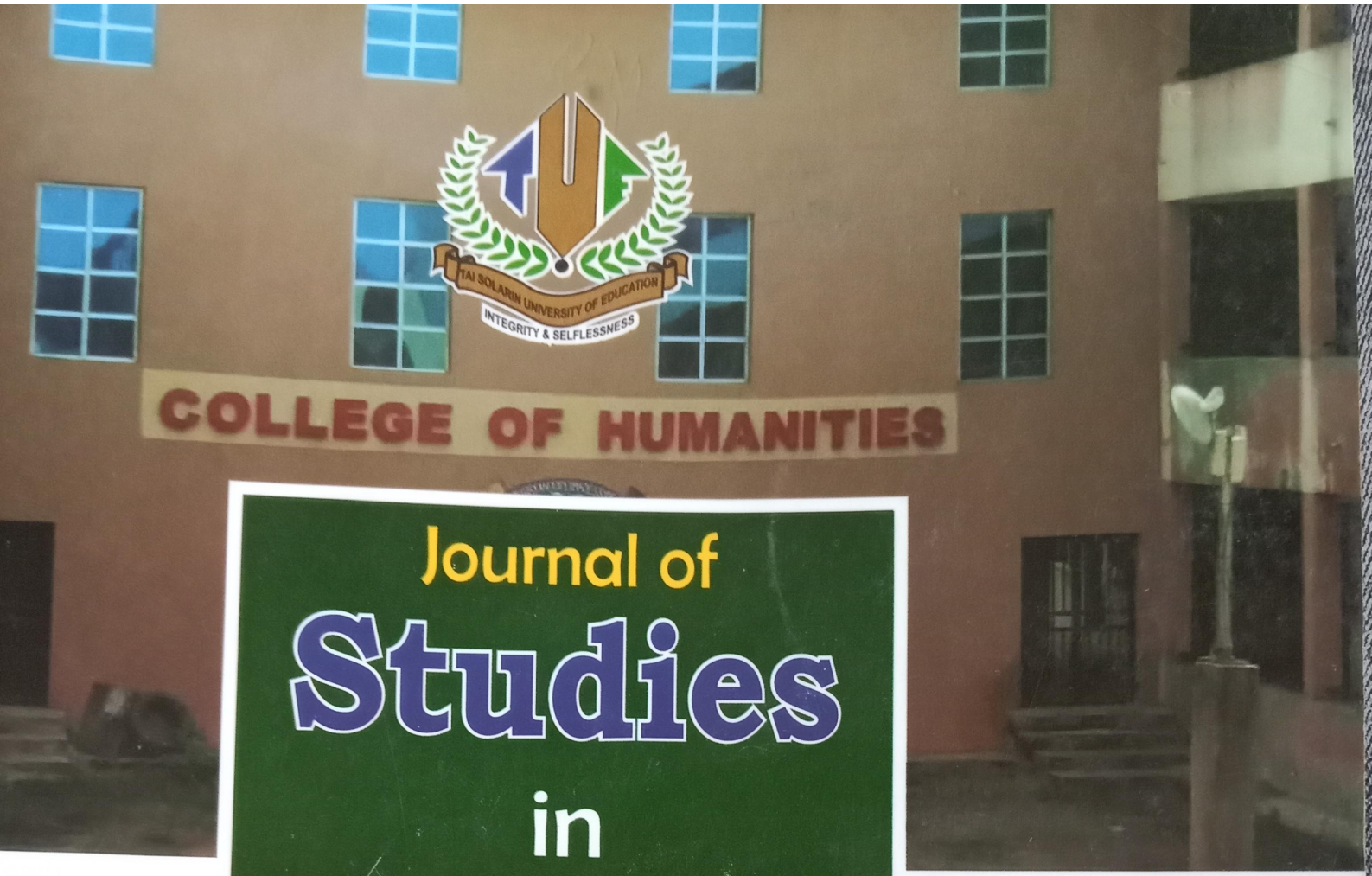


Journal of Studies in Humanities

JOSIH

VOL. 11&12

ISSN: 1119-5266

An Official Publication of The College of Humanities,
Tai Solarin University of Education,
Ijagun, Ogun State, Nigeria

2020/2021

Copyright © 2019

ALL RIGHTS RESERVED.

No part of this publication may be reproduced, stored in any retrieval system, transmitted in any form or by any means, electronic, mechanical, photocopying recording or otherwise without the prior written permission by the copyright owners.

ISSN: 1119-5266

Printed by:
Alamsek Gen. Concept Ent.
37, Lekuti Isale Street,
Off Bonojo Road,
Ijebu-Ode, Ogun State.
Tel: 0803 601 3802, 0805 326 1922

Journal of Studies in Humanities, Vol. 11&12, 2020/2021
ISSN: 1119-5266, COHUM, TASUED

Editorial Board

Prof. Ajetunmobi, R.O.	Editor-in-Chief
Prof. Banjo, Biodun	Managing Editor
Dr. Sogbesan, B.O.	Associate Editor
Dr. Osiyale, B.O.	Business Manager
Dr. Erinosho, T.O.	Member
Dr. Amore, K.P.	Member
Dr. Salau, K.	Member
Dr. Jamiu Owolabi	Member
Mr. Ibrahim Wahab	Member
'Niyi, Ogunkoya	Secretary

Editorial Advisers

1. Prof. Olutayo Adesina. Department of History, University of Ibadan, Ibadan.
2. Prof. Oladipo Kolawole. Department of French, Ekiti State University, Ado-Ekiti.
3. Prof. Dele Adeyanju. Department of English, University of Ibadan, Ibadan.
4. Prof. Ajibade Olusola, Department of Nigerian Languages, Obafemi Awolowo University, Ile-Ife, Nigeria.
5. Dr. Tunde Oduwobi, Department of History and International Studies, University of Lagos, Nigeria.

