

**ISLAMIC MORAL TEACHINGS ON
ALCOHOL CONSUMPTION:
ACASE STUDY OF MUSLIM YOUTH OF MUMIAS**

BY

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APRIL 2009



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DECLARATION

THIS IS MY ORIGINAL WORK AND IT HAS NOT BEEN PRESENTED IN ANY OTHER UNIVERSITY FOR ANY AWARD



.....
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THIS PROJECT HAS BEEN SUBMITTED FOR EXAMINATION WITH OUR APPROVAL AS UNIVERSITY SUPERVISORS.


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DEDICATION

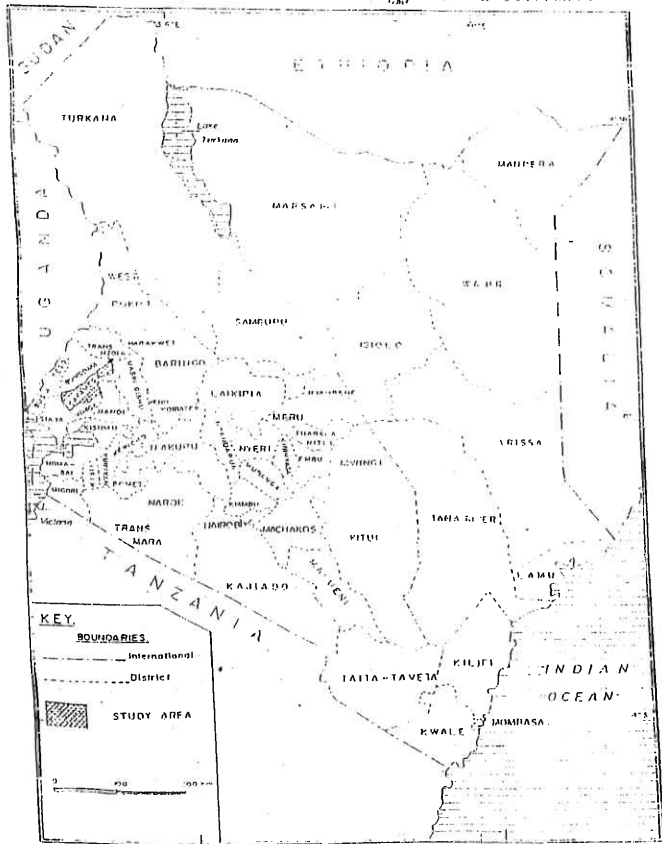
This work is dedicated to my mother Hadijah Waziri whose commitment and dedication to my formal education has enabled me to come this far. Her support both financially and morally is indeed paramount.

ACKNOWLEDGEMENT

This work would not have been possible if it were not by support of the following: My parents, Hadijah Matseshe and my father Ali Mukhwana together with my uncle Abdi Waziri Onyoo whose commitment and concern for my studies were indeed paramount. I should also thank my supervisor: Dr. Mwikamba and Dr. Mumo for their tireless effort, which saw me, go through this hard task. I too extend my sincere gratitude to my beloved wife Sauda Atieno and our beloved children, Feisal, Zaid, Jihad, Sumeiya, Sherifa and Ramadhan for their patience to my absence all these years I have been studying. I cannot forget my brothers, Yusuf, Abdulkarim, Abdallah and his wife Nuru together with my sister Rehema for their support towards my education. My friends Washington Otieno who gave me access of his computer to complete this project, Abdul Akida who gave me a lot of advice and encouragement to go about this work, Asman Osieko who too, gave me a lot of advice, Joseph Amani and Mohammed Keyah who helped me in my final editing of this project . Last, but not least, I wish to extend my sincere gratitude to everyone who contributed to the success of this work and may Allah reward them in their endeavors.

MAP I

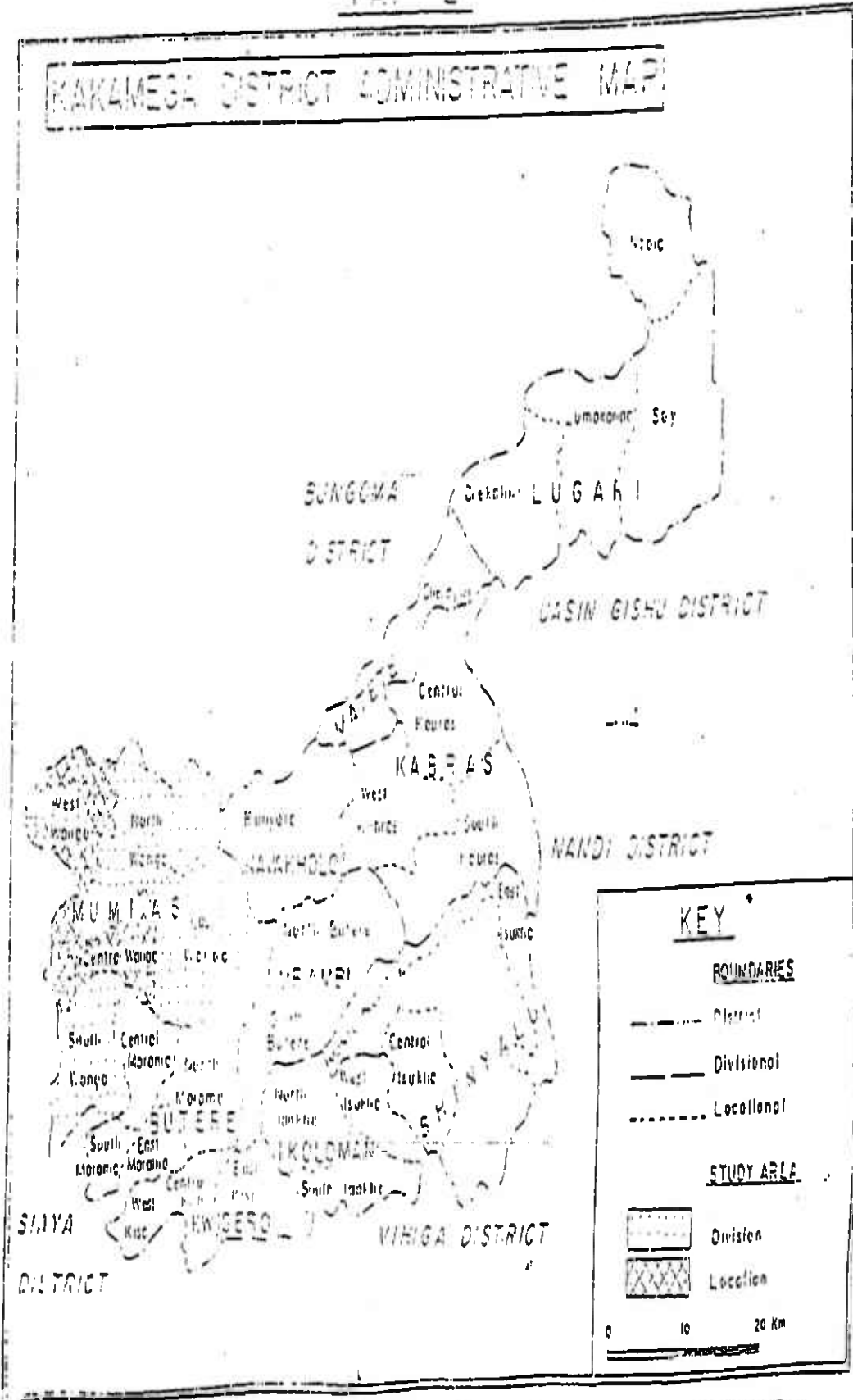
KAKAMEGA DISTRICT IN THE NATIONAL CONTEXT



SOURCE: Republic of Kenya, 1974 Kakamega Development Plan

MAP 2

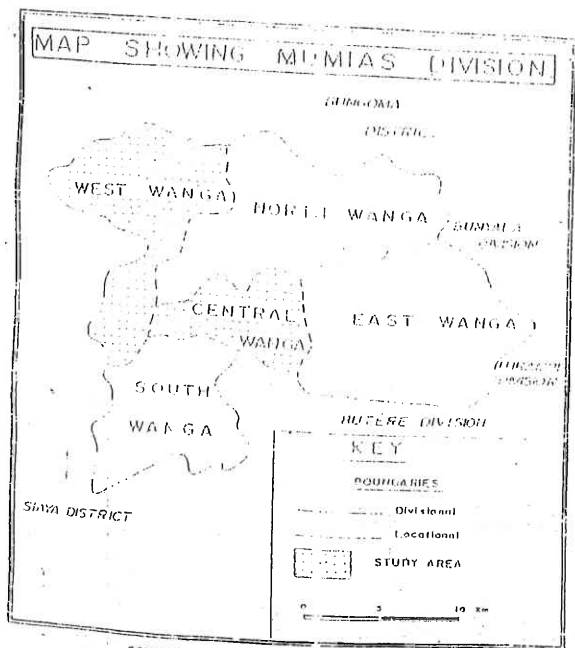
KAKAMEGA DISTRICT ADMINISTRATIVE MAP



MAP 2

SOURCE: Republic of Kenya, 1994 Kakamega Development Plan

MAP 3



SOURCE: Republic of Kenya, 1974: Kikomego Development Plan.

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DEFINITION OF TERMS

- Islamic:** Faith and practice according to the teachings of Islam
- Moral:** Relating to, dealing with, or capable of making the distinction between, right and wrong in conduct.
- Teaching:** The process of socializing, instructing or indoctrinating religious beliefs and values
- Alcohol:** Any intoxicating substance that affects human perception, the mind leading to mental or physical changes. This includes; busaa, chang'aa, mnazi, and muratina, tusker, pilsner, whiskey, rum, and gin.
- Youth:** The state of quality of being young. The study is referring to age between 15 and 39
- Wanga Muslims:** Members of Luhya sub-tribe in Western Kenya who have embraced Islam.

ABBREVIATIONS

PBUH:	PEACE BE UPON HIM
RA:	RATHIA LLAHU ANHU (MAY BLESSINGS OF ALLAH BE ON HIM)
E.ALB:	EAST AFRICAN LITERATURE BUREAU
W.H.O:	WORLD HEALTH ORGANIZATION
M.C.C:	MUSLIM CONSULTATIVE COUNCIL
UK:	UNITED KINGDOM
HIV:	HUMAN IMMUNODEFICIENCY VIRUS
AIDS:	ACQUIRED IMMUNE DEFICIENCY SYNDROME

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TRANSLATION OF LUHYA TERMS

Amakumba: ceremony done for the memory a dead person

Tsing'anyiro: Memorial (the first assembling of the relatives of the deceased for remembrance)

Amasika: Burial ceremony

Ikhwe: Dowry or a feast for payment of dowry

Emisiro: Rituals undertaken for various reasons like in burial and marriage

ABSTRACT

It is a common scene to find some Muslims especially, the youth in Mumias drunk. Despite the teachings of Quran being clear in condemning alcohol, still some do get drunk. Islam reached Mumias during the reign of Nabongo Mumia in 1870. This study, carried out in Mumias intended to investigate alcohol consumption among Muslims of Mumias especially the youth. In the course of the study I discovered that Wanga tradition did not condemn the use of alcohol but had checks and balances which ensured a healthy habit of alcohol intake. There was no room for abuse since the elders ensured that the laid down rules were strictly adhered to. Alcohol was served on special occasions, as opposed to casual usage as it is now.

The study established that Wanga Muslim, especially the youth have been influenced by socio-cultural activities of the area. 78% of the respondents confirmed to this view. Cultural festivals such as *Amakumba*, *Tsing'anyiro*, *Amasika*, *Ikhwe*, *Emisiro* among other practices are some of the reasons why alcohol is consumed. Other factors that were mentioned are peer pressure, lack of role models, media influence and curiosity.

Consumption of alcohol in the area has led to a lot of negative effects especially to the youth. These range from poor health, immorality especially on sexual behavior which has led to increased HIV/AIDS infection. Majority of reported and unreported crimes are committed under the influence of alcohol. The study revealed that alcohol had contributed to the high poverty levels in the area. Low practice of Islam, among the youth in the area, was also attributed to the fact that most of them are involved in alcoholism. This means that they do not have time to observe prayers in the Mosque.

The study came to the conclusion that the coming of Islam to Wanga people made them change their understanding of alcohol even though they still consume it. 74% of the respondents agreed on this point. Alcohol taking is not as acceptable as it was before the introduction of Islam.

