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Examination of Causes and Effect of Disobedience to Parents by Muslim Youths in Kano State, Nigeria

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Abstract

Moral decadence among youths today has become a subject of great concern, which bothers scholars and the general population. Youth have been engaging in activities that are not solely accommodated in the Muslim life. A number of them are now engaged in drug abuse and use of illicit drugs, which has led to other illicit behaviours. On the other hand, there has been a public cry-out regarding the high rate of disobedience to parents engaged by Muslim youths upon which has been an issue of great concern. The rate of respect youth display to their parents is now declining. This study, therefore, examines the Causes and effects of Disobedience to parents by Muslim Youth in Kano State. The study used data from both primary and secondary sources. The findings of the study revealed that disobedience to parents is an issue of great concern; it is caused by different factors, which include lack of parental training, poor attachment to school, peer group or youth subcultures, accommodating with bad friends, availability of drugs, etc. Based on the findings, the study recommends that parent should give their children a firm Islamic education right from their childhood.

Keywords: Youths; Disobedience; Parents; Effects; Causes; Kano.

Introduction

Islam means total submission to the rules of Allah, which encompasses all facets of life of an individual [i.e., from cradle to grave] as well as the entire life of the society [1]. A youth who is a young person that is in between childhood and the age of maturity is facing a lot of problems in life, but since Islam is a way of life, it brings solutions to all problems. According to Sheik-Uthaimin:

Islam is a complete code of life, and it addresses all human problems. The ideological and psychological problems that creep into the minds of contemporary youths sometimes confuse them about their religion and life. Islam has therefore addressed their problems and has solved them in the most natural way [2].

Behavioral noncompliance, also known as defiance or disobedience, refers to those instances when a child either actively or passively, but purposefully, does not perform a behavior that has been requested by a parent or other adult authority figure (eg, a teacher or school bus driver). In all instances, noncompliance is interactive, requiring an expressed wish by an adult and a child who does not comply. The terms noncompliance and disobedience are usually used interchangeably. However, researchers have stressed the importance of distinguishing noncompliance from defiance [3]. The term defiance, described by Wenar as “negativism for its own sake,” refers to overt behaviors such as temper tantrums and whining in response to parental requests, whereas noncompliance is a broader term that can include children’s ignoring of parental commands or wishes [4]. Defiance also implies an element of resistance to parental control (i.e., saying no just to say no).

A child is usually characterized as disobedient when he/she object to the wishes and generally accepted rules set by parents and/or teachers, namely by the child’s family, school, or broader social environment. With this attitude, the child usually tries to handle a situation or express some feelings. Disobedient behavior can be long-term and upsetting, since it breaches the principle of mutual respect, on which a social way of living is substantially based [5]. Disobedient children often show negative behavior and have anger or aggression explosions. In an empirical study, Kalb & Loeber found that extreme child disobedience varies over the course of time, reaches a peak in early adolescence, and drops in late adolescence. In addition, for some children, disobedience may turn into aggressiveness and other behavior problems [6].

Youth are believed to be the most valuable asset for engendering any societal development. They are the engines and pillars upon which every human

society depends; human history indicates how the youth served to depend and develop.

Allah said in the Glorious Qur'an

We destroyed the generation before you when they did wrong. Their messengers brought them the clear signs, but they were never going to believe. That is how we repay evildoers. Then we appointed you after them to be successors on the earth so we might observe how you would act [7].

The Prophet of Islam, Muhammad (S.A.W), was reported to have said:

All of my Muslim nation will be admitted to paradise except those who refuse. "Whoever will obey me will be admitted to paradise, and whoever will disobey me will be as if he refuses to be admitted to paradise [8].

Muslim and Non-Muslim alike are victims of moral decadence in almost all societies, especially the youth. Some people believe that Islam encourages moral decadence, Islam may not necessarily be what many Muslim practice in their society, it is clear some Muslim tend to mix the religious practices with their customs, tradition and culture or copy other people culture in the name of civilization or westernization such mixture posed serious challenges to the religious of Islam [9].

Disobedience to parents constitutes one of the grievous offences in Islam. Islam is a complete religion. There is provision for everything! Just as the religion of Islam has laid out the duties of parents to their children, the rights parents have over their children are also not exempted. The rights of which are very important, and failure to carry them out duly can incur the anger of Allah. Allah (SWT) said:

For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them 'even' 'ugh,' nor yell at them. Rather, address them respectfully [10].

