

**MORAL DECADENCE AMONG MUSLIM YOUTHS OF GOMBE
METROPOLIS: - SOLUTIONS FROM ISLAMIC PERSPECTIVES**

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DEDICATION

I dedicate this project to my beloved parents.

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ABSTRACT

Living in a society in which people have accepted western civilization as their way of life brings immorality at every step. Modesty, shame, and honour have no place in the western civilization. Therefore, protecting our youths from the evil of illegal relation is a collective responsibility. This work is aimed at identifying the state of moral behaviour of the Muslim youth in Gombe Metropolis and to specifically establish the forms and dimension of illegal relations among them, with a view in bringing out the solutions. To accomplish this task the reseacher consulted the Library materials made personal interviews. However, the outcome of the work reveals that, there exists Illegal relations among the Muslim youths of Gombe Metropolis, and investigation shows that, lack of proper upbringing, the ignorance of sharia, poverty, social media and the unnecessary delay of marriage are the major causes, and which lead to economic, health, security, moral and social effects on the youths and the state in general.

CHAPTER ONE

1:0. INTRODUCTION

This Chapter would concentrate on the preliminaries of the research work. These include the general background of the research, statement of the research problem, scope and limitation of the research, aim and objectives of the research, contribution to knowledge, significance of the study, the research methodology adopted and literature review.

1:1 BACKGROUND OF THE STUDY

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

According to Sheikh Al-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 make them sometimes confused about their religion and life. Islam has therefore addressed their problems and has solved them in the most natural way.¹

Many definitions of youth were given by Scholars, dictionaries etc, the following are some among them:-

¹ Al-Uthaimin, M.[1423] *Youths Problems* .International Islamic Publishing House[IIPH] Riyadh.

Oxford dictionary of English define a Youth as a child before he becomes an adult.²

The National Youth Development Policy defined Youths as people aged 18-35.³

According to Samson [2011] there is no single accepted definition of Youth across the world with regard to the age factor.⁴

By definition a youth is a person neither a child nor an old person He is therefore in between childhood and adulthood.

According to sheikh Tahir youth is a person at the age of fifteen to fourty, as supported by the Hadith of Abdullah 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.⁵

Based on the above definitions it is clearly understood that youthfulness is not determined by age. This is because two different persons with the same age in most cases differ from each other because of their family, social, or environmental differences. The minimum youthful age in Islam is fifteen while the maximum is forty. This can be deduced from the verse of the Quran which says:

چ چ چ چ چ چ چ ی ی ت ت ت ت
ٹ ٹ ٹ ٹ ٹ ٹ ٹ ر ر رک کی د گ □ الروم: ۵۴

54. Allah is He Who created you from a state of weakness then He gave strength after weakness, then ordained weakness and hoary hair after strength; He

² Oxford dictionary of English

³ The National Youth Development Policy [2001]

⁴ Samson, A.F [2011] Youth and children programme in Extension WN Nigeria. Agricultural extension society of Nigeria [AESON] publication.

⁵Azzahaby s,[No Date] *Siyar*.

creates what He pleases, and He is the Knowing, the Powerful.

Nowadays, all most all the doors of immorality have been opened, and shaytan and his supporters have made it very easy for people to commit sins. There are many causes of illegal relation among the Muslim youth like lack of proper upbringing ,inadequate Islamic knowledge, societal influence, social media, modern courtship, negative influence of peer group, etc.

Islam has not only prohibited adultery, but also closes all avenues of approach to it and thus prohibited every step and every means leading to it. Accordingly, whatever excites passions and opens ways for illicit sexual relations between a man and a woman thereby promoting indecency and obscenity is vehemently prohibited.⁶

Therefore, this research seeks to explore and fined out the extent of illegal relations among Muslim Youths in Gombe, Causes of such deviance and their various manifestation. Solution from Islamic perspective would be proffered.

1.2 STATEMENT OF PROBLEM

It is obvious that, there have been manifestations of moral laxity among youths and adults. This shows how the menace of immorality becomes a burning fire, which has engulfed virtually every modern society.⁷

Some of the youths due to inadequate Islamic knowledge, lack, of proper upbringing, etc engage in illegal relationship, while the Quran command:

⁶Anwarullah, P. [1417] *The criminal Law of Islam*,AS NoordeenG.P.O, .Kualar,Lampur, Malasia.Pg 114.

⁷Olawale,P.K.[2002] *The Moral Teaching of SuratulLugman*. as paradigms for character building. NATALS Journal of the Nigeria Association of Teachers of Arabic and Islamic studies,vol. 6,No 2,2002/14.

چڑ ژڑ ک ک ک گ گ □ الإسراء: ۳۲

And go not near to fornication; surely it is an indecency and an evil way.⁸

It is important to note that adultery and fornication bring about great corruption and evil which spread easily. Illegal relationship according to this research is a relationship between opposite sexes that is prohibited in Islam.

Therefore, this work is an attempt to observe the prevalence of indiscipline and immoral behaviours amongst the Youths in Gombe and which is causing a lot of concern to parents, community leaders, Government.

1.3 AIM AND OBJECTIVES

This research aims at identifying the state of moral behaviour of the Muslim Youths in Gombe Metropolis and to specifically establish the nature and dimension of illegal relationship amongst them. The objectives of this research are as follows

1. To find out the causes of illegal relationship among the Youths of Gombe Metropolis.
2. To suggest the role of parents/guardians, Government, and Islamic scholars in containing the spread of illegal relationship in the metropolis.
3. To identify the effect of adultery on religion, social and health life.
4. To mention ways to build and develop morality among Muslim Youths of Gombe Metropolis.
5. To find out types of illegal relations found in Gombe Metropolis.

⁸ Quran Al-Isra:32

6. To identify which areas of Gombe are more prone to illegal relation and why.
7. To identify the kind of people that are more involved in illegal relation in Gombe.

1.4 SCOPE AND LIMITATION

The research will focus on the issue of illegal relationship among the Muslim youths in Gombe Metropolis only. .And it is also limited to 1996-2015 from when Gombe got State [i.e in 1996] The choice of the period is solely to cover the period immediately after the third Republic democratic system of governance, and the introduction of the Sharia Law in some state of the Northern Nigeria in the fourth republic

1.5 SIGNIFICANCE OF THE STUDY

The significance of this study lies in bringing to light the expected role of parents/guardians ,Islamic scholars ,government etc in moldingbehaviour of the Muslim youths in Gombe Metropolis, especially in sensitizing the community to address this critical social problem that threatens societal norms.

1.6 CONTRIBUTION TO KNOWLEDGE

1. The work will serve as a means of identifying and analyzing the changing pattern of social relationship in Gombe Metropolis. Muslim scholars, social workers, psychologists and guidance and counseling experts will find the research useful in understanding the deteriorating trend of moral behaviour amongst the Youths

2. The work will serve as a basis for Government to change the orientation of the youths from being nuisance to the community to those who will be of great benefit and useful to the Umma and the country in general.
3. The work will also benefit the general public in knowing the best ways to checkmate the current menace of Illegal relationship among the Youths.
4. It will also serve as a reminder to the Youths of great danger and evil consequences in engaging in Illegal relationship.

1.7 METHODOLOGY

In the course of this research, two methods have been used for data collection: library and field work

The library consists of text books, journal papers relevant projects to the topic while field work consists of verbal interviews with selected parents, court officials, teachers, Youths, Hisba Board, Women right Agencies, and a variety of members of the public.

CHAPTER TWO

LITERATURE REVIEW

Some selected related literature was reviewed in order to ensure originality of the current research and check for possible lacunas in the previous researches conducted on the relevant subject matter. Available literature on the topic at hand comprises of books, conference proceedings, seminar papers, dissertations and long essays e. t. c

Ibrahim Dahiru's work titled *Current Challenges facing Muslim Youths*, being paper presented at the closing ceremony of the Gombe State Annual Qur'anic Recitation Competition, Held in Kaltingo L.G.A. of Gombe State ⁹ is a relevant literature to the first part of this research dealing with the definition of Youth. The paper extensively discusses the challenges facing contemporary youths, which are numerous. The paper categorizes the youths into three categories, which are the upright youths, the corrupted youths, and the confused youths. Our work has benefited from this classification. He also mentioned the challenges facing the aforementioned categories as joblessness, reading destructive books, inadequate Islamic knowledge, e. t. c. the paper also gives some solutions and the way forward.

However, there are some certain key areas left untouched by the paper. These, include the blind imitation of the western civilization by the youths, like lack of proper using of Hijab, intermingling of opposite sexes like in social gathering. These identified lacunas would be taken care of in the present work.

⁹Dahiru, I. I. [2009] *Current Challenges facing Muslim Youths*, being paper presented at the closing ceremony of the Gombe State Annual Qur'anic recitation Competition, Held in Kaltingo L.E.A Gombe State. page 2.

The article written by Oloyede, I. titled *An Islamic perspective of youths development*, in P.ADapamu [ed]¹⁰ is a well-researched paper which puts forward some concise and catchy definition for its operative terms-youths and development. It then admits that the concept of youths 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. Highlight of global efforts toward youth development and the mission of Islam on the same issue were discussed. It draws a conclusion 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 Islamic model despite the destructive consequences of globalization and western civilization.

The paper is certainly very rich in terms of context, but still needs, to be complemented. The current research therefore, sets to explore and advance the scope while discussing the importance of proper upbringing, the need for parental guidance and the teachers in Islamiya schools to insist on using Hijab both in school and outside the school area.

The book authored by HauwaBako, and Abu Bilal Abdulrazaq bin Bello, Titled:- *Challenges of the Contemporary Muslims*,¹¹ is another book reviewed. According

¹⁰Oloyede,I.[2003] *An Islamic Perspective of Youths Development*; inP.ADopamu [Ed],African Culture, Modern Science and Religion Thought. Illorin African Center for Religion, and the science, University of Ilorin Nigeria pg 663-673.

¹¹Hauwa B. Abdulrazaq B.[No Date] *Challenges of the contemporary Muslims*. Sahaba Publication, Kaduna Nigeria.

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. In the contemporary world, they are at the receiving end of almost all the challenges facing the present-day Muslims. They are constantly faced with challenges like inferiority complex, extremism, alienation, lack of faith, Westernization, identity crisis, and social vices.

A close examination of today's youths clearly 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 make one an ideal and balanced Muslim individual.