The theory advanced in the study was conflict theory. The theory emphasizes a person's or group's ability to exercise influence and control over others, thereby affecting social order. The sample size of the study was 68 respondents, interviewed by structured and unstructured questionnaires. The questionnaires were open where the respondent was

required to give his or her opinion while in closed ended questionnaires the respondent chooses the an answer from given choices.

It is unfortunate that the researcher could not cover the whole area of Mumias area due to limited resources and time set for the research. The study made suggestions and recommendations that the researcher believe it could be of help to other researchers in the same field and the policy makers.

CHAPTER ONE: INTRODUCTION

1.0 Background to the Problem

There has been an outcry over increased alcohol consumption in many countries in the world. Today most European countries like Britain and France agree that alcohol has become one of the most deadly causes of misery.¹ Developing countries are similarly facing growing problems arising from alcoholism. Alcoholism affects the consumer's health, their families and the society. According to some, alcohol abuse is one of the most vicious curse to humanity². It has ruined innumerable lives, shattered multitudes of homes, and caused more misery to mankind than all other vices put together.³ The so called developed countries are unable to bring a good solution to this problem.

Islamic teaching is clear in matters relating to alcoholism. The use of alcohol influences rational thinking at times leading to poor judgment of one's actions. This is both at the personal and social levels. Alcohol abuse as already stated has ruined many lives, families and individuals. At times alcohol abuse can lead to immorality, violence and behavior likely to cause a breach of peace.

Historically, because of the above reasons Islam has come out clearly in the prohibition of alcoholism. The spread of Islam to other areas of the world has helped to discourage people from using alcohol. Before Islam, alcohol consumption was a very acceptable habit even among the Wanga, as expressed by the respondents.

Mumias division is the largest in Mumias- Butere district⁷ occupying about 568km². The division borders Bungoma District to the North, Bunyala and Lurambi division, of Kakamega district, in the East, Butere Division and Siaya District in the South and Busia District in the West. It has a population of 246,665 as stated in the District report of Republic of Kenya. The division has the highest population in the District.⁸

Administratively Mumias Division has 5 locations and 25 sub-locations (See Map 3). The locations include East Wanga, with 7 sub-locations. South Wanga with 5 Sub-locations, Matungu with 4 sub-locatons, Wcst Wanga with 4 sub-locations and central with 4 sub-

locations (Republic of Kenya, 1993). The division has 118 primary schools (the most in the district), 14 secondary schools and 6 youth polytechnics (Republic of Kenya 1994:69).

The division is inhabited by the Wangas, a majority sub-tribe of the Luhya community others are: Marama, Maragoli, Isukha, Samia, Mariachi, Bukusu etc. ⁹Other ethnic communities residing here are the Luo, Kikuyu, Nubians, and Swahili. From the researcher's familiarity with the area of study, majority of the Muslims here live in Mumias town and its suburbs. These include village like settlements called "Mjini". These "Mjini" Muslims consist of Nubians, Swahili, Tanzanians and some Wangas. Other Muslims mainly Wangas are scattered in the rural parts of other locations in the division.

Agriculture is the main economic activity and about 88% of the total land area is under cultivation and livestock holding. The fertile soils and high rainfall enable families to subsist on small parcels of land. ¹⁰Most of the inhabitants, including the rural based Muslims are engaged in small scale farming and livestock keeping.

The cash crops grown include sugarcane, coffee and sunflower. However sugarcane is by far, the major cash crop with over seventy percent of the agricultural land under it. The livestock kept include cattle, sheep, goats and poultry. These are locally consumed and sold out.

As the population increases in the division, it is apparent that the land will not be able to support all the agricultural activities even when the present technology is employed. Consequently there is increased migration to other urban centers in search of employment.

Mumias sugar factory is a major source of employment not only to the locals but also to communities from other districts. Muslims living in the town engage in subsidiary trade like tailoring, shop keeping among other small scale businesses.

Islam first reached Mumias in 1870 when caravans of Arab traders first visited the area from the Coast. ¹¹The records show that the first caravan to reach Mumias was led by Sharif Hassan Abdullah from Pangani (Tanganyika). It went through Arusha, Kondowa, Tabora, Musoma up to Kisii. A second caravan was from Mombasa, Machakos, Kabete, Ravine, Lumbwa up to Kisumu.

The Swahili traders on their way to Uganda had made Mumias a stopping point. ¹²The town became famous as it continued receiving visitors from different parts of the world. The visitors' way of life, simplicity, honesty and business dealings and good food among other things, attracted the natives and many of them got converted to Islam. The rate of conversion was speeded up by the conversion of Mumia, the paramount chief of Wanga in 1872. This resulted into many of his subjects following suit.

During his conversion, it is narrated that one day the Muslim traders visited chief Mumia in his court to give him Idd greetings. To their amazement, the chief freely decided to become a Muslim. ¹³He adopted the name Muhammad Mumia. Soon many members of his cabinet followed suit and joined the Islamic faith. His three brothers; Kadima, Mulama and Murunga became Muslims as well.

The Muslim traders were readily welcomed and accepted by the Wanga people. A cordial friendship developed between them. This friendship was built on religion and brotherhood. The Muslims joined forces with Wanga tribe to defend their area against regular attacks by the Maasai, and Luo tribes. Bukusu were also Wanga enemies whom they had constant war with. Soon the richest man from the Abakolwe known as Nanjira Makongolo became a Muslim and given the name Abubakar Makongolo in 1872. ¹⁴He was the closest friend and chief advisor to the brother of Mumia Nabongo called Suleiman Murunga. The two friends became very influential in the conversion of more people to Islam. ¹⁵Unlike Christianity, Muslim missionaries were poorly funded and therefore poorly organised. Islam spread mostly through contact with Arabs, Muslim traders and intermarriages.

The study made by Hadija indicated that there are 150,000 Muslims in Mumias division. ¹⁷The Kakamega district development plan indicated that Muslims form 61% of the population of Mumias region. Most of them are concentrated in central and North Wanga divisions ¹⁸.The development plan also indicates that there are more than fifty mosques in the five divisions.

1.1 Statement of the Problem

Alcohol consumption in Kenya is on the rise including in Mumias. This problem has been attributed to various factors like: poverty, unemployment, changing social and family values. The major problem is why are some Muslims in Mumias still consuming alcohol while it's

forbidden in Islam? Islam has come out clearly condemning alcohol consumption and Muslim scholars have not been left out in propagating against it. Unfortunately, despite all this efforts being put on the issue, alcohol consumption is rampant among some Muslims.

The reason why alcohol is condemned in the Quran is that it inhibits a person's thinking capacity and therefore can influence one to do things that he or she may not have done when in his/her sober mind. Furthermore its negative effects can be seen clearly in the society today. For instance, it can affect one's health, breakup one's family, create tensions and aggression among friends, lead to sexual immorality, and reduce a person's productivity economically etc.

From the African cultural point of view, alcohol consumption was not forbidden.

For example during certain ceremonies and rituals traditional brew was considered as part and parcel of the "bride price" and marriage ceremonies. Does this conflict with the Islamic teachings on alcohol consumption?

1.2 Objectives of the Study

The study had the following objectives:

1. To examine the teachings of the Holy Quran and Hadith in reference to alcohol consumption.
2. To analyze Wanga traditional practices in relation to consumption and abuse of alcohol vis-à-vis Islamic teachings
3. To investigate factors, which contribute to the abuse of alcohol by Wanga Muslim youth and evaluate its effects.

1.3 Justification of the Study

Islam has been in Mumias for more than a century. ¹⁹ The spread of Islam resulted in the prosperity of the town, improved communication and led to inter-marriages of Wanga people with the settling Muslims of Swahili and Arab origin. This influenced them to discard their traditional beliefs and some of their cultural practices that were contrary to Islam and embraced the new culture. Their social life and values, marital rituals, food and entertainment

therefore had to change. However, this is not necessarily true. The truth of the matter is that alcoholism remains a problem in this society and in Mumias division in particular.

A general survey of the available literature on alcohol abuse indicates clearly that the use of alcohol; influences one's behavior, character and thinking capacity. As one author states: "Alcohol inhibits a person's mind to the level of being unable to distinguish between right and wrong" ²⁰

The reason why I want to address the issue of alcohol consumption is because it can be detrimental in social, economic and family life of individuals and the community at large. It is important to note that no study has done or carried out on the issue of alcohol consumption of Muslims in Mumias. Therefore, this study explores area with the aim of contributing to filling the existing gap in this field.

1.4 Scope and Limitation of the Study

Islamic moral teaching is a wide topic, which cannot be studied, adequately in a single study like this one. Therefore, the researcher narrowed it down to focus on alcohol abuse among Muslim youth of Mumias only. Due to limited time and resources the study was concentrated on Central and North Wanga locations only. This is because both areas have a large number of Muslims who differ in lifestyle taking into account the fact that Central Wanga falls within the municipality, while North Wanga is in a relatively rural area. Central Wanga being an urban area represented other town areas in the other Division and North Wanga being represented other rural areas in the named divisions.

1.5 Literature Review

Few studies exist that discuss the presence of Islam in Mumias. However themes such as the role Islam played in reducing alcohol consumption among the Muslim of Mumias is yet to be investigated. The existing studies include the work by Were G.S (1967) in *People of East Africa* ²¹ in which he asserts that Islam first reached Mumias in 1870 when the caravans of Swahili traders first visited the area from the Coast. According to him the first caravan to reach Mumias was led by Sharif Hassan Abdullah from Pangani (Tanganyika). It went through Arusha, Kondowa, Tabora, Musoma and Kisii through Mumias to Uganda.

A second caravan from Mombasa, passed through Machakos, Kabete, Ravine, Lumbwa, Kisumu and Mumias.²² The Swahili traders on their way to Uganda had made Mumias a stopping point. The town became famous as it continued receiving visitors from different parts of the world. Their way of life, simplicity, honesty in business dealings, food and general supplies, attracted the natives who many of them got converted to Islam.

The conversion rate was speeded up by the conversion of Mumia, the paramount chief of Wanga in 1872. This resulted in many of his subjects following suit. However Were does not tell us the impact of Islam on the Wanga culture albeit matters relating to alcohol. This study therefore seeks to fill the existing gap.

Trimingham, J.S (1964) in *Islam in East Africa mentions Islam in Mumias*. He says that the religion was the strongest foreign religion of his time²³. He also mentions the conversion to Islam of king Mumia which led to his followers follow suit. Consequently, he appointed Muslims to high posts and this made them more influential in community affairs. This promoted the spread of Islam. However, Trimingham is silent on issues of morality especially the use of alcohol. The study investigates how matters of alcohol have been addressed with respect to Islamic teachings.

Hobley, C.W (1970) in *Kenya from Chartered Company to Crown Colony: 30 years of exploration and administration in British East Africa* mentions the leadership of King Mumia and the influence of Arab traders on his administration.²⁴ Like Trimingham, he also mentions the appointment of Muslims as leaders in the administration. However he also did not focus on matters pertaining to morality, specifically alcohol consumption among Muslims. This study addresses the area.

Abdullah, A(1971) in *Some aspects of Coastal and Islamic influence in Mumias from 19th to early 20th century*, indicated that coastal traders of Arab and Swahili origin had a lot of influence on the Wanga of Mumias. "They supported the Wanga militarily, commercially and agriculturally".²⁵ Similarly Abdullah's interests were not on Islamic influence on matters pertaining to ways of entertainment. He therefore did not focus on matters concerning the drinking of alcohol. He is also silent on how Islamic information about alcohol was disseminated thus creating a gap which is to be filled by this study.

Juma R. A (1998) in: *Application And Practice of Islamic Law and Divorce: A Case Study of Wanga Muslim Community of Western Kenya*. The study indicates the influence of Islam in the region especially in the area of marriage and divorce among Wanga Muslims and how the Wanga adhere to the teachings.²⁶ However, he focused a lot on Islamic marriage and not traditional marriage. In Wanga traditional marriage alcohol accompanies ceremonies and rituals. The gap is therefore to be filled by the study.

Hadija M. M. (1997) in *socio-Cultural factors influencing educational attainment among Muslim women in Mumias Division*. According to this study she mentions that Islam is the major religion in the area, making about 61% of the total population. She mentions that after coast and North Eastern Provinces Islam is more concentrated in Western province and particularly in Mumias.²⁷ The study concentrates on the assessment of how the Muslim girl child has been able to progress in the academic ladder. She looks at the problems faced, causes of the problems and suggests solutions to the problems. She however does not address issues of morality, alcohol included. This study bridges the gap.

