up his final findings of the survey.

²² Miller 1996: P.44

The in depth interview was done to the 30 of the 80 targeted people comprising of the illiterate but well versed people in Swahili matters and the current affairs knowledge of the Islam and the West. These people were interviewed face by face by the researcher who wrote all the responses. The questions were the same ones of the questionnaire served to the 50 literate respondents. In participants observation the researcher interacted with the Swahili people in their homes, mosques and in their locality. He attended wedding, funerals and observe them in their daily works. To this end the researcher was able to get first hand information of the Swahili without relying on secondary sources. Finally the researcher accessed important documents on the study in centres like Swahili Centre (Mombasa), Jamia Library, University of Nairobi library and National Archives.

1.11.6 Data Collection Procedures

The questionnaire comprised of simple and easy to answer questions were distributed to 50 literate respondents for filling and return to researcher after a fortnight .On the contrary in depth interview was done to the 30 illiterate respondent who were mostly elderly but well versed on the study phenomena.

The face to face interviews allowed the researcher to get frank and relevant answers through close interaction. The respondent reaction on researcher's question enabled the latter to determine the possible right or wrong answer in views of the respondent voice, eye contact and body language. Note taking and tape recording were also used to collect primary data during interview. This assisted the researcher to play back or study the data to supplement the data not written down during interview.

In participant observation the researcher interacted with the people under study .To this end he learn much by observing the Muslim Swahili in the mosque, at home, neighborhood joints (maskan), weddings, and funerals, social gathering and during traditional evening bitter coffee traditional drinking. As a local the researcher succeeded in capturing the reality through observation, discussion or direct conversation with fellow people under study.

The researcher used Digital Camera to capture crucial data in action; shots were taken on cultural identity of the people under study like their Islamic-Swahili mode of dressing and Western fashion. Thereafter the researcher labeled the photographs by date and information on the features shown which will be used with other data during final study compilation processes and ultimate presentation.

1.11.7 Validity and Reliability of the Instruments

The researcher being a teacher at Liwatoni Secondary School in Mombasa took advantage of his immediate environment by using a small sample of his student and colleagues as a plot study to taste validity and reliability of his research instruments basically questionnaire, focus group discussion, in depth interview, usage of camera.

A sample of 20 students drawn from form one to two were randomly selected and issued with the researcher who confirmed the validity of the method in view of the right filing of the answers on blank spaces provided in the questionnaire document.

In-depth interview was done to 10 teachers' colleagues of the researcher on the objective and hypothesis of the study. Tape recorder was used and found to be effective in terms of validity and reliability when replayed. Upon playback the interview voice reflected clarity in conformity with actual interview conducted. The researcher photographed his students in class, processed the pictures which were clear proving the validity and reliability of the camera usable for actual research study.

1.11.8 Data Analysis and Presentation

Having collected data from the field basically through returned Questionnaires and participant observation the researcher compared the same with study objectives to identify any gap.

The field data were thereafter amalgamated with Secondary data gathered from literature review in accordance with the themes of the study. The processes of the collected data included classification of the filled up questionnaires arranged into themes based on interview schedule questions. To this end similar responses were grouped in same column while wrongly filled ones either due to misspelling or left blank were marked spoilt and kept aside. The correct data final results were analyzed qualitatively through usage of tables, graphs and charts while quantitative method was used to indicate number of informants alongside their personal details like level of education, occupation, gender and age. This was used in reference to the study objectives and hypothesis which gave room for summary and recommendation of the study.

The qualitative and quantitative analysis was presented descriptively and historically. While the descriptive approach describe the practice of Islam by the Swahili alongside their culture; the historical approach examine the historical circumstances that have shaped lives of these people and how the alien Islamic and Western cultures came to their land and how they reacted to the same. Finally the Statistical Package of Social Science (SPSS) was used to compute the data statistics.

CHAPTER TWO

2.0 ISLAM AND SWAHILI

2.1 Introduction

In this section the study traces the background of coming of Islam in Swahili land. To this end the study describes when and how Islam arrived at East Coast of Africa basically Coastal Kenya and the reasons behind it. This will be followed by the mode of Islamization among the Swahilis at large.

2.2 Coming of Islam to the Swahili People

Islam was brought to East Coast of Africa by the Muslim migrants from Persia and Arabs before first Century A.D. These people were running away from religious persecution and defeat following Islamic sectarian conflict. This prolonged Muslim feud erupted after the murder of the third Muslim successor to the Prophet Khalifa Uthman bin Affan in 632 AD effectively splitting Islam into two entities of Shia and Sunni sects.

According to MA Quraysh the earliest Muslim settlers to Coastal Kenya were the Omani Muslim from Southern Arabia who landed at Pate Island in 700 AD and set up permanent homes and ruling dynasty. However a much larger and stronger group was the Shirazi Muslims from Southern Persia arrived in style.

Quraysh argues that these Shirazi were led by Hassan bin Ali a Persian Prince son of Sultan of Shirazi who fled from his home due to family quarrels accompanied by his followers and six sons each captained a vessel. Quraish describes, that "Hassan was accompanied by his five sons their families and other settlers and landed at several

places”²³ Each son landed at a destination along East Coast of Africa like Mombasa, Malindi, Kilwa, Comoro among others and set up permanent settlement.

We are further informed by the writer that these alien settlers’ men did not come with their wives or women and opted to intermingle and married local Bantu women. The children of these marriages became the people now called Swahili-the people of the Coast. Their language is a mixture, having a Bantu grammar but many Arabic words. These interracial marriages engineered Islamization among the locals since the children were brought up by the Muslim father on strict Islamic way of life. Moreover the Africans on conversation gave up their traditional culture for Islamic one. To this end they adopted the Muslim dress and etiquettes and became devout Muslims. Mosques and Islamic schools (*Madrasas*) were set up in every Swahili settlement which served as religious Centre. This deepened the Muslim roots among the Swahili community.

Apart from these intermarriages the other mode of islamization was through trade contacts. Here the Muslims Arabs and Swahili battered their imported goods i.e. clothes for the local Africans produce like grains. This trade transactions developed cooperation, understanding, trust and friendship among the two parties. This mutual economic interaction based on man to man contacts on a long run led to eventual conversation of the locals to Islam. The Africans also converted to Islam because ‘they were impressed by religious life of those person who were devout Muslims²⁴’ The communal Islamic religious events, celebrations and festivities like Idd gatherings, Marriages (*Nikaha*),

²³ M.A Quraishy, TYext book of Islam ,book 1,The Islamic Foundation,1987,pp.151

²⁴ M. A Quraysh, Textbook of Islam, book 1, Islamic Foundation Nairobi, 1997, pp. 174

Weddings (*Harusi*), Prophet birthday (*Maulidi*), Fasting month of *Ramadhan* (*Saum*), Islamic New Year (*Mwaka*) impressed the locals who by their own accord accepted invitation and participated in these occasions.

The high standard of generosity, kindness, love, unity, peace and brotherhood shown by Muslims during these occasions attracted many locals to Islam. Here the Muslims adorn new clothes while rejoicing and share goodies to neighbors and destitute.²⁵ The mode of Islamization among the Swahilis was therefore slow, gradual, peaceful yet effective. Accordingly, no organized missionary work was neither nor forceful conversation nor material temptations to woo the locals to Islam. All in all, conversation to Islam among the Swahilis was through voluntary acceptance based on individual own accord, intermarriages, trade contacts and attractive nature of Islamic occasions.

2.3 Relationship between Islam and the Swahili

Accordingly to John Middleton, Swahili religion is Islam and custom rolled into one. *Dini* (religion) refers to orthodox Islam belief rituals while *mila* (traditional customs) include local knowledge and rites. To this end Middleton asserts that ‘Among the Swahilis their concept of Islam is summed up in the words, ‘*Uislamu na mila aghalabu haupingani*’ meaning Islam and customs as a rule are not incompatible²⁶

Thus to a Swahili it is not just Islam but ‘Swahili religion’ which defines their dynamic spirituality vis-à-vis lived reality. This oneness of Islam (religion) and Swahili (culture)

²⁵ Interview with Swahili elder Mzee Abdullah Balang’azi in King’orani Mombasa on 29th July 2014

²⁶ J. Middleton, *The World of Swahili: An African Mercantile Civilization*, Yale University, 1992, pp.162

conforms to proponents of this school of thought that perceive religion and culture as compatible in a society. To this end Jesse N.K Mugambi argues that religion is a social phenomenon which is always to be found fully blended with the way of life of an individual and communities. Mugambi asserts that 'It is impossible to find an individual who practices religion in isolation from culture'²⁷ This compatibility of religion and culture is also stressed by J.N Mbiti who underlines that religion permeates into all the departments of life so fully that it is not easy always to isolate it.²⁸

However this may not be totally true because there are a number of devout Muslim Swahili of Mombasa Island who strictly follows orthodox Islam in isolation of their Swahili ancient culture. These includes Imams and clerics and even normal Muslims who conforms with Islamic basic tenets based on Quran and Prophetic traditions (*Sunnah*). These are referred as *Mutaquun* (true faithfuls) or *Mu'umin* (true believers) who are contrary to the *Munafiquun* (hypocrites)²⁹

Yet some Muslims Swahili are still practicing their Swahili culture alongside Islamic ones. This maybe explained as accommodative nature of Islam. Some of these un-Islamic Swahili cultural practices are on aspects of Marriages, Weddings, Ideologies and social stratification. On the side of marriage (*nikaha*) for instance Islam has set up rules and regulation governing this exercise including payments of dowry (*mahr*) according to the bride wishes. No other charges are needed apart from *mahr* even if the girl had asked for

²⁷ J.N.K Mugambi, *Religion and Social Constructions to Reality*, Nairobi University Press, 1996, pp.25

²⁸ J.S Mbiti, *African Religion and Philosophy*, Heinemann Publishers, Nairobi, 1969, pp. 1

²⁹ . Interview with Madrassa teacher Sheikh Swabir on Friday 04.07.2014.

