

Assessment of the Effectiveness of Salat in Strengthening Morality among the Muslims, A Case Study Of Lamu Town.

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DOI: 10.29322/IJSRP.13.11.2023.p14337

<https://dx.doi.org/10.29322/IJSRP.13.11.2023.p14337>

Paper Received Date: 2nd October 2023

Paper Acceptance Date: 6th November 2023

Paper Publication Date: 14th November 2023

Abstract- The study was conducted to assess the effectiveness of Salat in strengthening morality among the Muslims in Amu town, Lamu County in Kenya. The objectives of the research include; to investigate the frequency of performance of Salat among Muslims in Lamu town, to establish the effectiveness of Salat performed by Muslims in Lamu town, to examine the relationship between effective performance of Salat and the rate of immortality and suggest ways and means of strengthening morality through the performance of Salat. The study is both qualitative and quantitative thus it employed descriptive research design. A questionnaire was used to collect information from 380 participants out of the 10,000 population living within the town. This was roughly 3.8% of the total population. The researcher used focus group discussion and observation guide to compliment the questionnaire. A checklist was used to validate the data of the questionnaire through the focus group discussion. The target population of this study was the Muslims in Lamu town. Three major categories were selected across all the zones in the town. The categories included teenagers, youth and old people. The response rate was 83% of the total sampled population. Data collected was analyzed using Statistical Package for Social Sciences (SPSS) software. Descriptive statistics such as frequencies and percentages were used to analyze the responses from the participants. Quantitative data from the questionnaires were analyzed according to patterns of their views and opinions about the research questions. The researcher found out that most of the Salat performed by Muslims in Lamu town was not effectively done. Therefore it was not effective in strengthening morality among the Muslims. The analysis also indicated that there is a high rate of immortality among those who don't perform all the Salat. The researcher therefore recommended that the Muslim clerics carry out extensive sensitization program to educate the Muslims on proper performance of Salat so that it becomes effective. The study also recommends that the Muslim parents should take their children to Madrassa so that they learn the importance of Salat and how to perform it effectively from young age. It is also suggested that a similar study be carried out in other towns to ascertain whether the findings could be

applicable to other towns in the country. Similarly, further research could be undertaken considering a bigger sample size so as to produce more reliable results.

I. BACKGROUND TO THE STUDY

Salat is a ritual practice in Islam which every believer in Islam is expected to perform. It consists of specific words and actions done according to the teachings of Islam. Every Muslim male or female is expected to perform it five times a day at the right time in the correct manner.

Immortality on the other hand is a very broad term that entails many evil deeds. However in this research we will limit ourselves to five evil deeds which include drug abuse, extra-marital affairs, homosexuality, lesbianism and attending night keshas/disco.

Salat is one among the five pillars of Islam. It is regarded as the basic foundation of Islam. Any believer of the faith that fails to perform it without a justifiable cause will be deemed to have committed a grave and a heinous sin.

In one authentic Hadith the prophet said that *Salat is a pillar among the pillars of Islam. Whoever abandons Salat will not be considered a Muslim.* (Sunan Al-Tirmidhi 2621)

All Muslims regardless of their gender must perform at least five salat every day in their fixed times. God says, *Verily Salat is prescribed for the believers at specific times.* (Q4:10)

Before a Muslim performs salat he/she must perform wudhu. According to Khalil, (1974) Salat will be invalid until when it fulfills the following conditions; having wudhu, having a pure body, the clothes and place of worship being free from najis, covering the awrah, having the intention, and facing Qibla.

If all the above conditions are followed to the later then Salat would undoubtedly mould the morality of the Muslims.

Khavari and Harmon (1982) in their study said that Religions which admonish their followers against the use of any drug and alcohol has the largest number of congregants who avoid taking the drugs.

A research conducted by Richard, (2002) on the role of Salat in the Islamic world pointed out that Salat soothes the worries of

the individual performers. However it never mentioned anything about the role of Salat in strengthening morality among the people. God says in the Qur'an, "Convey unto others whatever of this divine Book has been revealed unto you, and be constant in Salat; for salat restrains man from evil deeds and from all that which is filthy." Q29:45). Salat, therefore, is a process in Islam and it has an expected outcome to the performers which is to prevent the believers from engaging in immorality.