Journal of Studies in Humanities, Vol. 11&12, 2020/2021
ISSN: 1119-5266, COHUM, TASUED

Editorial Comment

Learning and indeed education is a continuous process from womb to tomb. Tertiary institutions that worth their salt have the responsibility of teaching research and community service and the College of Humanities of Tai Solarin University of Education is not an exception. The College has since inception been involved in research, cross-cultural peer review and cross fertilization of ideas and findings.

The current edition of the College Journal is to sustain the tempo. It has drawn articles from other institutions in Nigeria. The edition covers well articulated varieties of social problems relating to religion, insecurity, armament and arts and crafts production as well as, computer education, teaching and learning. It is our hope that readers will benefit greatly from the content of this edition. We thank all our contributors for making this edition a reality.

Prof. Rasheed Owoyele Ajetunmobi
Editor-in-Chief and Dean,
College of Humanities
Tai Solarin University of Education.

List of Contributors

Ojelabi, Isaac Kehinde Ph.D is of the Department of Religious Studies and Sub-Dean, College of Humanities, Tai Solarin University of Education, Ijagun, Ijebu Ode, Ogun State.

Mrs N.Y. Raji is a Senior Lecturer in the department of Islamic studies, Tai Solarin College of Education Omu Ijebu.

Akintola David Abiodun is a lecturer in the Department of Fine and Applied Arts, Ladoke Akintola University of Technology, Ogbomoso, Nigeria.

Orjinta, Callistus Okechukwu is of the Department of Creative Arts, Tai Solarin University of Education, Ijagun, Ijebu-Ode, Nigeria.

Ipaye, Oluwatobiloba Johnson is with the Department Of Creative Arts, Tai Solarin University of Education, Ijagun, Ijebu-Ode, Nigeria.

Awofisayo Oladipupo Albert Ph.D is a Chief Lecturer in the Department of History, Adeniran Ogunsanya College of Education, Oto- Ijanikin, Lagos State.

'Yomi Odu is a Chief Lecturer and Head, Department of History, Adeniran Ogunsanya College of Education, Oto- Ijanikin, Lagos State.

Fukpene Baitei is a teacher in Lagos State University International School, Ojoo Campus, Lagos State.

Prof. R.O. Ajetunmobi is a professor of Culture History, and Dean, College of Humanities, Tai Solarin Univeresity of Education, Ijagun, Ogun State.

Adigun Ibironke B. Dominion is with the Department of History and Diplomatic Studies, Tai Solarin University of Education, Ijagun, Ogun State.

Taiwo Boluwatife O. is a post-graduate student of the Department of History and Diplomatic Studies, Tai Solarin University of Education, Ijagun, Ogun State.

Jayeoba Olatoyese Samson is with the General Studies Department, The Polytechnic, Ibadan.

Owooke, Ezekiel Adeyinka is a lecturer in the Department of Arts and Social Sciences Education, University of Ibadan.

Olatunji, Sheriff Olamide is a lecturer in the Department of Arts and Social Sciences Education, University of Ibadan.

T.O Adeyeye is with the Department of Public Administration, The Polytechnic, Ibadan.

Akeem, A. Ganiyu is of the Department of Public Administration, The Polytechnic, Ibadan.

Amusat, Kabiru Kolawole is with the Department of Local Government and Development Studies, The Polytechnic, Ibadan.

Monisola Adebanke Osoba is a Librarian, Gbenga Daniel Library, Tai Solarin University of Education, Ijagun, Ogun State.

Oyesola Oyetunji Oluwasina is a Librarian, Gbenga Daniel Library, Tai Solarin University of Education, Ijagun, Ogun State.

Suleiman Abdul-Rahman Adebayo is a lecturer in the Department of History and Diplomatic Studies, University of Ilorin, Ilorin, Kwara State.

Monsuru Omotayo Quadri is a Librarian, Gbenga Daniel Library, Tai Solarin University of Education, Ijagun, Ogun State.

Ajetunmobi, Rasheed Olatunde is of the Computer Science Department, Adeniran Ogunsanya College of Education, Otto-Ijanikin, Lagos State.

Adesanya, M.O. is a chief lecturer in the Computer Science Department, Adeniran Ogunsanya College of Education, Otto-Ijanikin, Lagos State.

Alo, Lawrence Kolawole PhD is with the Department of History & International Studies, Redeemer's University, Ede.

Suleiman Abdul-Rahman Adebayo is with the Department of History and Diplomatic Studies, University of Ilorin, Ilorin, Kwara State.

Dolapo Z. Olupayimo Ph.D is a lecturer in the Department of History, Adeyemi College, Osun State.

Alex Mishark Friday is with the Department of History and Diplomatic Studies, Tai Solarin University of Education, Ijagun.

Onuoha Lynda Chisomnazu is of the Department of History and Diplomatic Studies, Tai Solarin University of Education, Ijagun.

T.O. Erinosho Ph.D. is an Associate Professor of History in the Department of History and Diplomatic Studies, Tai Solarin University of Education, Ijagun.

Yahya Shaykh Ahmad is a lecturer in the Department of Religions, Islamic Studies Unit, University of Ilorin, Ilorin.

