

The Shariah Solution to Youth Restiveness in Nigeria

Abdul-Lateef Adekunle OWOADE (Ph.D.)

Department of Islamic Law, Faculty of Law, University of Ilorin, Ilorin, Nigeria

Adam Ali ADAM

Department of Islamic Law, Kogi State University, Ayingba, Nigeria

Abstract

In this paper, the concept of youth restiveness, especially in a pluralistic society like Nigeria, is examined. The paper discusses the importance of youths to the society, mentioning that they constitute the active population. Instances of youths' restiveness are cited and the causes are identified as emanating from the home, school and society. Solutions from the Islamic perspective are suggested; citing instances from the life of the prophet of Islam such as how he empowered the youths of his time by appointing them to key positions. The paper concludes that the participation of youths in the civic processes of community and nation building should be increased and they should be empowered to contribute positively to the economic and social progress of the community, while at the same time, a sense of purpose should be instilled in them.

Introduction

The words "youth" and "restiveness" have become so commonly used together in the last couple of years that they seem to have taken on a life of their own. In the last decade and more there has been a proliferation of cases all over the country and indeed the world, of youth agitations which have led to millions of deaths and destruction of valuable infrastructure as well as personal property.

A sustained protestation embarked upon to enforce a desired outcome from a constituted authority by an organised body of youths, fits the label of youth restiveness. It is also a combination of any action or conduct that constitutes unwholesome, socially unacceptable activities engaged in by the youth in any community (Peter, 2013).

It is a phenomenon which in practice has led to a near breakdown of law and order, low productivity due to disruption of production activities, increasing crime rate, intra-ethnic

hostilities, and harassment of prospective developers and investors, and other criminal tendencies.

The problems of young people, including their restiveness are of paramount importance today and occupy the minds of reformers and educators, thinkers and preachers who study the case of restiveness and search for solutions and the treatment (Sayyid, 1990). This becomes very important especially in the multi-cultural and multi-religious society where there are several cultures, ethnic and religious groups living together.

Islam therefore, cares for the human soul and gives utmost attention to education that encompasses the individual and the society and deals with all of man's stages of life: as an infant, a child, a youth, middle-aged, and old person (Muhammad n.d.).

Islam pays special attention to children and youth because they are the target of education. They are the ones who need and deserve education and teaching more than anyone else so as to achieve the full potential expected from them (*The Prophet's Guidance for the Muslim Youth*). Children and the youth represent the future generation and the hope of the nation. The amount of care allotted to them shall determine the fate of the nation, the society, the country and humanity, whether in progress and backwardness.

Methodology

This paper begins with an introduction to the concept of youth restiveness. This is followed by the definitions of key terms. The concept of youth restiveness is contextualised in Nigeria with a section giving brief historical antecedents of instances of youth restiveness in Nigeria. This is followed by a discussion on the importance of youths to societal life as well as a discussion on deviation among the youth. Challenges of youth restiveness in a pluralistic society like Nigeria and the causes of youth restiveness are examined. Islamic solutions to the phenomenon of youth restiveness are then advanced through citing examples from the life and administration of Prophet Muhammad (SAW). A conclusion is then finally given based on the earlier discussions.

Definition of Concepts the Youth

Youth is generally the period of life between childhood and adulthood (maturity). Definitions of the specific age range that constitutes youth vary. An individual's actual maturity may not

correspond to their chronological age, as immature individuals can exist at all ages. Youth is also defined as “the appearance, freshness, vigour, spirit, etc, characteristic of one who is young” (*The Prophet’s Guidance for the Muslim Youth*). The United Nations, for statistical purposes, defines ‘youth’ as those between the ages 15 to 24 years, without prejudice to member states (Definition of Youth). According to Adegun and AKomolafe (2013), youth simply refers to a young person between childhood and adult age. It is a transition period between adolescent and adulthood (Adegun & AKomolafe, 2013). According to UNESCO, youth is best understood as a period of transition from the dependence of childhood to adulthood’s independence and awareness of our interdependence as members of a community (What Do We Mean by Youth).

Youths occupy a prominent place in any society. They are one of the greatest assets any nation can have. Apart from being the leaders of tomorrow, they out-number the middle-aged and the aged (Anasi, 2010). Besides numerical superiority, youth have energy and ideas that constitute great potential of the society (Ajufo, 2013).

Youth is a term used for people of both sexes, male and female, of a young age. There is no generally accepted definition of the specific age range of youth. Youth can begin as early as elementary school and last until the age of 21. Those between 14 and 25 are considered youth while people between 26 and 35 are “youthful adults” (Sayyid, 1990).