However in the recent past there are several cases of immorality that have been reported in Lamu town which is considered the main herb of Islamic culture. For instance, Lamu town is reported to have high rate of drug abuse, homosexuality and ex-marital affairs (Kikozi 2013). In the last few years there are several cases of lesbianism reported to be taking place in a boarding secondary school within the town something that led to protest among the parents wanting the boarding session to be scrapped off. What is amazing is that most of the victims involved are Muslims. A pre-research done before this study reveals that most of those victims involved are regular performers of the five daily Salats. Thus the significance of Salat which is to prevent people from indulging in immorality is in question. Bearing in mind that Salat is the main ritual established in Islam to correct the morals of the people, it is imperative for a research to be done to ascertain the effectiveness of the Salat being performed by the Muslims so that necessary measures could be put in place to ensure that the morality of people is upheld.

Therefore this research sought to assess how effective that process of Salat has been in strengthening the morality of the Muslims of Lamu Town.

II. STATEMENT OF THE PROBLEM

The various cases of immorality being witnessed among the Muslims in Lamu town point to the fact that the basic essence of Salat has not taken root in the lives of the people. A 1991 analysis of the federal governments National longitudinal survey of youth in the United States of America pointed out that religious practice sharply reduces the incidents of pre-marital affairs. Khavari and Harmon, (1982) in their study, The relationship between degree of professed religious belief and use of drugs, say that denominations that teach against any use of drugs or alcohol register the highest rates of drug avoidance. Salat is a religious practice in the Islamic faith to be performed five times a day by the believers. According to Q29:45, performance of Salat prevents a Muslim from committing immoral acts. A research conducted by Esha (2009) on the causes of immorality among girl students in Lamu town found that many girls in the secondary and primary schools engage in pre-marital affairs and lesbianism. Another survey conducted by Kikozi group (2013) a local CBO sponsored by USAID to maintain the cultural heritage of the natives of Lamu town, shows that the rate of divorce in Lamu town is very high and the main cause being drug abuse and unfaithfulness. This is something that should not happen if the five daily Salats are to have any impact on the believers who observe them. Coincidentally there are so many mosques in the town and that many Muslims perform the five daily Salat. It is therefore assumed that the immoralities which is being performed in Lamu is as a results of an improper way of conducting Salat. As a result of that the researcher has decided to assess the effectiveness of the Salat being performed by the

Muslims in Lamu town and how it affects in strengthening the morality of the Muslims in Lamu.

Research objectives

The overall objective of this study was to assess the effectiveness of Salat performed by the Muslims in Lamu town and how effective it is in strengthening morality in Lamu town, Lamu County.

Justification of the study

The issue of morality among the Muslims of Lamu town is a very sensitive issue which many people are silent on. Majority of the Muslims avoid talking about it. As a result very little effort is made to strengthen morality in the town. This study therefore aimed at helping Muslims from Lamu to lead a morally upright life and prevent them from indulging in immoral behaviour that would cause harm to their lives.

It would also help the Islamic community in the area to retain their lost glory as the herb of Islamic morality and model of Islamic culture in Eastern Africa.

It was finally going to give an insight to the clergy on how effective is the Salat performed by the Muslims and help them to come up with appropriate measures to ensure that it is effective in reducing the immoral cases experienced in Lamu town.

Theoretical Framework

This study was guided by a theory proposed by Stark and Bainbridge (1987), called Religious Market Theory. They argued that religion meets specific human needs that is why there is a constant demand for religion. They developed the concept of demand and supply in religion where they said that specific religious practices/offering which they called them supply are meant to satisfy a specific religious needs which they called demand. Therefore from that theoretical principal we can consider Salat as a religious supply that is meant to enhance moral uprightness which is a religious demand in the Islamic religion. In this study the researcher assessed whether Salat performed by the Muslims of Lamu was effective in enhancing moral uprightness of the Muslims.

III. LITERATURE REVIEW

The reviewed literature focused on the effectiveness of Salat in strengthening morality among Muslims. The review was done under three broad categories based on the objectives of the study. The first category dealt with Salat as a ritual in Islam and its role in strengthening Islamic morality. The second category focused on the effectiveness of Salat performed by Muslims. The third category dealt with relationship between effective performance of Salat and the rate of immorality.

Salat as a Ritual in Islam

The Oxford advanced learners dictionary defines ritual as a series of actions that are always performed in the same way especially as part of a religious ceremony. Bell and Catherine (1997) defined ritual as a sequence of activities involving gestures, words and objects performed in a sequestered place and performed according to set sequence.

Following the above definitions the researcher discussed the importance of Salat as a ritual in Islam aimed at refraining Muslims from engaging in immoralities.