The present research therefore, will find out which regard to youths in Gombe Metropolis only. Identify the categories of youths in Gombe Metropolis, find out if among them are those who engage in illegal relationship, what are the systematic ways they follow in committing such offence, are among the issues which the present research intends to find out.

Ahmed. S, in the Encyclopedia of Islam,¹² Said, the scope and the role of Islam is not confined to the attainment of spiritual bliss by observing only its rituals. Muslims have been repeatedly asked by Allah in the Quran to carry out the right things and forbid what is wrong. Observance of good deeds is always beneficial for a person, whereas, doing evil acts is always detrimental and harmful to him. A very important faculty of man endowed by Allah in his heart which ability is to determine right from wrong. Young men and women may be tempted to satisfy sexual desires without being married. The Quran asks unmarried young men and women to remain chaste until they marry. Due to sexual permissiveness in the western world during the last three decades, the institution of marriage has lost its solemnity and loftiness by the practice of unmarried cohabitation, which allows unmarried couple to live together like husband and wife. This kind of free life style without attached obligations emanating from marriage is not permitted in Islam.

Another relevant book authored by Uthman M. Is Titled “The Chief Sin”¹³ The book discusses the position of illegal sexual relation in Islam and provides traditions of the prophet (S. A. W) on it. He quotes SuratulHijr verse 44 which described the seven gate of hell fire in terms of punishment of the offence. He also quoted a number of a hadith like where the prophet SAW says ‘When someone commit adultery, faith leaves his heart and over shadows him, but if he extricate himself, his faith will be restored again. However the causes and the systematic ways of engaging in the offence by the youths in Gombe metropolis is among the work which the current research intends to find out.

¹²Ahmad S.[2011] *Encyclopedia of Islam, Muslim life in the present-Day World*, New Delhin ,A.P.H Publishing Corporation.16.

¹³Uthman, M. [1425]*The Chief Sin*, Dar alkitab Al-ilmiyyapg 39.

Another book authored by Anwarullah, titled “The Criminal Law of Islam”¹⁴ is another book which this research work reviewed. The author extensively discussed the proof of adultery(zina), the prohibition of approaching illegal relation, talk on rape and punishment of illegal relation. He also discussed false accusation and its proof.

The book is well organized but also needs to be complemented by the current research in terms of assess the practical life of a section of the Muslim community.

The research therefore, seeks to explain the nature and dimension of illegal relationship among the Muslim Youths of Gombe Metropolis, and how this became rampant.

A paper by Hammawa, Dani, and Sufyanu, titled” Insecurity in Gombe An Islamic Perspective”, being paper presentation at the 53 National Conference of the Historical Society of Nigeria, Held at Gombe State University.¹⁵ is another relevant material to the topic of research. The authors opined that insecurity has become a general phenomenon in most modern societies. Several lives and properties have been lost as a result of religious crises among others, despite several efforts to curb it. The paper examines the relevance of Islamic teachings towards security. It discusses the causes of insecurity, its effects and consequences on individual and the society in general, particularly in Gombe Emirate.

It is in the opinion of these authors that proper implementation of Shariah Laws in all aspects of life in the Emirate will bring back security to Gombe Emirate. Complete security cannot be achieved in exclusion of people’s religious belief.

¹⁴Anwarullah, P. [1417] *The criminal Law of Islam*, AS Noordeen G.P.O. Kular Lamper Pg 114.

¹⁵Hammawa, A, Dani, M, Sufyan, I. [2008] *Youths and Insecurity in Gombe*. An Islamic Perspective, Being paper presented at the 53 National Conference of the Historical society of Nigeria, Held at Gombe State University.

However, there is problem of insecurity in Nigeria especially in the Northern States. Therefore, the current research will find out how the problem of insecurity in Gombe Metropolis would be a contributing factor that lead to Muslim Youths to engage in illegal relationship.

Another research by Rabiun A, titled, “The Effect of Mass Media on the Morality of Muslims Youth, A Case Study of Gombe Metropolis.”¹⁶ Is a recent research, which is also relevant to the present research. The research is very rich in terms of contribution of Media towards corrupting the uprightness of the Youths. Therefore, the present research will find out the innovation of printed Media, internet services as well as electronic fabrications, which contribute immensely in committing illegal relationship among Muslim Youths in Gombe Metropolis.

¹⁶Rabiun A. [2014] *The Effect of Mass Media on the Morality of the Muslim Youths; A Case Study of Gombe Metropolis.*

CHAPTER THREE

YOUTHS AND MORALITY IN ISLAMIC PERSPECTIVE

3.0. INTRODUCTION

3.1. ISLAMIC TEACHINGS ON MORALITY

Qur'an as the final message of Allah revealed to the last and universal Prophet Muhammad [S.A.W] left out nothing on morality. In Islam the root of morality is to firmly believe in Allah and worship Him according to the teaching of the Prophet [S.A.W.] Islam as a complete way of life remains an embodiment of moral teaching. Because of the importance of the word morality it was defined differently by individuals, group and society.

According to Wikipedia [the free encyclopedia]:

It is derived from the Latin word *maralitas* which signifies manner, character, or proper behaviour. It also represents the differentiation of intentions, decisions and action between those that are good and those that are bad¹⁷.

Also according to Mufti Allie Haroun Sheikh in his book sexual issues in modern era and its solution in Islam

Morality and ethics go hand in hand. Ethical act are generally moral action. Ethics which derived from the Greek word *ethos*, is the philosophy which deal with human action relating to its goodness and rightness. It also refers to the characteristic spirit or tone of a community. And moral actions are which reveal the virtues. Morality, which has Latin origin *mos*, *Morales*

¹Accessed online via [http://www. Business Dictionary. 17/10/13](http://www.BusinessDictionary.com) Qtd in The Effect of Mass Media on the Morality of Muslim Youth a case study of Gombe Metropolis by Rabi'u Aliyu Alhaji

refers to the degree of conformity to moral principles. So moral action and ethical actions are inter-related.¹⁸

We can understand from the above definition that morality and ethics go hand in hand and are also interrelated.

It was also defined in Maryam Nainnas book titled Morality in Islam, that:-

The word Morality comes from the Latin word moralitas meaning Manner, Character, and proper behaviour. Morality generally refers to a code of conduct, that an individual, group or society hold as authoritative in distinguishing right from wrong. Such an ideal code of conduct is often espoused in preference to other alternatives.¹⁹

Islam being an all encompassing way of life has considered morality as its cornerstone. In fact morality is one of the fundamental sources of societal strength, just as immorality represents the main source of societal weakness. Islam as a complete way of life 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 provides not only legal safeguards, but also a very effective moral system.

Morality guides an individual to differentiate between right and wrong.²⁰

The Glorious Quran is a constitution that directs the Muslims on the right things to do and the bad ones to shun away from. The teachings of the Quran emphasized good manners and noble characters, Allah the Exalted says;-

²Haroun. M, [ND] Sexual Issues in Modern Era and it's Solution in Islam, Adam Publishers and Distributers New Delhi-110002. P 144

¹⁹Nainna. M, Morality in Islam [ND] Gusau Printing Press page 1

²⁰Nainna. M, ibid pg1

چ ن ذ ث ت ث ت ط ڈ ڈ ف ف ف ف ف ف
 □ الإسراء: ۹

“Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward.”[Q 17:9]

In the Quran it is clearly mentioned that an act of righteousness leads to moral behaviour. Allah the exalted says

چ پ پ پ پ پ پ پ پ پ پ پ پ ن ذ ث ت ث
 ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ
 چ چ □ چ چ چ چ چ چ چ چ چ چ البقرة: ۱۷۷

177. It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict-- these are they who are true (to themselves) and these are they who guard (against evil).[2:177]

No doubt, the Quran is a code of conduct, full of teachings and physical moral system and ethical values. If we look at the above verse we can find ten moral qualities that are outlined.

It is considered moral in the Quran to keep yourself clean and pure. Allah the exalted says

چ ف ف ف ف ف ف ف ف ف ف ف ف
 چ چ ی ت ت ت □ التوبة: ۱۰۸

Showing kindness to parents is act of moral behaviour and a second command after worshipping Allah alone. Allah the exalted says-

23. And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word. Q 17:23

30. That (shall be so); and whoever respects the sacred ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except that which is recited to you, therefore avoid the uncleanness of the idols and avoid false words, Q 22-30

However, the Quran makes it clear for the believers that the prophet is a good example to be followed in terms of every act including good morals. Allah the exalted says-

[illegible]

21. Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much Q 3: 21

It is also stated that the Prophet [S.A.W] is surely on good morals.
Allah the exalted says

جیگے گے ں ں □ القلم: ۴

4. And most surely you conform (yourself) to sublime morality. Q 68:4

So from the above verses it can be understood that Islamic morality is a universal code without exception that other religions and traditions promote knowingly or otherwise. And the verses emphasized that the personality of the prophet [S.A.W] is worthy of emulation by those who hope to meet Allah [S.W.T]

Moreover, the traditions of the prophet [S.A.W], emphasize morality in Islam. The prophet [S.A.W] says:-

“The best of you are those who have the most excellent morals.”²¹

The guidance for human beings to live their life in Islam came through divine commands. The promise of paradise and the warning against the explicable hot fire of Hell motivates the believers to follow the right path. The divine guidance sets the standard for the most excellent possible moral behaviour. Morals are the standards set by society for an ethical human behaviour. It can also be called the ability to distinguish between right and wrong. Morality is the adherence to the moral values present in the society, especially the following of good moral conduct. Morals in the general society might have evolved over the centuries but

²¹Riyadus-salihin No 625 p 452

age of fourteen and he was not permitted but, the prophet permitted him the following year²⁷.

Although according to others youthfulness is not determined by age, this is because in most cases people differ from each other because of their family, social or environmental differences.

Some had the opinion that the minimum youthful age is fifteen while the maximum is forty.²⁸

This could deduce from the verse of the Qur'an where Allah the exalted says:-

الأحقاف: ١٥

15. And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit. Q 46:15

As a result of the position of youths in Islam, they were chosen by Allah to be the frontiers of the propagation since the beginning of revelation in the history of religion .Moreover, most of the prophets of Allah were sent to their people in their youthful age including the final messenger Muhammad [S.A,W]. So also those that

²⁷Dahiru. I, *Current Challenges Facing Muslim Youth* Held in Kaltungo 2009

²⁸ Azzahaby. S, [ND] Siyaralaminubala.

helped them to spread the message most of them were youths especially during the time of the last messenger ,that is the companions people like Mus'abibnUmaisr, Umar bin Khattab, Ali bin AbiTalib etc.