The National Youth Development Policy (2001) defines youth as people aged 18-35. They constitute about 40 per cent of the more than 140 million people of Nigeria. The total population of youth between 10 and 24 in Nigeria was 45.4 million in 2006 which is 24 per cent of the total population.

Restiveness

Restiveness has been defined as the act of being unable to stay still, or unwillingness to be controlled, especially because you feel bored or not satisfied with something (Patrick, Arisi & Osah, 2013). It has also been described as “a sustained protestation embarked upon to enforce desired outcome from a constituted authority by an organised body of youth” (Elegbeleye). It is marked by violence and disruption of lawful activities.

Pluralistic Society

A pluralistic society is a society where different groups of people, ethnic or social, or different communities with different cultural heritage, customs and practices, religious beliefs and diverse languages live together as a country (Adeleke, 2012). It is a society of many nations, languages and diverse beliefs and thoughts. A pluralistic society is usually a multi-cultural, multi-religious and multi-lingual society. It is usually characterised by diversity of ideas, beliefs and ways of life.

In contemporary Nigerian society, religious pluralism is a datum. The country is heterogeneous in culture and in terms of religion, practicing the major religions of African religion, Islam and Christianity among others.

Historical Antecedents of Youth Restiveness in Nigeria

Research has shown that youths are responsible for 90-95% of conflicts in Nigeria (Omeje). Nigeria's history is replete with instances of youth restiveness or violence. An example was the disruption of the parliament in Lagos by the Nigerian students from the University of Ibadan and Yaba Polytechnic in order to prevent lawmakers from ratifying an Anglo-Nigerian defense pact which was imposed by the British government as a condition for granting Nigerian independence (Chukuezi, 2009). Youths also participated in the civil war between 1967 and 1970. What follows is a list of some of the instances of violence in which youths took active part.

- 1980, May: Religious violence in Zaria, in which properties were destroyed. December 18-20: Riots in Kano by the Maitatsine sect, 4,177 were killed.
- 1982, September 29, October 3: Disturbances in Kaduna, Kaduna State, 53 people were killed and many churches were burned.
- 1982, October 29-30: Further trouble in Maiduguri, Borno State by the Maitatsine sects leading to the death of 118 people..
- 1984, February 27, March 5: Disturbance in Yola, Gongola State, by the Maitatsine sect, 568 people died.
- 1985, April 26-28: Riot in Gombe, Bauchi State involving the Maitatsine sect, leaving 105 people dead.

- 1986, March: Palm Sunday. Christians and Muslims clashed during processions in Ilorin, Kwara State.
- 1986, May: At the University of Ibadan, Muslims burned the figure of the Risen Christ at the Catholic Chapel of the Resurrection.
- 1987, March 5: In Kafanchan, Kaduna State, Christians and Muslims clashed at the College of Education, Churches and Mosques were burned.
- 1987 March: In Katsina, Funtua, Zaria, Gussau and Kaduna (Kaduna State), a wave of religious riots was witnessed, many churches were burned, many lives lost and property destroyed.
- 1991, April: In Katsina, several lives were lost during a riot involving the Shiite sect. By the end of April, in Bauchi State, over 200 lives were lost, and property was destroyed.
- 1991, October 14- 15: In Kano, the attempt of the Izala sect to stop Rev. Bonnke from preaching became violent. Thousands of lives were lost and property destroyed.
- 1992, February 6 and then May 15-16: In Zango Kataf, Zaria, Kaduna State, a communal clash became a religious clash, with lives lost and property destroyed. In Funtua, Katsina State, the Kalakato religious sect assaulted a village head, 50 lives were lost and property destroyed in reprisal attacks.
- 1994, May 21: A mob killed four men in Ogoniland. Eventually Ken Saro-Wiwa was hanged for allegedly being behind this.
- 1999, May 20: Muslim-Christian riots in Kaduna, for three days, several hundred were feared dead.
- 1999, May 29: The Itsekiris fought in the Delta Region, over 200 were killed
- 1999, July 18: Hausa and Yoruba rioted in Shagamu, over 60 people were killed. This led to unrest in Kano where over 70 were killed. On August 11, about 200 were killed as the army intervened in Taraba State. On November 25, Yoruba and Hausa clashed in Lagos, about 100 were killed. On November 8: Kidnapping and killing of policemen by the Egbesu boys in Odi, Bayelsa State.
- 2000, January: Clash between the Oodua Peoples' Congress (OPC) and the police in Lagos State. A Divisional Police Officer was killed. February: Riots in Kaduna over the introduction of Sharia, over 400 were killed.
- 2001 September 7: Christian-Muslim conflicts in Jos over 500 were killed.