Ali Y. A. (1995) in the *Holy Qur'an Translation and Commentary* says that Islam condemns alcohol strongly. The Holy Qur'an has emphasized this ban by saying that "the devil only wants to make enmity among Muslims and make them stay away from remembrance of Allah".²⁸

Allah says:

"O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al Ansab and AL Azlam (arrows for seeking luck or decision) are an abomination of Satan's handiwork. So avoid (strictly) that (abomination) in order that you may be successful. The Satan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and keep you off from the remembrance of Allah and from prayer. Will you then desist? (5: 90-91).

In Hadith, many scholars agree that the six famous books of Hadith mention alcohol as prohibited in Islam. These are Sahih Al Bukhri, Sahih Muslim, Sunan Timmidhy, Sunan, Ibn Daud, and Sunan Ibn Majah.

In one of the Hadith:

As narrated by Anas (RA): Alcoholic drinks were prohibited at the time we could rarely find wine made from grapes in Madina, for most of our liquors were from unripe and ripe dates. (486)²⁹

Many early scholars and recent scholars all agree that alcohol is prohibited in Islam. The four founders of Schools of thought on Islamic law, Imam Muhammad bin Hanbali, Imam Malik, Imam Shaffii and Imam Abu Hanifa all agree on the prohibition. Qur'an interpreters like Ibn Kathir, Shaukani, Attabari among others all agree with the same view.

Siddiq M. I. (1981), in *Islam forbids Intoxicants and Gambling*,³⁰ has extensively talked on prohibition of alcohol in Islam. He has mentioned how other cultures have treated the issue of alcohol. According to him it is only Islam that has prohibited anything to do with alcohol from its brewing to consumption. He also mentions that the reason why alcohol is banned in Islam is that it is the cause of enmity as mentioned in the Holy Qur'an. It disorganizes a person to the extent that he may not remember his duties to Allah. He asserts that alcohol is the source all evils in the world today. However his study has been general in that he has not exactly showed how communities that indulge in excess alcohol consumption have been affected. This study points out a particular community and examines the consequences.

Mohammed A. (1998) in, *Doing good and avoiding evil*, also agrees with Siddiq that alcohol contributes a lot to the misery of men. The same view is held by Rahman, A (1992) in *Islam and practice*, when talking on alcohol which is a drug and on gambling. To him, the two have been the greatest vicious vices in human history and are the causes of poverty.³¹ He does however, fall short of pointing out the exact community affected by excess alcohol consumption. This creates a gap that has to be filled by this kind of study.

Mohammed, Q (1964) in *Islam the misunderstood religion*, agrees with Siddiq when he asserts that alcohol contributes a lot to the misery of men.³² Mohammed has focused on the effects of alcohol in general. Just like other authors mentioned earlier, he too does not zero out to one community showing how alcohol has affected it negatively. This study is compelled to bridge this gap.

Many African writers agree that alcohol has been part and parcel of African culture. This conforms to other cultures. In fact there was no culture before Islam, which condemned alcohol. Wako D.M (1965) in *Akabaluya Bemumbo (nende tsinjero etsie abaluya)* ³³ describes alcohol as being an accepted norm in Wanga tradition. He mentions that beer was brewed for different celebrations and occasions. He also mentions how women who made good beer were praised. Wako does not tell us if there were cultures that condemned alcohol consumption and why? This question is answered by this study.

Abwalaba, V (1984) in *Chang'aa drinking its impact on development: A case study of Butsootso south location, Lurambi Division, Kakamega District.* discusses the impact of *chang'aa* drinking to Butsootso people. ³⁴ Butsootso is not very far away from Mumias its about 16km from Mumias. In fact they were both in one District before Butere/Mumias District was curved from Kakamega district, their mode of life and culture is similar. This means that *chang'aa* impact on Butsootso could be equivalent to *chang'aa* impact on Muslim youth of Mumias only that we are looking at the behavior from an Islamic religious perspective.

Donde, D.F.M (1984) in *Chang'aa distillation and drinking in Idakho Location Ikolomani Division of Kakamega Distirict: impact of the closure of busaa clubs.* discusses how the liquor is brewed, distributed and consumed. He mentions its positive and negative effects on the consumer, family and the society at large. He agrees with the other writers like Abwalaba and Mohammed A. among others who believe that alcohol has devastating effects to the consumer, to the family and the society at large. ³⁵ The only difference is that he has not discussed the impact of Islam to Luhya community. He based his work on the Bustotso tradition not showing how religions like Islam and Christianity have played their roles in these communities on matters concerning alcohol. He has therefore created a gap that is to be filled by this study.

Ihya-UI-Islam, (2000), in volume III, *Hooked on Drugs.* ³⁶ the journal discusses the problem of drug abuse and its negative effects to the individuals, family and society. A number of drugs are mentioned, alcohol being among them. According to the writer several factors lure the youth to the habit of consuming and abusing alcohol. Peer pressure is mentioned as the biggest factor, taking to account the high mobility of the youth from schools, colleges to

working places. Another factor blamed on the issue is influence from the west. Through advertisement they portray alcohol as a sign of success in life. What is seen as modernity and what we may also term as cultural change causes the youth to fall in this trap. The writer fails to zero it up to a community thus creating a gap to be filled by this study.

Echo of Islam, (2000) titled Science and technology, a magazine on Islamic issues, discusses the effects of alcohol on human's health, among them, cancer especially for those who drink alcohol and smoke tobacco. It carries a study which revealed that people who combined the two, on average, had many mutations in the gene commonly linked to cancer.³⁷ This study is therefore to show the impact of alcohol at a community level.

Assadi, G.H (1991) in Anti-drug Policy of Islamic Republic of Iran, mentions Marijuana and alcohol among other drugs. According to him the two drugs are very dangerous in the society in that they are easily available. He agrees with Rahman A. where he states that these drugs contribute a lot to the chaos of the society.³⁸ He too fails to point out a particular community affected by abuse of drugs.

Burt, J. J.Meeks and Pottebaum L. B, (1980) in towards Healthy Life style, through elementary health education, have extensively discussed the effects of the drugs³⁹. They have mentioned alcohol and tobacco as serious drugs. This study was carried out in Europe. It highlights health effects which are general and therefore applicable to all areas. The study does not look at a particular community or from Islamic religious perspective which is done in this research.

In summary, a number of authors have contributed much to understanding the effects of consumption of alcohol in the society. However their views are limited to the area in which the studies were based. There is very little that has been done on Wanga Muslims, especially the youth. From the literature covered, we could not reliably deduce how useful information on the subject of alcohol among the Muslim youth can be drawn from the available material. All in all, in spite of contributions made by different authors, they did not highlight on how far Islam has altered Wanga attitude towards alcohol consumption. Much of the work discussed is a general view. This study therefore intends to focus on Mumias Muslims and particularly the youth.

1.6 Theoretical Framework: The conflict theory

The study was based on the concept of conflict theory, which emphasizes the importance of social change, competition and antagonism among social groups and social classes as the causes of conflicts in a society. Karl Marx⁴⁰, one of the conflict theorists argue that a society is composed of two social groups; the 'haves' or the bourgeoisies and 'the have not' also referred to as the proletariat. According to him, one's relationship to these two groups determined an individual's life chances and lifestyle. The bourgeoisies who were the owners of production held much power, control and influence over the proletariat. With time however, a conflict in the society emerges as the proletariat become conscious of their rights and the injustices upon them.

Historically, culture is an essential part of conflict and conflict resolution. Cultural diffusion is when one culture component is introduced to "a new" culture. Culture is dynamic and keeps on changing. Culture is more than language, food and eating customs and of course the mode of dressing. However, a nation, a society or even a group can have multiple cultures. In the context of this work, the Muslim youth are caught up between different and at times conflicting cultures. Culture is a major component in human identity. The naming, human frames of mind, behaviour, attitudes are a product of culture.

Just as conflicts do happen in one generation to another, conflict of culture between different ethnic groups can contribute to change. But one culture most of the times can try to dominate or influence another culture.

In reference to this study there seems to be a cultural conflict among the Muslims in Mumias especially the youth. This is because Islam is a religion with its own culture. The faithful (those converted to Islam) are expected to abandon any other cultural practice that is contrary to Islam. However, these youths are from another cultural background: the African traditional culture which does not forbid alcohol consumption but regulates its usage. They are also caught up in the modern culture which allows the youth to free indulge themselves in alcohol as a pastime, a fad and a way of socializing. Alcohol is consumed in most homes especially among the middle and upper classes during parties. The youth also abuse other hard drugs such as cocaine, ecstasy among others. Their reasons being unemployment and peer pressure and influence.

The youth in Mumias have not been left behind in these social cultural changes and conflicts. They are caught up between what their faith demands of them, their African traditional background, "modernization" with its allures and their individual wants and desires. Compounding this problem is the fact that it's not only the Muslim youth who consume alcohol but also other elderly Muslims who may not be conscious of the kind of negative example they are setting for the youth. Even though the Islamic religion emphasizes its supremacy among its faithful over all other cultures, this has not really reduced the conflict the youth in Mumias are facing in this era.

1.7.0 Research Methodology

1.7.1 Site Allocation

The choice of Mumias division in Butere/Mumias district is selected strategically. First, this is an area with a historical evidence of Islamic culture⁴¹. Second, the area has a considerable number of Muslims.⁴²

1.7.2 Study Sample Technique

Convenient sampling was used in this study. This is because of time and financial limitations. Convenient sampling was successfully used by Craft (2000) in her studies on small libraries in southern California. Like ways convenient sampling is successfully applied by Ahmad Ghingold and Zainarun (2007) in this study on Malaysian shopping mall behavior in Kuala Lumpur. In view of this the data obtained from the selection is still considered good for this study. A list of respondents is provided in Appendix 1.

In the first stage, two locations were strategically selected out of the five in the division. It was hoped that the findings would be representative of the whole division. Secondly, out of this two, four villages were selected. The two locations were Matungu and Mumias Central. Matungu was represented by Matungu and Namulungu villages. Mumias Township and Nyapora village represented Mumias Central. The sample of the study was 68 respondents interviewed by structured and unstructured questionnaires. According to Chava and Nachimia (2003), a representative sample should have at least 30 units. In view of this, a sample of 68 was considered adequate

1.7.3 Data Collection Technique

To acquire information for the study several methods were used:

i) Questionnaire interviews

The researcher anticipated the respondents would feel free to express themselves through questionnaires because they were unanimous. Structured questionnaires were made for 10 Muslim leaders who the researcher believed were authorities on knowledge of Islam concerning alcohol. The researcher interviewed 24 local leaders in view of their knowledge and experience of the region and could accurately tell the trends of alcohol consumption. 34 Youth were interviewed because they were the center of the study.

ii) Informal interviews

On primary data, oral interviews were conducted. The interview was both structured and unstructured. The researcher interviewed respondents specifically. He jotted down important points so that he should not forget

iii) Participant observation

Using this method the researcher got first hand information at very close quarter through experience. He became part of respondents and not an outsider. For instance he joined them in some cultural activities like weddings and circumcision rites. The information obtained was useful in supplementing the data obtained from the interviews and other sources

1.7.4 Secondary Data Collection

For secondary data, the study relied on library research whereby information was from published materials such as books, unpublished materials such as theses, dissertations and any other written materials. There was a lot of information on the topic especially in sociological books that give effects of the drug in society. Books in medicine have information on the effects of alcohol consumption on the individual's health. Books on religion give divine guidance on the consumption of alcohol.

1.7.5 Data Analysis

To analyze the data the researcher used mainly descriptive statistics such as frequencies which largely provided the number of observation and their percentages. The data has been mainly presented by the use of tables. This helped provide a good visual impression of the out put and for easy comparison and interpretation

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CHAPTER TWO: ISLAMIC TEACHINGS ON ALCOHOL

2.0

Introduction

This chapter discusses the teachings of the Holy Quran and Hadith concerning alcohol. It answers questions such as; how do Muslim scholars define alcohol? How was alcohol regarded in the Arab world before the coming of Islam? How was it prohibited? What were the actual consequences that led to alcohol prohibition in Islam? How is the order of prohibition upheld in the Muslim world?