Ksh.1000/= as the dowry that must be followed to the latter. On the contrary the Swahili have their own traditions regarding marriage since the *mahr* is only one component of the charges to be paid by the bridegroom. These include specific acceptance amount or commodities for the girl's father (*Kilemba*) and for the mother (*Ukaja*) as gifts for the parents who had brought up the bride to that marriageable status. The *kilemba* and *Ukaja* can be given in form of cash.³⁰

Unlike the payment of the *kilemba* to the father the mother's *ukaja* is held with high esteem in Swahili community. This is well illustrated when the mother receives the payment in upon which she leads group of women in a song in praise of his daughter.

The song goes as follows:-

Mwanauchungu x2

Hongera mwanangu hoyee

Nyamala mwanangu tumbo la uchungu ..

Linauma mno....wee..hoyaa

Linauma mno...wee....hoyaa linauma mno wee hoyaa³¹

Translation:-

Child's hurts x2

Congratulation my child

Stop crying my child

³⁰ . Interview with Madrassa teacher Sheikh Swabir on Friday 04.07.2014 in Kuze

³¹ Interview with a Kungwi Mama Rukia Derere on Friday 18.07.2014 (English translation is mine)

Pregnancy hurts

It hurts too much

It hurts too much

There are other payable charges here like *Jamvi la Wazee* meaning the mat or carpet of the elders for the bride family and extended family elders, *ada ya mlango* (door charge) paid to the brothers of the bride who stands guard stone faced at girls door waiting for the bridegroom to pay for entrance to see his bride failure to which the brother in laws will not allow him access. As noted all these payments except *mahr* are not part of Islamic laws regarding marriage but are accommodated since Islam is silent on the same. Traditions which are not harmful (haram) to Islam except alcohol or eating pork, but yet not sanctioned in the religion may be allowed with no reward or punishment in the hereafter.³²

The other contrasting aspect on relationship between Islam and Swahili is on the latter institution of class stratification. While Islam advocates equality of mankind free from any form of discrimination the Swahili culture is based on pyramidal class system where the patricians or noblemen (*wangwana*) occupy the apex as the slaves or serfs (*watumwa*) lays at the bottom ladder.

According to Kai Kresse the Swahilis regards *wangwana* as civilized people of the urban or town while the *washenzi* are non-urban people of the bush.³³ To this end refined culture and civilization (*uungwana*) like religious and intellectual life is within town not

³² Interview with Imam Badru of Masjid Liwatoni, Mombasa on Friday 01/08/2014

³³ Kai Krasse,, 2007, pp.50

outside it which is the wilderness or the bush (*ushenzi*). For a Swahili therefore it does not matter if a *mshenzi* (person of the bush) is a Muslim or not the fact is he will retain his inferior status in the society. This is a complete departure from orthodox Islamic teaching which regards all believers as equal irrespective of status, race, lineage or color. The other interesting Swahili practice contrary to their Islamic culture is on the aspect of sexuality which is evident before and during the wedding process. Forty days prior to marriage the girl is attached in seclusion to a seasoned elderly woman called '*Kungwi*' to undergo intensive rehearsal training basically on how to treat her husband especially in bed. This initiation period whereby a girl transforms to womanhood is referred as '*Unyago*',³⁴

This *unyago* initiation is contrary to Islamic teachings in the sense that sexual activities are a preservation of the couples free from a third person like *kungwi*. It is in fact regarded as a sin for the *kungwi* to participate in any kind of sexual activities involving the couples whether as a participant or even an observer as it is a taboo even to see or touch private parts of opposite or same sex matured person. The Quran warns:-

'And approach not unlawful sexual intercourse for it is an indecent (deed) and an evil way',³⁵

The Islamic religion is taken very serious by the Swahili; most of the religious requirements of Islam are followed. Although the Swahili are strong followers of Islam

³⁴ Interview with Kungwi Rukia Derere on Friday 18.07.2014

³⁵ Quran, Israa 17:32

they do share some similarities with most common tribal African beliefs. To this end a document on the internet on these people asserts:- ‘Although they follow Islam like their neighbours they believe in spirit their abilities to affect their current lives and are very superstitious people’³⁶ Needless to say the Swahili believe in ancestral spirit (*mizimu*) whom they invoke their names, make vows, offer sacrifice and seek their help for protection and acquisition of wealth or cure diseases. Yet Islam through its first testimonial pillar (*shahada*) clearly stipulates that none is supposed to be worshipped except Allah meaning the *mizimu* are anathema in Islam as an act of polytheism (*shirk*). Apart from *mizimu* these people also believe on jinns whom they house as source of wealth and protection .It is believed that some Swahili are even married to these jinns who are referred as ‘*Ruhani*’.Such is the extent of superstitious among these people.

2.4 Impact of Islam on the Swahili

Islam had some impact on the Swahili which had led to some transformation. Some of these changes are adaptation of Islamic mode of dressing, birth, marriages, burial rites, general etiquettes, communal integration, status of jinns, family ties and reward and punishments in the hereafter among others. However, these people also incorporate some Islamic beliefs in their culture. The Islamic dress code is evident all over Swahili land. The commonest mode of dress among Swahili men are a long white gown (*Kanzu*), a cloth wrapped round the waist (*Kikoi*), a white cap (*Kofia*), a cloth wrapped round the head (*Kilemba*) and a decorated cloth round the head or shoulders (*Hagal*).These Islamic attires symbolizes Islamic identity among the Swahili. The *Kanzu* and *Kofia* is a standard

³⁶ www.everyculture.com

code of dress in Islam worn during prayers time and especially on holiest day of Friday. A spot check in Mombasa Island and beyond on this day reveals that the Swahili almost to a man put on these attires.

On the side of the women their Islamic code of dress is taken very seriously observable whenever a one goes out or in public. A Muslim woman must cover her whole body except face and palms. This standard type of dress must be unattractive, black in colour without decoration, baggy enough not to reveal women's body referred as *hijab* or *buibui*. The *hijab* is highly stressed in Islam. The Quran asserts:-

‘And say to believing women that they should lower their gaze and guard their modesty... ..that they should draw their veils over their bosoms and not display their beauty except to their husbands.....’³⁷

Drawing veils over bosoms is mandatory for it is a sin for a Muslim woman who goes out without covering her head. Accordingly the Prophet warns thus:- ‘A woman who fails to cover her head will not even smell the fragrance of paradise’³⁸

These are the boundaries set on Muslim a woman which has impacted on the Swahili of Mombasa Island. Apart from married Muslim women almost all Muslim girls put on *hijab* on way to and from school.

Islam has also heavily influence the general etiquettes of the Swahili on many aspects even on how to walk in conformity with Prophetic Tradition –Sunnah. While walking a Muslim must not rush or drag his feet but does it moderately. Upon meeting a fellow

³⁷ . Quran, Nur 24:31

³⁸ Sahih Hadith

believer or a group one must greet him according to the standard religious greeting ³⁹A horse or bicycle rider must greet the pedestrian first.

Islamic burial is another basic integral part of the Swahili. The researcher observation during one of the burial of a prominent Swahili Muslim at Kikowani Muslim Cemetery proved just that. Among the Islamic rites observed here were recitation of Quran, wrapping the body with a perfumed white sheet (*sanda*) ,humming Quranic verses while carrying and escorting the body (*janaza*) to graveside communally. Upon burial of the deceased a Muslim cleric in charge of the exercise reads the Quran and delivers a sermon to the attentive mourners reminding them that all souls will taste death. The mourners are advised on promotion of virtues and shun vices as they will be answerable to God upon death.

Conclusively, the cleric advises the mourners that world is short unlike the everlasting hereafter. The virtuous will be rewarded in paradise while the sinners will be condemned to hell fire. The other Islamic influence on lives of the Swahilis is on festivals like *Idd-ul-Fitr*, *Idd-ul-Adha*, *Maulid* and *Milad-ul-Nabi (Maulidi)* among others. During these occasions especially the two *Idds* Islamic rites are observed strictly. Muslim in a town converges at a central place for prayers and sermon.

³⁹ The standard Islamic greeting is Asalam Aleikum (peace of God be with you) upon which the greeted person responds: Waalekumusalam meaning same to you.

During this year 2014 *Idd-ul-Fitr* the researcher attended the occasion at Mombasa Municipal Stadium when hundreds of Muslims attended. The convergence of these Muslims in one place for one purpose symbolizes Islamic basic phenomena of communal togetherness (*Ummah*). It is a day of joy and happiness as the faithful hug each other, exchange gifts, visit the sick, poor, old and extended family. Regarded as the happiest day among the Swahili the Idd day is held with high esteem for all people in the society the rich and poor. So important is this day that the Swahili have a traditional saying '*mwana mkaidi hafaidi hadi siku yai iddi*' meaning a naughty child does not benefit until Idd day. On this day the Muslims children are well dressed and enjoy entertainments in playing spots like Makadara and Mama Ngina/Florida grounds in Mombasa.