- 2001, October 12-14: In Kano, there were anti-American riots because of USA's intervention in Afghanistan. At least 350 people were killed. On October 12, 19 soldiers were killed after feuds near Benue and Taraba States. From October 21-22: The massacre of 200 civilians in Benue State by soldiers, in retaliation for the 19 soldiers who were killed. No one was held accountable for the massacre.
- 2002, December 23: Youth Democratic Movement embarked on a rampage, burning the NNPC building in Ikoyi Lagos.
- 2003, March 22: Militant Ijaw Youths made attempts for resource control in Warri, Delta State, killing two soldiers and injuring two others. On April 25, the same group intercepted the communications network of the Army and Navy and had a shootout with them, leaving 10 officers dead.

The list is almost inexhaustive. Other instances of violence involving youths which are not in the list include political clashes and anonymous killings, assassinations etc. In 2009, the dreaded Boko Haram sect started a series of attacks involving bombing of worship places, churches and mosques inclusive, and public places, kidnapping and taking hostage etc. The menace of the sect and the hideous activities of militant groups in the Niger Delta still continue till date in Nigeria.

The Importance of the Youths to the Society

As the most active segment of any society, youths are the major determiners of peace and stability of a nation (The National Youth Development Policy, 2001:1). Conversely, the degree of disorderliness and instability in the society is also determined in part by the youths. Peace is precursor to development. The absence of peace means no meaningful development can take place. The National Youth Policy (2001) affirms that the extent of the youth “responsible conduct and roles in societies is positively correlated with the development of their country”.

The youths enjoy a high place. Their activity appears at home, in school, in the university, and in the society and the nation. They are spoken about in top social researches and educational priorities as appears in the following points:

1. The stage of youth is one of the most important stages in the life of the human being, like the central pearl in a string. It starts from puberty and extends to approximately the age of thirty. Linguistically, the word youth connotes vigour, strength, activity and movement, handsomeness and loftiness, argumentation and growth.
2. The stage of youth is man's spring of life. The child looks forward to this stage and holds it in great esteem and reverence and considers it the ultimate aim on which he pins his hopes for a bright future. A youth begins to feel his identity at this stage, becomes intoxicated by it, feels that he became fully mature, that he occupied his own status in life and the society. The middle-aged or the old person looks back at the stage of youth with love and appreciation as a bright past, a lost heritage that he misses and regrets the way in which it was squandered (Islam and the Youth:8).
3. The youths enjoy tremendous energy, awesome capabilities, unique vitality and great sharpness of mind. They also possess the freshness that leads to the society, its beauty, and shine, and instil in it hope, aspiration and optimism.
4. The youths represent the gear of the present and the hope of the future. They are the pillar of the nation, the treasure of the country, the effective nerves and hot blood that blows through the veins emanating strength. It is on the shoulders of the youth that civilisations are built, and with their bright mind that knowledge makes progress and inventions appear. It is upon the activity of the youths that the achievement of great goals is placed.
5. The youths are dominated by unrestrained emotions and innate lusts that reach their peak while the growth of reason and the intellect is still in the beginning or middle of the road. Several phenomena appear in the youth stage that are distinguished from others such as conceit and vanity, haughtiness, arrogance, and an inclination to deviation from the familiar traditions, habits and the codes of conduct. They strive to break away from the monotonous movement of the society (Islam and the Youth:9).

The Phenomenon of Youth Deviation

The elements which may affect the youth are numerous including the various factors of feebleness that are associated with poor education, coupled with other side and innate factors. Deviation in the stage of youth is quite critical and may lead to great consequences, including restiveness. This need to be treated with utmost wisdom and full knowledge in order to

guarantee the desired result, and correct the course through basic educational institutions that may have contributed to the deviation and now must bear responsibility for the solution and remedy (Islam and Youth:91). The stage of youth is double-edged. It carries the element of goodness that directs the youth to kindness, reform, and great constructive achievement, and the element of evil which leads to destruction, grave harms and corruption. It is here that the phenomenon of deviation appears with the youth in general and the Muslim youth in particular. Such deviation causes the youth to suffer under the weight of problems, plunge into the abyss of depravity, and behave in ways that stir the disdain of all reasonable people. Deviation takes various images from which we enumerate the following:

1. Moral Deviation

Deviation sets in by the abandonment of virtuous morals and adoption of corrupt ones such as idleness, frivolity, spoilage, childish behaviours, abandonment of chastity, the chase after fashions, trouble making, loitering and vagrancy.