Journal of Studies in Humanities, Vol. 11&12, 2020/2021
ISSN: 1119-5266, COHUM, TASUED

TABLE OF CONTENTS

Alo, Lawrence Kolawole PhD: **Marriage and Divorce in Colonial and Post-Colonial Ibadan, 1914-1986** 1 – 14

Dolapo Z. Olupayimo Ph.D.: **Judicial Positions On Land Boundary Matters In Yorubland, Nigeria 1926-1964** 15 – 29

Yahya Shaykh Ahmad & Adeyemi Adeola Waliyullahi: **Islamic Antidote To Youth Moral Decadence In Nigerian Tertiary Institutions** 30 – 40

Ojelabi, Isaac Kehinde Ph.D: **An Examination of the Concept of Monotheistic Nature and the Misconception of African Traditional Religion** 41 – 48

Alex Mishark Friday, Onuoha Lynda Chisomnazu & T.O. Erinosho Ph.D.: **A Nation Tilting Towards Failure: An Exploration Of Nigeria's Tragedies** 49 – 59

Prof. Ajetunmobi Rasheed Owoyele, Adigun Ibironke B. Dominion & Taiwo Boluwatife Oyindamola: **The Historicity of Cow and Fulani Imperialism in Nigeria: The Myth, The Reality and The Consequences** 60 – 71

Awofisayo Oladipupo Albert, 'Yomi Odu & Fukpene Baitei: **The Proliferation of Fire Arms and Its Implications on Nigeria's Security** 72 - 80

Mrs N.Y. Raji: Religion and Nigerian Political System: **Implications On Global Peaceful And Harmonious Relationship** 81 - 86

Akintola David Abiodun: Roll Film Photography In Ogbomoso Studios: **A Study Of Admission, Advancements And Impact** 87 - 101

Orjinta, Callistus Okechukwu & Ipaye, Oluwatobiloba Johnson: **Promoting the Aesthetic Value of Art in Interior Decoration: A Fabrication of Adire Fabrics** 102 - 108

Suleiman Abdul-Rahman Adebayo: **A Historical Account of Ilorin Emirate Linguistic Variation and Identity till 2015** 109- 120

Jayeoba Olatoyese Samson, Owooke, Ezekiel Adeyinka & Olatunji, Sheriff Olamide: **Psychological Factors And Students' Achievement In English Reading Comprehension In Secondary Schools In Ayedaade Local Government Area, Osun State** 121 - 132

Journal of Studies in Humanities, Vol. 11&12, 2020/2021
ISSN: 1119-5266, COHUM, TASUED

T.O Adeyeye, Akeem, A. Ganiyu & Amusat, Kabiru Kolawole: **Covid-19 Pandemic and Educational Sector in Nigeria: An Overview** 133 - 138

Ajetunmobi, Rasheed Olatunde & Adesanya, M.O: **The Impact of Technology on Teaching and Learning in Senior Secondary Schools in Lagos State** 139 - 149

Monisola Adebanke Osoba, Oyesola Oyetunji Oluwasina & Monsuru Omotayo Quadri: **Bibliotherapy Application and Knowledge Management In Modern Libraries: Another Step Forward** 150-157

Journal of Studies in Humanities, Vol. 11&12, 2020/2021
ISSN: 1119-5266, COHUM, TASUED

ISLAMIC ANTIDOTE TO YOUTH MORAL DECADENCE IN NIGERIAN TERTIARY INSTITUTIONS

Yahya Shaykh Ahmad
and
Adeyemi Adeola Waliyullahi

Abstract
Since the consolidation of democracy in Nigeria, successive governments have recognised corruption as the major cog in the country's wheel. This reality has resulted in unusual financial aggrandisement and degeneration of Nigerian youths. Today, moral decadence such as sex scandal, excessive love for materialism, alcoholism, drug abuse, cultism, human trafficking, highway robbery, partying, indecent dressing, sodomy, lesbianism, injustice, tribal sentiments and examination malpractices have been observed to be prominent among Nigerian youths in tertiary institutions. Therefore, this paper discusses the concept of morality in Islām as preserved by the Qur'ān and Sunnah, causes of moral decadence and its effects on the society at large. Exegetical and analytical research methods were adopted in the study. The paper has observed that poor child upbringing and bad company in tertiary institutions are the major factors responsible for the youth moral decadence in the present time, thereby preferring solutions to the palpable problems and recommending that the government needs to improve on the project of rehabilitation centres and recruits qualified counsellors at appropriate quarters to curtail the alarming rate of youth indecency in Nigerian tertiary institutions.

Keywords: Tertiary institutions, Nigeria, Youths, Moral decadence, counsellor

Introduction

Like other world religions, Islām emphasises the significance of peaceful co-existence with fellow human beings and abhors immorality such as sexual harassment, alcoholism, drug abuse, fornication, adultery, dancing to music, dancing to music, indecent dressing, intermingling with the opposite sex, sodomy, corruption, examination malpractice and other social vices perpetrated by the people, especially the youths. There is no gainsaying that one of the practices that have constituted social vices in recent time is Big Brother Naija streaming on social media as it exposes the youth to promiscuity, flirtation and lewd chit-chats. In an attempt to curb the influence of the aforementioned vices in tertiary institutions, this paper discusses the concept of morality in Islām, virtues of good manners, manifestations of good morals of the Prophet and his companions, moral and immoral acts in the Islamic context, causes and effects of moral decadence in the society in a bid to purge out the filth of indecency in the country at large.

Concept of Morality in Islām

The word morality originates from the Latin word *moralitas*, meaning; good manners, and civility. Morality generally refers to a code of conduct that an individual, group or society holds as a guiding principle in distinguishing between right and wrong. The word *khuluq* denotes morality in Arabic. According to Ibn Mansur, the word *khuluq* means natural disposition. However, the Qur'ānic usage of the term *khuluq* implies many connotative meanings. In Q26:137, Ibn ᶜAbbās held the view that *khuluq* signifies beliefs, norms, behaviour and thoughts. In the same vein, Aṭ-Ṭabarī argues that the term *khuluq* used in Q68:4 connotes ethics, while

Mujāhid asserted that it means the pristine Islām. It is apt to state that the word *khuluq* in the Prophetic traditions embodies different meanings. Sometimes, it could be interpreted as upholding the Qur'anic injunctions and distancing from its interdictions. By and large, *khuluq* refers to have a strict adherence to the Islamic rulings and ethics in terms of utterances and actions.