Marriage is another Islamic practice that has heavily impacted on the Swahili. Accordingly to Muslim culture, marriage is in words of Prophet (SAW), 'half of religion. The bonding of two souls in holy matrimony is looked upon as a legal bond and social contract'⁴⁰ It must be noted however that as Islam spread throughout the world its culture and traditional were influence by other culture like Persian. It is therefore crucial to differentiate between what is truly Islamic and what is just culture as Muslim culture covers wide varieties of subjects.

⁴⁰ . <http://w.w.w.buzzle.com/articles/muslim-culture-tradition.html>

To this end many Islamic customs or tradition that are practiced are not supported by the words of Allah (SWT) in the Quran or teachings of Prophet Muhammad (PBUH) in the *Sunnah* or *Hadith*, but are simply local customs assumed to be Muslim culture. This is evident on the people under study.

When the Muslim Shirazi from Persia settled along East Coast of Africa including Mombasa they spread Islam alongside their Persia culture. This is evident on the people under study who have adopted Persian architectural designs and town and infrastructural planning. This can be seen in the Swahili residential main Mombasa suburb of Old Town which resembles any Persian city in terms of narrow streets, traditional storey building and massive wooden mangrove doors.

Linguistically, Arabic as the main Islamic form of communication found in the Quran has heavily impacted on the Swahili language. It is believed that over 50% of Swahili language is sourced from Arabic. These Arabic words are almost all areas especially in administration, religious, judicial and education. The following are examples of the same:-

ARABIC	SWAHILI	ENGLISH
<i>Kitab</i>	<i>Kitabu</i>	Book
<i>Kalam</i>	<i>Kalamu</i>	Pen
<i>Bahr</i>	<i>Bahari</i>	Sea
<i>Sharia</i>	<i>Sheria</i>	Law
<i>Katib</i>	<i>Katibu</i>	Secretary

<i>Suuk</i>	<i>Soko</i>	Market
<i>Swabr</i>	<i>Subira</i>	Patience
<i>Swala</i>	<i>Sala</i>	prayers
<i>Ilm</i>	<i>Elimu</i>	Education
<i>Shura</i>	<i>Kushauri</i>	Consult
<i>Sa'atu</i>	<i>Saa</i>	Watch
<i>Bisatun</i>	<i>Busati/mkeka</i>	Mat/carpet
Samakun	Samaki	Fish
Tarbia	Utaratibu/Ustarabu	Good manners

CHAPTER THREE

3.0 ISLAM AND THE WEST

3.1 Introduction

In this chapter focus is made on the interplay between the Islam and the West in socio-cultural and economic perspectives narrowed to the people under study the Swahili of Mombasa Island. This is in fact the main cream of this survey in the sense that all the three hypotheses are tasted here. These includes determination if the forces of Western culture have indeed affected the practice of Islam by these Swahili of Mombasa Island, why are these people tempted to the same and if the alien culture appeals to those people among them with structural weaknesses in their Islamic faith.

3.2 Cultural Relationships between the Islam and the West

Western culture, sometimes equated with Western civilization, Western lifestyle or European civilization, is a term used very broadly to refer to a heritage of social norms, ethical values, traditional customs, belief systems, political systems, and specific artifacts and technologies that have some origin or association with Europe. The term has come to apply to countries whose history is strongly marked by European immigration, colonisation, and influence, such as the continent of the Americas and Australasia, and is not restricted to the continent of Europe. Western culture is characterized by a host of artistic, philosophic, literary, and legal themes and traditions; the heritage of Celtic, Germanic, Hellenic, Jewish, Slavic, Latin, and other ethnic and linguistic groups⁴¹

Islam is a monotheistic and Abrahamic religion articulated by the Qur'an, a book considered by its adherents to be the verbatim word of God (Arabic: الله *Allāh*, IPA: and by the teachings and normative example (called the *Sunnah* and composed of *hadith*) of Muhammad (c. 570–8 June 632 CE), considered by them to be the last prophet of God.

⁴¹ Sainen Debnath, *Secularism: Western and Indian*, ISBN 9788126913664, Atlantic Publishers, New Delhi

An adherent of Islam is called a Muslim. Muslims believe that God is one and incomparable and that the purpose of existence is to worship God. Muslims also believe that Islam is the complete and universal version of a primordial faith that was revealed many times before through prophets including Adam, Noah, Abraham, Moses, and Jesus⁴²

Culture is a learned pattern of behavior, and is a way in which a person lives his life. It is an integral part of every society and creates a feeling of belonging and togetherness among people of that society.

Arising from the foregoing technical definition of culture this part is confined to discuss how the West and Islam relate to each other on that phenomenon. To this end culture encompasses various aspects of communication, attitudes, etiquettes, beliefs, values, customs, norms, food, art, jewellery, clothing, styles among others. Every society has a different culture which gives it identity and uniqueness. A critical observation of the foregoing cultural aspects proves that Western and Islamic cultures are world apart as will be examined herein. Ali A Mazrui confronts this phenomena right from the onset. To him the Westerners tend to think of Islamic society as backward-looking, oppressed by religion and inhumanly governed comparing to their own enlightened, secular democracies. Dismissing this view Mazrui argues that 'Islam is not just a religion, and certainly not just a fundamentalism political movement. It is a civilization and a way of

⁴² People of the Book". *Islam: Empire of Faith*. PBS. Retrieved 2010-12-18. P. 33

life.....animated by a common spirit far more humane than most Westerners realize',⁴³

At this junction it is crucial to compare and contrasts some of basic cultural aspects of the West and Islam in order to draw conclusion on the interplay; but what exactly are the sources of these conflicting cultures? Basically the source of Islamic culture is purely God centered based on belief in oneness of Allah through Quranic law and Prophetic traditions (*Sunnah* and *Hadith*); Western culture is almost atheistic created, fashioned and directed by man's reason. To this end the latter ideological aspects includes free will, science, technology, liberty, democracy, individualism, secularism, modernism, capitalism among others all engineered by man to the exclusion of God. Sex is a controversial phenomenon which clearly contrasts the West and Islamic values. According to Islam sex is sacred and only reserved to the married couples contrary to the West where cohabitation between consenting youth is a norm.

While Islam advocates for marriage as a strong bond the Western view is different in sence that man is free to have different partners and not necessarily within marriage set up. This brings us to the concept of boy and girl friends which leads to come we stay development.

⁴³ *Islamic and Western Values* an article delivered on 6th December:1997 at al-Hewar Centre in Metropolitan Washington DC by Ali A. Mazrui article on w.w.w .alhewar.com/AliMazrui,htm accessed on 6th Augast:2014

Premarital sex is evident in most Western societies where under aged teenagers indulges in this immoral activities. These sex outside marriage relationship mostly lead to stay in whereby a girl can be pregnant ,abort and go back to school even without parental knowledge and the circle continue.

To Islam it is a great sin to commit sexual acts outside marriage perimeters whose punishment is severe. An adulterer must be stoned to death while a fornicator must be given 100 strokes without mercy as a group of believers' watch.⁴⁴

In pursuit of material world associated with Western cultural force, most young men among the Swahili fall prey to criminal drug dealers who recruit them as peddlers of the illicit substances. This menace has had enormous far reaching alarming repercussions to the locals. A special report of survey on drugs and substance abuse in Coast province by NACADA asserts that, 'Mombasa District has the largest proportion of person who have ever consumed heroin compared to other districts.'⁴⁵

According to Islam morality is one of the cornerstone of a believer (*Mu'umin*).To this end the Prophet (PBUH) asserts that, ' There are 70 branches of faith (*Iman*) and one of it is modesty'⁴⁶ To a Muslim *Muumin* therefore modesty (*hayaa*) is spiritual which must be practiced by words and deeds. *Hayaa* must be portrayed while walking, talking and above all in dressing. It is illegal for a Muslim woman voice to be heard in public above

⁴⁴ Quran, Nur 24:2

⁴⁵ . A Special report of Survey of Drugs and Substance Abuse in Coast Province by NACADA, 2010, pp.24

⁴⁶ Sahih Hadith Bukhari

the rest especially men unless under certain circumstances like a working forum and even so not attracting. To this end modesty and simplicity are main traits of a *Muumin*. This brings us to the question of gender and sex. Islam forbids free intermingling between male and female basically on those who are not forbidden to marry. However in the West it is normal for a man and woman to mix by embracing, holding or even kiss each other in public.

On the contrary a Muslim woman *Muumin* besides shunning men's company must lower her gaze while in public and cover her whole body except face and palms. Her nakedness is a preserve of her husband. The West mode of dressing is shorter, tighter and more revealing with no coverage as a shield against distraction of wrongful glances and instead designed for flirting, attracting and arousing. Fashion slavery is part of Western culture and this is evident in their global fashion and entertainment gatherings like Catwalk, Miss World, Oscar grand awards among others. Here the feted participants appear with outfits which rarely cover their nakedness. For a Westerner therefore the sexy appearance is a norm.