Furthermore, it is indeed due to the eminent position occupied by youth in Islam the narration of some youths who used their youthful age in obeying Allah is given in the holy Qur'an, a good example is that of prophet Ibrahim [A.S] who challenged the world of idolaters in his time in order to obey Allah. Allah the exalted says:-

چ گ ں ں ط ط ڈ ء ء ہ ہ ہ ہ ہ ہ ے
ے ے ے ا ا ا ک و و و و و و
و و و ی ی ی ی د د ا ا ا ا ا ا
ئو ئو ئو ئو ئو ئو ئو ئو ئو ئو ئو
ب ب ب ب ب ب ب ب ب ب ب ب ب ب ب
ت ت ت ت ت ت ت ت ت ت ت ت ت ت ت

□ الانبياء: ٥١ - ٦١

51. And certainly We gave to Ibrahim his rectitude before, and We knew him fully well.

52. When he said to his father and his people: What are these images to whose worship you cleave?

53. They said: We found our fathers worshipping them.

54. He said: Certainly you have been, (both) you and your fathers, in manifest error.

55. They said: Have you brought to us the truth, or are you one of the triflers?

56. He said: Nay! your Lord is the Lord of the heavens and the earth, Who brought them into existence, and I am of those who bear witness to this:

57. And, by Allah! I will certainly do something against your idols after you go away, turning back.

58. So he broke them into pieces, except the chief of them, that haply they may return to it.

59. They said: Who has done this to our gods? Most surely he is one of the unjust.

60. They said: We heard a youth called Ibrahim speak of them.

61. Said they: Then bring him before the eyes of the people, perhaps they may bear witness

Another good example is that of Prophet Yusuf [A.S] who at youthful age, because of good moral behaviour escaped the criminal action of the wife of his master.

Allah the exalted says:

چئو ئى ئى بُ ئى ئى بُ ئى ي ي ي ي ي يوسف: ۲۲

22. And when he had attained his maturity, We gave him wisdom and knowledge: and thus do We reward those who do good.

So, from the above verses the youths should understand how Islam gave a special position to them, they should understand that it is not all the youths that are so dear to Islam, but rather those who firmly believe in Allah and follow the teaching of the Prophet [S.A.W] However, this happens when the youths engage in seeking knowledge.

The Islamic moral system stems from its primary creed of belief in one God as the creator and sustainer of the universe. Islam considers the human race to be part of God's creation and as His subject. From an Islamic perspective, the purpose of human life is to worship God, by leading this worldly life in harmony with the divine will and thereby achieve peace in this world and everlasting success in the

life of the hereafter. Muslims look at the Glorious Quran and the tradition of the Prophet [S.A.W] as their moral guides.²⁹

The Glorious Quran says:the

﴿لَيْسَ لَكَ أَنْ تُولُوا وَجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ﴾ وَإِنَّا لَنَرِمَنَّ
بِاللَّهِ الْيَوْمَ الْآخِرَ وَالْمَلَائِكَةِ الْكُتُبَ النَّبِيِّاتِ إِنَّا لَعَالِمٌ
أَفْرَبُو الْيَتَامَى الْمَسْكِينِ أَوْتَى السَّبِيلِ اللَّهُ لِيَلِينَ وَفِي الرِّقَابِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي
الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ۝ ١٧٧

١٧٧ البقرة: ١٧٧

It is not righteousness that you turn your faces towards the East and the West, but righteousness is that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil). Q 2:177

This verse underscores the Islamic belief that righteousness and piety are based before all else on a true and sincere faith. The key to virtue and good conduct is a strong relation with God, who sees all, at all times and everywhere. He knows the secrets of the hearts and the intention behind all actions. Therefore, Islam enjoins moral behaviour in all circumstances, God is aware of each one when no one else is. It may be possible to deceive the world but it is not possible to deceive the creator.

²⁹Nainna. M, *Morality in Islam* [ND] opcitpg 1

Character.”³¹

He [S.A.W.] also said:-

“Modesty and faith are twins. One who gives up one has lost the other and when he was asked which Muslim has the perfect faith. He answered “He who has the best moral character.”³²

In essence therefore, faith develops a strong moral character in an individual and if moral character is low, then faith will also be low.³³

The youth should know that seeking knowledge is obligatory upon every Muslim. Therefore they should be very careful and be serious in seeking knowledge. Moreover, seeking knowledge increases faith, and develops moral behaviour. Also in order to develop moral behaviour youths should be one of the vehicles of Da’awa in order to become productive in their society.

3.3. GENERAL CONCEPT OF SEXUAL RELATIONSHIP ACCORDING TO ISLAM

One of the basic necessities of human beings is to satisfy their sexual needs. However, the only legal way to satisfy sexual urges is that which occurs between married couple. Legal sexual relationship refers to a kind of acceptable relationship between a man and a woman, which can only exist through marriage. Marriage is a means of unity that connects between a man and a woman who aim to share life

³¹ *Riyadus-salihin* No 625 p 452

³² *Riyadus-salihin* No 628 p 453

³³ Amina. M, *Morality and Moral Education the Islamic Perspective*, Jalingo Journal of Arabic and Islamic Studies, Vol 1 No 1. 2013 pg 14

together in order to establish a Muslim family according to the instruction of Almighty Allah [S.W.T] and the teachings of his messenger [S.A.W.]³⁴

In Islam, marriage is a blessed contract establishing a relationship between a man and a woman, in which each became permitted to the other. It is a relationship of a long journey of life together which should be maintained in a spirit of love, cooperation, harmony and tolerance, where each feels at ease with the other and finds tranquility, contentment and comfort in the company of the other.³⁵

The Quran has described this relationship;-

چڈ ژ ژ ژ ک ی د د گ گ گ گ گ گ گ گ گ گ
گ گ گ ن □ الروم: ۲۱

[And among His signs is this, He created for you wives from amongst yourselves that you may find repose in them, and He has put between you affection and mercy verily in that are indeed signs for a people who reflect.] Q30:21

Islam does not regard marriage as a union for the gratification of sexual lust, but a social contract with wide and varied responsibilities and duties.

The reason behind it is that according to Islam, a woman is not a play thing in the hand of her husband, but a spiritual and moral being that is entrusted to him on the sacred pledge to which Allah is made a witness. The wife is therefore, not meant to provide sensuous pleasure only to the male but to fully cooperate with him in making the life of the family and ultimately of the whole humanity significantly meaningful.³⁶

In Islam marriage helps the Muslim to have a good, stable, and descent life as long as they deal with it according to Islamic injunctions. Allah commands Muslims to

³⁴ Muhammad. M, *Alfiqhul-Muyassar*, Dar-al Manar Egypt, 1425/2004, p 699

³⁵ Muhammad. M, Op-cit p 700

³⁶ Muhammad. M, Op-cit p 700

Another hadith which is quite interesting and encouraging is the one which stated that intercourse which is normally and legally practiced through marriage brings about reward in spite of the fact that it is a reaction to one's sexual lust.

It has been narrated by Abu Dharr [R.A/] that the messenger of Allah [S.A.W.] said,

[...and there is an act of charity in the intercourse practiced by any one of you, [they the listeners] said [o Messenger of Allah would any one of us answer the call of lust [and has intercourse] then receive a reward for that? the prophet [S.A.W.] said “[tell me if he answered it in a prohibited way, would he not be sinful? Similarly if he answered it in a lawful way as by getting marriage he receives reward.]”³⁹

Illegal sexual relationship means, sexual relationship between a man and a woman who are not legally married to each other, it is immaterial whether one of both parties have their own spouse living or are unmarried.

Illegal sexual relationship has been defined by many scholars, Mufti Allie in his Book titled *Sexual issues in Modern Era*, defines it as follows:-

The Arabic word Zina refers to illegal sexual relation between a man and a woman not married to each other. It therefore implies both to adultery [which implies that one or both of the parties are married to a person or persons other than the ones concerned] and to fornication, which in its strict signification, implies that both parties are unmarried. The English word adultery applies to a married man or woman indulging in illegal sexual relation with one who is not the legal wife or husband, while fornication implies that both parties are unmarried. Thus zina, which is a major sin in Islam, refers to both adultery and fornication.⁴⁰

³⁹SahihulBukari

⁴⁰Haroun. M, *Sexual Issues in Mordern Era and it's Solution in Islam*, Adam Publishers and Distributors, New Delhi 110002, p144

This act has been prohibited in Islam, in a verse of the Quran Allah the exalted says-

چڑ ژرڑ ک ی ے گ گ □ الإسراء: ۳۲

[And come not near to adultery for it is a shameful [deed] and an evil opening the road [to other evils.] Q 17:21

Adultery is not only shameful in itself and inconsistent with any self respect or respect for others, but it opens the road to many evils. It may destroy the basis of the family, it works against the interest of children born or to be born, it may lead to murders and feuds and lost of reputation, property and also loosen permanently the bonds of society .Not only should it be avoided as a sin but any approach or temptation to it should be avoided.⁴¹

Illegal sexual relation is a major sin which Allah has mentioned together with kufr [shirk] and murder|. While describing the qualities of a believer, Allah the exalted says;-

[illegible]

[And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed] except by right, and do not commit unlawful sexual intercourse-And whoever should do that will meet a penalty.” Q 25:68

The prophet [S.A.W.] has declared zina to be the greatest sin after shirk where he says;-

⁴¹Haroun. M, Op-cit p145

[There is no sin after associating partner to Allah [shirk] greater than a drop of semen which a man places in the womb which is not lawful for him.]⁴²

Imam Ahmad recorded that:

Abu Umama says that a young man came to the prophet [S.A.W.] and said, O messenger of Allah give me permission to commit unlawful sex. The people surrounded him and rebuked him saying stop, stop, stop but the prophet [S.A.W.] said “[come close, the young man came to him, and he said sit down so he sat down. The prophet [S.A.W.] said [would you like it for your mother, he said no, by Allah may I be ransomed for you. The prophet [S.A.W.] said neither to people like it for their mothers. The prophet [S.A.W.] said would you like it for your daughter? Would you like it for your sister? Would you like it for your maternal aunt? Would you like it for your paternal aunt? He said, NO then the prophet [S.A.W.] put his hand on him and said ;-“[O Allah forgive his sin purify his heart and guard his chastity after that the young man never paid attention to anything of that nature.]”⁴³

Illegal sexual relation is a very grievous offence. As a committed and dedicated Muslim a youth should not come near it, and should not even commit any action which will draw him or her near to the offence, because the verse is prohibiting even coming near to it. The verse above, forbids even the preliminary actions.