From the above, it is crystal clear that morality is a broad term that enshrouds all acts of righteousness such as obedience to parents, truthfulness, honesty and good character as prescribed in Islām. The rationale behind morality in Islām is having love for the Creator and His creation. The primary objective of Islām is for a man to acquire moral qualities and to seek the pleasure of the Creator.

Consequently, the divine laws are the main sources of attaining good conduct. By underlying the significance of morality, Allāh inspired the Prophet to enjoin the generality of the Muslims in an imperative statement. Morality includes kindness to people and overlooking their shortcomings, respecting parents and elders, fulfilling promises, kindness to the pets, patience, justice and controlling one's anger is the major virtues of morality in Islām. Allāh declares:

> And render to the kindred their due rights, and to those in want, and the wayfarer: But squander not (your wealth) in the manner of a spendthrift (Q17:26).

Exemplifying the injunctions on moral rectitude, the preaching of all Prophets centred on morality. Confirming the assertion, the Prophet says:

> إنّما بعثت لأتمّم صالح الأخلاق

> Certainly, I was sent to perfect good morals.

Having realised the beauty embedded in morality, al-Fāḍil bin ʿIyāḍ asserts:

> لأن يصحبني فاجر حسن الخلق أحبّ إليّ من أن يصحبني عابدٌ سيّء الخلق

> It is beloved to me to be accompanied by a dissolute friend in faith with good manners than a devout Muslim with an evil character.

Virtues of Good Manners

Several injunctions are commanding good manners to transform human society. Thus the benefits attached to it are as follow:

1. It brings about communion between man and the Creator: A Muslim who manifests high moral standard in his actions, has fulfilled Allah's directives as He instructs:

> خذ العفو وأمر بالعرف وأعرض عن الجاهلين

> Hold to forgiveness; command what is right; but turn away from the ignorant (Q7:199).
>
> Therefore, the relationship between man and his Creator will be strengthened.

2. It expiates the sins committed by man. The Prophet says:

> وأتبع السيّئة الحسنة تمحها

> Repel evil with good, it expiates it.

3. It assists the person that is self-comported to become prosperous with divine love. The Prophet remarks:

إنّ من أحبّكم إليّ وأقربكم منّي مجلسا يوم القيامة أحسنكم أخلاقا

The most beloved and closer to me among you in the Day of Judgment is the best of you in character.

4. It is the most virtuous act of worship. The Prophet was asked as follows:

حديث(حسن).قيل له يارسول الله، ماخير ما أعطي الإنسان؟ قال عن أسامة بن شريك

Narrated Usāmah bin Sharīk that the Prophet was asked: O Messenger of Allah! Could you tell us the best gift given to man? He responded: good manners.

5. It perfects the faith of a true believer. The Prophet passed the following comment:

حديث(صحيح)أكمل المؤمنين إيمانا أحسنهم خلقا: قال رسول الله: عن أبي هريرة، قال

Abū Hurayrah related that the Prophet stated that: the best of believers are those who are best in character.

It is clear from the above that the faith of a believer is incomplete when he does not possess good manners as Ibn Qayyim posited:

الدّين كلّه خلقٌ فمن زاد عليك في الخلق زاد عليك في الدّين

Religion in its totality is about good character. Whoever is better than you in character is better than you in religion.

6. It fosters unity, brotherhood, and humanitarian service among people. Ibn Qayyim affirmed:

يجمع النّبيّ بين ربّه وبين العبد ما تصلح به تقوى الله وحسن الخلق لأنّ تقوى الله تصلح ما بين العبد وبين ربّه وحسن الخلق يصلح ما بينه وبين الخلق فالتقوى تخلصه من الله والخلق يخلصه من الناس

The Prophet unifies piety and good character. This is because piety strengthens the relationship between man and his Lord, while good moral reconciles between man and his behaviour. The consciousness of Allāh earns him divine love, while good character makes people love him.

7. It is one of the acts of worship that pave the way for itch-free admission into paradise. The Prophet says:

سئل رسول الله عن أكثر ما يدخل الجنة فقال تقوى الله وحسن الخلق وعن أبي هريرة

Narrated Abū Hurayrah that the Prophet was asked concerning the action that would make many people enter the paradise. He remarked: devotion to God and good character.

Manifestation of the Prophet and the Companions' Good Moral Examples

It is known that the Prophet was an embodiment of virtues as mentioned in the Qur'ān. In other words, his conduct served as a practical guide of the Qur'ānic message. Glancing through his *Sunnah*, one will convincingly conclude that he epitomised the teachings of the Qur'an on morality. His charming character made the Creator extol him saying '*and you are indeed upon a sublime character.*" (Q68:4). Ibn ʿAbbās got astonished and remarked on the above verse as below:

ثناء شامل جامع لكل خير من الله على حبيبه ومصطفاه وما سمعنا ربنا أثنى بمثل هذه على أحد من الخلق إلا محمد
This grand encomium entails all virtues from Allāh to His beloved and chosen Messenger
have never heard that our Lord has praised someone else like that of Muḥammad.

The above comment is a clear description from those who lived with him, related with him
drank from his ocean of morality. Apart from the statement credited to Ibn 'Abbās, other not
companions were marvelled at the noblest character of the Prophet. Anas, who was an adop
son of the Prophet, was reported to have said that the Prophet is the best in moral excellen
Besides, the people of Makkah who expelled him from his native home were supposed to suff
mighty blow from him during the conquest of Makkah, but he extended magnanimity to the
and overlooked their acts of brutality and wickedness. Thus the infidels trooped *en masse* in
Islām.