Nigeria is one of the countries that is facing the problem of moral decadence or while it is generally agreed that moral decadence among Muslims is a dangerous and shameful trend that must be controlled. Moral decadence today appears in different forms, ranging from a low level of respect, diminishing religious value, and an increase in interpersonal relationship problems.

The way and manner in which most Muslim youth act today is quite a signal that Islamic values and cultures are lacking in their life. Some of the most alarming aspects of it reflect in their ways of dressing, haircut, and level of respect and drug abuse, which are quite non-Islamic.

Youth have been engaging in activities that are not solely accommodated in the Muslim life. A number of them are now engaged in drug abuse and use of illicit drugs, which has led to other illicit behaviours. On the other hand, there has been a public cry-out regarding the high rate of prostitution engaged by Muslim youths upon which has been an issue of great concern. Another issue that becomes highly alarming is the attitudes displayed by most Muslim youths, which are not encouraging, as some of them feel too big to show reverence to their parents, especially as they do not listen to their parents' advice or stop doing whatever their parents prohibit them. Hence, it is against this background that this study seeks to examine the Causes and effects of Disobedience to parents by Muslim Youth in Northern Nigeria.

The objective of this study is to examine the Causes and effects of Disobedience to parents by Muslim Youth in Northern Nigeria with particular reference to Kano. The significance of this study is enormous. Firstly, it will create awareness on how moral decadence affects the life of Muslim youth, which will serve as information to the parents, stakeholders, and policymakers towards overcoming the challenge Islamically.

It will also encourage the youth to sideline all other non-Islamic values in the name of civilization to imbibe the Islamic ones.

Finally, this study will stimulate further research, and its findings will serve as sources of information and a reference point to subsequent research.

Literature Review

A close examination of today's youths divided them into three categories: the rightly guided, the deviant and perverted, and the confused [between good and evil]. Whatever the category they fall within, the youths experience practically the same challenges in the society, such as peer pressure, identity crisis, inferiority complex or lack of self-esteem, hopelessness, confusion concerning moral issues, ambiguity in distinguishing the right from the wrong, debilitating culture and tradition, negative impact of the media, materialism and worldliness, and other social and societal factors such as drug abuse, wars, crimes, diseases, violence, and so forth. The ability to face and surmount these challenges varies with personalities, and if achieved, makes one an ideal and balanced Muslim individual.

Oloyede, in his well-researched work, which puts forward some concise and catchy definitions for its operative terms-youths and development. It then admits that the concept of youth is the most problematic to define, which in a way translates to why nations, groups, and even individuals differ in their description of a youth. In sharp contrast to the secular world view of development, the paper stresses that genuine development is the one that ensures not only momentary comfort but also the eternal one, which can be attained only through legitimate means [11]. The Highlight of global efforts toward youth development and the mission of Islam on the same issue were discussed. It concludes that Islam's mission of youth development is to inculcate in them, via a combination of revealed and acquired knowledge, skills, and attitude, the qualities of a responsible and accountable vicegerent of Allah. In its concluding part, the paper made certain recommendations for the adoption of the Islamic model despite the destructive consequences of globalization and Western civilization [12].

Hauwa Bako and Abu Bilal Abdulrazaq in their work, in which, according to the authors, the Arabic word for Youth is Shabab. By dictionary definition, it is used to refer to a young person [especially a young man or boy], or the time of life between childhood and maturity. The youths are usually characterized by freshness and vitality [13]. In the contemporary world, they are at the receiving end of almost all the challenges facing present-day Muslims. They are constantly faced with challenges like inferiority complex, extremism, alienation, lack of faith, Westernization, identity crisis, and social vices.

Uthman discusses the position of illegal sexual relations in Islam and provides traditions of the Prophet Muhammad (S.A.W) on it. He quotes Surah Al-Hijr verse 44, which describes the seven gates of hell fire in terms of the punishment of the offence. He also quoted many hadith like where the Prophet SAW says, 'When someone commits adultery, faith leaves his heart and over shadows him, but if he extricates himself, his faith will be restored [14].