Islam forbids looking at a member of the opposite sex with desire, for the eye is the key to the feelings, and the look is the messenger of desire, carrying the message of adultery or fornication.⁴⁴

⁴²SahihulBukhari

⁴³Sahih Muslim

⁴⁴Haroun. M, Op-cit p 145

CHAPTER FOUR

YOUTHS AND ILLEGAL RELATION IN GOMBE METROPOLIS

4.1. Categories of youths in Gombe Metropolis

According to sheikh Muhammad Salih Al-Uthaimin,

Taking an examining look at the youths we will be able to conclude that youths generally are of three categories the upright youths, the corrupted youths and the confused youths. The upright youth is a the believer in every sense of the word, the corrupted is the one who is religiously deviated while the confused youth is one who is uncertain and irresolute.⁴⁵

According to the findings of this research, the youths of Gombe metropolis are not much different from how sheikh Muhammad al-uthaimincategorized youths in general. The youths in Gombe Metropolis are also categorized as follows:-

- The devoted youths
- The non-devoted youths
- The confused youths

The devoted Youths are the believers in every sense, they believe in their religion in such a way that they love it, are convinced by it and contented with it. They regard embracing it as a profit and denial of it as a clear loss, this category of youths in Gombe Metropolis are those who sincerely worship Allah alone, and follow the Prophet Muhammad [S.A.W.] in his sayings, deeds, and his silent

⁴⁵ M.S. Al- Uthaimin, *Youth Problem in the light of Qur'an and Sunnah*, Riyadh Saudi 1423, Pg 17

approval and believe that he is truly a Messenger of Allah, and a leader to be followed.

In addition, the devoted youths, are youths that are religious and possess good conduct. They are well mannered, religiously upright, lenient, magnanimous, noble, good hearted, extremely patient, and tolerant but decisive. They do not waste opportunities nor allow sentiments to over-power their sense of reason. They are a balanced and orderly youths who work wisely and silently with perfection and quality. They do not waste any opportunity in their life but rather utilize it in what is of benefit to themselves and their Ummah. Those youths, preserve their religion, conduct and manners, and abstain from all that negate these virtues like disbelief, indecent manners bad dealings etc.

However, those categories of youths are morally trained since from the grass-root, they are good in doing job together with seeking knowledge, as a result they became useful to themselves their family and even the society.

Thenon devoted youths are those who are religiously deviant, behaviorally reckless, self-deluded and engulfed by their own vices. They do not accept truth from others and do not refrain from falsehood that is inherent in their mind, and are selfish in some of their conducts. They are obdurate youths who do not give truth a chance and do not care to neglect obligations that are due to Allah nor those that

are due to human beings. Youth who are partial in their conduct, proud of their opinion as if the truth flows from their tongue, they view themselves as infallible but others according to them are prone to mistakes and fallacy as long as their views run contrary to theirs. They are youths, who deviate from the straight path of their religion and from good manners. Their mischievous deeds are portrayed to them as good and they consequently fall among the losers.

However, according to the findings in Gombe Metropolis this category of youth mostly are not educated both Islamic and western sense, while some among them are drop-out as a result some of them engage in drug abuse, Kalere, and other immoral acts.

The confused youths:-this type of youths, are the ones who are uncertain and irresolute and at the cross-road. They know the truth and are sure of it. They live in a religiously conservative society but have the misfortune of being exposed to evils like skepticism on the truthfulness of Aqeeda [the Muslim creed], corruption in conduct and behavior, decadence in action, attacks on the established customs, traditions and other various absurd trends.

This type of youths are passive in their life and need a strong and captivating element that can lead them to the realm of truth and the righteous way. That is very

easy if Allah [S.T.W] provides them with a righteous preacher who possesses wisdom, knowledge and good intention.

The youths in question are largely found among those who have little Islamic education and culture but on the other hand study a lot of worldly sciences that run contrary to religion really or according to their imaginations. Hence they stand confused in-between the two cultures.

Furthermore, among this category of youths are some who are good in doing job in order to earn a leaving, but due to their selfish desire are not using the wealth in a proper way, they engage in immoral act such as illegal relation. Some among them follow politicians, who are mostly using them to commit illegal acts such as killing, drug abuse, engaging music and so on.

Those youths can free themselves from this confusion by concentrating on Islamic education and learning it from its original sources, and the sunnah with the help of the sincere scholars and that is not difficult for them.⁴⁶

4:3. Forms and dimension of illegal relations among Muslim youths of Gombe Metropolis.

⁴⁶D.I. Ibrahim, *current challenges facing muslimyouths*, Being Paper Presented at the closing ceremony of the Gombe State Annual Qur'anic recitation competition, held in kaltungo L.E.A Gombe state

Forms and dimension of illegal relation among Muslim youths of Gombe Metropolis depend on the type of illegal relation the youth engage in that particular illegal relation.

According to the findings by this research the following are the examples of illegal relation among the Muslim youths of Gombe Metropolis with their nature and dimension.

Prostitution

Prostitution is a form of illegal relation that is found among the Muslim youths of Gombe Metropolis. It is a business or a practice of engaging in sexual relation in exchange for payment or some other benefit it is sometimes described as commercial sex.

According to the findings of the research the dimension of this form of illegal relation is very rare because some among the youths are students, some are hawkers etc as a result even if they want to engage in such offence they follow available or secret means at places they found themselves. And the little that engage in such form of Illegal Sexual Relations as a result of the following:-

- Poverty:- is one of the most common reason why youths engage in prostitution in Gombe Metropolis. In most cases ladies that come from a poor background and

who have no way of survival turn to prostitution to escape the trap of poverty and the abyss of hunger they use prostitution as a way for them to make a living.

In addition the findings by the research revealed that, in some cases on the side of the ladies, their parent are not providing them with their needs because of poverty as a result some among them enters into illegal relation. While on the other hand because of poverty some parents send their daughters for hawking which as a result sometimes exposed the latter to illegal relation.

However, on the other side the wealthy female youths engage in illegal relation because they have no someone to marry them, This mostly happens to daughters of wealthy individuals in the society, or those that reside in G.R.A. Federal low-cost etc, because the male are afraid of marrying them because of the houses they come from, sometime such youth engage in illegal relation at school or secret locations.

- Peer pressure:-it is also another factor promoting illegal relation that sometime is taking place in Gombe Metropolis. In most cases from the beginning the youths have loathed the strange and ugly life style but as they watched their indulgent peers return to campus night after night with Cash, glitzy clothes and other ephemeral paraphernalia, their resistance would begin to wear thin and they

fall. But this mostly happens to those that are not morally trained, since from home and are lacking sincere faith.⁴⁷

- Laziness:-is another form of factor promoting illegal relation among the youths of Gombe Metropolis. The zeal to work is not easy to grow so when youths are used to getting all they want with the snap of their finger, this leads to illegal relation. Love for luxurious life style:-it is also another factor that leads to illegal relation among the youths of Gombe Metropolis, where the youths desire to be famous and have all the flashy rings and designer things which lead them fall in to illegal relation.⁴⁸

- Deceit:-is another means by which youth engage in illegal relation in Gombe Metropolis. Even, though is very rare, where youths who come from extremely poor background are deceived or forced to illegal relation by criminals, or pimps. Most youths working as prostitutes in Gombe Metropolis have pimps or agents that arrange clients for them. The pimps oversee the exchange of money between the youth and client ensures that the youth don't go to police or run away.⁴⁹

- Biological predispositions:-promote illegal relation among some youths of Gombe Metropolis that has insatiable sexual urges. In some cases the youths live in

⁴⁷ Personal interview with Umar Baba, age 32, student Gombe state university on 10/11/15

⁴⁸ Personal interview with Balarabe Abdulwahab, age 32, student G.S.U on 18/11/15

⁴⁹ Personal interview with Amina Tababa, age 42, Anguwansabonlayi on 8/11/15

their Parents house immediately after carrying it out, but they come out at the day time for the prostitution and go back to their parent houses. While some have pimps that arranges clients for them,when the pimps get the clients for them they call them out and they go back to their parents house when they are done, in some cases it reaches the extent that they leave their parents house and go to prostitution house where they run their business of prostitution.Example of such houses in Gombe Metropolis are found in Sabonlayi area, some lodge..⁵⁰

Love affair

Love affairs is a form of illegal relation among some Muslim youths of Gombe Metropolis. It is a romantic and/or sexual relationship between two people who are in love but are married to each other. This form of illegal relation in Gombe Metropolis is mostly increasing because of the following reasons:-

- Negligence by lovers in a sense that, either they lack sincere faith or they follow their selfish desire, or they were deceived by male site.
- Negligence by parents in the sense that since from childhood they did not give them proper upbringing that would help them to have sincere faith which will prevent them to fall into immoral acts. While in some cases parents refuse to let

⁵⁰ Personal interview with BappahShati 50,Unguwan SabonlayiGombe on 8/11/15

their children marry with qualities required in Islam because of their selfish reasons, because the one they chose for their daughter gave her is wealthy, but without possessing the qualities mentioned by the Prophet [S.A.W.] which make the children to be having love affairs outside. There is also negligence of the parents in the sense that they pay no attention to their children's relationship with their lovers. As an example there are some among the parent in the Metropolis that allow their female daughters during court-ship in the night to stay outside the house without muharam, or even inside a car without monitoring.

- Unnecessary delay in marriage by the youths with support from their parents. Either because of education or love for luxurious life style contributing to love affairs some youths want to finish Tertiary institution and want to build a house and buy a car before they get married this makes them to be having love, because they cannot deceive nature. In addition sometimes tradition is given priority over the teaching of Islam, which causes unnecessary delay of marriage which lead to illegal relation in the metropolis. Such traditions include going extreme in the appairs of marriage like dowry and organized party and other contrary traditions that prevail in the Metropolis.