Annie Besant, a philosopher, argued that it is impossible for anyone who studies the life a
character of the great Prophet of Arabia, who knew how he taught and how he lived, to fe
anything but reverence for the mighty Prophet. Muʿāwiyah as-Salamī, a revert that was not we
acquainted with the rulings guiding *ṣalāh*, prayed for a companion who sneezed beside hi
during *ṣalāh*, thus he was corrected after *ṣalāh* and he appreciated the Prophet's method
correcting his mistakes. Imām Muslim related:

أَبِي هُمْ بِيَنَا أَنَا أُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ ، فَقُلْتُ : يَرْحَمُكَ اللَّهُ . فَرَمَانِي الْقَوْمُ
هَؤُلَاءِ عَدَدَهُ بِأَبْصَارِهِمْ فَقُلْتُ وَاثُكْلَ أُمِّيَاهُ! مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ؟ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ فَلَمَّا
تُ فِيهِ تَلَانِي مِنْهُمْ لَكِنِّي سَكَتُّ فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبِأَبِي هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ
وَلَا بَعْدَهُ أَرْشَدَ مِنْهُ وَاللَّهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ : إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا

Muʿāwiyah as-Salamī stated that while I was observing prayer with the Messenger of Allāh,
man sneezed among people. I remarked: May Allah have mercy on you. People flung their eye
on me. I said: Why do you set eyes on me? And they smacked their ties with their hands. Then,
kept quiet when I observed that they were making me hushed. I swear by my father and mothe
when the Prophet finished his *ṣalāh*, I saw no teacher in the past and present better than him i
teaching. I swear by Allah: He neither detested me nor smacked or abused me. He (only) said
verily, it is not allowed to utter any other words other than *tasbīḥ*, *takbīr* and recitation of the
Qur'ān in this *ṣalāh*.

Unlike people who resort to blaming, beating, smacking and harassment to correct the situation,
'Ā'ishah narrated:

لِشَيْءٍ قَطُّ مَا ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، أَحَدًا مِنْ نِسَائِهِ قَطُّ ، وَلَا ضَرَبَ خَادِمًا لَهُ قَطُّ ، وَلَا ضَرَبَ بِيَدِهِ شَيْئًا قَطُّ إِلَّا
أَنْ يُجَاهِدَ

The Prophet never punched any of his wives nor struck any of his servants or anything with his
hand except during the battle he fought in the cause of Allāh.

The *Salafuṣ-Ṣāliḥ* strictly followed the example laid down by the Prophet. It was reported that
the caliph ᶜAli called his slave many times and he did not answer his call. He entered his
apartment and observed he was asleep. He exclaimed, don't you hear my call? The slave
responded saying, I heard you but I feel secured from your punition and become slackened.
Caliph 'Ali said you are free for the sake of Allāh. In the same vein, Ibrāhīm bin Adham was
reported to have been asked by a Jew: Is it your beard that is better in the sight of Allāh or the tail
of a dog? Adham answered: My beard is better than the tail of a dog in paradise while the tail of a

dog is better than my beard in the hellfire. The Jew said: I testify that there is no deity worthy of worship except Allāh and Muḥammad is His Messenger.

A Glimpse of Moral Acts in Islām

It is very essential to state that the ability to make a distinction between what is right and what is wrong cannot be achieved through human reasoning. It, therefore, requires divine guidance. Scholars of Islām like *Shāykh* Muḥammad an-Nābulusi, among others, have explored the Qur'ān to distinguish between the right and the wrong. Some of the actions considered to be morally standard by an-Nābulusi are:

1. **Kindness**: This has to do with a good disposition, but it is not only limited to the close allies but also needs to be extended to all and sundry, irrespective of being a human or an animal. This is evident where Allah says: *and do good; for Allāh loves those who do good* (Q2:195).

2. **Trust**: This is also known as *al-Amānah* in Arabic. Trust constitutes an integral part of good conduct expected of Muslims to exhibit in their relationship with Allah and human beings. The Qur'ān enjoins Muslims to cultivate the habit of returning the trust to the owner even if the recipient is a betrayal as below:
Allāh commands you to render back your trusts to those to whom they are due; and when you judge between man and man, that you judge with justice (Q4:58).

3. **Leniency**: The quality of having mercy, forgiveness, and tolerance for others is part of the teachings of Islam. The Muslim that manifests this overtly and covertly is guaranteed success in all his endeavours. The Prophet elucidates:
من أعطي حظّه من الرّفق فقد أعطي حظّه من الخير ومن حرم حظّه من الرّفق فقد حرم حظّه من الخير
Whosoever is allotted his portion in leniency has been given his portion of weal. And whosoever is deprived of his portion from leniency has been deprived of his portion of weal.

4. **Humility**: The first sin committed on earth is insolence, and this evil act emanated from Shāyṭan, the accursed. Therefore, any Muslim that embraces pride as a way of life can be considered as a disciple of Shāyṭan. The Qur'ān warns:
O you who believe! Follow not Satan's footsteps: if anyone will follow the footsteps of Satan, he will only command what is shameful and wrong (Q24:21).

3. **Goodness to Parents and Others**: One of the moral values which Islām holds with high esteem is goodness to parents and others. The motive behind this injunction is that the moral obligation of a Muslim is not complete if he fails to honour his parents after his Creator as contained in the verse below:

And our Lord has decreed that you worship none but Him and that you be kind to parents. Whether one or both of them attain old age in your lifetime, say not to them a word of contempt, nor repel them, but address them with good manners (Q17:23).

However, if the parents lure their children to commit *shirk*, Allah instructs the children to keep away from associating partners with Him (Q31:15). As Muslims are enjoined to be dutiful to their parents, they are also directed to extend the goodness to fellow beings (Q16:90).