Furthermore, Hammawa, Dani, and Sufyanu opined that insecurity has become a general phenomenon in most modern societies. Several lives and properties have been lost as a result of crimes, religious crises, among others, despite several efforts to curb them. The authors examine the relevance of Islamic teachings towards security and discuss the causes of insecurity, its effects, and consequences on individuals and society in general [15]. It is in the opinion of these authors that proper adherence to the teachings of the Glorious Qur'an and Sunnah of Prophet Muhammad (S.A.W) in all aspects of our lives will eradicate all social vices in our societies. But what are the causes leading a child to become disobedient and, by extension, aggressive? Donn & Kathryn mention that aggressiveness is intrinsic in every human being, meaning it is due to biological

factors, even though learning experiences are important for its development and evolution [16]. Miller mentions that aggressiveness is due to emotional difficulties, low self-esteem, academic failure, and exclusion from peers are part of the problems. He also mentions characteristics, such as poverty, unemployment, low socioeconomic level, and limited social support [17].

Moral decadence is a social problem because it affects the entire nation. No wonder every community is making a serious attempt to check its growth. Ihuoma observed that a society that does not checkmate the growth of immoral practices would definitely end in disaster. Moral decadence involves any act or behaviour that violates the norms and codes of society. It is an abnormality involving a basic conflict with the society's value system. It could be better described as an aggressive behaviour that defiles the established values in a given society [18]. Rogers viewed moral decadence as non-compliance through their parental upbringing, peers, or societal influence. Parents that involved in anti-social behaviour stand a chance of transferring such attitudes to their children; some out of guilt conscience do not have the moral power to instill discipline, hence they practice indiscipline [19].

Method

A methodological survey was utilized in the conduct of this research. There are a variety of ways to collect data for survey-based research, the most popular of which are interviews and questionnaires. However, the primary data used for research is obtained through the interview methods. Finding and gathering reference materials that are relevant to this research is the first of three processes the researchers adopted when putting this piece together. Secondly, several interviews have been conducted, analysed, and elaborated on in order to fully understand the intersections of this essay. Thirdly, the researchers conclude the research, giving a highlight and the outcome of the research for further study.

Result

The Concept of Moral Decadence

A moral sense is inborn in man, and through the ages, it has served as the common man's standard of moral behaviour, approving certain qualities and condemning others. While this instinctive faculty may vary from person to person, human conscience has consistently declared certain moral qualities to be good and others to be bad [20].

The word "morality" comes from the word mores, which means behaviour and conduct [21]. Morality means "the right or wrong of an action, a set of rules of conduct based on the principle of right conduct rather than on law or custom [22].

According to Norman Moral can be defined as a set of rules that defined the proper conduct, it is also a concept where in one can find a difference between what is right and what is wrong there are ethics, wherein a person will not cross a certain line because it would be considered unethical or wrong. While the word, decadence which at first meant simply "decline" in an abstract sense is now most often used to refer to a perceived decay in standards morals, dignity, religion faith or skill at governing among the members of the elite of a very social structure such as an empire, nation or state [23].

To Houghton, decadence is defined as behaviours that show a love of self-indulgence, pleasure, and money, or the process of decline or decay in society's ethical and moral traditions. While moral decadence, the phrase is somewhat contradictory because a decadent person is not moral if you consider the definition of decadence. The term was created back in early centuries such as during the middle ages when there was a great deal of corruption in religion such as catholic church priest and other religion figures were "moral decadent" because they selfly indulge while purporting to be full of morality to help people by given them religions and thus lead them on a moral path. Not all in religion or in catholicism were guilty of this, but the history book provides a good example of moral decadence based on religious corruption [24].

Discussion on Moral decadence in Islam necessitates an understanding of the meaning of moral, which is widely defined as righteous in Islam. In other words, morality in Islam is a comprehensive term that serves to include the concept of righteousness, good character, and the body of moral qualities and virtues prescribed in Islamic religious texts. A Muslim believes that his happiness in his world and the hereafter is connected with the extent of educating, teaching, and purifying his soul of all forms of evil, in the same way his suffering is related to instilling in his soul with corruption [25]. In Islam, moral decadence is the corruption of moral consciousness [26].

The Prophet (S.A.W) says:

Righteousness is good character, and sin is what waivers in your heart and you hate for people to find out about it, Sahih Muslim Hadith 2553 [27].

In another Hadith, He also says:

Morality (virtue or righteousness) is about which the mind feels tranquility and the heart feels contentment. And immorality (vice) is what is woven in your mind and pulsates in your heart (Ahmad 228) [28].