The root word of Salat is silat which means connect in that it connects human beings with God. According to the Islamic Law, all Muslims must perform Salat in the manner which was performed by the Holy Prophet who said, "Perform Salat as you have seen me performing" (Sahih Bukhari Number 5662, Sahih Muslim Number 674). Below are the steps to be followed when performing Salat as explained by two scholars known as Hammudah and Khalil in their books *Islam in Focus* and a *Handbook of Islamic Salat* respectively.

The first step is to Prepare for the Salat through ritual purification (Khalil, 1974). The method of ritual cleaning is by performing Wudhu or Ghusl. According to (Hammudah, 1985) wudhu (ablution) is the washing of the parts of the body which are generally exposed. Ghusl (ritual bath) on the other part as described by (Hammudah, 1985) is the washing of the whole body. After performing wudhu the performer should stand and face the Qibla (direction of the Kaaba in Mecca) (Hammudah, 1985). Allah says in Q2:144, "...And now We shall indeed make you turn in Salat in a direction which will fulfill your desire. Turn, then, your face towards the inviolable a house of Worship and wherever you all may be, turn your faces towards it in Salat."

Then have the intention of performing salat (Hammudah, 1985) The intention is a very important step in the performance of Salat. A hadith that was narrated by Saidna Umar bin Khatab says that Prophet Muhammad (p.b.u.h) said "Indeed every act is judged by its intention and that all rewards shall be paid by what has been intended for." (Sahih Bukhari Book 1, Hadith 1).

After making the intention perform Takbiratul Ihram. (Hammudah, 1985). Raise your hands up till your ear lobes and say out loud "Allahu Akbar" which means Allah is the greatest. Then perform *Qiyam* (Hammudah, 1985). *Qiyam* is where you stand up, your hands folded across your chest. Your right hand should be over your left, and they should overlap till the wrists only. Narrated by Tawus, *The Apostle of Allah (PBUH) used to place his right hand on his left hand, then he folded them strictly on his chest in prayer*". (Sunan Abu Daud, Book 2, Number 0763) Recite Surah Al-Fatihah (Hammudah, 1985). The holy prophet said; "Whoever does not recite Al-Fatihah in his Salat, his Salat is invalid." (Sahih Bukhari No 756)

Then perform the *Rukuu* (Hammudah, 1985). Hammudah explains that while performing the *rukuu* you unfold your hands and bow, then you place your hands on your knees. Then say "Sam'i Allahu liman hamidah" while rising up. " which means Allah listens to those who praise Him. Then say, "Rabbana Laka-al-hamd" which means, our lord, praise be to you (Hammudah, 1985).

After that perform the prostration (Hammudah, 1985). This position is called *sujud*. Khalil A. H. (1974) on his part said that while performing the *sijda* the elbows should be raised above the ground. Similarly your forehead should be bare. He further stressed that a covered forehead invalidates Salat. Recite "Subhana rabbiyal A'la" meaning "Glory be to my Lord, the Most high."

Then perform the *Julus* which is a short rest in a sitting position (Hammudah, 1985). The view is also shared by Khalil A. H. (1974).

Prostrate for the second time.

The worshipper then rises up and proceed to the next *rakat* which is similar to the first one. (Hammudah, 1985). After the second prostration, stay in a sitting position and recite the Tashahhud with its two parts (Hammudah, 1985).

After saying the *Tashahhud* say the following two parts which are called *Durud*,

"Allahuma sali ala Muhammad wa ala Aali Muhammad kama swalayta ala Ibrahim wa ala Aali Ibrahim innak hamid majid, wa barik ala Muhammad wa ala Aali Muhammad kama barakta ala Ibrahim wa ala Aali Ibrahim fil-aalamin innaka Hamidun-Majid"

Which means, O Allah shower mercy on your prophet Muhammad and his followers, the way you have bestowed mercy upon your prophet Ibrahim and his followers. And give blessing to your prophet Muhammad and his followers the way you have blessed your prophet Ibrahim and his followers, among all the creatures. For sure you are the most praiseworthy and the Most High. Then recite

"allahumma inniy auudhubika min adhaabil kabri wamin adhaabinnaari wamin fitnatil-masihid-dajjal. Allahummaghfirlii maa qaddamtu wamaa akkhartu wamaa asrartu wamaa a'alantu, antalmukaddimu wa antal muakkhiru, Laa-ilaaha Illaaa Anta. Allaahuma Rabbanaa aatinaa fid-duniyaa hasanatan wafil aakhirati hasanatan-waqinaa adhaabannaar."

Which means; O God of Justice, I beseech protection from you against the punishment of the grave and the punishment of hell fire, and you protect me against the evil of Almaseeh Dajjal. O God of Justice, forgive me of my past sins and my future sins, and the sins which I committed secretly, and the sins I committed openly. You are the first and you are the Last, no other God apart from you. O God of Justice, our sustainer, grant us all the goodness of this world and the goodness of the hereafter and protect us against the punishment of the hellfire.