2.1 **Definition of Alcohol (alkhamr) according to Islamic Shariah**

Some Muslim scholars like Ibn Kathir¹ and Shaukani² state that alcohol is any drink that intoxicates changing the normal functioning of the mind of a person. Such a substance is to be considered alcohol irrespective of the amount taken. This definition is also supported by Imam Shafii³ while Imam Abu Hanifa⁴ describes alcohol as a substance made from fermented grapes only.

Supporting their view Muslim scholars also deduce law on alcohol prohibition in Islam from what is reported from Ibn Abbas.⁵ Abu Daud narrated that Ibn Abbas (blessings of Allah be upon them) quoted from the prophet (PBUH) who said that "everything that intoxicates is alcohol and everything that is alcohol is forbidden"⁶

It is also narrated that Umar Ibn Al Khattab⁷ one day addressed some of the prophet's companions and said: "O you people it was revealed in the day the revelation of forbidding alcohol that it is in five things: the grapes, the dates, honey, barley and wheat. And alcohol is what intoxicates people's minds."

This means that alcohol can be made from fermented grapes and dates. It can also be made from honey, barley and wheat. All these definitions of alcohol agree in the point that alcohol intoxicates the mind of a person.

Drinking of wine was deeply rooted in Arab culture before the dawn of Islam. Sidiq, M.I. (1981) in Islam forbids intoxicants and gambling, alcohol was found in almost every household and was taken to be an all time drink. The Arab men are said to have praised the brewing expertise of their women in their poetry. Dealing in alcohol was considered a lucrative business because it yielded huge profits.⁸

The history of pre-Islamic Arab world reveals that alcoholic drinks had become a very important part of the everyday life of the Arabs. Heavy drinking and generous serving of alcohol was a sign of great honor for which the individual and the tribe received praise. Ancient Arab poetry and other literature are replete with praises of alcohol and gambling as signs of manhood and chauvinism. ⁹

Quraysh, (1987) reveals that this habit of alcohol consumption led to immoral behavior among some Arabs. Adultery, fornication, murder, fraud, telling lies, Corruption and other vices were common when people were under the influence of alcohol ¹⁰.

2.2 Evolution of alcohol prohibition in Islam

In the beginning Islam did not rush to prohibit people from the wrongs they were indulging in. Said Qutb says that their deep seated beliefs needed to be changed first.

¹¹ Muslim scholars including Ibn Kathir, Shaukani, and Tabari ¹² concur with him saying that in order to guide them on the right path the first thing was to build their faith.

The first duty of the prophet was to call them to believe in one God. "There is no other god to be worshipped but Allah." The prophet reminded them that all of them, their wealth and children belonged to Allah and that they will be answerable to Allah of their deeds in Dooms day.

Islam started preparing its believers mentally by making them understand who they are, where they came from and where they were heading to. This was not possible unless the Arabs dropped their ignorant beliefs about God. They were to believe in Him alone and not associate Him with any other thing. This call, 'La Haha ila Allah', (There is none to be worshipped but Allah) lasted for thirteen years before commands for other Ibada started coming. The commands about fasting, pilgrimage and giving of alms came when the prophet emigrated to Madina.

The prohibition came when many Arabs had professed Islam sincerely and were ready to adhere to its teachings completely. The change was easily accepted by the majority because it was gradual. ¹³

2.3 Prohibition of Alcohol in Islam Was Gradual As Mentioned In the Holy Quran

Historians differ about the exact period during which alcohol was declared unlawful. Some say it was in the month of Rabi ul Awal 4 AH (Aug 625 AD) after the battle of Banu Nadir while the others say it was in the year 4 AH (March 625 AD) after the Battle of Ahzab (tribes).

As recorded in the work of Bukhari and Muslim¹⁴, the first view is more authentic. As Sidiq put it: Wine was first declared unlawful in the month of Rabi ul a wal 4 AH (Aug 625 AD). The second time was Shawal (March 625 AD) and in the third time it was in Dhul hija (March 627 AD).

The first stage is what was revealed in sura Al Nahl. Allah says: 'And from the fruits of date palm and grapes you derive strong and goodly provision, verily therein is a sign for people who have wisdom. (16:68). It is believed that this is the first time the issue of alcohol is being mentioned.

Although not direct but the companions of the prophet understood immediately that, what was referred here was alcohol because they used to make strong drinks from date palms and grapes. This verse was revealed in Makka before the holy prophet (pbuh) emigrated to Madina. The verse only touched the problem lightly.

The negative effects of alcohol in the Arab society had made some of the prophet's companions think about it critically relating it with the revealed verse. Some companions went as far as asking the prophet whether they should continue drinking this stuff, which was destroying their lives.

It is narrated that Umar (the second caliph) prayed to Allah saying:

'O Allah give us a ruling on alcohol, a clear ruling (a ruling that we can understand and easily follow).¹⁵ Then the following verse was revealed:

'They ask you (O Muhammad) concerning alcoholic drink and gambling say: In them is a great sin, and some benefit for men, but the sin of them is greater than their benefit. (2:219).

The revelation quoted above had now taken the direction of law concerning alcohol in a logical form. Muslims understood that in alcohol though there are some benefits the harm in them is greater than its benefits. Many started quitting drinking but others continued consuming it, arguing that the revelation was not a direct injunction to stop drinking.

It is narrated that Umar repeated the same prayer he had prayed, and¹⁶ the third stage came by the verse:

'O You who believe! Approach not prayers when you are in drunken state until you know (the meaning) of what you utter... (4.43).

During every time of prayers there was a man who used to yell to Muslims, 'O you, who believe, don't come to prayers when you are drunk! At this stage alcohol consumption was restricted. Muslims were to avoid taking alcohol when approaching times for prayers.

Some prayers were too near to each other that they did not give enough time for one to drink and sober up before the next prayer. For example, Dhuhr, Asr, Maghrib and Isha. This meant that they were only allowed to take it at night after the last prayer. At this stage a considerable number of Muslims chose not to drink. However, this was not a prohibition and thus some could still continue consuming it.

It is narrated that Umar continued praying the same prayer until the verse in sura Maida was revealed. This was the fourth stage of prohibition of alcohol.

Allah said:

"O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al Ansab and AL Azlam (arrows for seeking luck or decision) are abominations of Satan's handiwork. So avoid (strictly) that (abomination) in order that you may be successful. (5:91)

It was narrated that after this revelation Umar said.¹⁷ "We have finished! We have finished! The man who used to remind people not to attend prayers in a drunken state stopped yelling. It was after this revelation that an announcer went around Madina shouting to people, "O you people alcohol has been prohibited¹⁸.

Whoever had a glass of alcohol in his hands poured it down, a person who had taken a sip Spitted it out, all utensils used for making alcohol were broken. The whole city of Madina was flowing of alcohol. ¹⁹That was the end of the alcohol era in Madina.

From that time onwards alcohol was forbidden in Islam and as time went by a small punishment was imposed to the transgressors, as we shall see later.

2.4 The Prophet's Tradition Prohibited Alcohol

There is a simple theory used by Muslim scholars regarding lawful and unlawful food. The theory states "All food is permissible (lawful) to be eaten .Only what the law has exempted that is unlawful."²⁰ To know what is unlawful (food or drink)that should not be consumed, has been mentioned in the Holy Quran.

What the Holy Qur'an has not brought out clearly Muslim scholars refer to Hadith (the prophet's sayings or tradition) .If it is not there then the scholars will use what we call Ijma. This is Muslim scholars' consensus. Or Qiyas (comparison with a similar case in the Quran or Hadith).

Regarding alcohol, the Quran, Hadith and Ijma have been very clear. For example, it is narrated by Ibn Umar that the prophet (PBUH) said, "whoever drinks alcohol in the World and does not repent (before he dies), will be deprived of it in the hereafter". (481)²¹

It is also narrated by Abu Huraira saying that the prophet (PBUH), on the night Allah's apostle was taken on a journey; two cups, one containing wine and the other containing milk were offered to him at Jerusalem. He looked at them and took the cup containing milk. Gabriel said, 'Praise be to Allah who guided you to Al-fitra (The right path), if you had taken the cup of wine your nation would have gone astray. (482).²²

The teachings on alcohol continue by what is narrated by Anas one of the companions of the prophet saying: "I heard from Allah's apostle (PBUH) a narration that none other than I will narrate to you. The prophet (PBUH) said; from among the portents of the hour are the following: General ignorance (in the

religious affairs) will prevail, (Religious) knowledge will decrease; illegal sexual intercourse will prevail; alcoholic drinks will be drunk in (abundance). Men will decrease and women will increase so much that for every fifty women there will be one man to take care of them²³

Islam condemns alcohol in that it associates a transgressor to a non-muslim. This is from what is narrated by Abu Huraira (RA): The prophet (PBUH) said: An Adulterer at the time of committing illegal sexual intercourse is not a believer, a person at the time of drinking alcohol is not a believer; and a thief at the same time of stealing is not a believer²⁴

The tradition of the prophet mentioned even the materials used for making Alcohol. Narration by Anas (RA) said that, "alcoholic drinks were prohibited. At the time we could rarely find wine made from grapes in Madina, for most of our liquors were from unripe and ripe dates." (486).²⁵

The narration by Anas is strengthened by what was narrated by Ibn Umar: Umar stood up on the Pulpit and said: "Now then prohibition of alcoholic drinks have been revealed and these drinks are prepared from five things: grapes, dates, wheat, honey and barley and an alcoholic drink is that which disturbs minds". (487)²⁶.

Aisha (R. A) (the youngest wife of the prophet) asserted from the teachings of the prophet saying that all intoxicants are prohibited. She too narrates: "Allah's apostle was asked about 'al bit' (liquor prepared from honey), he said," all drinks that intoxicate are unlawful to drink." (491)²⁷.

All these narrations do indicate that alcohol has been prohibited in Islam.

2.5 Muslims Response To The Banning Of Alcohol

As expected by companions of the prophet after that gradual psychological preparation, it was not difficult for the Muslims to abandon the habit of alcohol consumption. There is a number of prophet's tradition, which illustrates this point.

Anas bin Malik (R A) reports that: "I was serving Abu Ubaida, Abu Talha and Ubaid bin Ka'b with drink prepared from ripe and unripe dates, then somebody came to them and said, "Alcoholic drinks have been prohibited". On hearing of that, Abu Talha said get up O Anas and pour it out! So I poured it out." (488)²⁸

So all intoxicants were forbidden, but still from the history of the prophet we find that any drink which has not reached the state of being alcohol and it is from the material of what alcohol is made of is not forbidden. This is illustrated by the Hadith reported by Sahl narrated that: "Abu Usaid came and invited Allah's apostle on the occasion of his wife, the bride, who was serving them. Do you know what drink was prepared for Allah's apostle? She had soaked some dates in water in "atur" overnight. The drink though made from dates, which also makes alcohol, was not illegal since it had not fermented to form alcohol"²⁹.

Alcohol irrespective of its name is prohibited to drink. Changing it or calling it by any other name will not be a justification for its consumption. It is narrated by Abu Amir or Abu Malik al Ash'ari that he heard the prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments as lawful Allah will destroy them during the night and will let the mount fall on them, and will change the rest of them into monkeys and pigs and they will remain so till the Day of Judgment"³⁰.

2.6 The Islamic Punishment on Consumers of Alcohol

Ibn Abbass maintained that the Prophet (PBUH) did not prescribe any punishment for drinking alcohol. Whatever form of punishment that was meted out to a person who had drunk alcohol was decided upon by the Muslim scholars. During the time of the prophet (PBUH) a man who drank alcohol was beaten with hands, garments and sandals. The prophet (PBUH) gave punishment of lashes from 40-80. Hence Shafii and Ahmad hold that the punishment of a person who drinks alcohol is forty lashes³¹.

During Umar's time it was decided with the agreement of the companions that he should be whipped 80 lashes. On this basis Abu Hanifa and Malik maintain that the punishment for an alcohol drinker is 80 lashes³²

Still on the punishment of alcohol drinkers, Abu Daud reports that: "It has been transmitted by Ibn Aruba from Qatada from the prophet (PBUH) to this effect of alcohol that he gave beating forty times with palm branches and sandals. "Shu'bah narrated from Qatada on the authority of Anas from prophet (PBUH) in this version: He gave beating with two palm branches about forty times"³³.