In most cases this type of illegal relation leads the female lovers to get in impregnated which also lead them to abortion which is another sin or make them to

get married with the pregnancy so that they will cover up their sin which is another offence.⁵¹

Illegal Relations, among Hawkers, Drivers, Laborers, Watchmen and Traders

This is another form of illegal relation that exists between some Muslim youths of Gombe Metropolis, especially at Motor park, and construction sites. It is becoming rampant because of the negligence of some parents who send their female daughters for Hawking and they don't care about where they go to. They are only interested in the money the children will bring to them. Some parents even tell the children that if they didn't sell the item all they should not come back, which make some of the children to follow all the means to sell the items including involving in illegal relation with laborers at construction sites, drivers in motor packs, watchmen or traders just to get the money they will take back home.

While in some cases their parents try their own best to see that their children doesn't hawk in places where they can get into illegal relation, but due to the type of people they get in contact with when they are out for the hawking they get involved.

⁵¹ Personal interview with MalamUsmanJibrin, age 41, Lecturer Federal University KashereGombe state on 11/12/15

In an interview with one Dandako at TudunHatsi near Gombe main Market it was gathered as a result of the illegal relation that is taking place in their area behind the heap of bags two people were found dead behind a heap of bags of maize, laborer and a girl selling Yam and Eggs.⁵²

In another interview the researcher was informed that some of the Hawkers engaged in illegal relation with their customers, and the informant was an eye witness that a watchman was caught with a female Kolanut seller beside Bauchi Motor Park

Illegal Relation through Social Media:-

It is also among the forms of Illegal relation that exists among some Muslim youths of Gombe Metropolis. It is the act of sharing naked videos, pictures and sexual acts through the social media in order to make each other feel sexually excited.

In order to prove this an interview was conducted where the respondent reported that:-

This form of illegal relation in Gombe Metropolis is being practiced by some youths due to the availability of social Media especially the use of hand set the youths now a days use as part of their life, and the negligence of some parents over

⁵² Personal interview with Musa ShadiDandako, age 48 at dandako at tudunhatsi Gombe on 13/11/15

their children that they buy smart phones for them and they don't put eyes on how they use those smart phones, computers or Ipad. While in some times this type of illegal relations occur due to unnecessary delay of marriage.⁵³

Illegal relation between husband and female house help or male House helps and wives masters partners

It is also another form of illegal relation that exists among some Muslim youths of Gombe Metropolis. It is found that it exist between masters and their house helps orhouse helps and their Masters Wives or husbands. This form of illegal relation happens as a result of the negligence of the husband that they allow the male house helps to enter into their houses without their wives putting on their Hijab or negligence of the husband for allowing her house help not to wear hijab in the presence of her husband while in some cases it is cause as a result of too much trust the master have for his/her house help that he/she allows the house help to enter every part of his/her house without restrictions.⁵⁴

4.3 Causes of illegal relation among some Muslim youths of Gombe Metropolis

4. 3.1. Lack of proper upbringing

⁵³ Personal interview with Barkindo Musa, age 26 at jekadafariGombe on 29/11/15

⁵⁴ Personal interview with AishatuYero age 42, student of Gombe state university on 8/12/15

According to the responses in the interview conducted in the process of the research, more than half among some respondents agreed that lack of proper upbringing is the major causative factor of illegal relation among the Muslim youths of Gombe Metropolis.

چو وؤ ژ ژ و و و ی ی د د نأ نأ نه
نؤ نؤ نؤ □ التحريم: ۶

Upbringing is the way in which a child is cared for and taught how to behave while he/she is growing up. This upbringing can be done through parenting which starts from the day a child was born.

Lack of proper upbringing is when a child doesn't get that upbringing and moral training or doesn't get enough of it.

Lack of proper upbringing of some Muslim youths of Gombe Metropolis causes illegal relation in different ways. According to:-

“In some instances, parents of the youths doesn't prepare them for moral uprightness in the sense that they didn't make sleeping arrangements for different sexes to sleep in separate places which that causes illegal relation like incest, this is from the early stage. While in some cases the parents doesn't protect their children from witnessing things that are not objectionable since from their childhood state which that makes the children to grow up with memories of sexuality and they follow their heart desires and commit illegal relation because they are not morally trained since from the beginning”.⁵⁶

In some instances negligence of parents that buy smart phones, computers and iPad for their children and does not put eyes on how the children use those gadgets causes illegal relation like pornography or social media illegal relation. In other instances negligence of parents who do not watch over their children's activities, friends and movement causes illegal relation too.⁵⁷

4. 3. 2. Negligence of the provisions of the Shari'ah

Negligence of the provision of the Shari'ah which is the lack of using the Sharia ethics is another factor that causes illegal relation among some Muslim youths of Gombe Metropolis. And the ignorance is not an excuse in the sight of Allah.

Negligence of the provisions of the Shari'ah causes illegal relation among some Muslim youths of Gombe Metropolis in two ways:-

⁵⁶Badamasiuij., *al-iltihad Special Women Edition* vol. no 1 2010/1431, AH 8-34 point

⁵⁷ Personal interview with Aishatu Uwani Usman age 46 at Bolari quarters Gombe on 8/11/15

- Negligence of the provision of the sharia by the Youths parents:- negligence of the provision of the sharia by the youths parents also cause illegal relation in Gombe Metropolis. In some instances their parents refuse to give them a sound moral training and upbringing in accordance with the rules of Islamic law that will make them to develop into responsible adult who will not be found in any immoral acts. In some Houses in Gombe Metropolis the youths engage in Illegal relation because since from home they are not trained, and in some cases they do not go to school where they learn all such things. Also as a result of the negligence of some parents or lack of using the little knowledge acquire the refuse to let their female youth to marry who they love because of their own selfish reasons, and that makes the females youths to escape from their husbands houses and engage in committing illegal relation. While in some instances their parents send them for hawking without thinking of where they go for the hawking because they lack the knowledge that they will be asked before Allah on the responsibility imposed on them and which is highly rewarding, and that causes illegal relation.⁵⁸

Moreover, in the side of the youths there are some among them who give priority to western Education, than Islamic Education as a result they obtained Certificates in different causes while they have nothing in Islamic Law, as a result they engage

⁵⁸ Personal interview with Huda Sambo, age 37 house wife, residence Arawa a, Gombe on 12/7/16

in Illegal relation because of negligence of the provision of the sharia, and this will not be an excuse before Allah.⁵⁹

Furthermore, there are some among the youths in Gombe Metropolis who do not acquire the teaching of Islam from its original source that is based on Qur'an and Sunnah. They received their knowledge from some Islamic sect like Shi'a the group that legalized temporary marriage which was prohibited by the Prophet [S.A.W]. So because of that some youths in the Metropolis end up committing Illegal sexual relation in the name of Islam.⁶⁰

4. 3. 3. Social Media

Social Media:- is the collective and online communication channels dedicated to community-based input interaction, content sharing and collaboration.

Social Media is another cause of illegal relation in Gombe Metropolis. Social Media is taken by most of the youths in Gombe Metropolis as part of their lives and enjoyment nowadays, and even assume thing that their lives revolve around. Most of these youths engage with social media tirelessly without thinking of its effect on their lives. They get access to the media through mobile phones, Ipads,

⁵⁹ Personal interview with ZainabHamisu, age 40 student on 12/7/16

⁶⁰ Personal interview with AlhajAuwal student Federal University of Technology Yola, age 33 on 8/12/15

Iphone, and Computers, but they mostly use mobile phones [Hand set], which is very easy to carry around.⁶¹

However, among some effects of social media with regard to the offence of illegal relations among some Muslim youths of Gombe Metropolis is that most of these mobile phones [handsets] with internet facilities do come with some in-built social network applications such as Google play, play store, chrome, opera mini, web browser e. t. c which make it easy for the youths to download music and other things without restrictions. These applications, videos, view pictures, audios and other information they get access to them through those gadgets can be use positively and negatively.

The researcher was informed that applications such as face Book, twitter whatsapp and 2go contribute to illegal relation among some Muslim youths of Gombe Metropolis because the youths meet with different people of different character that influence them to commit illegal relationship, they also share phonographic films and pictures which are part of illegal relationship and which is also against the teaching of Islam. They also use it as a means of communication to make appointments in order to commit immoral acts such as illegal relation. The pictures and the video they download or watch might have some content that will arouse

⁶¹ Personal interview with MalamSanimai café, age 30 at TudunwadaGombe on 8/11/15

their sexual desire which lead them to come nearer to adultery or even commit illegal sexual relation.⁶²

4. 3. 4. Poverty

Poverty is one of the most common cause of illegal relation among some Muslim youths of Gombe Metropolis mostly to females.

In most instances women that come from a very poor background and who have no way of survival turn to illegal relation(prostitution) to escape the trap of poverty and abyss of hunger and this in Gombe Metropolis is mostly found among widows who are jobless and have children. They fall into illegal relation (prostitution) to make a living.

While in some cases poverty force parents to send their children for Hawking,they try their best to avoid their children going to places where they can fall into illegal relation but due to the type of people and friends the children get in contact with, they end up falling into it.⁶³

4.3.5. Unnecessary delay of marriage

⁶²Personal interview with Musa Mamman, age 40 Ministry of Economy and Planning Gombe state on 19/4/16

⁶³ Personal interview with Ibrahim Adamu, age 35 librarian Gombe state University on 19/4/16

Unnecessary delay of marriage is another causative factor of illegal relation in Gombe Metropolis.

With regard to this issue an interview was conducted where the respondent says

In most cases parent or the youths themselves delay their marriage because of education or love for luxury life style in the sense that the parent delay their children's marriage because they want them to further their education up to tertiary institution before they get married and the children want to buy expensive house and car before they get married which that cause the youths to be having love affairs outside.⁶⁴

However, another innovation in the metropolis that is causing delay of marriage is going to the extreme in the affairs of marriage by both side of the couples. For example the side of the female will ask the male side to wait until they buy so and so which are very difficult to get in time, and they will stick to it. While from the side of the husband also would ask for a delay until they finish so and so things like construction of a new house etc. Another thing is they change the real teaching of Islam and replaced it with tradition. The female side are made once to provide bed, kitchen equipment, and all other materials for their daughter, which is the responsibility of the husband. This also contributed to delay of marriage.

⁶⁴ Personal interview with Baba Musa, age 46 head teacher Jankai Primary School Gombe on 18/4/16

4.4. EFFECTS OF ILLEGAL SEXUAL RELATIONS AMONG SOME MUSLIM YOUTHS IN GOMBE METROPOLIS

4.4.1. Moral Effects: Committing of illegal sexual relations among some Muslim youths of Gombe Metropolis causes a detrimental effect on their spiritual and religious life.