Finally as Hammudah A. (1985) puts it, the worshipper completes the Salat by turning his face to the right side saying these words; "Assalam Alaykum wa rahmatullah" meaning peace be on you and the mercy of God. (Hammudah, 1985) this one is called *Salaam* i.e greetings.

Out of all the above discussed rituals Salat is the most stressed one and the central element of Islamic practice and worship.

Similarly it is very imperative that the performers of Salat abide by the right process as described above because a wrong process would lead to a wrong result. Therefore in this study the researcher studied whether the Muslims in the town strictly abide by the above processes while performing their Salat.

Effectiveness of Salat

For any Salat to be considered as effective it should satisfy the following conditions. To begin with a person must be a Muslim.

Allah says in the Quran, "it is not for those who ascribe divinity to others beside God to visit or tend God's houses of worship, while by their beliefs they bear witness against themselves that they are denying the truth. It is they whose works

shall come to nothing and they who in the fire shall abide.” (Q 9:17).

The Quran further says; *“For We shall have turned all the supposedly good deeds of the disbelievers and shall have transformed them into scattered dust”* (Q.25:23)

The second condition is Sanity of the performer. This means that the performer must be sane for his/her Salat to be valid (Maulana, 1991).

Prophet Muhamad was reported that; *“The Pen has been raised from three: the one who is sleeping, until he awakens; the insane person, until he returns to his senses; and the child, until he reaches puberty.”* (Sunan Al-Tirmidhi Number 1423)

In addition to that the performer must have reached the age of puberty (Maulana, 1991). Muslim scholars consider the age of seven years as the age of puberty. The messenger of Allah said, *“Order your sons to perform Salat when they turn seven, and hit them (if they refuse) when they turn ten, and at that time, make them sleep in separate beds”.* (Sunan Abu Dawood No 493)

Moreover the performer must be free from Hadath (impurities) (Maulana, 1991). Prophet Muhammad in his traditions said, *“Allah does not accept Salat without purification.”* (Sahih Muslim book 2 Number 0435)

Similarly the body, clothing and the place one perform Salats in must be free from all impurities (Maulana, 1991). In Q74:4 Allah says, *“And your garments purify”*

Another condition of Salat is that the nakedness must be covered. (Maulana, 1991). Even if no one is looking at him/her. Another condition of Salat is that the time of the Salat must have reached. (Maulana, 1991) Allah the Almighty says, *“Indeed, Salat is prescribed to the believers at specific times.”* (Q4:103).

The five daily compulsory Salat are Zuhr, Asr, Maghrib, Isha and Subhi. All of them have different specific times to be performed.

The second last condition of Salat is facing the Qiblah (Maulana 1991). This is the direction where the holy Kaaba is found which is in Makka.

Finally the last condition and the most important one in Salat is the Intention. The performer should intend that his salat is performed solely for the sake of seeking Allah’s pleasure and being close to Him. (Maulana, 1991).

The relationship between effective performance of Salat and the rate of immorality.

According to Khalil, (1974) the significance of Salat in the life of a Muslim is immeasurable and beyond imagination. Among them include moulding of one’s morality.

The holy Prophet once said; *“How do you find it if a river is flowing next to a doorstep of a person and that person washes the body in the river five times every day. Will that person remain with any dirt in his body?”* the companions said, *“No dirt will remain in his body.”* Then the prophet said, *“That is the example of the five daily Salats the way God cleanses someone’s soul of sins.”* (Sahih Bukhari Number 528).

To conclude the significance of Salat in Islamic morality, God says in (Q29:45) that, *“Convey unto others whatever of this divine Book has been revealed unto you, and be constant in Salat; for Salat restrains man from evil deeds and from all that which is filthy.”* This implies that a person who performs Salat will refrain from immoral conducts. In this research we assessed whether the

Muslims in Lamu town do establish their Salats regularly and whether the Salats they establish have any impact on their morality as it is supposed to be according to the Quran.

Summary and research gaps

The performance of Salat as a ritual, the factors for effective Salat, the relationship between effective performance of Salat and strengthening morality have been discussed throughout the literature which all fell within the objectives of this study. However, less has been highlighted on the frequency of performance of Salat and its effects on strengthening morality. It also failed to explain whether the Salat performed by the Muslims in Lamu town is effective or not. This research therefore sought to establish whether the Muslims in the town perform Salat effectively or not and also whether the Salat they perform is effective in strengthening morality among the Muslims.