It is also narrated from Anas bin Malik who said: "the prophet (PBUH) gave a beating with the palm branches or with the sandals for drinking wine and Abubakr gave forty lashes. When Umar came to power he called people and said to them: "the people are living today near water places, and according to Musadad's version, "near villages and watering places" so what do you say about the punishment for drinking wine?" Abdulrahman bin Auf said," we think that you should prescribe the lightest punishment" So he fixed eighty lashes for it"³⁴

2.7 Mode of Evidence on Alcohol Consumers

Wine drinking is proved on the testimony of two witnesses and also by confession of the person involved. But if a person confesses that he drunk alcohol and afterwards retracts from such confession, he will not be punished since the punishment of an alcoholic is purely a right of Allah.

If a Muslim drinks wine and is seized in the state of being drunk or his breath still smelling wine or he is brought before the Kadhi with witnesses who saw him drink, he will be punished for that offence. If a man confesses of drinking wine after the smell has ceased, in this case he will not be punished even though some scholars like Imam Abu Hanifa³⁵ maintain he should be punished. This is because lapse of time forbids the reception of evidence in a case of wine drinking. Imam Abu Hanifa fixes the limitation of time.

Abu Hanifa says that if the smell of wine be discovered upon a person or the person vomits wine, if witnesses have not actually seen him drinking it, punishment is not incurred because the smell alone leads but to a very uncertain conclusion. The appearance may be noticed as a result of either the person having sat among wine drinkers from whom he may have contracted the smell. It is also possible that wine

may have been administered to him by force or menaces, in which case no punishment is incurred.³⁶

A person may not be punished only for being intoxicated. It must be proved that the man drunk wine voluntarily. The argument is that some men may use some substances which are not wine and are permitted such as marc's milk.

Scholars do agree that the degree of intoxication which occasions punishment must amount to such a level that the person so intoxicated be not able to distinguish what is said to him in any shape; not to know a man from a woman. This is according to Imam Abu Hanifa.³⁷

2.8 Mode of Execution

How and in what manner the punishment of flogging is to be administered has been made clear in Islam by Muslim scholars³⁸.

1. The punishment must be administered by a stick which has no knots upon it and that the strips must be applied in moderation that is to say, neither with severity nor with too much leniency.
2. It is requisite that the eighty strips land in the case of a free person but forty strips for a slave not at the same part of the body.
3. Flogging should not inflict wounds on the body beneath the skin.
4. The executioner should strike neither with full force nor so lightly as not to do any serious harm to the offender.
5. The flogging should be avoided at the times of intense heat or extreme cold.
6. It is not proper to flog or bare base after having led the offender to the stake.
7. It is permissible to distribute the flogging on some days keeping in mind the physical condition of the criminal but it is preferable to award punishment at one time.
8. Flogging should be done by scholars and not a cruel executioner. Since a scholar is well versed in Islamic law and can keep it to the letter and spirit of the law.

2.9 Pre-requisites of Punishments

No man or a woman can be punished for drinking alcohol until the following rules are Observed³⁹.

1. **Sanity:** An insane person will not be subjected to punishment for drinking alcohol.
2. **Maturity:** A child will not be punished for drinking wine for he is not held accountable for his deeds.
3. **Discretion:** A person who drinks under compulsion will not be punished for compulsion exonerates him from sin as expounded in the following verse: "Save him who is forced these to and whose hearts is still content with faith (16:106)
4. A man must know that what he is taking is an intoxicant. Thus if a person takes a drink without knowing that it is wine, he will be exonerated from the sin and punishment will not be imposed on him.
5. No punishment will be imposed on a drunkard until he/she recovers to normal condition.

In summary this is part of what the Holy Qur'an and Hadith have highlighted about the teachings on alcohol. The scholars have also expounded on the reasons for prohibition of alcohol, how it took effect, the penalty and how the punishment should be administered.

Unfortunately, as much as the teachings are explicit in the Qur'an, Hadith, and books on effects of drinking alcohol, some Muslims continue drinking alcohol. This is against the Islamic law.

CHAPTER TWO REFERENCE NOTES

- 1 Ibn Kathir is one of the great scholars of Islam. He is the author of Tafsir Alqur'an al-Athim (interpretation of the Holy Qur'an)
- 2 Shaukani is also one of the great scholars of Islam and he is the author of Fat'hul al-Qadir, interpretation of the holy Qur'an
- 3 Imam Sahfii is also a great Muslim scholar and he is the founder of Shafii school of thought. His works include the book he wrote called "UMM".
- 4 Imam Abu Hanifa is also among the great scholars of Islam and he is the founder of Hanifi school of thought.
- 5 See Sunan Abu Daud vol, III-Translation of Ahmed Hassan (1979) Lahore. p.271
- 6 Ibid. p. 273
- 7 Umar Ibn Al Khattab was one of the closest companions of the prophet and the second caliph after his death.
- 8 Siddiq MI., 1981, Islam forbids Intoxicants and Gambling. Kazi Publications, Lahore, Pakistan p. 25
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37. The Qur'an mentions three prescribed punishments namely amputation of hand for theft, one hundred lashes for fornication and eighty lashes for slandering i.e. accusing somebody of adultery. The lightest of them is eighty lashes adopted it. This was also held by Abu Baker Umar, Uthman and Ali, the first, second, third and fourth Khalifa respectively. Same to other scholars like Al Hassan Al Basri, Al Shaib, Abu Hanifa, Malik, among others.
- 38 Siddiq MI., 1981, op. cit p.63
- 39 Ibid

CHAPTER THREE: ALCOHOL IN AFRICA

3.1 History of beer and History of wine

Alcohol has been brewed domestically throughout its 7000-year history, beginning in Mesopotamia, Egypt and China. Knowledge of brewing beer and wine was passed on from the Egyptians to the Greeks and finally to the Romans.¹

Alcohol in Sub-Saharan Africa has historically been a conduit for religious and political expression controlled by male elders. Over the past century, alcohol's ceremonial role has been largely abused. Rapid income differentiation and economic marginalization have spurred production and consumption of alcohol. In many localities, expanding supply has led to drinking patterns that impinge on general social welfare. These circumstances coincide with the continent-wide implementation of structural adjustment and economic liberalization policies. One might ask, have those policies driven people to drink? Currently, alcohol is a taboo subject for donors and African governments alike, yet it is one of the sources of many of the continent's most pressing problems². The decline in agricultural sector, large-scale labor redundancy, household instability, and AIDS have cause or effect linkages to changing alcohol usage.³

3.2 Traditional brew of Africans

African brewing tradition still persists in the hands of women who brew it at home⁴. Throughout Africa most brewing and drinking occurs at home among family members within the boundaries of community standards. Home brewing is an income generating activity. It empowers millions of African women. They use natural grains such as millet, maize, sorghum to brew beers and spirits. Brands such as ramooora, tella, chang'aa are among countless drinks which are uniquely African in style⁵.

Besides other reasons, alcohol was brewed for weddings, naming ceremonies and religious ceremonies. Men entrusted women for its production by safeguarding traditions that strengthen social bonds that build community identity. Beer was served by female household heads according to the values of the community, which moderated consumption to socially acceptable levels.

3.3 Traditional brew of Kenya

In Kenya traditional brew is believed to have the highest number of consumers compared to conventional drinks. The common types of traditional brews are chang'aa, busaa, muratina, mnazi, among others. However these traditional brews have been outlawed due to their negative effects on the society. They are rendered illegal under cap 70 and 121 of the chang'aa prohibition Act and liquor licensing Act. It is illegal to prepare, sale and consume these brews⁶.

51 people were reported to have died as a result of drinking illicit brew .The brew is believed to contain methanol. Police spokesman Peter Kimanthi's latest tally showed that 51 people died and 174 were in hospital after a drinking illicit brew known as chang'aa. He was quoted to have said "we think it has been brewed somewhere else other than Nairobi"⁷

One victim confessed, "I started vomiting in the morning and then realized that I could not see and then heard that the guy I was drinking with is dead".⁸

National campaign against drug abuse National Coordinator Jennifer Kimani, in the same report says that she is perturbed by the rate at which the youth are getting involved in alcohol drinking. According their research 70% of Kenyan families are affected in one way or the other. Statistics in Kenya indicate that almost a half of Kenya's adult population drink. Most parents have failed as role models as they introduce their own children to the drinking habit .40% of people between 15- 65 years in Kenya drink. 8%

Of children at the age of 10-14 have at one time drunk alcohol, of which 2% used chang'aa. ⁹

3.4 Pushing for legalization of traditional brew

Naivasha MP Hon. John Mututho is pushing for legalization of traditional local brew. He claims that outlawing traditional brew has driven its production, sale and consumption underground, with disastrous consequences. He says that "...alcohol is brewed in secrecy and no health standards are observed"¹⁰.

According to him the ban has alienated a large number of Kenyans who would, otherwise, like to enjoy a sip of the traditional brew. He believes that both local and conventional liquors can be regulated and serve the same purpose. He says 50% of the youth have become unproductive as a result of over drinking the liquor in secrecy. If there was no fear of arrest they would drink responsibly¹¹

3.5 Alcohol in Wanga.tradition

From the on going discussion, it is evident that the brewing, the ingredients and the purpose of alcohol cut across the board. At this point the study narrows to the Wanga community with respect to practices surrounding alcohol.

In Wanga tradition alcohol (*amaluwa*) was accepted. Wako mentions that, among *Luhya* people, beer has been consumed since time immemorial¹². Alcohol featured in most of Wanga celebrations and ceremonies. For example, marriage proposal, weddings, birth of the first child, in funerals and burials. Beer was used as a uniting agent. Important discussions were done while people sipped beer.

Wako asserts that during the time of "Okhukhwerana" (proposing for marriage), a groom would send his parents or some of his relatives to the prospective bride's home. This was called "Iseresi" (seduction) and in this kind of discussion beer was served. ¹³All the steps in marriage beginning with *Iseresi*, *ikhwe*, rituals and ceremonies were accompanied with the partaking of beer.

Wako mentions, "amalua ke eshitialo"¹⁴ (the beer of bidding farewell to the bridegroom). In this kind of ceremony he mentions that beer brewed by the brides father would be given to the bride on the day she was escorted to her husband. After three days, the father-in-law was required to invite some of his friends to come and celebrate. This means that alcohol, in Wanga tradition, was accepted as it formed part of the tradition.

Busaa has been brewed by the Wanga since time immemorial¹⁵. The beer was however drunk on special occasions by adults only. Chang'aa, on the other hand, is borrowed liquor learnt from the Nubians living in Kenya. It is believed that the Nubians came from Uganda as recruits in the colonial force. Among the activities they carried with them is the brewing of alcohol which was known as waragi. It later on took a new name, "chang'aa" otherwise

referred to as Nubian gin by others.¹⁶ It is important to note that chang'aa is not an indigenous Wanga brew.

Abwalaba⁶ found out in his research that the following were the ingredients of busaa:

- i) Fermented fried maize flour
- ii) Yeast
- iii) Water

- iv) Brewing equipment

3.6 Making of Busaa

Wet flour is soaked in a pot for about three days to ferment. It is then fried on a big pan and sun-dried for about three days. The substance is re-soaked in a pot and yeast added to it after approximately three days. It is now filtered and is ready for drinking.¹⁷

3.7 Functions of Busaa

According to Donde, busaa was used for various functions. Some of the mentioned functions are as follows¹⁸:

- i) As refreshment after a day's work by invitation. In this case, the liquor was exclusively served to people from work. No children were allowed to drink.
- ii) As a token of appreciation. A person would serve beer to his or her workers after a long day of work.
- iii) For medicinal purposes. Those who had stomach problems would drink as treatment for their ailments.
- iv) For sacrifices. It was poured out at shrines as libation to appease the ancestors.
- v) At festivals, busaa was served to elders. These occasions included circumcision, initiation, funerals, weddings and at the elders' courts.
- vi) As bride price, busaa was presented to the bride's father as a token of gratitude.

3.8 Use of Busaa

Traditionally, busaa is drunk straight from the pot unfiltered. The pot was placed near the fire to keep it warm or hot water would be added to the drink in the pot at intervals to warm it and reduce the potency.