A major moral effect of illegal relation is that the offender would not commit such offence in a state of Iman until the Iman is removed from him. This is clearly stated in the Hadith of the Prophet [S.A.W] where he said:-

“A person who commits adultery does not commit it in the state of Iman ...”⁶⁵

Another moral effect of Illegal sexual relations is that the committing of the offence makes the offender insignificant in the sight of Allah, and deprives him of being virtuous and chaste, corrupts his morality and wipes out his virtue, It is also darkens the heart of the offender and makes it lose its light.⁶⁶

4.4.2. Social effects:- Committing of illegal relation affects the personality of the youth. Morality is a central factor assessed by people in grading the position of a person in any society.

⁶⁵ Muhammad i., *Sahih al-bukhari*, vol8 page 421 H no 763

⁶⁶ Muhammad i., *The Evil Consequences of Adultery and Fornication*, Dar al-watan publish house. No date

Whatever religious position one is holding if found guilty of illegal sexual relation in the Metropolis, from then on ward he or she will be regarded as irreligious in the society he or she is living and will be degraded and looked down upon as irresponsible for going against the teaching of Islam.⁶⁷

In another interview it was found that people in the society would not trust a person that engage in such offence.

Another social effect of illegal relation in Gombe Metropolis is that people in the society would treat the offender with doubt and mistrust, and every responsible father or guardian would not give his daughter in marriage to that person.⁶⁸

4.4.3. Health effects: -

The main Medical danger of illegal sexual relation is in acquiring sexual transmitted diseases [S.T.D.]. Some youths in Gombe Metropolis that engage in illegal sexual relation use to die as a result of some acute sexual transmitted diseases.

In an interview with a Medical Doctor in one of the Hospitals in the Metropolis, he confirmed that many physical ailments which are uncontrollable and might even cause death, such as AIDS, Herpes and many other sexually transmitted diseases

⁶⁷ Muhammad i., Ibid P 764 No date

⁶⁸ Personal interview with Malam Umar Muhammad, age 45 lecturer Gombe state university on 15/4/16

are among the health effects of illegal relation especially to youth in the Metropolis. He also said that by engaging in such offence youth will experience a lot of damages such as destruction of cells that make conception possible, it reduces weight of a youth, it also causes pain during urine, causes permanent rashes on the body, and cause dryness in the throat. He also added that, it reduces the rate of getting birth, and causes V.V.F.⁶⁹

4.4.4. Security effects:

When illegal sexual relations become rampant in the society the society will experience insecurity. Gombe Metropolis is not left out in experiencing insecurity as a result of illegal sexual relation among the youths.

By committing such kind of offence, abandoned children born out of wedlock that have nobody to take care their responsibility emerged in the society which will be a great problem. Such kind of children grew up in some cases engage in all kinds of criminal acts such as drug abuse, kalare and so on²⁸

Another Security effect of the illegal sexual relation among some Muslim youths of Gombe Metropolis is that when the offence is committed the females dignity is destroyed, this instigate enmity and fuel the fire of revenge in the females family, because of the disgrace they feel as a result of the sin.

⁶⁹ Personal interview with Doctor Yusuf Muhammad, age 40 medical doctor, age 45 medical doctor Gombeteaching hospital on 18/6/15

In an interview with the Deputy Director Social Welfare, he confirms that many cases of such nature were brought to them. Among them is a case of one lady and her boy friend .In this case the boy friend impregnated the lady. When her brother discovered that, the owner of the pregnancy is her boy friend he new, her brother organized his friends went to the boy friend's house in the night with weapons with the intention of killing him. But they did not succeed in killing him, but rather they seriously injured him.⁷⁰

4.4.5. Economic effects:

Illegal sexual relations, among Muslim youths of Gombe Metropolis bring serious negative economic effects to the person engaged it as well as the economic prosperity of Gombe Metropolis.

Among the economic effects to the person engage in it is making the offender suffer from continuous poverty as Allah says in Hadith Qudsi: -

“I will destroy tyrants and afflict adulterers and fornicators with poverty.”⁷¹

With the regard to the economic prosperity of the state, most of the youths engaged in such offence end up with sexually transmitted diseases especially HIV and AIDs. The state has formed an agency called GOMSACA(Gombe state agency for control of AIDs) under a national agency called NACA(National Agency for

⁷⁰ Personal interview with Mailafiyaendily, age 52 deputy director social welfare on 14/3/16

⁷¹ Hadith qudsi

Control of AIDs) on which the state spends a lot of money which is a decrease in the state's economy. And also the State administer drugs to the affected youths freely which also cause a decrease in the state's economy.

In an interview with the project manager of the agency i.e GOMSACA, it was discovered that the state spend a lot on the agency with the help of the world bank by providing the GOMSACA office with the necessary equipment needed in the office, paying the workers of the agency, buying buses for operation of the agency, fueling the buses etc which all amount to a decrease to the state economy.⁷²

CHAPTER FIVE

SOLUTIONS FROM ISLAMIC PERSPECTIVES AND ROLE OF CRITICAL STAKE HOLDERS

Unlawful sexual intercourse is a major sin and hence strictly prohibited by Islam. It not only invites the wrath of Allah [S.W.T] but also putrefies social relations. There are many solutions to illegal relations in Islam which include the following:-

⁷² Personal interview with Dr Suraj Abdulkarim A., project manager GOMSACA 14/4/16

about and planning immoral acts, can unequivocally shut all the doors leading towards un natural sex.⁷³

In order to close the avenues of approach to adultery, Islam has prohibited looking at a member of the opposite sex with desire, for the eye is the key to the feelings.

Lowering gaze does not mean that in the presence of the opposite sex the eyes should be shut or that the head should be bowed towards the ground, but it means to avert one's gaze from the faces of the passers-by and not caress the attractive features of theMembers of the opposite sex with one's eyes⁷⁴

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30. Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do.

31. And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their

⁷³Malamabdullah y. *Adultery in Islam*, Markazulma' Arif Education Research Centremunbai

⁷⁴D. Anwarullah, *Criminal Law of Islam*, A.SNoordeenG.P.Okularlamparmalasia 1417

sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers!so that you may be successful.

The Prophet [S.A.W] said:

The eyes also commit adultery and their adultery is the lustful look ⁷⁵

The Prophet [S.A.W.] has forbidden anybody to look at the secret organ of another whether they are in the same sex or not, and either with desire or not.

A man should not look at the secret organs of another man,nor a woman of a woman, nor should a man go under one cloth with another man, nor a woman with another woman. ⁷⁶

-Enjoining proper dress Hijab:- Hijab is a proper dress which Allah [S.W.T] Has ordained Women to wear.

According to Islam there are conditions that must be fulfilled before Hijab is regarded as Hijab. The conditions are as follows:-

- Hijab must not be transparent.
- Hijab must not be roomy.
- Hijab must cover all the body.
- Hijab must not be display.
- Hijab must not be perfumed.
- Hijab must not resemble the garment of the Kuffar.
- Hijab shouldn't resemble the dress of a Man.
- Hijab should not be for fame.

⁷⁵i. muhammad, *Sahih al-Bukhari*,vol 1 page 582

⁷⁶ A. dawud , *Sunan Abu Da wud*,vol 11, page 179

Hijab: is a way of ensuring that the moral boundaries between unrelated men and Women are respected, it is a term that denote modest dressing and modest behavior. He the exalted said:

59. O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.

Moreover, Hijab is a proper Islamic dress code, which is primarily intended to safeguard the modesty, dignity, and honor of men and women. By wearing Hijab women protect themselves from any lustful gaze or act that may expose them to temptation or harassment of any kind. On the other hand, it protects them from indulgence in vices and unlawful acts. In another verse Allah is calling women not to show off their adornments only to those mentioned in a verse of chapter 30.

[illegible]

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31. And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful.

-Prohibition of seclusion between opposite sexes, In Islam, the basic principle of the interaction between men and women is segregation. This means that in all areas of life and all places whether private or public, contact between men and women is generally prohibited. The reason for the prohibition of seclusion is to protect the man and the woman from wrong thoughts and sexual feelings which naturally arise when they are alone together without the fear of intrusion by the third person⁷⁷

There are many ahadith which clarify that it is prohibited and the prohibition is both in private and in public.

The prophet [S.A.W] says:

⁷⁷P. Anwarullah *Criminal Law of Islam*

“Whoever believes in Allah and the last day must never be in proximity with a woman without there being a Mahram with her, for other wise, satan will be the third person with them.”⁷⁸

In Another Hadith it is narrated upon the authority of Aisha [R,A] that she said “Used to play with my friends and whenever the Prophet [S.A.W] entered they would leave and whenever he went out they would come back in “⁷⁹

It is narrated that upon the authority of Nafifthat the Messenger of Allah [S.A.W] said,

Do not walk between two men or between two women in the street”⁸⁰

Muslims should avoid contact with the opposite sex in order to prevent themselves from coming near to illegal relation.

-Fasting:- Fasting another solution to illegal relation. It means abstaining from eating, drinking, sexual intercourse from dawn till sun set with the intention of worshiping Allah [S.W.T].

The Prophet [S.A.W] has prescribed a remedy for those who are concerned and wish to abstain from the crime of illegal sexual relation. In one of his traditions the prophet [S.A.W] says:

⁷⁸ Ahmad ibn Hambal, *al-musnad*, vol.11, page 286

⁷⁹ A. Dawud, *Sunan Abu Dawud*, page 284, hadith no 4131

⁸⁰ A. Dawud, *Sunan Abu Dawud* vol 4 page 370 hadith no 5273

“O group of youths, whoever amongst you has the means of getting married should do so because it lowers the gaze and protects the private parts; and whosoever does not have the ability, should fast, for indeed, it is a protection for him.⁸¹

5.1. Implementation of prescribed punishment in the Quran and Sunnah

There are definite hadd punishments mentioned in the Quran and sunnah for the offence of illegal sexual relation. The Quranic injunctions were revealed gradually and bit by bit so as to be easily accepted by the new converts of Islam who were steeped in the vice of Zina in the Arab society of ignorance. The first revelation merely spoke of the punishment of confining only the woman guilty of sexual offences in their houses until they die.⁸²

Allah the exalted says:

[illegible]

15. And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.[Q4:15]

The second revelation covered both men and women.Allah the exalted says:

⁸¹ Imam ibnhajar, Hadith, *Bulugu al- Maram* Hadith 995 page 359

⁸² D. abdur-rahman, *Sharia the Islamic Law*, taha publication London 1984/1404H page 237

النساء: ١٦

The third revelation prescribed specific punishment of illegal sexual relation. Allah the exalted says:-

□ النور: ٢

When this verse was revealed, it was understood that those guilty of illegal sexual relation should be given hundred lashes as a punishment. The Prophet [S.A.W] clarified the injunction.