This study will also provide reference material for researchers on the role of Salat in strengthening morality and also help in designing a model for helping the Muslims to strengthen their morality through the performance of Salat.

Location of the study

This study collected its data from Lamu town, Amu Island, Amu division in Lamu County. The choice of the area was informed by a number of factors. First, the area is a famous tourist destination. It has a historical Lamu fort and prestigious beaches including Shela beach and Ras Ketau which are great tourist attraction sites which are attributed to the rising cases of immorality in the place. Secondly the place is a cosmopolitan with Muslims being the majority of the inhabitants. Therefore the researcher found Muslims across the ethnic divide which became easy for the findings to be generalized to all the Muslims. Therefore the place became suitable for the research. In addition to that it has the highest number of Mosques per square kilo meter in the county to facilitate the performance of Salat.

Research design

The design of this study was descriptive survey. Descriptive survey research studies are designed to obtain pertinent and precise information which can be analyzed, patterns extracted and comparisons made (Best, 1993), hence its choice for this study. The researcher used Questionnaires, Observation Guide and Focus Group Discussion to collect the data. The questionnaire was preferably used so as to get objective quantitative data from the participants which could be used to get rates and percentages so as to make comparisons and generalization unlike an interview where respondents may be subjective in their responses. Similarly, the observation guide was used so that it would enable the researcher to participate in the research.

Target Population

The target population of this study was the Muslims, in Lamu town. Three major categories were selected across all the zones in the town. The categories included teenagers, youth and old people. The zones included; Bajuri, Mtaamuini, Langoni, Kashmiri, Mkomani, Wiyoni, India, Bombay, Shela and Gadani. In every zone five males and five females from the various categories of teenagers, youth and old people were selected. An extra four males and four females from all the zones were also

selected to take part in the focus group discussion of the study. The researcher therefore endeavoured to collect 380 participants of the estimated 10,000 population living within the town. (IEBC 2013 register). This is roughly 3.8% of the total population.

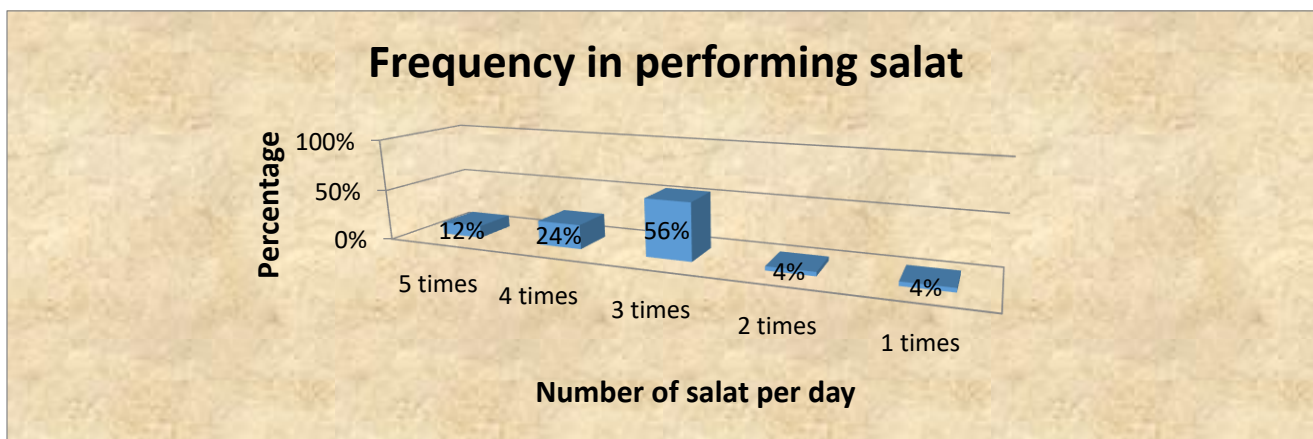
Sample and Sampling procedures

This study applied both quota and purposive sampling. The researcher zoned the area into ten zones to get a comprehensive coverage of the town. All parts of the town were covered in the sampling process. The zones included Bajuri, Mtaa Muini,

Langoni, Kashmiri, Mkomani, Wiyoni, India, Bombay, Gadeni and Shela. From the Muslims samples the quotas were six. Adult men of 36 years and above and adult women of 36 years and above, then another group of youthful men of age between 20 and 35, and another group of youthful women of the age between 20 and 35. The last group comprised of adolescent boys aged between 13 and 19 and adolescent girls aged between 13 and 19. Five members from every group were purposively sampled to form the study subject.