2. Mental Deviation

This involves intellectual, spiritual, and ideological emptiness, surrender to the invasion of foreign ideas, tribal, national, partisan, professional and class fanaticism, as well as clinging to delusions and myths.

3. Religious Deviation

This includes religious and factional bigotry, atheism and existentialism, doubt in beliefs and religions, peddling in religion and mocking its principles, values, books, and people.

4. Social and Legal Deviation

Deviation here takes place in the form of violence, terrorism, inclination towards criminal acts like rape, murder, and robbery, drinking, drug abuse, smoking and homosexuality.

5. Psychological Deviation

Signs of psychological deviation in youth include general alienation, loss of identity, split personality, loss of hope in the future, pessimism and despair, anxiety, disturbance and confusion, frivolity, isolation from life and people, obsession with music, clinging to superficialities, and the mimicking of others.

6. Economic Deviation

Economic deviation involves acts such as extravagance, boastfulness with clothes, jewellery and ornaments, wastage of time, extreme materialism, theft and embezzlement of public and private funds.

The Challenges of Youths' Restiveness in a Pluralistic Society

Youths' restiveness and social vices have apparently become a threat to the realisation of our individual potential in our communities. We therefore need concerted efforts to win the battle against them. Our commitment to these efforts is portrayed by the radiance on our faces as men and women seeking our communities' future progress and development. The youths remain one of the greatest assets that any community can possess. Potentially, they are the greatest investments for a society's sustainable development. This is why it is universally acknowledged that positive fundamental and meaningful changes across cultural settings are usually engineered, fostered and or shaped by the generation of youths in that society. Therefore; any culture or community be it macro or micro that allows a good percentage of her youths to be misdirected risks her future viability and survival. Youth restiveness is a despicable act being perpetrated by significant proportion of our youth in our various communities that can no longer be ignored (Happiness & Innocent, 2013). As the name implies, it is a combination of any action, conduct or act that constitutes unwholesome socially unacceptable and unworthy while activities engaged in by the youth in any community. It is a phenomenon which in practice has led to a near breakdown of law and order, low productivity due to destruction of production activities apparent in increasing crime rate, intra-ethnic hostilities, harassment of prospective developers and other sundry criminal tendencies. The phenomenon of youth restiveness is relatively a recent one, which has emerged from the lack of foresight of the past years. Today the consequences of youth restiveness stare us in the face as they are short and long term. Whichever way, the truth is that youth restiveness and social vices are devastating both to the individual and the society.

Causes of Youth Restiveness in a Pluralistic Society

A number of studies have identified factors responsible for youth restiveness. Some of the factors are; the peer-motivated excitement of being a student, the jingoistic pursuit of patriotic ideas, and perceived victimisation arising from economic exploitation. Another study (Chukuezi, 2009) identifies lack of humanitarian and social welfare, lack of good governance, corrupt practices of government officials, inadequate training programmes, unemployment,

inadequate recreational facilities, lack of quality education, etc, as the reasons for youth restiveness. This implies that a catalogue of closely-related factors is responsible for youth restiveness. The summary is given below:

Poor Parental Upbringing

This is one of the most important causes of the restiveness of youth. The deviation or behavioural contradictions of the parent sometimes affect the practical behaviour of the children. For example, parents may choose to lead a decadent life of staying up late alone or with their children watching lewd films or even pornographic tapes, drinking or taking drugs. Such things are contagious, as the children are more likely to emulate their parents and follow their footsteps. Hence, it is important to say that parental role is significant in protecting youths from restiveness and violence. The parents are the first line of defence in the war against youth restiveness. Sadly, not all parents in our society may grasp how important this role is. Parents are by far the most important factor in the protection of children because they must be a source of example. If you do not want your child to become a restive youth, you need to teach him by word or by example how to treat others with respect and dignity (Happiness & Innocent, 2013:136).

Bad Governance

Good governance is required for the growth and development of any nation. Unfortunately, in Nigeria bad governance is more common than good, resulting in disjointed development. The World Bank (1992) identifies the main characteristics of bad governance to include: failure to properly distinguish between what is public and what is private, leading to private appropriation of otherwise public resources; inability to establish a predictable frame work for law and government behaviour in a manner conducive to development, or arbitrariness in the application of laws and rules; excessive rules, regulations, licensing requirement and so forth which impede the functioning of markets and encourage rent-seeking; priorities that are inconsistent with development, thereby resulting in misallocation of national resources; and exceedingly narrow base for, or non-transparent, decision making. These and more are the features of most administrations in Nigeria. Scholars observe that successive administrations in Nigeria have not allocated much to the need of youth, and, worse still, the meagre allocation are often diverted by government officials to their private accounts and projects.