But some Jurists are of the view that an offender is to going to be stone to death, there is no need to punish him with 100 lashes as the Prophet stone to death two 2

adulterers and did not punish them with lashes. This Hadith is the fulfillment of Allah's promise to 'ordain some otherway'. On the other hand, sayyidina Ali [R.A], the forth Caliph, punished a Woman with lashes on a Thursday and stone her on Friday. He maintained that he gave lashes according to the command of Allah and stoned her according to the command of the Messenger of Allah.⁸³

The above Hadith shows that if the offender is not married, should be given 100 lashes and should be exiled away from his home for a period of one year. If the offender is married, he/she should be given 100 lashes and should also be stoned to death.

The following conditions must be fulfilled before hadd punishment of stoning to death is applied:-

1. The offender must be sane.
2. He/she must be a Muslim.
3. He/she must have been married.
4. He/she must have reached the age of puberty.
5. He/she must be a free man and not a slave.⁸⁴

The idea behind awarding the seemingly hadd punishment is that it should serve as deterrent to the society.

⁸³M. Muhammad *Sahih Muslim* vol 10 , p

⁸⁴Doi A. , op-cit p 239

This form of punishment is only accorded when it is prove beyond any doubt through the testimony of four reliable, and pious Muslim witnesses given at the same time, that they saw the guilty person actually committing the offence. The benefit of the slightest doubt in the statement of testimony of the witnesses should go in favor of the accused. The only proof of the guilt of the accused may come in the form of four confessions which such accused makes completely voluntarily in one sitting. If he confesses 3 timesbut refracts in confession the fourth time, he/she should not be stone to death.⁸⁵

The prophet [S.A.W] has given the punishment of stoning to death. Ibn Abbas [RA] narrated that the messenger of Allah [S.A.W] said to MaizIbnMalik:-

Has that which reached me about you been truth” he said what is that which reached you about me? He said “ I was reported that you had illegal sexual relation with the girl of banu so and so” he said yes[I did] where he brought four witnesses against himself he the prophet [S.A. W] ordered that he should be stone to death⁸⁶

Imran ibnHussain[R.A] narrated that:-

A Woman from [the tribe of] Juhaina came to the messenger of Allah [S.A.W.] and she was pregnant as a result of adultery, she said “O prophet of Allah I committed a prohibited thing which necessitates one of the legal punishment. So, execute it upon me.”The prophet [S.A.W] called her guardian and said be good to her and when she delivers bring her to me. He did accordingly. When she was broughtthe prophet [S.A.W]

⁸⁵Doi A. , Ibid p 239

⁸⁶ Mahdi M. , Sahih Muslim Vol 10 page 230

ordered that her garments should be straightened upon her. Then he ordered her to be stone and she was stone to death. Then, he offered the funeral prayer on her, Umar said to him Do you offer the funeral prayer on her, O prophet of Allah though she committed adultery? Upon the prophet said she offered a repentance so much great that if it was distributed among seventy of Madinas it would extend to imply them. Did you fine repentance much better than her presenting her life to Allah Almighty?⁸⁷

5. 2. Role of parent / guardians

Parenting is a process of children caring, child training and upbringing, it is also a process of molding the life of a child by the parents in order to become responsible adult in the future.⁸⁸

In relation to the offence of illegal relation among some Muslim Youths of Gombe Metropolis, the parents in Gombe have a vital role to play as the first contact to the children in order to stop the illegal relations that is happening among their youths. The major role they should play is to instill faith in the heart of their youths, through sending them to Islamiyya and other ways. Achieving this would help the youths to abstain from any kind of illegal act including illegal relations. And this is the first step, and by achieving this, parents in the Metropolis have achieved more than half of what is expected of them.

Another role that the Parents of Gombe Metropolis should play is pointed out in an interview with Mallam Abubakar.

⁸⁷ Mahdi M. , Sahih Muslim Vol 10 page 236

⁸⁸ Badamasy J. *Al- Ijtihad Special Women Edition* Vol 1. No 1 2010/1431 AH 8-34 print

According to him

Most of the parents in the Metropolis are monitoring the movement and activities of their youths, especially in this very critical period of adolescence where youths deviate from the right path. Parents, especially the mother who spend more time with the youths are very smart and they are restricting the movement of their youth, also allow not the youths to be moving outside unnecessarily.⁸⁹

It is a duty of both parents, which is highly rewarding, to give their children a sound moral training and upbringing in accordance with the rules of Islamic Law that will make them develop into responsible adults who will be useful to themselves, their family and their society in this world and in the hereafter. It is a very important duty of the parents as this training will make the child what he/she will become in the future.

Furthermore, on the other hand, parents in Gombe Metropolis are expected to stop their youths from watching destructive channels or films including those Hausa films that spread everywhere in the Metropolis, instead they should be trained to watch Islamic video and other lawful and educative films. It is also among their role that they should engage always in praying, invoking, and supplicating for their youths in order to become good members of the society, as Prophet Ibrahim did.⁹⁰

چؤ و ی ی پ د ئا ئا ئه □ ابراهيم: ٤٠

40. My Lord! make me keep up prayer and from my offspring (too),
O our Lord, and accept my prayer:

⁸⁹ Personal Interview with NasirAbubakar, age 33 JaloWaziri Primary school Gombe on 10/11/15

⁹⁰ Personal Interview with Dr Rashid Abdul Ganiy age 40Lecturer Gombe State University on 10/11/15

A result of the innovation introduced in the side of dressing, and that of the tailoring, parents in the Metropolis are expected to put more eyes in order to remove or stop the unwanted dressing practices by our youths especially the female.

5.3. Role of Schools

The school has a vital role to play in order to prevent or reduce the offence of illegal relation among the Muslim youths of Gombe Metropolis.

The first role to play on the authority of the schools to provide rules and regulations that are in accordance with Islamic Law. Such as dress code, which is very important especially to the female students.

In an interview with one Head Teacher in one of the Primary Schools in the Metropolis she said that, the school should cooperate with the parents in order to achieve the goal. She added that another important role of schools in Gombe Metropolis is that the authority is expected to employ good and qualified teachers that would be role model to their students, the ones that have high level of moral character will serve as facilitators of learning, and as a model by exhibiting good behaviour and honesty in all facets of their lives.¹⁹

Another thing is that the authority should make sure that the teachers are performing their duty diligently so that the students would imbibe from them sincere faith that would prevent them from engaging in any sort of immoral act.

Also the school authority is expected to provide conducive atmosphere, good

relationship with the community members, good relationship between teachers and teachers, principal or head teachers with the teachers, then teachers with the students.

5.4. Role of society:-the society is not left out in playing a vital role that would contribute or help the youths to become good members of the society, especially when we talk of illegal relations.

The present societies nowadays, are undergoing a decline and decay in moral values. The societies in the past attached importance to what is moral and proper, but the present societies have reached a stage of one does what he or she likes in the name of freedom.

However, the roles of society to prevent in relation to illegal relation that is happening among some Muslim youths in Gombe Metropolis are many. Some of them are confirmed through interview.

People living in the same society should try to help each other by reducing poverty among them, and this should be done through knowing the problems of each other. In the mosques after prayer if someone is not present, then people should ask about him, if it is found that he has there is problems, the wealthy among them should assist him. Also leaders and the Islamic scholars in the society should create awareness on the importance of giving out Zakkat by those that have been blessed

with wealth. Giving out Zakkat by those who have been blessed with wealth, and giving it to the beneficiaries mentioned in the Qur'an, especially to the neighbors will enhance not only peace, good relationship but it will reduce the offence of illegal relation in a society. Therefore, people in the same society should assist each other in order to have a peaceful society.⁹¹

Furthermore, It is among the role of society to watch out the movement of their youths, and the friends they are moving or relating with, and in case of any bad information they should take necessary measures to stop it. In addition the society should watch out the entertainment houses or cinema where films, music, and other destructive activities are taking place in their area and report to the appropriate authority for intervention in order to stop them. Entertainments, which become rampant in our society, are destroying the upbringing of the youths, and Allah has warned Muslim to desist from them.⁹²

Allah the exalted said:

قُلْ هَذِهِ دُنْيَايَ كَمَا كُنْتُمْ تُفْتَنُونَ ۚ إِنَّ لِلْآخِرَةِ عِندَ رَبِّي عِزًّا ۚ
 ﴿٣٢﴾ الأنعام: ٣٢

32. And this world's life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?

[Q6:32]

⁹¹ Personal Interview with Mai anguwaIsah age 49 on 10/11/15

⁹² Personal Interview with AliyuRabiu age 35 UnguwarJankaiGombe State on 12/12/15

In another verse Allah the exalted said:

چ چ چ چ چ چ چ ی ی ت ت ت ت ت ت ت ط ط ژ ژ ر □ النحل: ۹۰ □

90. Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.[Q16:90]

5.5. Role of Islamic scholars:

The Islamic scholars have a vital role to play in correcting the morality of the youths in Gombe Metropolis, especially on the offence of illegal sexual relations. One of their major roles is to engage in teaching Youths Islamic education in order to magnify and glorify Allah [S.W.T]. This was found through interview with some Islamic Scholars in the Metropolis.

In order to reduce the offence of illegal sexual relation among the youths in the metropolis, the Islamic scholars should engage in reminding people about the great evil of illegal relation whenever they get chance of doing so, for example in the mosques after Subh and Ishah prayers. They should also organized special lecture for them youths in order to explain to the youths the evil effects of illegal sexual relation, Sermons at Friday prayers should be made on the topic the effect of illegal

relation in order to remind the youths about the importance of Taqwa and the evil effects of illegal sexual relation.⁹³

This advice with the help of the Parents will reduce the crime of Illegal relations in the Metropolis.