RESEARCH FINDINGS

1. Frequency of Salat

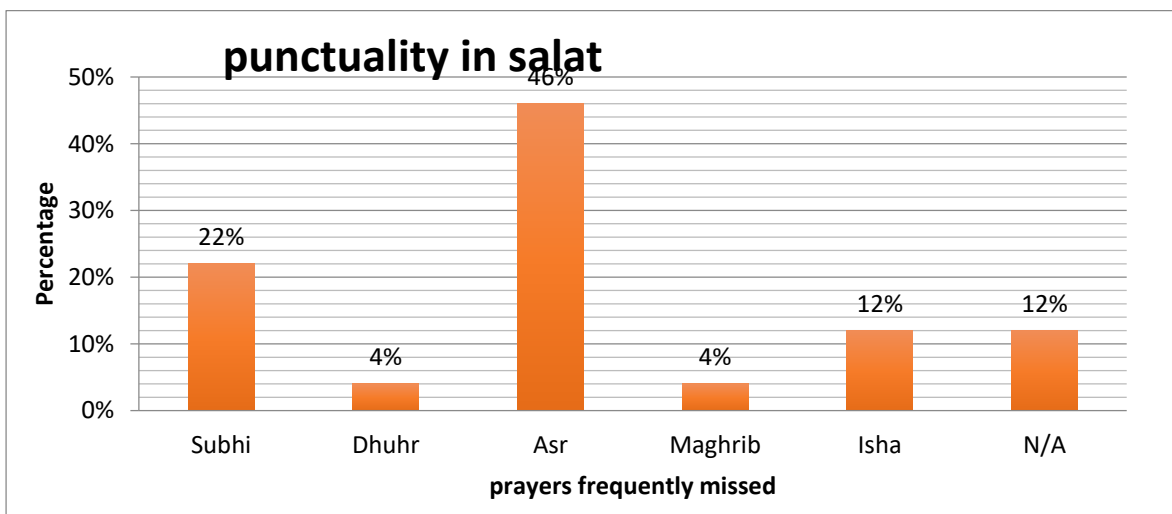


The Figure above highlights the participant’s frequency in performing Salat. It is evident that most of the people in the area don’t perform all the Salat regularly with 56% of the sampled population performing only 3 daily Salat regularly followed by those who perform 4 Salat regularly with 24%. Next in line are those who perform 5 Salat with 12%. Those who perform 2 Salat and one Salat tied at 4%. The finding indicates that a majority of 88% don’t perform their Salat regularly.

2. Effectiveness of Salat

The following criteria were used to investigate whether the Salat performed is effectively done or not.

i) Punctuality in Salat



For any Salat to be effective it should be performed at the stipulated time. However the chart above portrays that most Muslims are not punctual in their performance of Salat with only

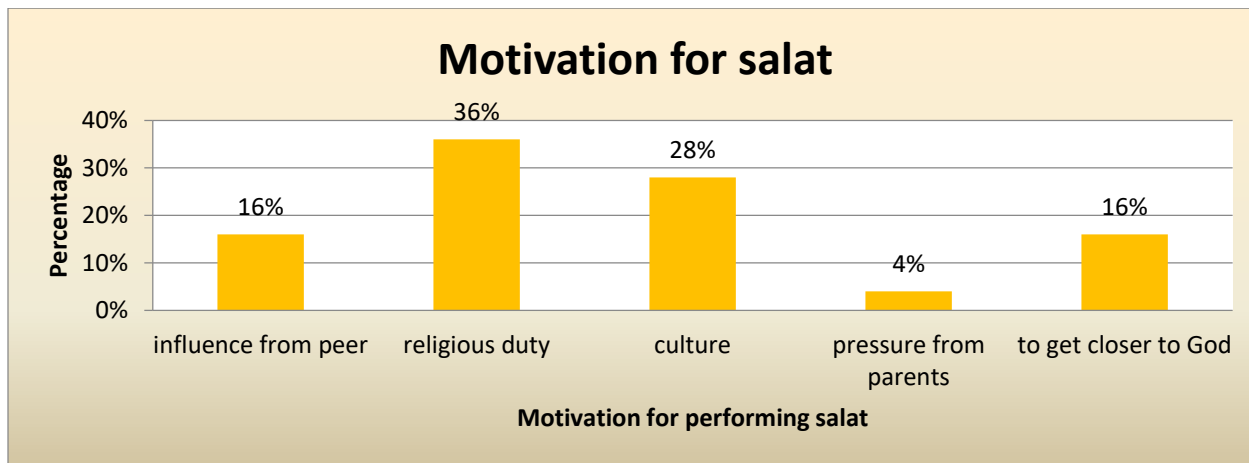
12% who perform all Salat in congregation. On the Salat that they find difficult to perform in congregation, the participants mentioned Isha, Asr and Subhi. From the graph above Asr topped

with 46% of the total participants. Next was Subhi with 22% followed by Isha with 12%. Dhuhr and Maghrib tallied at 04% each. Among the reason given by the participants for missing to perform Salat in congregation include; laziness, lack of religious commitment, chatting in WhatsApp, tiredness, commitment in work and watching television programs.

ii) Motivation for Salat.