Busaa was meant for social gathering. It was taken using long straws called *tsinzeshe*. These were made specifically for this purpose. The straws were open at one end and the other end partially fitted with a special kind of plant, which acted as a filter.¹⁹

Donde elaborated the Conditions for drinking as follows²⁰:

- i) It was for adults' only. No children were permitted to drink. In some special occasions women or even unmarried men were not allowed to drink. In some communities even people with no children were not allowed.
- ii) Married women were allowed to drink it in the presence of their husbands and only when permitted
- iii) A brewer was to use a special stick, made from a special herb called *omululusia*, when mixing the drink. The herb had medicinal values.
- iv) A brewer was forbidden sexual intercourse or to make a long journey when brewing is in the process
- v) He could not wash his hands after putting the yeast in the brew until the brew matures
- vi) Rivals, witches, medicine men or undesirable people could not share busaa from one pot –*inyungu* likewise people at logger heads or those accused of killing could not participate in the communal drinking.
- vii) All straws (*tsinzeshe*) were not to be withdrawn from the pot when warm water is added and people should be silent.
- viii) The oldest person at the gathering was to put his pipe (*olutseshe*) first before others as a sign of respect
- ix) For hygien reasons women who left were not allowed to come back and drink again.
- x) Women were to sit on the ground, between the legs of their husbands, and share the husbands straw (*olutseshe*) to curb adulterous behavior

- xi) Busaa specifically made for workers would not be served to any other person. In case there has to be an exception the stranger would kneel or squat while sipping.

Clearly, the Wanga take alcohol as part and parcel of their everyday life. However, this contradicts the teachings of Islam. The conflict is that while the Wanga permit alcohol drinking Islam strictly prohibits and condemns its production, sale and consumption.

As a result of this it has become difficult for the Wanga Muslim to completely drop the habit of drinking as much as they are informed of its prohibition in Islam.

CHAPTER THREE REFERENCE NOTES

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CHAPTER FOUR: DATA ANALYSIS AND PRESENTATION OF THE FINDINGS

4.1 Summary of Responses from Respondents

68 questionnaires were distributed targeting Muslim leaders, local leaders and the youth both Muslims and non-Muslims. All the 68 responses were received. The response rate was 100%. This was considered good for generalization in this study. In study of implementation of Electronic Data Interchange (EDI) in Hong Kong using a random sample of 1000, a response of 11.7% was obtained and this was considered adequate for the study (Ngai et al 2004)

This chapter attempts to investigate the most available drug in the region and finds out how it has affected the users. (Note: alcohol is not defined as part of drug from the study) Has Islam had any impact on wanga Muslims on matters pertaining alcohol consumption? It also wants to establish groups of people who drink alcohol most. It investigates if peer pressure and mass media has anything to do with alcohol drinking.

The study tries to investigate if Luhya culture accepts alcohol consumption, and if so, under what circumstances? What is the extend of Muslim youth attendance to mosque services? Are they aware of alcohol prohibition? Does alcohol consumption affect family life in any way? Can it influence sexual behavior?

This study aims at establishing if alcohol drinking can affect a person's health. Can it lead to violence, crime, affect a person's economy? between Islam and wanga tradition which one has more influence on wanga Muslims on matters of alcohol consumption? This section also gives the findings of the study and analyses it. The following data are the findings of my study.

4.2 Common drug in Mumias

The table below attempts to determine the most common abused drug in Mumias. It is important to note that the term drug at area of interview is not synonymous with alcohol. When it is used it, is meant bhang, heroine or cocaine. Not even miraa (khat) is termed as a drug. The findings are as per the views of the Muslim leaders, local leaders and the youth interviewed.

Common drug in Mumias

population	Alcohol	frequency	Percentage	Other drugs	frequency	Percentage
Muslim leaders		8	80%		2	20%
Local leaders		23	96%		1	4%
youth		30	88%		4	12%

Table 0.1

80% of Muslim leaders mentioned alcohol as the most common drug in the area. Their argument was that alcohol is easily available, cheap and some brands especially factory manufactured are legal.¹ only 20% said that drugs are more than alcohol common arguing that there is too much miraa, bhang and other hard drugs in the area.

Local Leaders believed that alcohol was the most common than any other drug.² this follows 96% of the respondents who gave their view. A part from giving the reasons given by Muslim leaders, they also added that alcohol makes part of luyah tradition and drugs are not. It is an Income Generating Activity for some People³. It has been consumed since time immemorial unlike other drugs that came to existence recently.⁴

4% of respondents did not mention alcohol as being common. It was discovered that such respondents had not stayed in the area for a long time to be able to assess the level of alcohol consumption. Some had no reason why they said no.⁵

88% of the youth interviewed mentioned alcohol as the most prevalent drug in the area.⁶ They gave reasons such as availability of many local brewers in the region, the use of alcohol in local celebrations and easy accessibility to alcohol by almost all ages. Some claimed that it was also food-giving example of busaa among other reasons.

Some 12% of youth mentioned drugs such as miraa, bhang being common than alcohol. The researcher came to discover that some youth gave views according to the group they associated with more. For example if one chewed miraa will tend to believe miraa is common than any other drug. Like ways to alcohol.

4.3 Effects of alcohol and drugs

The researcher wanted to establish what affected people most between alcohol and drugs. The following were the findings:

Effects of alcohol and drugs

population	Alcohol	Percentage	drugs	Percentage
Muslim leaders	9	90%	1	10%
Local leaders	17	71%	7	29%
youth	27	79%	7	21%

Table 0.2

90% of Muslim leaders⁷ were of the opinion that alcohol affected people most because of the following reasons: Alcohol is Cheap and, easily available therefore making many people drink. Alcohol drinking has been a wanga culture since time immemorial therefore making it more used.⁸

Local leaders who made 71% believed that alcohol affected people most because it was easy to see a drunkard than a person who was under the influence of other drugs⁹. 79 % of the youth had the same view only that they added more reasons such as: Its effects are easily visible like loss of jobs, accidents, lose lives, family breakages and can easily be prepared locally.

10% of Muslim leaders, 29% of local leaders and 21% of the youth respectively believed that drugs had more effects on users than alcohol. They claimed that drugs were a hobby to many youth, it is easy to conceal it, its effects are not clearly visible, it has long term effects; it has affected mental ability of the user more, it takes a short time to use but the results are quick.

4.4 Impact of Islam on wanga Muslims

The research wanted to establish if Islam has brought any impact on alcohol consumption among the wanga? the following were the results of the findings:

Impact of Islam on wanga Muslims

population	yes	Percentage	no	Percentage
Muslim leaders	9	90%	1	10%
Local leaders	18	75%	6	25%
youth	23	68%	11	32%

Table 0.3

90% of Muslim leaders, 75% of local leaders and 68% of the youth Muslims and non Muslims respectively, interviewed believe Islam has revised Wanga Muslims attitude towards alcohol consumption. Unlike old times when consumption of alcohol was looked upon as something normal, today some Muslims cannot drink openly feeling guilty of doing something unacceptable by religion. In an interview with one Imam¹⁰, he narrated to us an incidence when walking around visiting Muslims; they passed at a beer point where some Muslims were also there drinking. On learning of the Muslims who were just but passing by, those who were drinking felt ashamed and ran away. This is an indication that Islamic teachings had some impact on them.

Many Muslims who used to drink before converting to Islam gave up the habit. This was the view of the aged who made the majority and this maybe because they have seen Wanga people both in the formative years of Islam and in the current time.¹¹ some keep away from drinking because of what they learned from the teachings of Islam. It was also claimed that Islam has enlightened the society on its prohibition.

Those who abuse alcohol have some sense of guilt, many Muslims view alcohol as sin. People are increasingly being aware of alcohol prohibition. There are many Islamic materials which reach the public on alcohol prohibition. Many Muslims who attend prayers regularly do not drink; Muslim youth have shown sign of responsibilities especially on matters of time. This has limited there time for engaging in drinking Muslims have tried to imitate life style of the Arabs which alcohol does not make part of it.

Those who said no 10%,25% 32% Muslim leaders, local leaders and the youth respectively had the following as reasons for their argument :Majority are not aware and cannot tell the difference it was claimed that drinking is a wanga culture which will not die soon. Many Muslims who drink assume its effects on their lives generally. It was also mentioned that Muslims are assimilated to wanga culture thus not being strong to refuse drink. Some said that Muslims in some areas are the minority; no impact can be noted from them. According to them alcohol is still consumed as before.¹² 8% of the respondents did not know.¹³

4.5 Groups of people who abuse alcohol

The research wanted to establish groups of people who abuse alcohol most. The following data are the findings of the study:

Groups of people who abuse alcohol

Population	Frequency	Percentage
Elders	13	19%
Youth	28	41%
Both	26	32%
Don't Know	1	8%

Table 0.4

19% of all the respondents believed that elders abused alcohol more¹⁴ for the following reasons: Alcohol has been for elders culturally, elders need no permission from any one to drink, some have money to spend on alcohol, some are not aware of its prohibition in Islam, while others trade in it. It was claimed that it is elders who still hold to Wanga Culture and that most of them are idle.

41% believed it is the youth¹⁵ by giving the following reasons: Unlike old times youth regardless of their age have joined drinking. Youth have money, there is high mobility of youth, and since alcohol has been commercialized anybody can drink. It is sold in small amounts or cheap, some youth are idle and thus drink.

32% mentioned both¹⁶ elders and the youth as the most abusers and gave the following reasons: Both of them drink because all of them can afford to buy, drinking is no longer a

reserve for elders but anybody who has money., Most drinking dens are owned by elderly but youth are the majority of customers. Some 8% claimed they don't know and had no reason to give¹⁷.

4.6 Contribution of peer pressure to alcohol consumption

The research was to establish if peer pressure contributed to alcohol Consumption among the wanga Muslim youth. The following were the findings:

Contribution of peer pressure to alcohol consumption

YES	Percentage	No	Percentage
57	84%	11	16%

Table 0.5

84% of all the respondents believed that peer pressure had a lot of effect on habit of drinking alcohol.¹⁸ They gave reasons such as; everybody has a friend and friends like doing similar things or they are bonded by something common. Those who did not believe that peer pressure had something to do with alcohol consumption said that, friends don't necessarily influence others but it could be personal decision or just do it out of curiosity.

4.7 Effect of mass media to alcohol consumption

The researcher wanted to find out if mass media had an impact on alcohol consumption. Below is a table that summarizes the findings:

Effect of mass media to alcohol consumption

YES	Percentage	No	Percentage
45	66%	23	34%

Table 0.6

66% of all the respondents believed it did¹⁹ and gave their reasons as follows: It is a powerful tool that influences people's behavior and portrays drinking of alcohol as a sign of civilization and success. Mass media reaches huge population

indiscriminately and introduces drinkers to different types of alcohol thus making them drink more. It does not tell negative aspects of alcohol clearly making some drinkers unaware. It was mentioned that government gets a lot of revenue from traders of alcohol. Some respondents mentioned music as a strong influence to drinking. They claimed that music glorifies alcohol thus pulling youth to the habit.

34% of the respondents believed mass media had nothing to do with people's habit of drinking²⁰. They claimed that, drinking of alcohol was there before mass media. People make their own decisions without being forced. There are many people who drink and don't watch or listen to radio and watch TV advertisements.

4.8 Acceptance of alcohol consumption by Luhya culture

The research wanted to establish if alcohol consumption was allowed in Luhya Culture? The following table is a summary of the findings:

Acceptance of alcohol consumption by Luhya culture

YES	Percentage	No	Percentage
66	97%	2	3%

Table 0.7

Following the study undertaken in the selected areas, 97% of all the respondents both aged and young said alcohol was not prohibited in Wanga tradition.²¹ one of the respondents was quick to answer and started narrating how important alcohol was in the tradition. He told me of how he used to consume beer before he became a Muslim. He narrated how women were to conduct themselves in front of men in beer parties.²²

Women though allowed to drink beer, were not allowed to drink for a long time and could sit between the feet of their husbands. He told us that monogamous were made to sit near the door so that if bad news of death of their wives came to them should not spill the beer in the pot when rushing out in shock. He maintained that the aim of drinking was not to get drunk but to be entertained. A person who got drunk and started misbehaving was ridiculed send a way.

3% of the respondents, some youth being among them, denied that alcohol was permitted in Wanga tradition. But the study revealed that their responses were influenced most by lack of information²³. For example the interview taken on assimilated Wanga, especially of Arab origin revealed that they are not conversant with the original way of life of the Wanga. On the other hand, those who denied it feared that accepting it would be justifying the consumption.