4. **Patience**: One of the ethics of Islam is patience in adversity and staying away from losing one's temper. Although it is not easy to be self-restraint, it is highly rewarding as Allah extols those who exercise patience in their conduct (Q8:66).
5. **Love of Allah, the Prophet and Other fellows**: The intense feeling of affection and deep liking to God and other people is also part of the moral obligations expected of a Muslim to actualise his right actions and deflect from his inactions. The love in respect to Allah and His Prophet is to distance from their interdictions and any other acts that do not conform to their directives. It is considered as the peak of manifesting the love of Allah if a Muslim regards the Prophet as his model. Allah says:
Say: 'If you do love Allah, follow me: Allah will love you and forgive you your sins (Q3:31).
6. **Patience**: One of the ethics of Islam is patience in adversity and staying away from losing one's temper. Although it is not easy to be self-restraint, it is highly rewarding as Allah extols those who exercise patience in their conduct (Q8:66).
7. **Love of Allah, the Prophet and Other fellows**: The intense feeling of affection and deep love of Allāh and other people is one of the moral obligations expected of a Muslim to discharge to actualise his right actions and deflect from his inactions. The love in respect to Allah and His Prophet is to distance self from the interdictions and any other acts that do not conform to their directives. It is considered as the peak of manifesting the love of Allah if a Muslim regards the Prophet as his model. Allāh says:
Say: 'If you do love Allah, follow me: Allah will love you and forgive you your sins (Q3:31).
8. **Selfless Service to the Masses**: It is an immoral act in Islām to ignore other human beings who are in need. The Qur'ān and *Sunnah* have unequivocally stated that the distribution of sustenance is in the control of Allah (Q43:32). It is therefore expected of Muslims to cultivate the habit of assisting others.

It is pertinent to mention that assisting other colleagues in the school or at home, is not restricted to almsgiving as its scope widens beyond it. Yet, it is regarded as moral decadence and even corruption to assist in mischievous acts like cheating, looting of public funds and other vicious acts.

Immoral Acts within the Context of Islamic Ethics

To arrest the ethical vices that have prevailed in society, Islām criminalises some of them. However, the ones which affect youths in the institutions of higher learning are hereby identified and discussed. These include sexual harassment, prostitution, consumption of alcohol, drug abuse, listening to indecent or ungodly music and dancing, offensive nicknames, defamation of character as well as intermingling of male students with the opposite sex. Consequently, Islam prescribes penalties for committing some of these offences to maintain a high moral standard in society. These immoral acts are explained below:

1. **Sex Scandal:** This implies verbal or physical behaviour of a sexual nature especially by a person in authority towards a subordinate. It may also emanate from subordinates towards the person in the authority in anticipation of favour. This action is very common in the Nigerian tertiary institutions today, and many teaching staff and non-teaching staff of the institutions involved in this despicable act have been sacked by the schools' authorities. For instance, UNILAG sacks two senior lecturers that involved in a sex-for-grade scandal in 2021 after the outcome of the investigative panel set up by the school in October 2019. The Kenule Beeson

Polytechnic sacked 10 lectures in connection with sex for grades in 2019. It is gratifying to note that male lecturers of tertiary institutions also experience harassment from female students but they rarely report the incident. Examples of the incidents include the confession of sexual harassment from female students by Olunifesi Suraj and Felix Gure of Lagos State University and Rivers State Polytechnic respectively.

Nor come near to adultery or fornication; for it is a shameful deed and an evil way, opening the road (to other evils) (Q17:32).

In consonance with the above injunction, the Prophet has put in place the way of blocking the means to fornication and adultery, such as refraining from touching or giving handshakes to strange or illegitimate female staff and students. He affirmed thus:

إنّ لا أصفح ان: فا رسول الله صلى الله له و ل: عن امیمة ابنة فیقة المنصاء

Umaymah, the daughter of Raqīqah reported the Prophet to have said: I do not shake hands with women.

2. Alcoholism and Drug Abuse: It is observed that consumption of alcohol which damage all organs of the body is a prevailing social syndrome among students in tertiary institutions. Scientists have proven that the persistent consumption of alcohol could damage the liver (cirrhosis), the heart (cardiomyopathy), sex hormones, immune system, stomach bleeding (ulcer), breast cancer and fatal damage of the womb. Indeed, its negative effects on the brain are acute as it precipitates violent acts such as suicide and homicide. The injunctions prohibiting alcohols take gradual processes as contained in (Q2:129), (Q4:43) & (Q5:93). In the same vein, other hard drugs and substances that could lead to unconsciousness or intoxication such as cannabis, cocaine, tramadol etc., negate the objectives of *sharī'ah* to protecting human life, health and dignity.

3. Listening to Music and Dancing: Another immoral act that is common among youths is listening to music. The four orthodox Imams of Islamic jurisprudence have unanimously agreed that all kinds of musical instruments are *ḥarām*. It was reported in *Saḥīḥ al-Bukhārī* that the Prophet said:

There would be among my *ummah* those that would legalize *zinā*, the wearing of silk, the drinking of alcohol substances and the use of musical instruments (Al- *Bukhārī*: 5590).

Commenting on the above *ḥadīth*, Ibn Taymiyah stated that none of the adherents of the four schools of *fiqh* was reported to have disputed the prohibition of music. It must be stressed that, apart from the above tradition that provides the Islamic stance on music, the Qur'ān has initially proscribed the practice as follows:

But there are, among men, those who purchase idle talks (music), without knowledge, to mislead people from the path of Allah and throw ridicule on the path, for such there will be a humiliating penalty (Q31:6).