Discussion

The Concept of Youth

According to Sheikh Tahir youth is a person at the age of fifteen to forty, as supported by the Hadith of Abdullahi Ibn Umar [RA] In which he sought the permission of the Prophet (SAW) for the participation in jihad while he was at the age of fourteen and he was not permitted but, the Prophet (SAW) permitted him the following year (Muhammad, n.d) [29].

The National Youth Development Policy defined Youths as people aged 18-35. According to Samson, there is no single accepted definition of Youth across the world concerning the age factor [30]. By definition, a youth is a person neither a child nor an adult. He is therefore between childhood and adulthood. A youth who is a young person that is in between child-hood and the age of maturity is facing a lot of problems in life, but since Islam is a way of life, it brings solutions to all problems.

Forms of Moral Decadence among Muslim Youth in Northern Nigeria

Islam is against immorality among its followers. But today, many Muslim youth have fallen into that habit, including Muslim youth of Northern Nigeria. The youth of the Northern community of Nigeria have engaged themselves in various delinquent acts which include: an intoxicant, adultery and fornication, deformation, backbiting, slandering, gambling, and stealing. In an oral interview with Mansur revealed that intoxicant, adultery and fornication, gambling, deformation of people's characters, and stealing etc., are the major form of moral decadence in Northern Nigeria.

An intoxicant is one of the major forms of moral decadence that disturbs the youth of the community. So, an intoxicant is a substance (liquid, solid, or gas) which voluntarily taken into the body by swallowing, injecting, inhaling, or ingesting and produces an effect on the brain, resulting in a change in the mood of an individual.

According to Abdurahman Doi, the word used in the Glorious Qur'an for an intoxicant (Khamr) is derived from Khamara, which means covered or veiled things. Thus, it will mean any fermented juice of grape, barley, date, honey, or any other, which may make one intoxicated after drinking. It may also include any liquor or thing which has the same property of intoxication [31].

It has been observed that nowadays, many youth in Northern Nigeria are involved in such evil acts. They used different types of intoxicants in different

ways, such as wine, alcohol, spirit, homemade alcohol brew (Burukutu), Totuline, etc.

Islam prohibits any kind of drink that makes one intoxicated, irrespective of the quality that is used; even a drop of alcohol is prohibited. It is not the quality that is important, but the substance itself is forbidden, which is taking an intoxicant, is a great sin in Islam, as Allah said:

O you who believe, wine and games of chance and idols and divining arrows are only an abomination, a handwork of Satan. Seeketh only to cast among you enmity and hatred through wine and gambling and would keep you from remembrance of Allah and prayer, will ye not then desist [32].

The Prophet (S.A.W) said:

Every intoxicant is unlawful, and whatever causes intoxication in large amounts, a small amount of it is also prohibited [33].

With the above quotation, anyone associated with any kind of drink or intoxicant, whether alcohol or drugs, is a partner with the devil. Therefore, the Muslim youth associated themselves in these kinds of vice acts in the Northern community of Nigeria should be aware that Islam has prohibited it [34]. Adultery and fornication are among the forms of moral decadence in Sabon Gida.

According to Abdulraman, Zina means sexual intercourse between a man and a woman not married to each other. It is immaterial whether one or both parties have their spouses living with the consent of the parties. The word Zina applies to both adultery (where one or both parties are married to a person or persons other than the persons involved in the sexual intercourse) and fornication, where both parties are unmarried. Islam considers Zina not only as a great sin but also as an act which opens the gates for many other shameful acts which destroy the very basis of the family, and leads to quarrels, murders, ruins reputation of property, and spreads numerous diseases, both physical and spiritual. And this becomes common and rampant among Muslim youths [35]. Therefore, the Glorious Qur'an enjoins upon people:

Do not come nearer to adultery for it is shameful (deed) and evil, opening the road to other evils [36].

Al-Qadhf (deformation) is another form of moral decadence in society that youth engage in it. And this act is prohibited in Islam. Deformation of character is a term that is used to describe when a false statement is written or spoken about an individual with the intent of harming or slandering their reputation.

According to Abdulrahman, deformation is an offence which comes into existence when a person falsely accuses a Muslim of fornication or doubts his paternity. It is a great crime in Islam and those who commit it are called wicked transgressors by the Glorious Qur'an. Allah (SWT) said in the Glorious Qur'an:

And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the Fasiqun (liars, rebellious, disobedient to Allah) [37].