Among the youth who denied that alcohol was part of wanga tradition, were influenced by the Arab culture of which alcohol did not make part of their tradition. It was discovered that they had lived and studied in Arab land and therefore also lacked information on wanga traditional culture.²⁴

4.9 Reasons for Drinking Alcohol among the Wanga

The study established that drinking of alcohol among the wanga was for special occasions. The wanga drunk alcohol as their tradition. It was claimed that some cultural ceremonies would not be valid without alcohol. For example a ceremony known as *amakumba*' (held in the memory of the dead) alcohol must be served as a sign of respect to the visitors.²⁵ alcohol was drunk in celebrations, for, leisure, during ,marriages, during burials, in gatherings, during ,harvesting, in ritual and sacrifices, during initiations, birth and other Festivals.

In Wanga traditional beliefs alcohol brought peers together. This is because when important issues were discussed it was imperative to serve alcohol. In such meetings important issues were discussed. Calamities such as drought, epidemics and floods were dealt with and ancestors appeased.

We were also informed by some of the respondents that even in criminal cases such as incest, the victim was to brew beer and slaughter an animal as a fine to the act.²⁶ The beer was poured on the ground as libation to appease ancestors and the spirits, before consumption. Pieces of meat and blood of the animal were also offered before the person's repentance was accepted. Some of these practices are still there today. This is according to one respondent.²⁷

Other cultural practices which include circumcision and marriage still incorporate alcohol in their rituals. For a newly married girl to be accepted, she was to brew beer which was tried and tested by elders and the family. In the event that the brew passed the test, she earned praise in the family.

Many of these practices are still evident among some Wanga Muslims. One respondent²⁸ affirmed that many converted Wanga Muslims in the early time of Mumias did so after the example of their leader. They were therefore not ready to give up their old ways and embrace the new way of life completely.

4.10 Mosque attendance by youth

The research was to establish the rate at which Muslim youth attend mosque services.

The following table shows the rate:

Mosque attendance by youth

Population	Frequency	Percentage
Very Frequently	0	0%
Frequently	34	50%
Rarely	24	35%
Not at all	10	15%

Table 0.8

It was established that 50% of Muslim youth attend the services frequently. This is because Majority of mosques goers is youth though not all youth. 35% believed that mosque attendance was rare while 15% said they did not at all attend mosque services. Many of those, who drink don't frequently attend mosques services

During one of the interviews with an Imam in one of the mosques in Matungu, we sought to know why there were very few people attending the mosque yet there are many Muslims in the area. He blamed the low turn out to alcohol consumption. According to him some Muslims, especially the youth, could not come to the mosque due to their indulgence in alcohol drinking. They were drunk and therefore not ready for prayers.²⁹

We also asked him if there were any Muslims who came to the mosque drunk, but he said he had not experienced it yet. However there were known drunkards who sometimes attended Friday and Idd prayers.

Trying to measure Mosque attendance in the four selected Mosques, we came to find out those Mosques in the rural areas recorded poor attendance of worshippers compared to Mosques in towns. When we inquired the reason why it is so, two Imams gave their views. The Imam in the rural mosque ³⁰ said that unlike in towns where people live in plots making them near to each other the Mosques in towns are near to people. Thus is it easy for them to attend prayers in large numbers.

The mosques in towns are strategically placed. They are found near peoples' businesses or places of work, making it easy for people to attend prayers. One of the Imams believed that alcohol had affected people in rural set up than in towns. ³¹ The reason for that, according to him was that it was in rural areas where alcohol activities are concentrated. Here, brewing, selling and consumption of alcohol are very rampant. This made a large number of people to be involved in the business, and this prevented them from attending prayers in the mosques.

The Imam in town argued that in addition to what the other Imam had said, Muslims living in towns have been very much influenced by Swahili culture. They have fully internalized the culture and practice it in their daily routine.

4.11 Awareness on alcohol prohibition

The study was to establish awareness level of the youth on alcohol prohibition in Islamic teachings. The following were the findings of the study:

Awareness on alcohol prohibition

YES	Percentage	No	Percentage
53	78%	15	22%

Table 0.9

78% believed that the youth were aware of alcohol prohibition in Islam. ³² Common reasons given were such as: They attend mosque sermons, some are born Muslims

whose parents practice Islamic culture, some have heard from people and morally it is incorrect to abuse alcohol. it was also mentioned that some youth have attended madrasa (Quran schools) thus making them aware of alcohol prohibition.

Some 22% of respondents said no³³ and these were some of their reasons: They rarely attend mosque services, so they hear no prohibition, some of them don't read Quran, some ignore Islamic teachings, they seek no Islamic Knowledge, and others deliberately don't want to know.

4. 12 Effect of alcohol on family life

The research aimed at establishing if alcohol affected family life in any way. The results were as follows:

Effect of alcohol on family life

YES	Percentage	No	Percentage
64	94%	4	6%

Table 10

From the findings of the study, it was found out that 94% of the respondents believed that alcohol affected family life. They pointed out issues such as divorces, indiscipline in the family, lack of role model, frequent quarrels, lack of respect among family members, shameless behavior, negligence of family duties, misappropriation of money, hindrance to progress and development, lack family support to children, Violence in the family, financial distress and poverty in the family among other effects. But still 6% of respondents denied that alcohol had something to do with family life. ³⁴They claimed that not every drunkard neglects family and a good number of those who drinks are responsible family members despite the fact they drink.

4. 13 Alcohol influence on sexual behavior

The study found out that alcohol influence person's sexual Behavior. The following were the results of the study:

Alcohol influence on sexual behavior

YES	Percentage	No	Percentage
60	88%	8	12

Table 11

88% of the respondents believed that alcohol influenced a person's sexual behavior. According to them, they claimed that if consumed frequently it weakens someone's urge to sex. Some said it led one to become promiscuous. Others said it could lead somebody to rape as one may lose sense of judgment. Some claimed that women who drink risked being raped. Still 12% did not believe the same way. According to them drunkards, are not womanizers and that they have self control. Some drinkers have no sex urge when drunk. It was also mentioned that many drunkards had families to take care of. In fact they claimed issues of promiscuous behavior are recent and not in Luhya culture yet alcohol has been there for a very long time.³⁵

4. 14 Effect of alcohol drinking on health

The study also wanted to establish if too much drinking affected a person's health. The results came out as follows:

Effect of alcohol drinking on health

YES	Percentage	No	Percentage
54	80%	14	20%

Table 12

80% believed that alcohol affected a person behavior in one way or the other. They pointed out issues such as health hazards giving example of kidney, brain. Lungs and liver infections. Mostly people who are under the influence of alcohol commit accidents. Some body can be infected with other diseases like HIV due to reckless sexual behavior. It was claimed that excessive alcohol drinking could cause death among other reasons mentioned.

In five villages in which the study was carried out, at least a respondent gave an experience of a person who had died because of alcohol consumption. In a certain

village, we were told of a person who had drunk alcohol and had not taken any meal. In that hungry state he died.³⁶

In the same village, there was a case of a person who was killed by floods resulting from a heavy downpour. The rain found him drunk and fallen in a ditch and could not get himself out. The flood overwhelmed him and died.³⁷

20% of the respondents did not believe that alcohol consumption contributed to health hazards. According to them not eating proper food is the cause of major diseases. Some even claimed that sugar, coffee and fats had many detrimental effects to a person than alcohol.

Some argued that beer, like busaa, was food and therefore had no effects like that of alcohol (Chang'aa) and other strong drinks. In the short period of the research, different beer points were observed. Even though the banning of busaa clubs in the rural areas still stands, it was realized that the trade is still thrives though being vigilant to law enforcers

1.15 Alcohol and violence

The study also established that alcohol led to violence. This follows the data resulting from the study as follows:

Alcohol and violence

YES	Percentage	No	Percentage
68	100%	0	0%

Table 13

100% of respondents believed that alcohol led to violence. The respondents pointed out issues such as abuses fighting, quarrellings, lack of respect, vulgar language, misbehaving because of drunkardness in the family or in any other gathering. This Affected reasoning capacity and show of no respect, becoming very aggressive thus developing to violence. Some respondents mentioned wife battering by drunkards who also led to family separation. Hatred enmity and, destruction of property are some of the result of drunkenness.

4. 16 Relationship between alcohol and crime

The research sought to find out if there was any relationship between alcohol and crime. The results were as follows:

Relationship between alcohol and crime

YES	Percentage	No	Percentage
61	90%	7	10%

Table 14

90% of respondents believed that there was a huge relationship between alcohol and crime. According to them, a person under the influence of alcohol could do evil such as rape, robbing, mugging, as well as commit Sexual harassment or even murder. The person can do anything possible to get money to buy alcohol if addicted. He can even steal, cheat or do anything. Some mentioned that under desperation such kind of arson could go to the extend of commit suicide. It was claimed that where there was rampant alcohol consumption the crime rates are high. Some even claimed that many criminals are found in alcohol places.³⁸

10% of respondents still denied that alcohol led to crime. They claimed that crime was not common and that a drunkard has no power to commit crime because they are drunk. People who drink do not allow criminals to drink with them because it will not give them peace.³⁹

4.17 Effect of alcohol on economy

The researcher attempted to establish the relationship between alcohol consumption and poverty. Can excess alcohol consumption make one to be sacked for lack of performance? Can one fail in investment as result of uncaring his business? Is there any relationship between a family not getting their basic needs and high alcohol consumption of the head of the house? The following are the result of the research as tabulated in the following table:

Effect of alcohol on economy

YES	Percentage	No	Percentage
64	94%	4	6%

Table 15

94% of all respondents believed that alcohol consumption affected a person's economy. They gave reasons such as loss of jobs, not working, misappropriation of money, can lead to poverty. Some sale their property to buy alcohol. It can also lead to financial problems or even bankruptcy.

Only 6% believed alcohol had nothing to do with somebody's economy. They claimed that what they drink is only but a surplus and it is budgeted for. They too claimed that they contribute a lot to the economy of Kenya arguing there is a lot of profit in the trade. The biggest government revenue collection is from alcohol brewers. The reason being that they sale their products a lot. ⁴⁰

4.18 The relationship between alcohol and poverty in Mumias

The table bellow shows some of the effect of alcohol drinking on economy.

The relationship between alcohol and poverty in Mumias

SACKED OR LEFT WORK	7
FAILED IN BUSINESS	3
LIVING IN POVERTY	32

Table 16

In this village, 7 men confessed as to have been sacked due to non-performance of their duties because of over drinking. ⁴¹Some are still young while some had already become aged. These young people are still consuming and abusing alcohol today. Three well-known people were good businesspersons but due to their habit of over drinking of alcohol could not take care of their businesses making them to fail. Two of them confessed to the reseacher. ⁴² Basing from my observation, my informant information and confession of the respondents, 32 people well known to be consumers of alcohol, could not give their families basic needs like good shelter, clothes, food and education ⁴³

Drunkards who had steady income still led impoverished life due to alcohol consumption. It was also observed in one village that about forty youth who made about 30 to 40% of the population consume alcohol.⁴⁴

In the areas of the study, we discovered that there are three kinds of beer points. One was where alcohol like *Chang'aa* (type of alcohol) was sold. In most cases, it was sold in peoples' houses but in secrecy and with lot of vigilance against the police. Customers were scrutinized well before alcohol was served to them especially for strangers.

We were told that it was sold in different quantities. There were about two sizes of glasses the small one going for seven shillings and the larger one for fifteen shillings. Alcohol was bought one glass at a time and shared among colleagues. This would be done in rounds until they are drunk.

There were several homes known for brewing *busaa*. My informants told me that it was not as expensive as *Chang'aa* was. Some referred to it as food. What we came to realize is that it was consumed by the aged more than the youth. It was sold from jars of 500ml to those of 1000ml. A jar of 1000ml was going for around thirty shillings.

Unlike *Chang'aa*, *Busaa*, though illegal, is not sold so much in secrecy. People take it in large groups as opposed to *Chang'aa*. The consumers comprise of men and women. The licensed beer points are most commonly known as 'Bars'. This is popular with the working class people.