3.3 Economic Relationship between the Islam and the West

Economy is one of the basic contrasting phenomena between the West and Islam. While the West is purely materialist Islam is God centered. The driving force of the former is capitalism contrary to the former simplicity and indifferent attitude towards the present world. To a Muslim the purpose of worldly life is to worship Allah. To this end the

Prophet asserts:- ‘Do not try too much to acquire property or else you will be too absorbed and enamored with the world’⁴⁷

To a Muslim mindset therefore the purpose of life stems from the belief that Allah is Creator and Sustainer. Accordingly, our stay in this earth is short which should be used to serve Allah alone by promoting virtues and discarding vices. Amassing of wealth, acquisition of comfort and luxury is not a priority to him. His ultimate objective is establishment and promotion of religion (Deen) as guiding light towards the blissful and everlasting future-paradise.

On the contrary the purpose of life for a Westerner is worldly enjoyment engineered by chasing of fun and more fun. Materialistic statements like ‘get money or die poor’ are a norm. For a Westerner the supreme virtue of modernism is to be ‘up-t-date’ .Newness, whether it is the latest fashion in women’s dress, the latest model car or the latest dance craze is prized above all else.⁴⁸

In the banking sector the West reaps billions through imposing heavy interest on loaned funds to the Third World less developed countries especially in Africa, Asia and Latin America. Multi-National companies from the West rush to these places to invest heavily but by the end of the day reap more from their host through questionable deals coupled with grand corruption.

⁴⁷ Riyadh-us-Salaheen, Chapter 55, Hadith Number 479

⁴⁸ M. Jameela, Islam and Modernism, Mohamed Yusuf Khan Publishers, Lahore, 1965,pp.19

These funds are sourced from World Bank and IMF (International Monetary Fund) a creation of the West. This is contrary to Islam as the Prophet asserts:- ‘Those who devour interest (*riba*) will not stand on day of resurrection except like one who stands similar to a person suffering from insanity’⁴⁹

This matter of imposition of interest on funds given is serious among Muslims and has created a lot of debate across the Muslim World. It is infact not allowed for a Muslim to work or benefit from bank in any way since the proceeds come from dirty ‘*riba*’ funds. Yet most Swahili Muslims are major clients in most of these Western banks like Barclays, Standard Chartered among others. Here quite a number of these banks employees including top executives are Swahili beside others who access loans yet it is contrary to Islamic teachings in view of the *riba* practices imposed by these banks.

Gambling is another acceptable economic activity in the West where exotic Casinos are all over in cities five stars hotels. Here millionaires and celebrities spend a lot of money playing games of chance. In Islam gambling is a taboo and punishable by Allah in the hereafter. It is considered as one of the Satan working tools which lure the believers astray from right path. The effect of gambling is destructive and this evident in these games which includes raffle and charity sweepstakes whereby few people benefit and the majority suffer heavily. Other negative impacts of these games is wastage of time, fighting, debts and even death or suicide.

⁴⁹ Hadith Sahih

Tourism as an economic factor in this survey is the leading foreign earner in Kenya. Every year thousands of tourists from the West visit in the country especially at the Coastal sandy and sunny beaches. The Cabinet Secretary in charge of tourism Ms. Physilis Kandie said: that, ' Tourism is a big deal in Kenya. It's a critical player in our economy and one of the key sectors expected to drive it to middle income state'⁵⁰

The importance of tourism is great in Kenya and the authorities have gone a step further to promote the country tourists attraction abroad through publicity in the print and electronic media basically in the internet. Tourism does not only benefit the country economically but also a common man notwithstanding the Swahili of Mombasa Island. Many Swahili earn their livelihood from this sector working in hotel or travel agencies. Others sell curios, craft items or as supplier in hotel industry. Yet tourism has impacted negatively to these people as will be discussed. This brings us to the impacts of the Western culture on Islam among the people under study in our following sub chapter.

3.4 Impacts of Relationship between the Islam and the West

Not all tourists coming to Kenya are good but some are runaway criminals including drug dealers, serial killers and terrorists associated to dangerous gangs like Mafia. These may have escaped justice from home countries and come to Kenya posing as tourists to cover their real identities. The researcher through interview and investigation managed to access these information from the affected people and cases of drugs in Mombasa

⁵⁰ Daily Nation, 15th October, 2003, pp.40

connected to these foreigners posing as tourists. However not all tourists are bad .On the contrary many come to our countries for holidays and visiting wildlife and beach sites,

In pursuit of good life most young people at the Coast fall prey to these criminals who lure and supply them with hard dangerous drugs which spread across the region. This has had far reaching impacts on the locals. According to Kresse, the decay of moral values, indecent dress and shameless public behavior, the consumption of alcohol and other drugs and supposed spread of homosexuality are all often blamed on the Westernization of Mombasa.⁵¹

While the Western culture may have impacted negatively on the Swahili of Mombasa Island as noted in tourism not all of this alien practices are detrimental to the Swahili people. Islam has indeed borrowed much in secular education, science and technology from the West. Globalization has shortened the time and distance and now man lives in a global village. Gone are the days when one has to travel long distance across the world for services. In today's digital age one can transact money, learn and access information right from the comfort of his or her sitting room through his smart phone handset or laptop. Muslim now use internet to propagate and promote their religion. There are many Islamic websites full of comprehensive data on aspects of religion. Many Islamic satellite television channels like Iqraa are operational thanks to the modern technology.

⁵¹ Kresse, ,2007,pp.67.

Western education has enabled many Muslim to acquire knowledge in all field in humanities, languages and science. In this process Islam has produced many professionals in medical, law, religion, philosophy among other.

The other positive impact of Western culture is on the very people under study-the Swahili of Mombasa Island. One of the impacts of the Portuguese rule over these people in East Coast of Africa in the late 16th to early 17th Century is on their language. Kiswahili has borrowed some Portuguese words like *meza* (table), *mvinyo* (wine) and *bendera* (flag). Moreover these aliens had also introduced some crops like maize, cassava, pineapple ,pawpaw and guavas. In order to investigate the intercultural relationship between the West and Islam among the Swahili of Mombasa Island the researcher intersected with the Swahili during the *Idd ul Fitr* festival and women put on the Islamic *hijab* dress but contrary to Islamic standard design. In Islam the *hijab* must be baggy, plain black without decorations; yet these Swahili women adopted Western style and designs –tight, transparent and full of decorations with cuts showing their legs. This shows the Western influence on practice of Islam by the people. Similarly the male also put on Western dresses like T-shirt labeled their favorite Artist or football team, tight jeans, sunglasses and some even curly their hair and tattoo their bodies. It was very rare to see a Muslim on Islamic dress like *kanzu*, *kofia* and *kikoi*. Some even pray on these Western outfits.

Once in a commuter terminus at Mwembe Tayari in Mombasa the researcher observed handful of Muslim school girls in *hijab* but who refused to board a passenger service (*matatu*) which had no music. When another *matatu* came booming with music they all

scrammed to board it. This is despite the fact that Islam discourages music considered to be satanic tool. This appears to be a serious problem facing the Swahilis of Mombasa Island who suddenly find themselves at the crossroads of choice between their faith and Western Culture. For the girls who boarded music installed- *maatatu* shows that is important to them than anything else. They risked going to school late just because of music.

Mzee Awadh Kubebea, a Swahili elder, says that his people are not strict in practicing their religion but blamed the Western Culture on the same. He argues that while the Western culture maybe blamed for the mess, the Muslims who refuse to follow orthodox Islam are easily swayed by the alien forces which they found to be attractive. To this end he asserts that, 'None is forced to practice foreign culture but one's own decision. These are people who love the world than the hereafter'⁵² Kubebea give an example of some Muslims women executives whom he did not name who do not cover their hairs in public contrary to Islamic practice. He argues that, 'As a Muslim women leaders what message are they portraying to that Muslims girl out there let alone his own daughter if not to state that it is normal for a Muslim lady to expose her hairs?'⁵³

This incidentally conforms with one of our hypotheses which assert that the Western culture appeals to those Muslims among the Swahilis who have structural weaknesses in their faith. It is most unlikely for a faithful Muslims to act contrary to his religious beliefs. This is because one can be held responsible in the hereafter. To determine the

⁵² Interview with a Swahili elder Mzee Awadh Kubebea on Friday 1st August : 2014 at Kuze, Mombasa

⁵³ Ibid.

truth of this assumption all 80 respondents were presented with a question requiring identifying the kind of Muslims who are attracted to western culture. Their responses are presented in table 1 overleaf.

Table 1: What kinds of Muslims are attracted to Western Culture?

RESPONSES	FREQUENCES	PERCENTAGES
Those with Islamic Faith	28	35
Those with weak Islamic faith	40	50
Those with or without Islamic faith	12	15
Don't know	0	0
Total	80	100

The researcher set the above question and issued the questionnaire to the respondents to answer centered on the type of Muslims who are attracted to Western culture. Out of the 80 informants interviewed half of them (50%) asserted that Western practices appeals to those Muslims with structural weaknesses in their Islamic faith. They claimed that these Muslims are not practicing Islam according to the religious creeds. Most of them do not even pray, fast or pay religious alms (*zakat*). However, a sizeable percentage of 35% claimed that faithful Muslims are attracted to these alien practices! Yet 15% believe that both those with and without faith are practicing Western culture. It is surprising to note that quite a number of believers (35%) among Muslims are also attracted to these Western practices. This shows the massive extent of Western culture among the core

Muslim members. In Islam these people are referred as *Munafiquun* (hypocrites) and are at lost as Quran warns:-

‘By the declining day! Lo! Man is at loss except those who believe and do good works those who advices each other on truth And those who advices each other on patience’⁵⁴

The above verse clearly categorizes Muslims into two distinctive groups of true believers who are patient and truthful and less-believers or Muslims by name (hypocrites) who are at loss.