Thus, youth are restive and agitated when they perceive that resources meant for them are being wasted by those in authority (Vanguard, 2012:18).

Unemployment

Unemployment is a hydra-headed monster which exists among the youth in all developing countries. Estimates showed 54% of Nigerian youths are unemployed. (Vanguard, 2013) Nigerian youth are trapped by unemployment. Studies have shown “the rising tide of unemployment and the fear of a bleak future among the youth in African countries have made them vulnerable to the manipulations of agents provocateur”.

The unemployment situation in Nigeria has become a conundrum. The recent recruitment exercise conducted by Nigerian Immigration Service (NIS) where 1, 254, 959 Nigerians obtained the form and over 520, 000 trooped out to take the test is a typical example. Among these applicants are nursing mothers, pregnant women and physically challenged persons. During the exercise, about 20 lives of Nigerian youths were lost in a stampede that ensued when applicants started scrambling for vantage positions to be screened (Jobless Youths, 2014). The absence of job opportunities in developing countries is responsible for youth restiveness with disastrous consequences (Can the Broom Sweep Away the Umbrella?, 2013).

Poverty

Poverty connotes inequality and social injustice and this traumatizes the poor. More than 70 percent of people in Nigeria are in abject poverty, living below the poverty line, and one-third survive on less than US \$1 dollar a day (Akinlade & Igbalajobi, 2012:82). This figure includes an army of youth in urban centres in Nigeria who struggle to eke out a living by hawking chewing sticks, bottled water, handkerchiefs, belts, etc. the sales-per-day and the profit margin on such goods are so small that they can hardly live above the poverty line (Ogunrinola, 2011). Disillusioned, frustrated, and dejected, they seek an opportunity to express their anger against the state. Scholars have overtime agreed that there is a link among poverty, loss of livelihood, inequality, and youth restiveness as evidenced by the numerous violent protests against the wielders of power in Nigeria.

Inadequate Educational Opportunities and Resources

Quality education has a direct bearing on national prestige, greatness, and cohesion. The knowledge and skill that young people acquire help determine their degree of patriotism and

contribution to national integration and progress. Research has shown that most of those youths who engage in restiveness had finished their primary and secondary education, others are undergraduates of various institutions (polytechnic and universities) while few are graduates of various disciplines. Further investigation revealed that they joined militancy and became restive because of lack of job opportunities. Some claimed lack of money to go to school and fulfill their expectations as their parents are poor and, or dead. Others said they dropped out of school for lack of sponsor (Oboada, Daniel & Nwachukwu, 2014:108).

Lack of Basic Infrastructure

Most rural communities and urban slums in Nigeria have no access to portable water, health facilities, electricity, communication facilities, industries and commercial facilities, etc. Behind social unrest and youth restiveness in the country is the agitation for equitable distribution of resources (Dibal, 2001:36). This lack of basic infrastructure in the rural areas is the major cause of rural-urban migration which causes overpopulation in the cities and increase in the number of idle youths as there is always no work for the migrants. It is the latter that leads to restiveness among the youths, confirming the saying: an idle hand is the devil's workshop.

Inadequate Communication and Information Flow

Communication creates room for sharing information. It helps people to express their thoughts and feelings, clarify problems, and consider alternative ways of coping or adapting to their situation. Such sharing promotes social cohesion. People must have access to communication facilities, to communicate with the people making the decisions that affect them. Sadly, rarely do people in Nigeria participate in decision-making processes on issues that affect their lives. Studies reveal that inadequate communication and information flow is one factor responsible for youth restiveness in Nigeria (Oboreh & Donald, 2011:30).

The Prophetic Solution to Youths' Restiveness

Islam recognises, and therefore pays adequate attention to the youths because they represent a basic, important, and effective segment in life. They are half of the present and all of the future. Prophet Muhammad - peace be upon him - stressed the necessity for educating them before their puberty (Islam and the Youth:93).

The prophetic approach to youth empowerment, deductible from his teachings, involves a “three-lens approach” which focuses on:

- Working for youths as beneficiaries
- Engaging youths as partners
- Supporting youths as leaders

The prophet framed correct social, political, educative, as well as religious and economic policies based on these “youth lenses”. To bring this about, the prophet employed different initiatives which include:

Societal Reformation

Apart from spiritual resurrection brought by the holy prophet (S.A.W), he also brought about a marvellous moral and psychological metamorphosis of his followers. The conditions prevailing in Arabia (as also the world conditions) at the time of the advent of the Holy Prophet was that of a society in disarray. Compare the same with the conditions that prevailed at the time of his demise, and the conditions that prevailed during the rule of his immediate successors, the four rightly-guided caliphs, and you will have to admit that the Holy Prophet effected a complete transformation, an absolute metamorphosis. He raised the morals of his followers to lofty and angelic heights. By emulating the holy prophet, they became God conscious, and the presence of Allah became for them a living reality. For this reason, they eschewed evil and tried to do good deeds (Altaf, 1981:75). Arabia, which was a land of warring tribes, where there was no law except the law of the jungle, became a veritable paradise on earth, with complete peace and tranquillity and respect for people’s life, property and honour. The Arabs became one united, God-fearing nation under the holy prophet. The holy prophet not only preached that Muslims are brothers, but he also preached universal brotherhood of mankind.