The participants were requested to indicate what motivate them to perform Salat. The analyzed data in the table below shows that religious duty and culture ranked highest as the motivation for performance of Salat with 36% and 28% respectively. The major

purpose of Salat is to bring a person closer to God so that a person refrains from indulging in immorality. However from the chart below only 16% of the participants stated closeness to God as the main purpose they perform Salat. 36% of the participant perform Salat as a formality because it is a religious duty while an overwhelming 28% perform it as part of their culture. 16% and 4% of the participants perform Salat because of influence from peer pressure and pressure from parents respectively. This means that 20 % of the sampled population perform Salat just to show off to people. This insinuate that majority of the Muslim go for Salat with the wrong purpose that is intended for thus missing the core benefit of Salat which is to curb immorality.



iii) Cleanliness in Salat

Information about this aspect was got through the analysis of the observation guide conducted by the researcher in the ten

sampled mosques in Lamu Town. The information is as presented below;

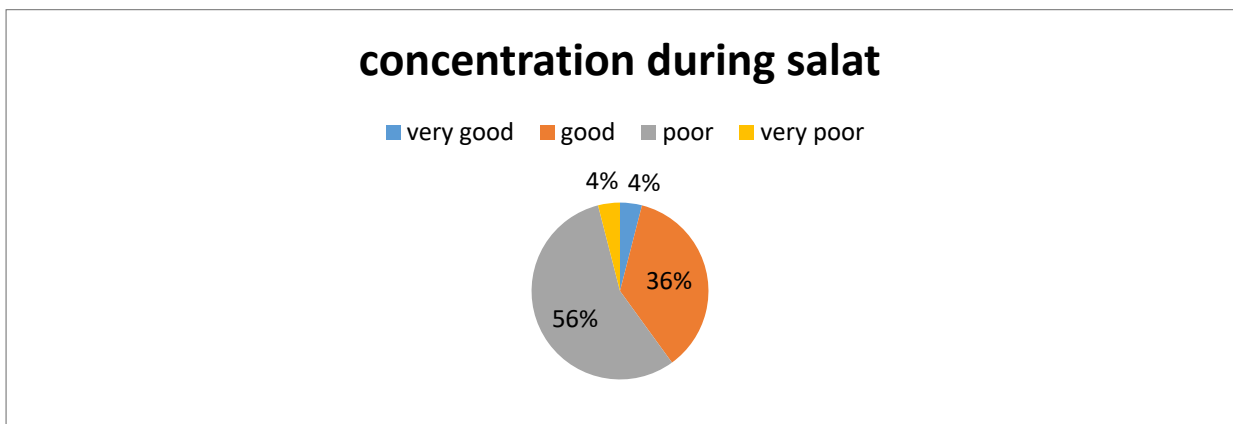
Cumulative score

Score	Frequency	Percent	Cumulative percent
8	30	30	30
7	21	21	51
6	40	40	91
5	7	7	98
4	2	2	100
3	0	0	100
2	0	0	100
1	0	0	100
Total	100	100	

The table above shows that only 30% of the Muslims of Lamu town perform wudhu perfectly. Majority of them fail to wash their whole head including the back of their necks. Another step that is failed by most of them is the inhaling of water in their nostrils. The remaining mistake they commit is failing to rinse their mouth. Bearing in mind that for salat to be considered effective the performers should perform wudhu perfectly as

required by the Islamic teachings and ineffectiveness in the performance of wudhu would make that salat to be ineffective and thus null and void. Therefore the above data shows clearly that the salat performed by the Muslims of Lamu town is not effective thus is bound not to yield the desired results which is to reduce the rate of immorality among the Muslims.

iv) Concentration during Salat



From the chart above it is evident that most Muslims don't concentrate in their Salat. 56% of the responded rated their concentration in Salat as poor while on 36% rated as good. Those at very poor and very good tally at 04% each. Therefore from the figure above 60% of the sampled population don't concentrate in their Salat. This implies that most of the Salat performed by the people are not effective and therefore cannot prevent them from engaging in immorality.