The *Munafiquun* (hypocrites) are double standard Muslims who are Muslim by day and non-believers by night. These are not strict in their religious obligations like sustenance of daily obligatory prayers, fasting among others. They only pray at their own schedule maybe Friday to Friday or even once per month. In order to investigate and prove that some Muslims among the Swahilis of Mombasa Island are not following Islamic culture, the researcher visited a number of the locals’ homes. In at least five of 10 homes the family took their meals on tables using spoons, folks and knives yet a Muslim must eat by own hands while seated on a mat in conformity with the Prophetic traditions (*Sunnah*). In some of these homes Western music buzzed in the neighborhood while some of them especially the youth dance or nod their heads and infact sing the real music message. The researcher also found some of the youth reading Western literature and Magazines as others watch movies of Hollywood.

⁵⁴ Quran: Suratul Asr 1-4

Most of the Swahili youth communicated in their Swahili language but occasionally mixed with Western words which are corrupted to conform to communication flow which they all seemed to grasp and understand. This shows that Western culture is alive among the Swahili of Mombasa Island and may take great effort to eradicate it altogether as it is deep rooted. Other prevalent Western culture which has influence the Swahili are on side of football game. Almost everywhere the talk is centered on British Premier League news where arguments on favorite team and previous results are evident. These emotional verbal disagreements can even lead to insults, fights and even body injuries as happened a year ago when a student fan of 'Manchester United' stabbed an Arsenal die hard.

This football craze among the Muslim Swahilis in Mombasa Island has affected these people's practice of their religious obligations like prayers. Most of these fans would rather watch football than proceed to mosque upon hearing call for prayers. Some even wake up in the middle of night to watch these games than praying at night. During previous football matches of the World Cup some Swahili Muslims in Mombasa Island even hosted foreign National flags of their favorite sides outside their residential houses. These football fanatics put on jerseys of their favorite team throughout the month long championship. For them football is more than religion in words and deeds. Nevertheless, the spread of Western practices among the Swahilis of Mombasa Island can be viewed in reference to these people level of education, religious knowledge and faith as Muslims. While a majority of Swahili are Muslims still a number of them are not well versed in Islamic religious education. To this end the research conducted showed that 76% of the respondents had received traditional *Madrassa* education; yet only 28% asserted they

understand and could mention those verses of the Quran that have outlawed Western practices. These findings are illustrated in Table 2 and Table 3 overleaf

Table 2: Did you learn basic Islamic Education?

RESPONSES	FREQUENCY	PERRCENTAGE
Yes	76	95
No	04	5
Total	80	100

Table 3: Can you quote Quranic verses that forbids Western Culture?

RESPONCES	FREQUENCY	PERCENTAGE
Yes	28	35
No	52	65
Total	80	100

This above information shows that majority of the Swahilis of Mombasa Island do not implement the Quranic teaching which may make it impossible for them to follow Islamic principles strictly. This may be attributed to poor method of imparting Islamic knowledge to the pupils in the *Madrasa*. These pupils are not well trained on Quranic verses in relation to practical part of it. Much time is wasted on blind memorization and recitation of the verses without explanation of the Arabic meaning and understanding of the text as a whole.

Unlike in secular system of education these *Madrassa* lacks systematic continuity of the curriculum whereby focus is only to impart basic knowledge of Quran. By the end of the day, majority of these pupils drop out and forget all what has been taught. However, Abdul Baghazal, a Swahili elder, disagrees and instead blames the authorities' for using secular system against the *Madrassa* education. He argues:that, 'Our pupils in *Madrassa* drop out to join secular education which assures them of jobs and good life and basically the parents support this',⁵⁵

Once in secular schools the pupils forgets all knowledge of *Madrassa* and this is a tragic part of it since the children may no longer have the time to return to *Madrassa* due to continuity of secular education which runs systematically from kindergarten, primary, secondary to university or college level in a span of over a decade.

The survey also sought opinions of the respondents on the Swahili reactions against Western practices. To this end the respondents were presented with optional answers to choose their correct answer. These findings are presented in Table 4 below overleaf

⁵⁵ Interview with the Swahili Elder, Abdul Baghazal on Friday 8th August: 2014

Table 4: What has the Swahili done about Western culture?

RESPONSES	FREQUENCIES	PERCENTAGES
The Swahili has completed eradicated them	0	0
The Swahili has been slowly eradicating them	32	40
The Swahili has shown indifference to them	20	25
Don't Know	28	35
Total	80	100

Out of 80 informants interviewed 32 (40%) asserted that the Swahili have had a positive impact against Western practices. The respondents claim that is because of the intensive propagation of Islam by the Muslim clerics and professionals in the mosque, public baraza and through electronic media like Radio Rahma. Here the Muslims are advised to adhere to Islamic tenets and warned of the danger of following Western culture. None admitted that this practice does not exist. Yet 28 of those interview (35%) are ignorant of the phenomenon right in their midst while 20 (25%) don't even care about it.

Accordingly, Islam is slowly but steadily eradicating Western practices in their midst although it is still a threat in that society. This could be credited to teaching of Islam which outlaws alien culture. Sheikh A.A. Maududi believe that whoever goes against Islamic culture and follow his selfish desires, ancestral customs or man-made systems

and laws is not a true Muslim.⁵⁶ To this end the Quran asserts that ‘Whoso judges not by that which Allah hath revealed; such are unbelievers’,⁵⁷ Upon challenging the respondents if indeed the Swahilis have completely eradicated Western culture none of the respondents answered in affirmative proving that these foreign practices are still in existence. In fact a quarter (20%) of those interviewed believes that the Swahili have shown indifference to these practices while a massive 28% don’t even know anything on this phenomenon.

These findings suggests that most of the Swahilis are ignorant of Western culture right in their midst. They can be easily influenced by the alien culture because they don’t even know that it exist in the first place meaning that they may be practicing it without their knowledge or just doing it without caring if it is a vice or not. Arising from the foregoing survey therefore it seems the Swahilis of Mombasa are at catch 22 of cross cultural situation whereby they cannot realistically confirm their real identity. Statistically, these people differ a lot and most seem undecided on important issues like spirituality. Dr. Fazlur Rahman asserts that Muslims are divided because they are not sincere to a single cause hence there could not be any integration within them. He argues:-

‘Education system too lacked the traits of a system which promote integration between material and spiritual values’,⁵⁸

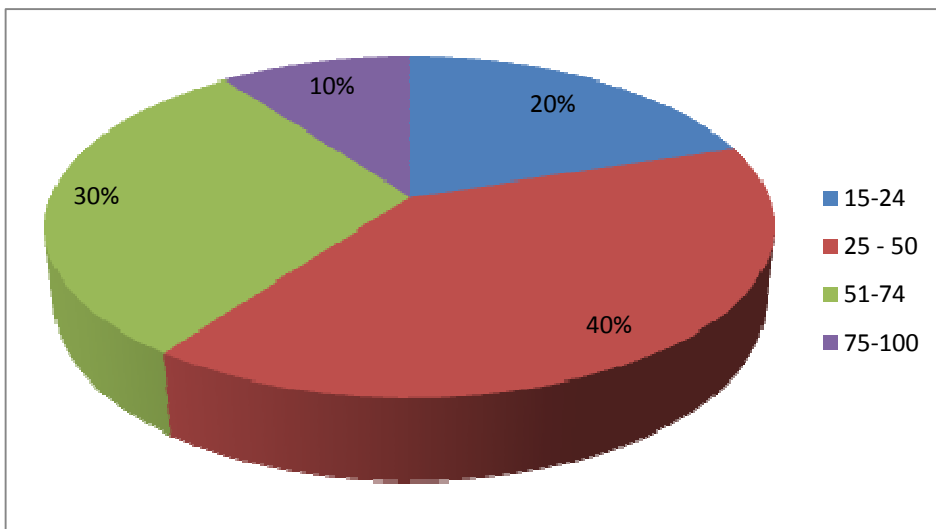
⁵⁶ Sheikh.AbulA’la Maududi, Fundamentals of Islam, The Islamic Foundation, 1977, pp.1

⁵⁷ Quran,Maida 5:44.

⁵⁸ A paper on Causes of Muslim’s Decline delivered by Dr.Fazlur Rahman of Algar University at International Islamic University, Islamabad, Pakistan on 2nd February: 1994

In order to determine age groups and percentage of the Swahili in Mombasa who practice Western culture the respondents were asked questions on the same. Their responses are presented in the Figure 2 below:-

Figure 1: Age group among Muslim Swahili Practising Western Culture



The study shows that the respondents believe that most of Swahili Muslims who practice Western practice are the youth and middle aged person between the ages 25 to 50 (40%) and between 51 to 75 (30%).Twenty percentage are mostly teenagers between age brackets of 15 to 24.On the contrary only 10% indicated that the elderly of over 75 years practices Western culture.