The prophet also spoke of Qadhf as a great vice and warned Muslims to avoid it:

It is reported by Abu Hurairah that the Prophet (SAW) said Keep away from seven abominable acts, he was asked 'O Messenger of Allah, what are they? The prophet replied: association of partners with Allah, the magic, killing someone which is forbidden by Allah except when it is with the injunction, eating of usury, devouring the property of orphans. Turning away from the day of Jihad in the path of Allah and the slander of chaste but indiscreet women [38].

It has been observed that gambling is another form of moral decadence among Muslim youth in the study area, and these acts have led many youth to drug abuse, stealing, and other forms of immorality. Gambling is seen as an act of betting or wagering money or something of value on an event that has an uncertain outcome, with the possibility of winning money or material [39].

Gambling is a game of chance in which the probability of winning is an independent event that Just as there are only two sides to a coin, there are also only two sides in gambling; it is either you win or you lose. There is no such thing as sitting on the fence in a bet; most of the youth in our community engage in this bad habit, some take it as their business, while some say gambling is a mere entertainment. It has also been observed that there are different forms of gambling engaged by youth, such as football betting, Whots, Ludo, Karta, etc., but now football betting is very popular among Muslim youth.

Prohibition of Gambling in Islam

The Islamic teaching urges Muslims to follow Allah's directives for earning a living, to use natural law and direct means for the attainment of their objectives, and to employ such means to produce the desired effects. Raffling or the lottery, on the other hand, makes a person dependent on chance or 'luck' and enmity, which take him away from honest labour, serious work, and productive

effort. The person who depends on gambling loses respect for good earnings that Allah (SWT) mentions, and commands the believer that:

Allah said in the Glorious Qur'an regarding this issue:

And eat up not one another's property unjustly (in any illegal Way, e.g., stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully [40].

This commandment indicates Allah's directives against gambling.

Implications of Disobedience to Parents

Disobedience to parents has numerous effects on the life of youth.

Abu Bakrah reported: The Prophet, peace and blessings be upon him, said three times, "Shall I not tell you about the worst of major sins?" They said, "Of course, O Messenger of Allah." The Prophet (S.A.W) said, "They are to associate partners with Allah and to be disrespectful to parents." The Prophet was reclining, and he sat up, saying, "And surely to speak falsely (Perjury)" [41].

From this hadith, it can be seen that the greatest of all sins is associating partners with Allah. One must not call upon any other being aside from Allah, and one must not associate any other being, dead or alive, in His worship. Every act of Ibadah must also be for His sake alone and not to please anyone else. Right next to it is disrespecting one's parents. This is to show how major a sin disrespecting one's parents is. At all times, one must lower the wing of submission to them. The only time one is allowed to go against them is if what they implore of you will lead to disobeying Allah. And still, this must be done carefully and gently.

In an authentic hadith, the Prophet (S.A.W) said:

Allah does not accept the fard and nafl 'ibadah of three people; One disobedient to his parents, one who reminds others of his favors and one who rejects Qadar" (Reported by Ibn Abi Asim in As-Sunnah with good chain of narration and it is authenticated by Al-Alibani in Jaami Sahih) [42].

In a similar hadith, the Prophet (S.A.W) also said:

No one who reminds others of his favours, no one who is disobedient to his parents, and no drunkard, will enter paradise [43].

Subhanallah! How great a sin disobedience to one's parents is, and we do it mindlessly. It is not too late if your parents are still alive to rectify your affairs with them. It could be that one is not disrespectful to one's parents, but does. An act of unkindness, such as not checking up on them or sending them gifts or money. All these should be refrained from as a Muslim. In another hadith narrated by Abu Hurayrah, the Prophet (S.A.W) said:

Three supplications are responded to: The supplication of the oppressed, the supplication of the traveler, and the supplication of the parent against his child [44].

The moral decadence among Muslim youth of Northern Nigeria has proven a significant effect, for instance, Aisha revealed in an oral interview that moral decadence, such as a high rate of drug abuse, had been associated with poor performance in schools and place of work. Hassan also observed in an oral interview that, as a result of moral decadence, there has been dishonesty, lying, cheating, and stealing among youths nowadays.

Ahmad, in an oral interview, rightly maintained that most youths today lack the culture of respect, hence such attitudes push youths to immoral and impolite acts such as frequently making trouble with the police and other law enforcement agencies.

Muhammad also observed in an oral interview that some moral decadence change the attitude of youth as they joined bad friends in the community and engaging themselves in smoking, pre-mature sex, drugs abuse, disrespect of elders and also they are used as agent of political thugs during election by the politician to caused trouble and violent atmosphere.