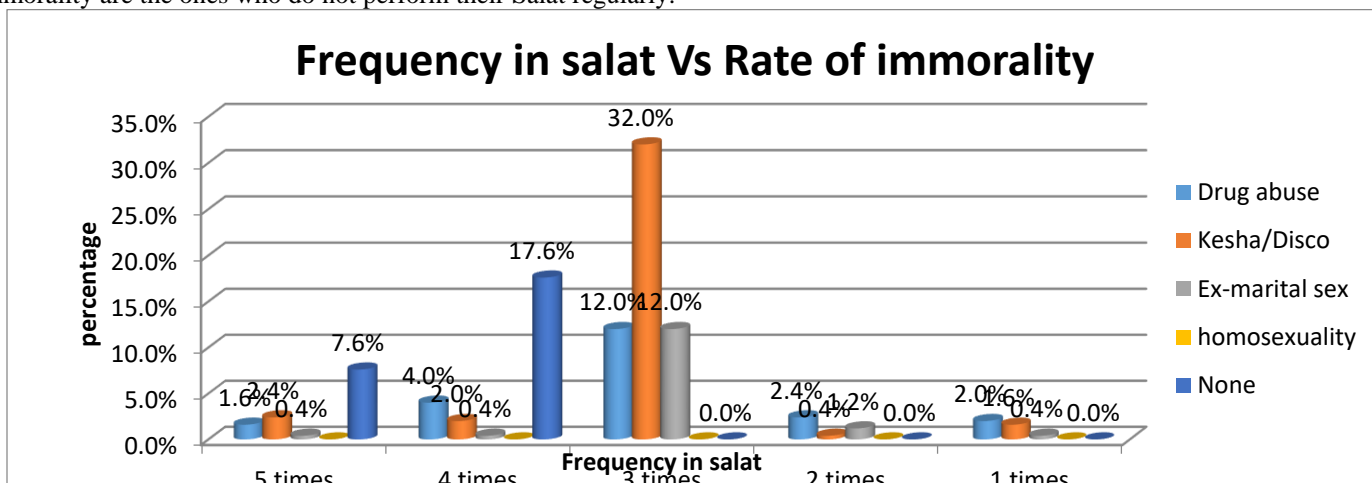
The relationship between effective performance of Salat and the rate of immorality

The rate of immorality being practiced in the area was also investigated and presented below.

Rate of immorality per frequency of Salat

The chart below shows that majority of those who engage in immorality are the ones who do not perform their Salat regularly.

For instance out of the 12% of those who perform the five daily Salat only 4.4% engage in immorality. This is contrary to those who don't perform Salat regularly. As evident in the chart below those who perform 4 Salat a day constitute 24% of the total sample. 4% engage in drug abuse, 2% attend Kesha/disco, 0.4% engage in ex-marital affairs. All those total up to 6.4%. Those that perform 3 Salat a day constitute 46% and out of that none does not engage in immorality. Those that attend Disco/Kesha are leading with 36%. This means that they miss Salat as they are attending those Discos/Kesha. Drug abuse and ex-marital affairs tied at 12% each. 4% of the sampled populations perform 2 Salat a day and out of that no one does engage in immorality while 2.4% engage in drug abuse, 0.4% attend kasha/disco and 1.2% engage in ex-marital affairs. Those that perform one Salat comprise of 2.8%. 2.4% of them engage in drug abuse, 1.6% attend kasha/disco while 0.4% engage in ex-marital affairs.



the Muslim in Lamu town has failed to yield the desired results of strengthening morality among the Muslims.

IV. CONCLUSION

This study has established that the Salat performed by Muslims in Lamu town is not effectively done. This is because majority of the people do not perform Wudhu correctly, they don't perform Salat at the right time as it is required, they don't perform it regularly as expected, they don't have maximum concentration during Salat nor do they perform it with the right intention of becoming close to God. Instead many perform it as a formality because it is a religious duty. As a result the Salat performed by

V. RECOMMENDATION.

In the light of the findings, the researcher wishes to recommend the following;

1. The Muslim clerics should propagate and create awareness on the importance of Salat and how to perform it.

2. Muslim parents should make sure that their children attend madrassa to get good foundation on Islamic knowledge which shall help them to conduct Salat properly.
3. The county government of Lamu should include some restriction on the permits they give to people who wish to conduct a wedding ceremony. The restriction should be on the timing and conduct of wedding ceremonies in the town so that they don't take place during Salat time nor allow drug abuse in the ceremonies.

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