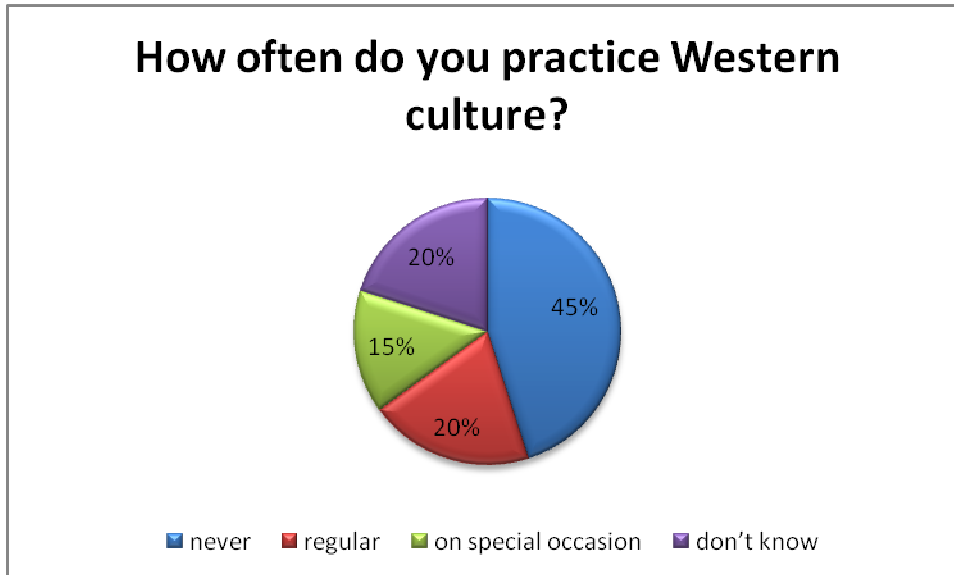
To this end the survey found out that most of the active members of the Swahilis (youths and middle aged) are attracted to Western culture due to their attitude of being 'a breast to modern trend', influence by their peers and general lack of faith in Islamic creeds.⁵⁹

On the percentage of Swahili people practicing Western culture 40% of the respondents said between 25% to 50% of the Swahili practice it while the same percentage of respondents believe that it is between 51% to 75%. Twenty percentage of the respondents said over 70% of these people practice this alien culture.

These findings have further proved that Western Culture is popular across almost all ages among the Swahilis of Mombasa Island although the youth appears to be highly affected by this phenomenon. Much efforts is therefore needed if these people want to eradicate Western practices which seems to be penetrating through the all fabric of the community. Our survey also sought to determine how the Swahili have reacted to the forces of Western culture. A question was posed: how often do you practice Western culture? The 80 respondents were given optional answers as never, regularly, on special occasion and don't know. Their answers are illustrated below figure 3:-

⁵⁹ Interview with Salimu Kitwana and Khalifa at King'orani, Mombasa on Sunday, 17/08/2014

Figure 2: How often do you practice Western Culture



Almost half of the 80 respondents (45%) admitted that they have not practiced western culture. Those who had regularly practiced it were 20% while 15% had done so on special occasion and 20% were undecided.

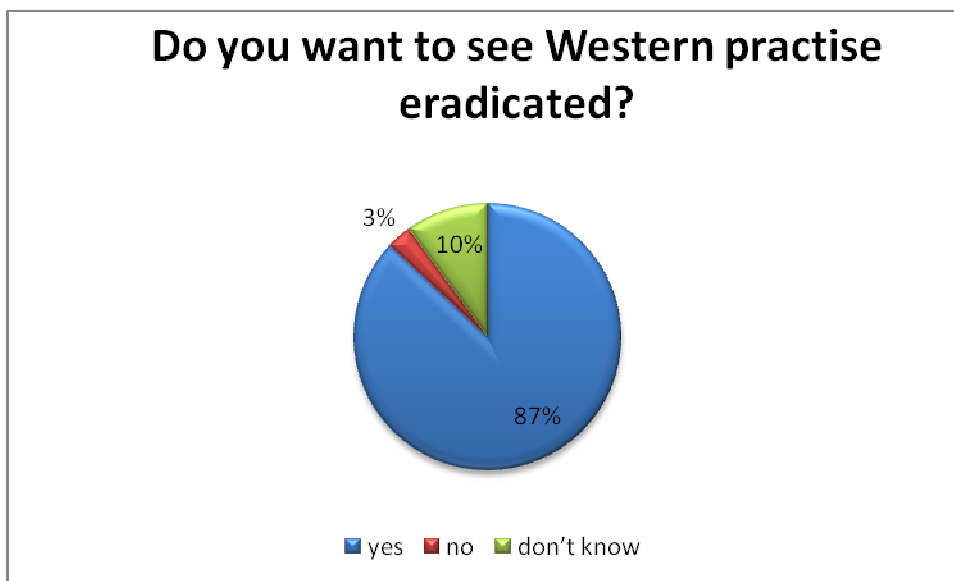
This survey therefore reveals that Western Culture is still effective among Swahili of Mombasa Island in the sense that a substantial number still practice it. Yet more people are in danger of discarding Islamic for western culture if preventive measures are not taken to avert this scenario. These people appear to have structural weakness in their faith as noted in our earlier illustrations.

Our survey proceeded to further examine whether these people are comfortable with Western culture or not. To this end, the 80 respondents were asked whether they want the Western culture to stay or eradicated. Interestingly massive majority of the respondents

(87%) opted for the eradication while 10% supported it and a mere 3% were undecided.

These findings are illustrated below figure 4:-

Figure 3: Do you want to see Western Practise eradicated?



CHAPTER FOUR

4.0 CONCLUSIONS AND RECOMMENDATIONS

4:1 Summary of Findings

Our study has justified our three hypotheses, firstly that indeed forces of Western culture has affected practice of Islam by the Swahili of Mombasa Island. Our survey centered on in-depth interview and participant observation proved that substantive members of Swahili people are practicing Western culture knowingly or unknowingly contrary to their Islamic belief.

Secondly, temptation towards Western culture among these people is too strong for them to resist or eradicate altogether. The study has shown that most Swahili either practice Western culture regularly, on special occasion or may not even know if they do yet they enjoy practice the same either in social or economic aspects for financial gains or to be up to date or modern among their peers. This is seen in for instance Western banking sector like Barclays where many Muslims work, invest and access services as clients. These Western profits making financial institutions uses interest contrary to Islamic laws which outlaws such transactions. Here they are tempted financially to access loans which they repay with interests yet it is un-Islamic.

Socially, most Muslims discard their Muslim dress for Western outfits beside other religious standard etiquettes. Many especially during Islamic occasions like *Idd-ul-Fitr* visit Western entertainment spots like bars and night clubs. Here practices like dances,

free mixing of sex, swimming in beaches, taking drugs and alcohol, gambling romance and sex are the order of the day.

Thirdly, Western culture appeals to members of Swahili community with structural weaknesses in their Islamic faith. This has been proved to be true because some Muslims are not conversant with their religious teaching as outlined in the Quran and Sunnah (Prophetic traditions). On the contrary the true Muslim believers are unshakeable in their faith and therefore not vulnerable to the forces of Western culture in their midst. Sadly these people are few in the society.

Our study has also shown that although Islam has impacted on the Swahili community but has not totally transformed some of their die hard traditions in areas like marriage, initiations and class stratifications. Moreover, the Swahilis have succeeded to mold these practices in Islam which tends to be culturally accommodative provided the practices are not affecting the Islamic dogmatic beliefs.

However, our study has proved beyond reasonable doubt that the arrival of Islam among the Swahili community has to a large extent impacted heavily on key religious beliefs like prayers, marriages, burials rites, monotheism, general social etiquettes and reward and punishments in the hereafter.

4.2 Contribution of the Study

The basic contribution in this study is its attempts to present an analysis on interrelationship between the West and Islamic culture, how the former has impacted on the latter and implications of the same in reference to the Swahili community of Mombasa.

There is no specific study that has been done on interactions of the West and Islamic culture among the Islamized Swahilis of Mombasa Island prior to this study. Most works on Islam and the West has been on Swahili only based on their origins, identity and civilization.

In this study therefore we have gone a step further and attempted to critically enlighten the worldview of both the West and Islam and enjoin the Swahilis of Mombasa Island as a case study in order to determine the reality on the interplay of the two conflicting ideologies. Accordingly, we have described the nature of these people as Swahili and as Muslims and how they behave at the center of the forces of Islam and Western cultures.

The other uniqueness of this study is the fact that unlike many works on this interplay between Islam and the West which has been global, our study is localized. To this end we have focused this interplay closer at home by incorporating a Kenyan community, the Swahilis, in the research. The study therefore will contribute on our knowledge about the Swahili which will help Kenyan government and the NGO's to refer to it on dealing with Swahili people in areas of development and national peaceful coexistence. This is

because today many people and the authorities are ignorant about the Swahili and this has led to suspicions and even clashes between the security forces and these people more on suspicions of terrorism.

Internationally, the findings and recommendations of this study will help other global forums like United Nations (UN) and especially the West understand Islam through the Swahilis and be able to have realistic perception of the same for global peace and tolerance. This is because today there is lot of misconception about Islam (Islam phobia) which has brought a lot of tension and suspicions in the world especially on war against terrorism.