In the remark of Al-Hasan Al-Basrī, he posited that the above verse was revealed on the prohibition of singing and musical instruments. Concerning the Islamic rulings on dancing, the majority of jurists are of the view that it is disliked because it is considered a sordid act. This is evident in the verse below:

Nor walk on the earth with insolence, for you cannot rend the earth asunder, nor reach the mountains in the height (Q17:37).

4. Offensive Nicknames: One of the odious moral vices which are common among youths but condemned by Islam is an offensive nickname. Islam teaches that a believer should not call a believer a name that could ridicule or embarrass him. Allah declares thus:

Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness, (to be used of one) after he has believed (Q49:11).

Sayyid Quṭb glosses over this ethical vice as follows:

Among the rights of a believer over his fellow brother is to refrain from addressing him with obnoxious nicknames; it is part of the ethics of a believer not to intimidate his brother with something.

5. **Examination Malpractice:** This is another form of immoral act that is prevalent among youths in Nigerian tertiary institutions. It is, however, essential to state that the faith of Muslims is at stake when cheating in the examination hall is not drastically reduced. Abū Hurayrah reported that the Prophet says: *whosoever betrays us is not among us*. The message inferred from the tradition is that examination malpractices in all forms are strictly prohibited. One of the recent cases of examination malpractice is the caption in Daily Post which reveals that the University of Ilorin expels 13 students of the institution over various acts of misconduct including examination malpractice.

Causes of Moral Decadence

Having established that contemporary society has been corrupted with vicious acts that are capable of inviting divine wrath on individuals and the society at large, it is instructive to note that some of the actions that account for the denigration of morality among Nigerian youths and the Muslims, in particular, include the following:

1. **Westernisation Syndrome:** This has to do with the influence of non-Islamic culture on Muslims. The syndrome has enormously affected their ways of thinking and behaving in both public and private affairs.
2. **Indoctrination of Youths by Heretics:** This implies that a category of people the youths attempt to emulate their lifestyles may be fanatics who have not obtained adequate knowledge in their respective disciplines especially that of Islamic Studies which entertain polemics.
3. **Overzealous Ambition for Wealth Acquisition:** The excessive love for piling up wealth has made some youths engage in vicious acts to accrue it. This inordinate passion has made some of them engage in money rituals.
4. **Lack of Parental Care and Moral Upbringing:** This signifies the carefree attitude of some parents to inculcate religious teachings into the spirits of their children. The consequence of this attitude is that it makes the children lack propriety, probity and discipline when they mingle with their colleagues in the larger society.
5. **Addiction to Social Media:** The youth enthusiasm for interaction with friends and acquaintances online in modern times affects the moral behaviour of the students and this may lead to indecency, delinquency, poor performance in examination etc.

Effects of Moral Decadence in the Society

As earlier observed that one of the essential teachings of Islām that could uplift the livelihood, restore peace, stability, tranquillity, security, harmony and honesty is to imbibe moral ethics. In other words, any attempt made by individuals or communities to act against its spiritualism

could lead to moral bankruptcy. It is, therefore, necessary to state at this juncture that the failure of some youths to consider the Qur'ān and the *Sunnah* as a compendium that provides divine guidance for the society at large has brought about detriments to the entire citizens, such as insecurity, human trafficking, flamboyant life, religious syncretism and inequity.

Recipe to Youth Moral Decadence in Nigerian Tertiary Institutions

One of the objectives of religious scholars is to call the members of their respective societies to the right path through the knowledge they inherited from their predecessors. Therefore, it is the responsibility of the Muslim scholars to salvage man from moral degradation through the following ways as below:

1. **Correct Creed:** The path chosen by a man determines the way he lives. This is because the creed professed by him leads to good manners. Thus, any person that treads an adulterated path of faith will act contrary to the divine laws. It is, therefore, essential for Muslims to stick to pristine Islam to accomplish a high sense of morality through the rudiments of the correct creed. The Prophet enjoined Mu'ādh who was sent to Yaman to start his preaching with *tawḥīd*.

2. **Supplication:** A Muslim is urged to be fervent in prayers to be granted a way of exemplifying good conduct. The Prophet used to beseech Allah as follows:
□...اللهم اهدنى لأحْسَن الأخْلاَق لاَ يَهْدِي لأحْسَنِهَا إلاَّ أنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لاَ يَصْرِفُ عَنِّي سَيِّئَهَا إلاَّ أنْتَ
O Allāh, guide me to righteous conducts, for nobody is guided to it except by You. O Allah, turn me away from bad conducts, for nobody is turned me away from it except by You.

3. **Striving Towards Righteousness:** Good conduct is a form of guidance that can only be attained by striving towards its path. Allāh says:
And for those who strive in Our cause, We will certainly guide them to our Paths; for verily, Allah is with those who do right (Q29:69).

4. **Self-Evaluation:** A true Muslim gives himself a self-assessment from time to time. If he has sinned against Allāh or fellow human being, he looks the ways of correcting his mistakes as Allah says :
O you who believe! Fear Allah, and let every soul look into what He has sent forth for tomorrow (Q59:18).

5. **Avoiding Bad Company**: This is another way of acquiring a high moral standard. It is noticeable in our community that the attitude of our children changes when they are offered admission to tertiary institutions. This is due to a mixture of people from different walks of life. However, the best way of getting rid of vices is to ensure that one is attached to good people as the Arabs used to say:
إنّ من ابتغاء الخير اتّقاء الشّرّ
It constitutes part of seeking fortune to stay away from evil.

6. **Reflection on Prophetic and Pious Predecessors' Moral Lessons:** The enduring footsteps of the pious Muslims who developed the legacies of the Prophet are capable of affecting people's moral upbringing. Therefore, reading about them can avail the readers of the

benefit of learning from their fountain of moral examples. To sum it up, it is pertinent to state that other ways through which good conduct can be acquired include reflecting on the outcome of good conduct, pondering on the outcome of evil deeds, upholding justice, contemplating over the Qur'ān and maintaining truthfulness.