Peaceful Co-Existence

As its name signifies, Islam is a religion of peace and security (Maulana) and so almost the first thing which the holy prophet did on settling down in Madinah was to enter into a solemn pact with the Jews of Madinah. Quran has invited all People of the Book to retain their faith and reach an agreement with Muslims over commonalties as this will be the firmest ground for peaceful coexistence. Aside this, the Prophet also organised his followers into a well-knit

and disciplined community. Despite differences of language, colour, race, country of birth, and social and economic status, they all became one Ummah - brethren in faith, living in peace and harmony. They acted on the Holy Prophet's precept that a Muslim is one from whose hands and tongue a man is safe.

Exemplary Leadership

Under the magnetic personality and exemplary leadership of the holy prophet, all vestiges of race superiority, all distinctions of Quraish and non-Quraish, Arab and non-Arab, all distinctions based on class and colour completely disappeared, and all became brothers in the true sense. The only distinction was that of piety and righteousness. Also, the two groups of Ansar and Muhajirun (Helpers and Emigrants) became like blood-brothers (Leila & Aisha: 45) and they were so treated in matters of inheritance during the period when they were cut off from their kith and kin. While the Ansar considered it a privilege and honour to assist their Muhajir brothers, the latter did not wish to be a burden on them for long. Very soon, the Muhajirun through trade, industry and hard work, were able to stand on their own feet. Later when the community was solidly established and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the helper – brethren in Madinah were both safe-guarded.

Youth Empowerment

The prophet of Allah (SAW) directed his attention to the young people of his time. He brought them from the corrupt society where they constituted nuisance to the society. They embraced Islam, memorised the Qur'an, and undertook the call to the new religion. The youths were well trained and drilled by the prophet. He gave them education, transformed their lives and engaged them positively. The knowledge and skill they acquired helped determine their degree of patriotism and contribution to societal integration and progress. The prophet appointed them in high positions of leadership in the army, the judiciary and government, and assigned important tasks to them.

Stable Economic System

The policies that open up the economy will become people-oriented only if the government is able to direct proper resources towards the youth and provide them access to jobs that are created due to the liberalization of the economy. It is in recognition of this that the holy

prophet (SAW) formed and implemented policies that would benefit the rich and poor so that there is fair and even competition. The prophet established Zakat institution on the commandment of his Lord (Qur'an 9 (Suratut-Tawbah) v 60), where obligatory charity is paid by the rich to the poor at a fixed rate. Zakat, called poor-rate or poor-tax, is really a welfare tax. Zakat is the backbone of the economic system in Islam. The prophet ameliorated the condition of the poor masses and gave them economic security, and prevented the accumulation of wealth in a few hands. With the introduction of Zakat, captives of war were redeemed, slaves were helped to freedom, those who were held in grip of debt were helped to economic freedom, strangers were helped and employers earned their living. The resultant effect of this was promotion of economic freedom, poverty alleviation, and prevention of restiveness.

Mutual Consultations (Shurah)

Most of the companions of the prophet (SAW) were from the youth. He consulted his companions on all matters. The prophet recognised the youth as a strategic resource and vital decision-making agents. He allowed them to participate in decision-making processes on issues that affected their lives. He also gave them a voice to articulate the kind of required assistance and the opportunity to participate in the delivery of assistance policies, in private domestic affairs, as between husband and wife, or other responsible members of the household; in affairs of business, as between partners or interested parties; and in State affairs, as between rulers and the ruled, or as between departments of administration to preserve the unity of administration (Qur'an 42 (Al-Shura) v 38 and Qur'an 3 (Al-Imran) v 159). This method helped people to express their thoughts and feelings, clarify problems and consider alternative ways of coping or adapting to their situation. Such sharing promoted social cohesion, and prevented youth restiveness. The ideal way a good man should conduct his affairs is consultation, so that, on the one hand, he may not be too egotistical, and, on the other, he may not totally abandon the responsibility which devolves on him. This principle was applied to its fullest extent by the holy prophet (SAW) (Ahmad, 2012:4) in his private and public life, and was fully acted upon by the early rulers of Islam.