Position of Islam on Disobedience to Parents

Islam is a religion and a way of life based on the commandments of Allah contained in the Holy Qur'an and the Sunnah of the Prophet of Islam, Muhammad (SAW). Every Muslim is under an obligation to fashion their entire life under the dictates of the Qur'an and Sunnah. So he has to observe at every step the distinction between what is right (Halal) and what is wrong (Haram) [45].

Islam as a religion and way of life has taught its followers what is right and wrong, where Allah says in the Glorious Qur'an:

By Al-Asr (the time), verily! Man is in loss, except those who believe (in Islamic monotheism) and do righteous good deeds and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds) (Al-Ma'ruf which Allah has ordained) and abstain from all kinds of sins and evil deeds (Al-munkar which Allah has forbidden), and recommend one another to patience (for the sufferings, harm and injuries which one may encounter in Allah's cause during preaching His religion of Islamic monotheism or Jihad etc.) [46].

A believer's faith and trust in Allah (SWT) are expressed in his attitudes, words, and deeds. As such, religion without morals bears no fruit, and morals without religion have no roots. A believer proclaims his beliefs, remembers Allah often with an attitude of thankfulness, commandment of Allah, and the Sunnah of His Prophet (SAW), and teaches them to others, for Allah says:

O you who believe, obey Allah and His messenger, and turn not away from him (i.e., messenger Muhammad (SAW)) while you are hearing [47].

Obedience to Allah (SWT) is not confined to personal piety but extends to all spheres of personal, social, economic, and international affairs. Each Muslim, as well as the entire community of Muslims, must strive for the establishment of the moral law of Allah on earth. In the teaching of Islam, great emphasis is placed on humility. Modesty, control of passion and desire, truthfulness, integrity, patience, and steadfastness. We are enjoined to fulfil all our promises and contracts, to keep all trust, and to meet our debts. Several injunctions in the Qur'an govern a broad spectrum of personal and moral conduct. Allah states in the Glorious Qur'an:

O you who believe! Fulfil (your) obligations [48].

Allah has forbidden certain things which are indecent or harmful. It is our responsibility to abstain from them and we should try to avoid situation that leads to temptation, Allah says in the Glorious Qur'an.

And come not near to unlawful sex verily, it is a fahishah (i.e. anything that transgresses its limits, a great sin) and an evil way (that leads one to hell unless Allah forgives him) [49].

A Muslim's life and their activities are guided by the Shari'ah law.

According to Abdurrahman, Shari'ah is an Arabic word meaning the path to be followed. It means 'the way to a watering place'. It is the path not only leading to Allah, the most High, but the path believed by all Muslims to be shown by Allah (SWT), the creator Himself, through His Messenger, Muhammad (SAW). Allah alone is the sovereign, and it is He who has the right to ordain a path for the guidance of mankind. Thus, it is only Shari'ah that liberates man from servitude to anything other than Allah. This is the only reason why Muslim is obliged to strive for the implementation of that path, and that of no other path [50]. Allah says in the Glorious Qur'an:

Then we have put you (O Muhammad Sal-Allaahu 'alayhe Wa Sallam) on a plain Way of (Our) Commandment [like the one which we commanded Our Messengers before you (i.e., legal ways and laws of the Islamic Monotheism)]. So follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not. [51].

The absolute knowledge that is required to lay down a path for human life is not possessed by any group of people. In the words of Sayyid Qutb:

They are equipped with nothing but fancies and ignorance when they undertake the task, which is no concern of theirs and does not properly belong to them. Their claim to one of the properties of divinity is a great sin and a great evil [52].

Three things are mentioned as gifts of Allah. They are the book, the balance, and iron, which stand as emblems of three things that hold society together: revelation, which commands good and forbids the bad, which maintains sanction for evildoers [53]. Justice is a command of Allah, and whosoever violates it faces grievous punishment, for Allah (SWT) says:

Allah commands justice, the doing of good and charity to kith and kin, and He forbids all shameful deeds and injustice and rebellion. He instructs you that you may receive admonition [54].

In the Hadith Prophet (SAW) said;

My sustainers has give me nine commands; to remain conscious of Allah, whether in private or in public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich; to reunite

friendship with those who have broken it off with me; to give to him who refuse me; to forgive him who has wrong me; that my silence should be occupied with thought; that my looking should be an admonishing; and that I should command what is right [55].