Furthermore, an Islamic scholar in the Metropolis says that illegal sexual relation is the enemy of marriage. It is one of the worst and most disgraceful sins. So it has become necessary on every scholar to explain to people its evil. He added that preachers in the Metropolis are expected to engage in calling and reminding the youths on the importance of getting Marriage and the evil effect of coming near to illegal relation. The Islamic scholar added that the present pandemic of HIV/AIDS is 80% caused by the contact between opposite sex. In addition, the Islamic scholars are expected to draw the attention of both the parents and the youths intending to get married that they should follow a right and acceptable way of seeking marriage. Avoidance of the Islamic Law in seeking marriage, makes some youths to engage in illegal relation.⁹⁴

⁹³ Personal Interview with MallanTahirInuwa, age 48 Chief Imam Gombe State University on 10/11/15

⁹⁴Personal Interview with Mallan Muhammad Inuwa age 53, Islamic Scholar in Gombe Metropolis

5.6. Role of Sharia Court:-

The Sharia Courts are among the bodies that have role to play in preventing illegal relation. One of their roles is to implement the prescribed punishment for the offence.

With regard to the role of Sharia Court, in combating illegal sexual relation in Gombe Metropolis, an interview was conducted with the Chief Registrar, Sharia Court of Appeal Gombe State.

Responding to the interview, the Chief Registrar Sharia Court of Appeal says;-

Sharia Court is expected to implement punishment on any offence that is against the teaching of Islam. Regarding anything that is coming near to adultery or that is introductory to it such as seclusion between opposite sex, no gap sitting during court ship, unfortunately they have no role to play with regard to illegal sexual relation and related cases. He further stated that they don't have right to decide on such matters, as they only deal with appeal cases relating to inheritance, wassiyah, marital discord. He further added that, cases of illegal sexual relation are addressed by Magistrate Courts because the state is not a Sharia basad state by practice.⁹⁵

5.7. Roles of Government:

The government has a role to play as an authority to prevent or reduce the crime of illegal relation in the Metropolis.

⁹⁵ Personal Interview with Sa'iduBunu age 53, Coordinator N. T. I Gombe Branch on 3/4/16

In an interview with Former Permanent secretary Ministry of youth in the Metropolis he said,

Governments are expected to reduce poverty among the youths especially females in the metropolis through providing job opportunities, creating skills acquisition centers and assist the entrepreneurs with loan that will help them to improve. This would help the youths to become busy and plan for marriage, and through this they abstain from immoral acts. Another thing with regard to reducing poverty is that Government should joint hand with the Islamic Scholars in order to introduce zakat committee that would deal with the collection and distribution of zakat to the beneficiaries, which will help to reduce poverty.⁹⁶

Government should stop the selling of alcohol and other things of such nature. It should implement Sharia on anyone caught selling alcohol or committing illegal relation. Another thing is the Government should implement punishment in order to give example to remaining people.⁹⁷

In order to give example to others the Qur'an made it clear in the following verse

Allah the exalted said:

⁹⁶ Personal Interview with AlhAbdullahi Muhammad age 62 Former Permanent secretary Ministry of Youth Gombe State

⁹⁷ Personal Interview with MurtalaAbubakarDukku age 44, Staff Ministry OF Justice Gombe State

2. (As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.[Q24.2]

Government should assist the community by closing all cinema and other entertainment houses that some people opened around their houses showing music, films, Foot Ball that are destructive and waste of time, which destroy the morality of the youths. Another role is to provide Hisba Board that would work towards improving good public conduct and check excesses such as gap sitting in places of courtship, seclusion of opposite sex and other related issues.⁹⁸

Summary and Conclusion

⁹⁸ Personal Interview with Usman Saraki age 53, Member Hisba Board Gombe State

of the research problem, Aim and objectives, scope and limitation, significance of the study, contribution to knowledge and methodology of the research, where as chapter 2 provided a literature review, and in chapter 3 the research discussed on the concept of youth and morality in Islamic perspective. In chapter 4 however, the research discussed the youths and illegal relation in Gombe Metropolis while in chapter 5 the research points out the solution of the offence from the Islamic perspectives, and brings out the roles of some critical stake holders, then the chapter gives the summary of the whole research followed by conclusion and some recommendations.

RECOMMENDATION

- ❖ Parents should avoid sending their children for hawking.
- ❖ Parents and Islamic scholars should join hand in making female children to wear Hijab properly.
- ❖ Islamic scholars should organize enlightenment program for people of the metropolis on the right of children on their parents and the role of parents in children upbringing in order to enlighten parents on their duty of raising/upbringing their children according to their religion.
- ❖ Government should provide job opportunities for the youths of Gombe metropolis in order to make them independent and get a means of getting marriage.

- ❖ Government of Gombe should close all entertainment houses in the metropolis and introduce Hisba Board.
- ❖ School authorities should join hands with the community in order to monitor the activities of the students and the school authority should also provide guidance and counseling sectors in their school.
- ❖ Government should improve the standard of schools in the metropolis by providing conducive atmosphere and available equipment for students to learn and paying the school teachers appropriately in order to enhance teaching and learning in the metropolis.
- ❖ Islamic scholars should engage in teaching youths in order to instill sincere faith in their heart. They should explain the prohibition, the gravity and the destructive evil consequences of the offence upon individual and communities.

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LIST OF INTERVIEWEES

S/N	NAME	AGE	STATUS/RANK
1	Amina Tababa	42	Housewife
2	Ai Yero	42	Students
3	Amina Alh Sarki	35	Housewife
4	Ado Damo	40	Driver
5	Ahmad Lamido	35	Lecturer
6	Blarabe Abdulwahab	32	Student
7	Bappah Shati	48	Labourer
8	Barkindo Musa	26	Driver
9	Dr Rashid Abdulganiy	40	Lecturer
10	Dr Dahiru Inuwa	47	Lecturer
11	Dr Yusuf Abdullahi	41	Doctor
12	Hafsat Umar	47	Class Teacher
13	Hadiza Aliy	30	Housewife
14	Murtala Abubakar	44	Lawyer
15	Malam Inuwa	50	Chief Register
16	Malam lamido	54	Chief Imam
17	Mai'unguwa Isa	49	Mai'unguwan Lafiyawo
18	Marym Dahiru	41	Housewife
19	Aishatu (Maman Zainab)	39	Housewife
20	Nasir Abubakar	33	Primary School Teacher
21	Aliyu Rabi'u	32	Lecturer
22	Uwani Usman	45	Lecturer
23	Umar Baba	32	Student

24	Usman Saraki	52	Hisba Member
25	Zara Aminu	30	Student
26	Fatima Zara Aliyu	16	Student

APPENDIXES

QUESTIONNAIRE ANALYSIS

The Questionnaire analysis consist of data presentation on the research topic Illegal relations Among Muslim Youth in Gombe Metropolis, Solutions from Islamic Perspective. The data analyzed and presented according to the research question formulated.

DATA PRESENTATION AND ANALYSIS

A total of one hundred [100] questionnaires were distributed out within the Metropolis and Seventy two [72] were completely filled and returned.

SECTION A: DEMOGRAPHIC DATA

Sex distribution

Out of 72 respondents 51 were male representing 70.8% of the respondents and the other 21 are females representing 29.2% of the respondents

Marital status

Out of 72 respondents 21 are single representing 29.2% of the respondents, 40 are married representing 55.6% of the respondents, 3 are widows representing 4.2% of the respondents while the remaining 8 are divorced representing 11% of the respondents

Age range

Out of 72 respondents 9 are between the age of 11 to 18 representing 12.5% of the respondents, 14 are between the age of 18 to 25 representing 19.4% of the respondents, 36 are between the age of 25 to 40 representing 50% of the

respondents while the remaining 13 are in the age range of 40 and above representing 18.1% of the respondents.

Occupation

Out of 72 respondents 12 are students representing 16.7% of the respondents, 40 are civil servants representing 55.6% of the respondents, 11 are jobless representing 15.3% of the respondents and the remaining 9 are house wives representing 12.5% of the respondents.

Academic qualification

Out of the 72 respondents 7 has diploma representing 9.7% of the respondents, 8 has N.C.E representing 11.1% of the respondents, 42 has degree representing 58.3% of the respondents, 6 has masters representing 8.3% of the respondents and the remaining 9 are in the class of others representing 12.5% of the respondents.

Religion

Out of 72 respondents 61 are Muslims representing 84.7% of the respondents and the remaining 11 are christians representing 15.3% of the respondents.

SECTION B: OBJECTIVES

1. Did you agree that there exist illegal relationship among muslim youths of Gombe metropolis?

Out of 72 respondents 60 respond to "Yes" representing 83.3%, 5 respond to "No" representing 6.9% and the remaining 7 respond to "No idea" representing 9.7%.

2. On your own opinion this problem is ranging from which age?

Out of 72 respondents, 12 respondents respond to "11-18" representing 16.7%, 52 respond to "19-25" representing 72.2% and the remaining 8 respond to "26-40" and above representing 11.1%

3. Which type of youth do you think are more involved in illegal relation in Gombe metropolis?

Out of 72 respondents 17 respond to "students" representing 23.6%, 15 respond to "illiterates" representing 20.8%, 27 respond to "Hawkers" representing 37.5%, 9 respond to "laborers" representing 12.5%, and the remaining 4 respond to "dropouts" representing 5.5%.

4. What do you think is the major cause of illegal relation In Gombe metropolis?

Out of 72 respondents 21 respond to "social media" representing 29.2%, 25 respond to "lack of proper upbringing" representing 34.7%, 11 respond to "ignorance of shari'a" representing 15.3%, and the remaining 15 respond to "poverty" representing 20.8%.

5. What do you think are the other factors that may cause illegal relation among Muslim youths in Gombe metropolis?

Out of 72 respondents 17 respond to "youth unemployment" representing 23.6% of the response, 18 respond to "inefficient educational programs" representing 25% of the response, and the remaining 37 response to "unnecessary delay of marriage" representing 51.4% of the response.

6. Did you think that moral, health, social, economic and security effects are the effects or consequences of illegal relations among muslim youths?

Out of 72 response 51 respond to "yes" representing 70.8% of the response, 15 respond to "No" representing 20.8% of the response and the remaining 6 respond to "No idea" representing 8.4% of the response.

SECTION C:ESSAY

1. Can you please state some moral effects of illegal sexual relations among Muslim youths of Gombe metropolis
2. Please write some health effects of illegal relation among Muslim youths of Gombemetropolis.
3. What do you think is the social effects of illegal relation among Muslim youths of Gombe metropolis
4. Mention some of the economic effects of illegal relation among Muslim youths of Gombe metropolis
5. Can you please state some security effects of illegal relation among Muslim youths of Gombe metropolis
6. Which area of Gombe metropolis are more prone to illegal sexual relation.