General Amnesty

When the pagans of Makkah saw that the holy prophet's efforts at preaching Islam were meeting with success, they gave up their initial attitude of contemptuous indifference and

mere jeering and ridiculing and began actively to harass and persecute him (Altaf:94). When the level of persecution reached its peak, Allah commanded the prophet to emigrate to Madinah. After some years in Madinah, the prophet conquered Makkah and left Madinah with an army which, by the time he reached Makkah, numbered ten thousand. Before entering Makkah, the holy prophet announced a general amnesty (Leila & Aisha:68). With his magnanimity, the prophet demonstrated that amnesty can be used by the government or people in authority to pardon a group or class of persons who are subject to trial. Amnesty promotes national integration and prevents youth restiveness

Conclusion

In summation of this work, the prophet's care of and attention to the youths is emphasised because they assist in making youths to play vital and important role in the growth and development of a society. The prophet (SAW) guided young people to assume their responsibilities and to utilize their youth for all that is good and kind. However, it is crystal clear that the deviation and restiveness of the youths emanate from the home, the school and the society; and is attributable to many factors which have been mentioned in the work. Hence, it is important to say that we must try to understand the dimension of this problem and then begin to look at ways of getting these youths to be useful and viable. The way to achieve this lies in all stakeholders adopting the solutions as suggested in this paper and as methodology practised by the Holy Prophet (SAW) who educated the youths of Islam and made them to them relevant.

The participation of youths in the civic processes of community and nation building should be increased. They should be empowered to contribute positively to the economic and social progress of the community and a sense of purpose should be instilled in them, too. Youth violence too should be greatly discouraged. It has become pertinent to reach out to parents and other stakeholders who will assist to engage the youths in productive ventures while the government provides the enabling environment. The need has arisen for all stakeholders to join hands to wage a concerted and coordinated war against youth restiveness and social vices. There is no better time for it than now. We should all support and sustain programmes that could produce the kind of youths with the attributes and value traits of creativity, determination and self-confidence, all of which are required for the actualization of one's potential.

Lastly, in a pluralistic society like Nigeria, it is incumbent on Muslims to show good examples by emulating the Prophet in all their dealings, so as to encourage people of other faiths to see the beauty of Islam. They should cut relations with the enemies of the society, and stand up to foreign intellectual and cultural invasion while making use of modern means, tools of civilization and scientific advancement in order to attain the lofty goals and convey the Divine Message.

References

- 2015: Can The Broom Sweep Away The Umbrella? (2013, September 9). *TELL* (pp. 27-31). Retrieved from www.telling.com
- 54% of Nigerian Youths were unemployed in 2012. (2013, December 17). *Vanguard*. Retrieved March 22, 2015, from www.vanguardngr.com/2013/12/54-nigerian-youths-unemployed-2013/
- Adagba, O., Ugwu, S. C., & Eme, O. I. (2012). Activities of Boko Haram and Insecurity Question in Nigeria. *Arabian Journal of Business and Management Review (OMAN Chapter)*, 1(9), 93.
- Adegun, O. A., & Akomolafe, C. O. (2013). Entrepreneurship education and youth empowerment in contemporary Nigeria. *Scholarly Journal of Education*, 2(5), 52-67. Retrieved March 22, 2015 from www.scholarly-journals.com/SJE
- Adeleke, B. L. (2012) *General Studies in the art: Some fundamental topics* (p. 37). Ilorin: Unilorin Press.
- Ahmad A. (2012). Al-Shura the Qur'anic principle of consultation (p. 4). Herndon: International Institute of Islamic Thought.
- Ajufo, B. I. (2013). Challenges of youth unemployment in Nigeria: Effective career guidance as a panacea. *African Research Review (An International Multidisciplinary Journal, Ethiopia)* 7(1), Retrieved July 11, 2014. from <http://dx.doi.org/10.4314/afrev.v7i1.21>
- Akinlade, M. T. & Igbalajobi M. (2012) Good Governance: A Variable Tool For Nation Building In Nigeria. *International Journal of Advanced Legal Studies and Governance*, 3(1), 82.
- Altaf, A. K., (1981). *Islam A comprehensive guide-book* (1st ed.) (p. 75). Pakistan: Idara Sirat-i-mustaqeem.