It is true that there are some works which have discussed the Islamic view on Western culture. Nevertheless the shortcoming is that these literatures have failed to investigate the impacts of these practices in the society. On the contrary this study has revealed the extent of Western culture among the Swahili community as Muslims. It has attempted to explain why some of these people are attracted to Western culture yet their Islamic faith is against it. This was done complete with evidence of Quranic verses and Prophetic tradition and from the Swahili peoples views.

4.3 Recommendations

This study suggests that it is important for the Swahilis of Mombasa Island to first understand their religion and implement the same in their daily life. It is therefore futile for these people to blame the West for immoral woes facing them yet they are ignorant of

their own religion that has stipulated ways of averting such scenarios. To this end these people must go back to the drawing board, evaluate themselves critically and analyze where they had gone wrong. They should endeavor to learn more on the meaning of the Quran and the Prophetic traditions. This will guide them on how to react on any external threat.

Closely associated with the foregoing solution is the role of Muslim stakeholders in this phenomenon including parents, clerics, politicians, intellectuals among others. These stakeholders must stand up to be counted in this crusade against Western culture.

Charity starts at home and accordingly the role of a parent is important in upbringing children in a family which is an important unit in the society. Parents should therefore raise their children in accordance to Islamic ideals. Children should be taught religion right at tender age and not left on their own to discover the world as they may be swayed away from virtuous path. These parents for instance must adhere to religion standard through Quran which stipulate solution for problem. Accordingly a Muslim parent must make sure that his child pray at age of seven and cane him if he fail to do so from the age of 10. To this end children should be taught physiological and psychological aspects related to puberty changes as well as religious guidance for discipline and self-control. Parents should strive to bring up their children in conservative manner. Focus should be made on how to inculcate modesty in their personal character. This can equip them with the strength they need to protect themselves from many evils like sharing private

information in public or worldwide means such as the internet sites of Facebook and Twitter.

The system of education must be modified in conformity with modern time without compromising the religious obligations. Gone are the days when Muslims discarded secular education as evil for Islamic *Madrassa* system since both systems are beneficial and key to life.

We recommend the adaptation of the integrated system of education whereby Muslim student can access both religious and secular knowledge under one roof. In this way these student will be able to learn, understand both systems of education, be able to be upright Muslim and enhanced their chances of employment opportunities upon graduating.

Muslim organization like Supreme Council for Kenyans Muslims (SUPKEM) in partnership with the government and donors should be set up these integrated schools to cater for Muslim needs. This noble project should be supported and promoted by all Muslims and the authorities.

We also recommend propagation strategies in creating awareness on the meaning and effects of Western culture. Trained and sober preachers should be enlisted in this campaign targeting the youth who are greatly affected by this alien culture. Focus should be made on educating the audience on the vice rather than emotional outbursts of blaming others for the scenario through unnecessary hate speech. These people should be solution oriented and not part of the problem. Blind blame games will not help but escalate the problem further. These campaigners should give people hope and not despair as they

tackle the problem soberly with facts thorough quotation of Quranic verses and other religious evidence and examples to back their arguments. They should allow the audience to challenge them with questions which they must answer without abuse or sarcasm.

Special Islamic camps should set to cater for Muslim student during school holiday to curb idleness and peer pressure which usually impacts bad influence. In these camps students should be trained on good Islamic etiquettes through lectures, group discussions and debates centered on challenges facing the youth in modern fast changing world and solution to the same in light of Islamic religious standards. The organizers should not fully dominate the forum but allow the participants to express themselves but guide them properly. This will make the youth feel more relevant and included. The approach will also help the youth discover their true role and be able to differentiate between mere culture and true Islamic values. The youth should be positively engaged rather than negatively prevented.

In order to make these camps lively and attractive entertainments like games, video shows and films based in Islam should be organized to enable the participants enjoy their stay. Here sports like football matches among the participants and others like swimming, horse and camel raiding competitions, athletics among others should be organized. By the end of the day the youth will not only benefit from different religious lectures on Islam but also have fun to neutralize possible boredom, stress and restlessness.

We also recommend that both Muslims and the Westerner should respect each other's culture and not to despise, abuse or insult the other as inferior. None has been forced to follow the other culture but as a choice. We suggest partnership between the two sides through constant meeting and discussion on peaceful coexistence since these people live and will continue to interact together. It is however important for both the Muslims and the Western to learn how to behave when interacting with others. To this end tourists who visit Mombasa Island should be educated to wear decent dresses and not sexy provocative outfits. This work should be done in advance by tourist firms who organize these visits in the country. These visitors may wear what they want but privately in beach hotels and not walk half naked in public places.

Lastly workshops, seminars and conferences should be organized by the stakeholders on relationship between the West and Islam. Here experts on this subject, Islamic clerics, local leaders, and the elders among others should be invited to present their views and educate the participants on features of these ideologies, their relationship both from the intellectual and religious perspectives.

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APPENDIX A: TIME SCHEDULE

ACTIVITY	DURATION
Organization of Instruments	- 1 week
Plotting	-1 week
Typing & Distribution	- 2 weeks
Data Collection	- 4 weeks
Data Analysis	- 1 week
Reporting Writing, Revision & Corrections	-14 weeks
Photocopying Report	- 1 day
Binding	- 1 day
Submission	- 1 week

APPENDIX: B

QUESTIONNAIRE FOR THE SWAHILI PEOPLE

Introduction

My name is Thabit Mohammed Hassan, a Post Graduate student pursuing Masters of Arts (MA) degree in Religious Studies in Department of Philosophy and Religious Studies at University of Nairobi. I am conducting research titled Islam and Western Culture among the Swahili of Mombasa Island: The interplay between two conflicting cultures. I will deeply appreciate your kind input by answering the following questions. The information you will give will be used strictly for research purposes and will be treated with utmost confidentiality and your identity kept secret as anonymous. Thank you.

Questions Schedule

Kindly fill your basic personal details as hereunder:-

Name.....Age.....Religion.....

Place of birth (please specify Location/suburb).

Box/Email.....Occupation.....

1. Did you learn basic Islamic Education (Madrassa)? If yes to what level?.....
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2. What is your highest secular education qualification/level?.....

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3. As a Swahili elder are you a practicing Muslim or not? If not specify your beliefs

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4. If you are a Muslim does you practice some Swahili cultures which are not Islamic?

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5. Are you aware that Western practices exist in your society?

a)Yes b) No c) Don't know

6. Mention some of Western practice contrary to Islamic teaching?

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9. How does Western Culture affect your society?

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10. In your opinion are these effects bad?.....

11. Why are some of your people attracted to Western Culture yet it is contrary to Islamic faith?

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12. In your views what kinds of Muslims are attracted to Western Culture (tick appropriately)

- a, () those with faith in Islam
- b,() those with weak faith in Islam

c, () those with or without faith in Islam

d, () don't know

13. Has Western Culture affected practice of Islam to your people?

a. () Yes

b. () No

c. () don't know

14. Give reasons for your above answer

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15. What types of Western practice are most attractive to some of your people?

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16. How often do you practice Western Culture?

a. () Never

b. () Regularly

c. () on special occasions

d. () Don't know

17. What sex within your community practice Western Culture?

a.) Men b.) Women c.) Both (please tick appropriately)

18. What have Swahili done to eradicate Western Culture?

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19. Do you know teachings of Islam regarding Western Culture?

a.) Yes b.) No c.) Don't know (tick appropriately)

20. Do you know of some Swahili Muslims who still practice Western Culture?

a.) Yes b.) No c.) Don't know (tick appropriately)

21. If yes, what percentage of Swahili Muslims in your knowledge is practicing Western Culture (tick appropriately)

a. () over 70% b. () 51-75% c. () 25-50% d. () 15-24%

22. What is the age group of most Muslim Swahili of Mombasa Island who practice Western Culture? (Please tick appropriately)

- a. () over 70 years b.() 51-75 years c. () 25-50 years d. () 15-24 years

23. Can you quote some Quranic verses or Prophetic Tradition that forbids Western Culture?

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24. In your opinion what have Swahili Muslims of Mombasa Island done about Western Cultural practices?