Conclusion

An attempt has been made in this paper to examine moral decadence and Islamic antidote to some identified causes and effects among youths of tertiary institutions. Also, to achieve the primary objectives of human existence, efforts have been made to explicate the Islamic concept of morality in all aspects of human life. More so, Islam frowns at indecent acts to the extent that it considers some of them punishable, while others could lead a man who has not repented from it to hellfire. Therefore, it is very clear from the foregoing that immorality is a means of disobeying the dictates of Allah and His Messenger, as well as a channel of creating misfortune between oneself and fellow beings.

Recommendations

Since morality is comprehensive and integrative in all forms of righteousness, the paper recommends the following:

1. The Muslim youths need to consider the Qur'ān and the *Sunnah* as the manual that dictates their livelihood;
2. Muslim missionaries should intensify their efforts on the frequent orientation of Muslim youths about the universality of morality;
3. Religious and moral studies should be made compulsory at all levels of tertiary institutions to widen the horizon of youths about the pristine teachings of their religion;
4. The government has to ensure that the defaulters of laws are made to face the penalties to serve as a deterrent to others;
5. Parents and guardians have to groom their children so as not to fall victims to moral decadence in the higher institutions;
6. Youths' access to indecent social media sites that could derail their academic career has to be denied.

Notes and References

Ibn Manẓūr, Lisānu'l-'Arab, vol.10 (Bayrut, Dāru Sādir, n.d), 86-87.

Aṭ-Ṭabarī, *Jāmi'ul-Bayān*, vol.11 (Bayrut: Dārul-Fikr, n.d), 119.

Aṭ-Ṭabarī, *Jāmi'ul-Bayān*, vol.29, .24

Ibn Manẓūr, Lisānu'l-'Arab, vol.10, 87.

Ihāb Kamāl 'Aḥmad, "Ta'rīfu'l-'Akhlāq Fī'l-Lughah wa'sh-Shar' ", retrieved from http://www.alukah.net/sharia/0/69571/#17 on 15-01-2021

Al-Bukhārī, *Al-'Adab al-Mufrad*, vo. 1, (Lebanon: Dāru'l-Bashā'iri'l-'Islāmiyyah, 1989), 104.

Ṭariq Suwaydān, "Hali'l-'Akhlāq hiya'd-dīn", retrieved from https://omran.org/ar/هل-الأخلاق-هي-الدين؟-1 anguage=en on 13 - 01- 2021.

It is important to state that the translation of the Noble Qur'an by Yusuf Ali is used for translation of the quoted verses throughout this paper due to the reputation and patronage enjoyed by the work as a result of the thoroughness of the author.

Abū 'Īsā At-Tirmidhī, *Sunan At-Tirmidhī*, vol.7, (Al-Maktabatu'sh-Shāmilah software), 262, *ḥadīth* 1910.

Abū 'Īsā At-Tirmidhī, *Sunan At-Tirmidhī*, vol.7, *ḥadīth* 1941, 309.
Al-Ḥākim, *Al-Mustadrak 'alā Ṣaḥīḥayn*, vol.19, (Al-Maktabatu'sh-Shāmilah software), 88, ḥadīth 8321
Abū 'Īsā At-Tirmidhī, *Sunan At-Tirmidhī*, vol.4, *ḥadīth* 1082, 390.
bn Qayyim Al-Jawziyyah, *Madāriju's-Sālikīn*, vol.2, (Lebanon: Dāru'l-Kitābi'l-'Arabī, 1973), 307.
Ibn Qayyim Al-Jawziyyah, *Al-Fawā'id*, vol.1, 54.
Abū 'Īsā At-Tirmidhī, *Sunan At-Tirmidhī*, vol.7, (Al-Maktabatu'sh-Shāmilah software), *ḥadīth* 1927, 286.
Abū Usāmah Al-Maṣrī, *Ḥusnu'l-Kuluq wamawāqif min ḥayāti/n-Nabiyy*, retrieved from kalemasawaa.com/vb/showthread.php?t=593 on 25/6/2017
A. Abdurrahman, *Muhammad: The Messenger of Allah* (Riyad: King Fahd National Library, 2005), 53.
Imām Muslim, *Ṣaḥīḥ Muslim*, vol.3 (Al-Maktabatu'sh-Shāmilah software), *ḥadīth* 836, 140.
Imām Muslim, *Ṣaḥīḥ Muslim*, vol.11 (Al-Maktabatu'sh-Shāmilah software), *ḥadīth* 4296, 474.
Abū 'Īsā At-Tirmidhī, *Sunan At-Tirmidhī*, vol.7 (Al-Maktabatu'sh-Shāmilah software), *ḥadīth* 1936, 300.
Iyaba Lawal, Sex-for-grades: UNILAG sacks two senior lecturers over scandal Guardian.ng/news/sex-for-grades-unilag-sacks-two –senior-lecturers-over-scandal/
Victor Zubuke, Sex for Grades: Poly sacks 10 lecturers, suspends 7. Daily post.ng/2019/11/12/sex-for-grades-poly-sacks-10-lecturers-suspends-7/
The Different Faces of Sexual Harassment in Nigerian Tertiary Institutions (II), blueprint.ng/th different-faces-of-sexual-harassment
An-Nasā'ī, *Sunan An-Nasā'ī Aṣ-Ṣughrā*, vol.13, (Al-Maktabatu'sh-Shāmilah software), *ḥadī* 4110, 74.
Ibn Taymiyah, *Al-Majmū'*, vol.11 (Cairo: Dāru'l-Wafā'I, 2005), 576.