4. 19 Islam and wanga tradition influence

The study wanted to establish the strongest tradition between Islam and wanga which one had more influence on wanga Muslims on matters of alcohol consumption. The following were the results:

Islam and wanga tradition influence

tradition	Frequency	Percentage
Islam	15	22%
Wanga	53	78%

Table 17

Some 22% of respondents believed it was Islam⁴⁵. According to them, there was a lot of preaching on the issue of alcohol drinking making many youth aware of its prohibition. Many youth who attend mosque services, rarely drink. Others who used to drink have dropped the habit.

78% strongly opposed that and asserted that wanga tradition had more influence on the youth on matters of alcohol consumption.⁴⁶ According to them alcohol form part of their culture and since people still practice their cultural belief drinking is till there. Some respondents claimed that the reason why some wanga Muslims still drink is because they are still unaware of Islam prohibition of alcohol

4. 20 Recommendations

When asked to give their suggestion on what can be done to reduce alcohol consumption among the youth, they suggested the following: the government should do all possible to stop brewing and drinking. They too suggested that the public should be sensitized on the effects of alcohol consumption. They too urged Muslim scholars to take the task of preaching to call more youth to the mosque. By doing that, many youth might drop the habit of drinking.

They also encouraged teachers to strengthen the subject on drugs to make it more applicable to the students. Others urged the government to legalize the illicit brews to stop their abuse. Some suggested that Youth should be engaged in common sports activities. Some suggested rehabilitation for the already affected while others had no comment.

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3. Ibid.
4. Sheikh Issa Mubango, local leader 2nd Dec. 09 Mumias.
5. Ali Said, immigrant of Mumias, interviewed on 7th Dec. 2009
6. Both Muslim youth and Non Muslim interview on 3rd Dec. 09 in Mumias
7. 5 imams and 4 madrasa teachers of mumias interview on 7th Dec.2009
8. Imam Bakari of Matungu, Muslim leader interview on 5th Dec. 2009
9. Mzee Ali Nyanweso of Mumias Shibale interview on 2nd Dec. 09
10. The Imam of Matungu mosque Bakari interview on 7th Dec.2009 Matungu
11. Sheikh Shaaban Rajabu of Ekama Mosque interview on 5th Dec. 2009
12. Views given by supporters of alcohol drinking.
13. Foreigners in the region who did not know Wanga culture.
14. Views given by Muslim youth
15. Youth of mumias
16. Bwana Webotsa personal interviews on 12th Dec. 2009
17. Foreigners in the region who did not know Wanga culture
18. a local leader, Okoth is a resident of Mumias town. Interview carried on 14th February 2009
19. Mostly youth of Matungu and Mumias
20. Local leaders
21. Almost all respondents interviewed
22. Claims made by a local leader Mzee Mombo oral interview on 10th Dec. 2009
23. Non Wanga Muslim youth of Mumias
24. Some youth who studied in Arab countries
25. Wako D. M. (1965), Akabaluyia Bemumbo (Nende tsinjero etsia abaluyia). East Africa Literature Bureau
26. Mzee Suleiman Makokha interview on 7th Dec. 2009 in Matungu.
27. Mzee Hassan Wesonga interview on 7th Dec. 2009 in Matungu
28. The Imam of Matungu mosque Bakari interview on 7th Dec.2009 Matungu

29. **ibid**
30. **ibid**
31. **Oparanya. A witness in Ichinga village**
32. **Muslim leaders of mumias**
33. **Majority non- Muslim youth interviewed**
34. **Claims made by Otunga, a local leader of Matawa village**
35. **Claim by village elder of Matungu**
36. **Imam of Lukoye village a witness**
37. **a local leader of ekama village interview on 7th Dec.2009**
38. **bwana Saidi Kweyu of Ekama village interview on 4th Dec.2009**
39. **Godfrey Mayonge, a youth in mumias, Matungu mosque 4th Dec. 2009. Interview**
40. **Local leader John Mubango mosque 4th Dec. 2009. Interview**
41. **Interview with Mzee Okumu on 4th Dec. 2009 in mumias**
42. **Mzee Opiyo's views**
43. **Claims made by Otunga of Matawa village of Mumias**
44. **Claims by village elder of Matungu**
45. **Majority of Muslim leaders**
46. **Local leaders and the youth.**

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter gives a summary of the findings and recommended measures, which if considered, can help reduce the problem. The researcher hopes policy makers will consider them in the quest to alleviate the problem.

5.1 Summary of the findings

In the study, it came out clearly that the teachings of Islam are explicit on the ban of alcohol consumption among the Muslims. It was also discovered that a large number of Muslim youths consume alcohol, which also lead them to abuse it. It was found out that consumers are aware of its prohibition and its effects yet they still consume it.

The study also found out that alcohol consumption of alcohol made part of wanga traditions. Alcohol was used for several purposes in wanga rituals, festivals and as refreshment after a day's work. It came out clearly that some types of alcohol were not in wanga tradition, a good example being Chang'aa .It is also clear that these foreign drinks are very strong compared to the traditional brew of busaa.

A number of factors mentioned as the reasons why the youth drunk and abused alcohol was such as peer pressure, cultural influence, and mass media among others. Alcohol has had negative effects to the consumer's health. 100% of the respondents believed that it has led to irresponsible sexual activities that may cause HIV infection.

It is believed to be among the major causes of death as it can lead to cause accidents such as dangerous driving, making mistakes on operating machines that may need total concentration. It can lead to irresponsible behavior especially on matters of sexuality. It affected health, economy, it can cause one to be violent, or lead to crime. It was also discovered that it can lead to poor performance of spiritual activities such as prayers. Many Muslims had a feeling that alcohol drinkers did not live up to their expectations as required by Islam. This follows the low attendance to mosques for prayers especially in rural areas. When the researcher enquired as to what can be done to rectify the situation, the Muslim scholars¹ that were interviewed, blamed the

government. They claimed that the government does not allow Muslims to enforce their law especially on matters pertaining to alcohol.

Islam indeed did change the attitude of Wanga people towards alcohol consumption. Majority of the respondents supported this view. They based their argument mainly on the observation that Muslims feel guilty when they are consuming alcohol. This is commonly noted among those who are aware of its prohibition especially in the presence of other Muslims who do not drink.

The freedoms allowed by the government had made Muslims to drink without any reprimand as recommended by the Islamic law.² The government's effort to cultivate responsibility in people especially in matters around alcohol consumption is minimal. It is not possible for the government to check on every individual's habit in this matter.

However, one respondent argued that even if Muslims were allowed to punish alcohol drinkers according to their law the problem would not be solved³. According to him, the solution would only come if people changed their way of behavior and start practicing what Islam teaches. The researcher sought to know why the respondent took that kind of stand and yet there are countries, which have implemented Islamic law. He was quick to answer the following:"

"Islamic countries which follow Islamic law have made Islam their culture. They do everything according to Islamic way of belief. It is hard to differentiate between what is Islam and what is tradition. However, the case is not the same here in Kenya. Many Muslims still hold to their traditions that make it hard for them to comply with some Islamic teachings. Islamic Law requires them to fully adhere to it, which they find difficult to manage. Look at the countries like Saudi Arabia and Asia and maybe Sudan and Nigeria in Africa. The call of Nigeria and Sudan to practice Islamic Law is that it has been their culture. Kenya will need a longer time to come to such status.⁴

The findings can be summarized in the below table:

Summary of the Findings of the Study

FINDINGS	PERCENTAGES
COMMON DRUG (ALCOHOL)	88%
ALCOHOL AFFECTS THE MOST	8%
IMPACT OF ISLAM TO WANGA MUSLIMS	78%
YOUTH ABUSE MOST	41%
PEER PRESSURE CONTRIBUTES TO ALCOHOL ABUSE	84%
MASS MEDIA	66%
CULTURE	99%
FREQUENT MOSQUE ATTENDANCE	50%
AWARENESS	78%
EFFECT ON FAMILY LIFE	94%
SEXUAL BEHAVIOUR	88%
EFFECT ON HEALTH	88%
VIOLENCE	100%
CRIME	90%
ECONOMY	94%
WANGA TRADITION INFLUENCE	78%

5.2 Recommendations to policy makers

First the Kenyan government in conjunction with the Islamic organizations should work together to allow Muslims to improve the situation. This can be achieved through the following steps:

- i) Strengthening of the Kadhis Courts.

As at now the courts only deal with marriage, divorce and inheritance. Its jurisdiction needs to be expanded to include petty crimes like drinking, stealing, prostitution, the dressing code and other cases of lewdness as interpreted by Islam

- ii) Recognizing the role of madrassas in the society.

The role of madrassas is to impart religious values such as praying, love for others, cooperation, generosity, mercifulness, consideration, peacefulness, tolerance among others.

The system should be integrated in the formal learning to acquire a well-organized structure. Their neglect and poor management have been obstacles towards the achievement of their goals. Although the Kenya institute of education has attempted to integrate Islamic and formal schooling at pre-school level in some of the coastal districts such as Kwale, Kilifi and Mombasa, they have not done so in other areas, Mumias being among them.

iii) Funding of Madrassas.

The government should facilitate and encourage Non Governmental Organizations to play part in improving and developing Islamic religious and cultural institutions. Islamic NGOs should also spread their wings to the interior of the country. Places such as Mumias are left out. These NGOs should not only concentrate on building mosques but they should also come out and do what other religious organizations are doing for example building of schools, universities, colleges and polytechnics which are important for the whole society.

With good plan, the organizations could be very useful to the youth and the society. Many students drop out of this Islamic institutions at a tender age and consequently become adults with no religious values.

iii) Goodwill in the part of Muslims.

Muslims should restructure the madrassas and standardize their curriculum. They should also develop ways of training their teachers and provide better remuneration.

iv) Sensitization on drug abuse

Sensitization on drug abuse should be beefed up from all levels of education. This is the only way the youth can learn and try to make informed judgment for themselves before they are caught up in the mess.

5.3 Further research

The research was limited to Mumias area only. It is recommended that same or similar research be done to other areas in which Muslims make the majority. This will help them appreciate the real situation on the ground, and come up with practical interventions. Places such as Mombasa, Kilifi, Lamu, Garissa and Homa Bay need to be studied.

A study could also be carried out at estate level in Eastleigh, Majengo, Kibera and Pangani. Similarly, a research should be done outside Kenya on areas that have been successful in the campaign against this drug so that a leaf can be borrowed from them.

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Appendices

Appendix 1: List of Respondents

The following is the list of respondents interviewed in the research in the area of the study

Respondent	No
Muslim leaders.....	10
Local leaders	24
Youth	34

Appendix 2: Questionnaire

The following is the questionnaire used in finding the data in this research

I (Mohamed A Mukhwana), a student in the Department of Religious Studies, University of Nairobi. I am conducting a field research as a fulfillment for my master's of Arts degree. The title of this research is: Islamic moral teachings on alcohol consumption: a case study of Muslim youth of Mumias. This questionnaire forwarded to you is intended to help me solicit information about Muslim youth of Wanga community of Mumias. Your co-operation is highly appreciated.

This questionnaire is intended for any of the following:

1. Muslim leaders
2. Local leaders
3. Youth

Name

Age.....

Title.....

Place of interview.....

Date of interview.....

1. Was alcohol accepted in Wanga tradition?

YES

NO

2. Do you think alcohol consumption has been abused?

YES

NO

3. Has Islam affected alcohol consumption in this area?

YES

NO

4. Among the Wanga Muslims who do you think drink alcohol most?

Elderly

youth

both

don't know

5. Do you think peer pressure contribute to abuse of alcohol?

YES

NO

6. Does mass media promote alcohol consumption?

YES

NO

7. Do our cultural ceremonies promote alcohol consumption?

YES
NO

8. Do you think people drink because of ignorance?

YES
NO

9. Does family set up in anyway contribute to alcohol consumption?

YES
NO

10. Do you think alcohol consumption can influence a person to commit adultery?

YES
NO

11. Do you know any death in this community that has been associated with excessive alcohol consumption?

YES
NO

12. Can alcohol do the following?
Affect a person's health?

YES
NO

Affect marriage relations?

YES
NO

Promote prostitution?

YES
NO

Influence violence?

YES
NO

Induce crime?

YES
NO

Cause economic distress

YES
NO

13. Do the Muslim youth know about alcohol prohibition in Islamic teachings?

YES
NO

14. What is the rate of mosque attendance in the community by youth?

YES
NO

16. What recommendation can you give that can help reduce alcohol consumption in this area

.....

17. Other recommendations

.....

.....

.....

.....