- a. () has completely eradicated them
- b. () has been slowly eradicating them
- c. () shown indifferent to them
- d. () don't know

25. Give reasons for your above answer

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26. Does Islam offer solution to the practice of Western Culture?

a. () Yes b. () No c. () don't know

27. If yes, what solutions?

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28. Do you want to see these practices eradicated?

a. () Yes b. () No c. () don't know

29. If yes, suggest what should be done

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30. Please share any information you would like us to have

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-Thanks you very much for your contributions, May God bless you-

APPENDIX C

LIST OF THE MAIN KEY INFORMANTS

Name	Place	Date
1. Imam Badru	Liwatoni	01/07/2014
2. Badawy Hussein	Liwatoni	04/07/2014
3. Swabir Ahmed	Liwatoni	04/07/2014
4. Abduljabar Saidi	Makupa	06/07/2014
5.Hemedi Omari	Old Town	06/07/2014
6. Mohammed Katiba	Mlango wa Papa	12/07/2014
7.Aishah Fuad	Ganjoni	13/01/2014
8,Fatma Amiri	Buxton	13/07/2014
9. Rukia Derere	Kuze	18/07/2014
10. Fatma Ramadhan	Sparki	19/07/2014
11.Khadija Mikidadi	Liwatoni	20/07/2014
12.Zakia Ibrahimu	MwembeKuku	20/07/2014
13.Zulekha Bakari	Forodhani	26/07/2014
14.Muhammad Shtua	OldTown	26/07/2014
15.Imam Muhammad	Tudor	27/07/2014
16.BwanamkuuMwinyikombo	Kuze	27/07/2014
17.Mzee Awadh Kubebea	Kuze	01/08/2014
18.Abdul Baghazal	Kuze	08/08/2014
19. Sheikh Ghazy	Ganjoni	09/08/2014
20. Hassan Chatu	King'orani	09/08/2014

21.Ramadhani Manju	Sega	10/08/2014
22. Badi Ali	King'orani	10/08/2014
23. Mwanamkuuu Sefu	Makande	10/08/2014
24.Mzee Mbwana	Kizingo	16/08/2014
25.Abeid Swalehe	Msaji	16/08/2014
26.Selemani Hamadi	Bondeni	17/08/2014
27.Salimu Kitwana	Floringi	17/08/2014
28.Khalifa Bakari	MwembeKuku	17/08/2014
29.Jumaa Omari	Sarigo	23/08/2014
30.Silaha Seif	Msaji	23/08/2014

APPENDIX D

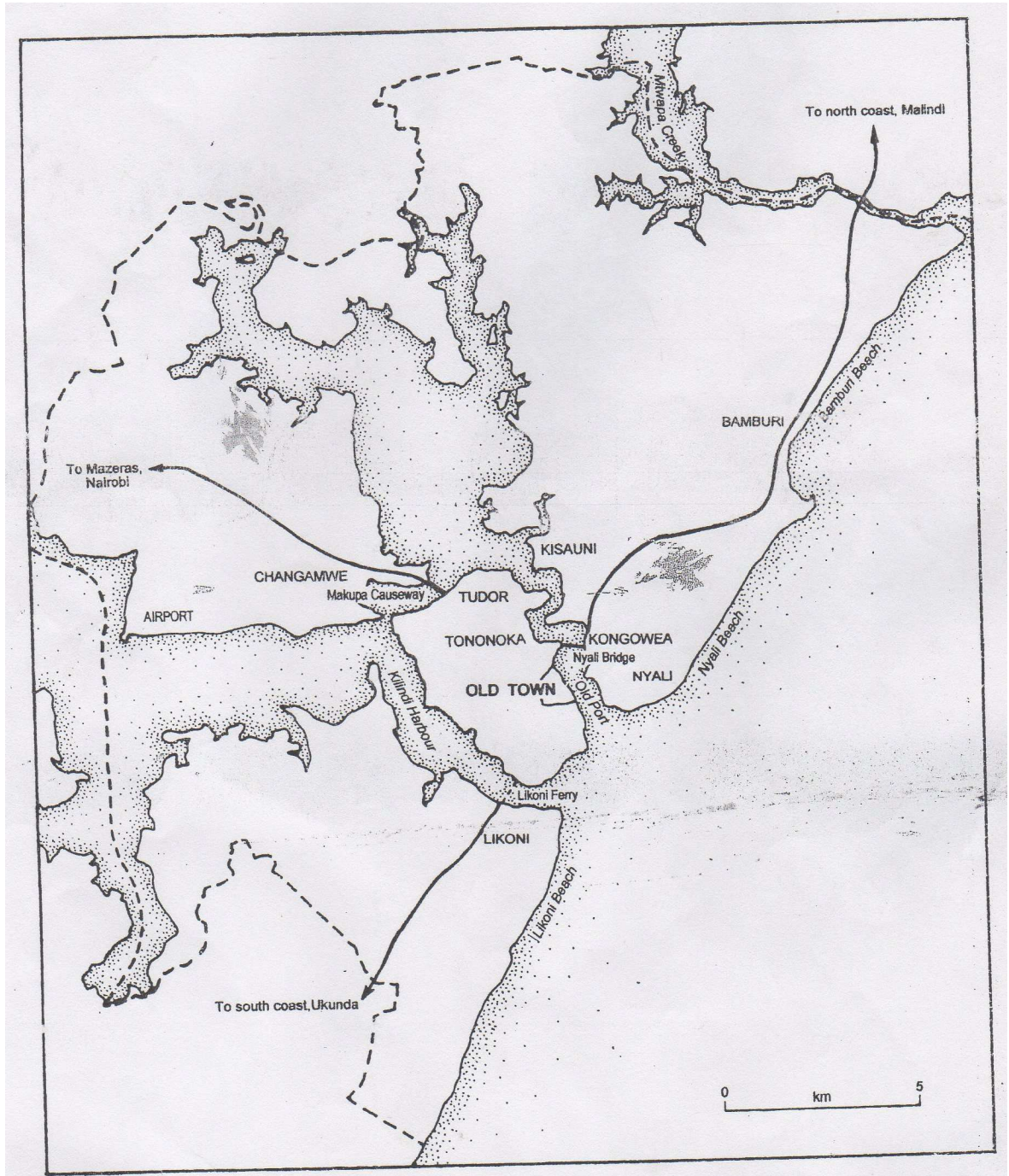
MAPS OF MOMBASA

Map A: Position of Mombasa in Republic of Kenya



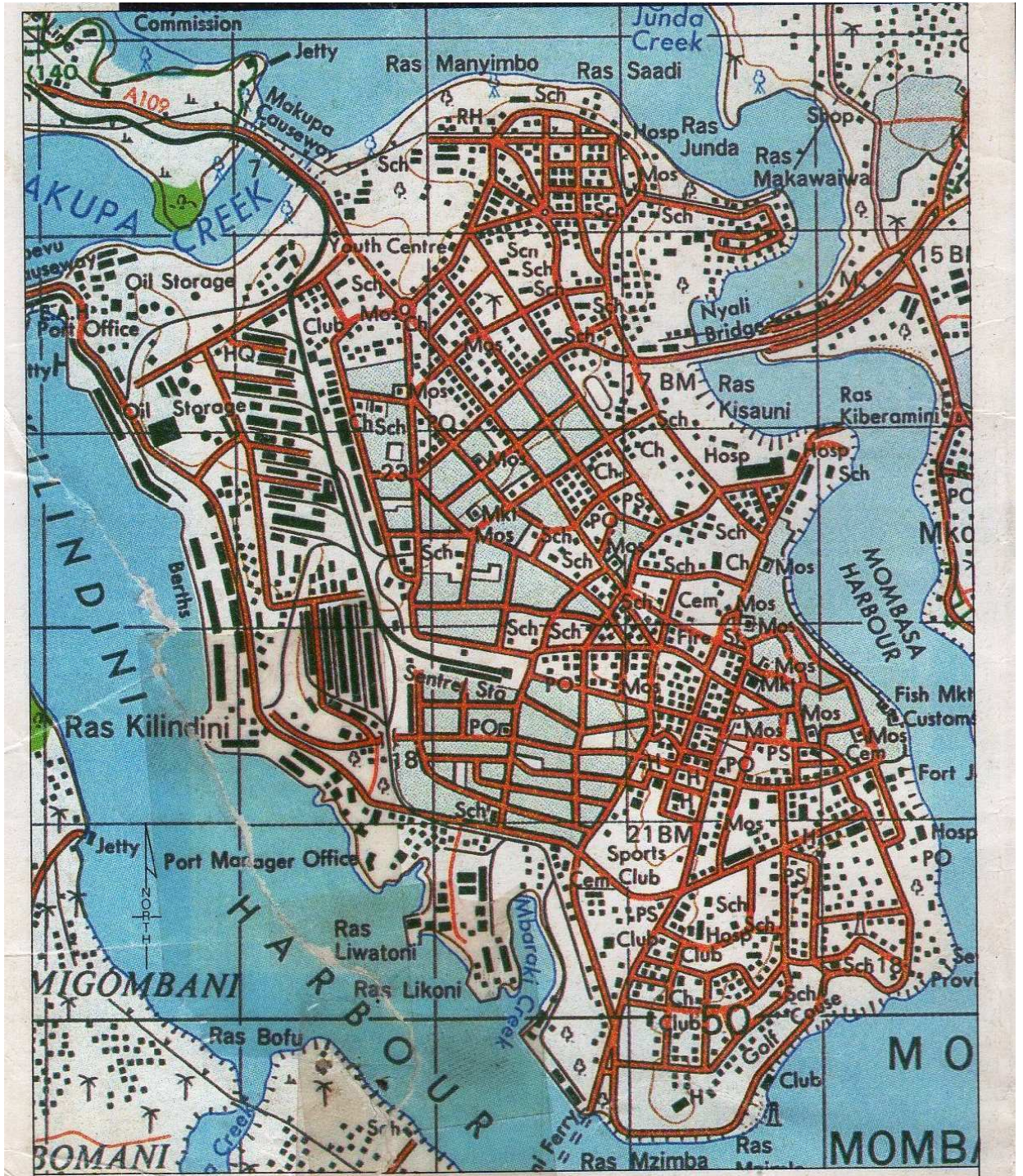
Source: Atlas for Secondary School Students Tanzania Publication Limited, 1982.

Map B: Location of Mombasa Island and the Mainland



Source: From Kai Kresse, *Philosophizing Mombasa (Knowledge, Islam and Intellectual Practice on the Swahili Coast)* Edinburg University Press, 2007.

Map C: Topographic Map of Mombasa



Source: Director, Survey of Kenya, Nairobi, Kenya