Islamic Solution to the Challenges of Moral Decadence

Religion as a universal feature of making to which individuals and groups are strongly committed has a lasting solution to the problem of vices, which reduces the rates of morality in human society. The teaching of Islam is the source of all morals from the beginning. Islam maintains that meaningful living depends solely on love among human beings in general, which is reflected by the exhibition of a high sense of brotherhood. This concept has its roots in all religions. Islam is a comprehensive way of life, and morality is one of the cornerstones of Islam. Morality is one of the fundamental sources of a nation's strength, just as immorality is one of the main causes of a nation's decline. Islam has established some universal fundamental rights for humanity as a whole, which are to be observed in all circumstances. To uphold these rights, Islam has provided not only legal safeguards but also a very effective moral system.

Thus, whatever led to the welfare of the individual or the society and does not oppose any maxims of the religion is morally good [56]. The ways to tackle the rate of moral decadence among youths in the study area are:

- i. Strict Religious Orientation and Admonition to Youths
- ii. Improved Parental Role
- iii. Provision of Employment

Strict Religious Orientation and Admonition to Youths

In Northern Nigeria, there is a need to reorient the entire populace, especially the youth. Parents, as well as their children, all need to have a new focus. In an interview, Mal. Yunusa Umar revealed that to correct moral decadence in our society today, there is a need for religious organizations to reinstate faith in the minds of youth. He further suggested that religious clerics admonish people to be guided by the moral system brought by Islam. Also, he maintained that our religious leaders and educational institutions should preach moral values, not the acquisition of material wealth [57].

In an interview with Habu Garba averred that moral decadence could be controlled through frequent admonition by Muslim scholars on the significance of Islamic values [58].

Improved Parental Role

Laraba Hashim Tasiu in an oral interview state that parent has a vital role upon their children because they are the sources of moral and immoral concerning their children, normal parents would usually need little admonition to attend to their offspring; such care is expected as a natural drive, a social obligation or an effective response, because the right time to train someone is when he is still a child [59].

Also, in an interview, Nura Salisu revealed that tackling the problem of moral decadence is a collective responsibility of the members of society. Every parent should train their children and instill in them firm Islamic training; this is because if one trains their children, untrained children who are friends and go to schools, mosque, play, and socialise together can spoil the trained children [60].

Provision of Employment

About the above issue, Hamza Ibrahim, in an interview, avers that a major solution to the problem of moral decadence among youths in Northern Nigeria is the provision of employment opportunities for youths. According to him, there is a high tendency among youth who are jobless to become immoral, as most of them spend their time doing things that are irrelevant. He suggested that those whose handwork cannot justify their riches should have their properties confiscated; this will help in reducing the rate of criminality in the society, which is one of the prevailing moral decadence [61]. Then, above all, there should be ethics and moral codes for all, and those who fall short of the required standard should be made to face the music.

Conclusion

The findings of this study revealed that moral decadence is an issue of great concern; it is caused by different factors, which include a lack of parental care, poor attachment to school, and poor academic achievement. Peer groups or youth subcultures, accommodating with bad friends, availability of drugs, etc. Moral decadence was found to appear in different forms, which range from drug abuse, lack of respect, prostitution, deformation, stealing, gambling, etc.

It, however, had a detrimental effect on the life of Muslims, which includes chronic dishonesty, lying, frequently making trouble with people, including security, murder, cheating, stealing, which usually prevent them from praying or remembrance of Allah (SWT).

Recommendations

Based on the findings of this study, the researcher wishes to recommend the following:

1. Parent should give their children a firm Islamic education right from their childhood.
2. Islamic scholars should stand firm in propagating the real culture of Islam and the punishment for those who negate the real teaching of Islam.
3. The government should prioritize teaching and learning of Islamic studies in order to enhance individual moral development.
4. Muslims should be cautious of emulating other cultures, which is contradictory.
5. The youths should refrain from every act of immorality, as this does not mean well for the future of the country, since it is said that youths are the leaders of tomorrow.
6. Parents should also consciously contribute to the building of a morally viable Nigerian society by instilling strong moral values into their children right from their homes, which is the microcosm of the larger society. This will curb the level of moral decadence in the country.

Author Contributions

Adam Ibrahim Ishaq: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Dr. Ibrahim Muhammad Ya'aqub.:** Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration.

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Conflict of Interest

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