- Anasi, S. N. (2010). Curbing Youth Restiveness in Nigeria: The Role of Information and Libraries. *Library Philosophy and Practice (e-journal)*, Paper 388. Retrieved March 22, 2015, from www.digitalcommons.unl.edu/libphilprac/388
- Chukuezi, C. O. (2009). Poverty and youth restiveness in Nigeria: Implications for national development. *Ozean Journal of Social Sciences*, 2(2.)
- Definition of youth, Retrieved November 20, 2014, from <http://www.un.org/esa/socdev/documents/youth/fact>
- Definition of youth, Retrieved November 20, 2014, from <http://www.thefreedictionary.com/youth>
- Definition of youth.* (n.d.). Retrieved March 22, 2015, from Department of Economic and Social Affairs: www.undesadspd.org/Youth.aspx
- Dibal, R. A. (2001) *The Causes of Youth Restiveness and Violence in Northern Nigeria, Youth Initiative for Advocacy, Growth and Development, Canadian International Development Agency* (p. 36). Lagos: CLEEN Foundation.
- Dibie R. (2000). *Understanding Public Policy in Nigeria: A Twenty-First Century Approach*, Lagos: Mbeyi & Associates (Nig.) Ltd.
- Elegbeleye, O. S. (n.d.). Recreational facilities in schools: A panacea for youths' restiveness. *Journal of Human Ecology*, 93-98.
- Happiness, I. I., & Innocent, I. (2013). Causes, effects and ways of curbing youth restiveness in Nigeria: Implications for counseling. *Journal of Education and Practice*, 4, 132.
- History of Violence in Nigeria Since 1960 (Green Whit Green, Where is the Red?)* (2011). Retrieved March 22, 2015, from Nairaland Forum: www.nairaland.com/798193/history-violence-nigeria-since-1960
- Islam and the youth.*
- Leila, A., & Aisha, G. (n.d.) *The Life of the Prophet Muhammad* (p. 45).
- Maulana, W.K., (n.d.) *Islam and Peace* (p. 24).
- Muhammad, A. (n.d.). *Islam and the youth* (p. 5). Tripoli: World Islamic Call Society.
- Muhammed, A. Y. (n.d.). Youth Violence in Nigeria's Fourth Republic: Implications for Human Development in the 21st Century. Retrieved March 22, 2015, from University of Ilorin: www.unilorin.edu.ng/publications/Youth%20Violence.htm

- Oboada, A. U., Daniel, E. E., & Nwachukwu, P. O., (2014) The Challenges of Youth Restiveness and Educational Development in Rivers State. *International Journal of Scientific Research in Education*, 7(2), 108.
- Oboreh, J. S., & Donald, I. H, (2011). Youth Restiveness and Industrial Disruption in the Niger Delta. *American Review of Political Economy*, 30.
- Of Jobless Youths (2014, March 31). *TELL* (pp. 16-23) Retrieved from www.tellng.com
- Ogun Update (A Publication of the Government of Ogun State) (2014) *Youth Employment: The Alternatives*, 7(6), p. 6.
- Ogunrinola, I., O. (2011) Informal Self-Employment and Poverty Alleviation: Empirical Evidence from Motorcycle Taxi Riders in Nigeria. *International Journal of Economics and Finance*, 3(2). Retrieved July 11, 2014. from www.ccsenet.org/ijef
- Omeje, K. (n.d.). Youths, Conflicts and Perpetual Instability in Nigeria. Retrieved March 22, 2015, from Holler Africa: www.hollerafrica.com
- Patrick, O., Arisi, R.O., & Osah, M. I. (2013). Youth restiveness and insecurity in Niger Delta: A focus on Delta State. *Global Journal of Human Social Science* 13, 49.
- Peter, O. (2012, December 24) Youth Restiveness and unemployment in Nigeria: The way out. Retrieved November 20, 2014, from <http://www.vanguardngr.com/2012/12/youth-restiveness-and-unemployment-in-nigeria-the-way-out-part-1-3>.
- Peter, O. (2013, January 21). Youth restiveness and unemployment in Nigeria: The way out. Vanguard. p. 18
- Sayyid, M. M. (1990). *Youth and morals* (p. 7). Tehran: Islamic Culture Development Office.
- Sunday O., U. & Aluforo E, (2011). Challenges and solutions to ethno-religious conflicts in Nigeria: Case study of the Jos crises', *Journal of Sustainable Development in Africa* 13, 111.
- The Prophet's Guidance for the Muslim Youth*. (n.d.). Retrieved November 11, 2015, from <http://www.onislam.net>.
- What do we mean by "Youth"?* (N.D.). Retrieved March 22, 2015, from UNESCO: www.unesco.org/new/en/social-and-human-sciences/themes/youth/youth-definition/Vanguard (2012, December 24) Vol. 25, p. 18.