

TITLE PAGE

**EFFECTS OF MODERN GAMES ON MUSLIM YOUTHS;
A CASE STUDY OF GWANDU LOCAL GOVERNMENT AREA OF
KEBBI STATE.**

BY

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APPROVAL PAGE

This research project has been well scrutinized by the Supervisor, who approved it as having met the required standard of the Department of Islamic Studies in the requirement for the award of Bachelor of Arts (B.A.) Degree in Islamic studies.

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DEDICATION

I wish to dedicate this research to my Lord the One and Only Allah (S.W.T.), the Lord of Ibrahim, Musa, Isah, and other Prophets and Messengers (peace be upon them all) as well as all that exists in the Universe.

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CHAPTER ONE

1.0 INTRODUCTION

In the name of Allah, the Beneficent, the Merciful, the Creator and Sustainer of universe and all that exist in it, the One Who guides whom He wishes and misguides the one He wishes with His justice. May His peace, blessings, and salutations be to the Noble Prophet and the best of creature Muhammad (S.A.W.), his households, companions and all those who follow their footsteps with good deeds until the day of judgments.

1.1 BACKGROUND OF THE STUDY:

This research work centers on the effects of modern games on Muslims' youths in Gwandu Local Government.

Islam is a complete way of life which provides guidance in all aspects of human life be it social, political, economic, and religious or any other aspect of human life one may think of. In line with these provision of the lawful and unlawful things was made for the goodness mankind in both here now i.e world and hereafter.

Modern games happened to be under unlawful things as it will be pointed out by the Qur'an and Hadith of the Prophet (S.A.W.) as well as the major opinions of the scholar's i.e Qiyas. Most of the modern kinds

of games were created for competitive purposes and distraction of peoples' attention for or against. In respect to this, these modern games created by the western world were aimed at diverting people particularly the Muslims from their important daily routines essential to their lives. But to some people their establishment is of great importance due to their creation of physical fitness as if the people before their emergence suffered from their deficiency.

These games include football, lawn tennis, table tennis, volleyball, snooker, among others .All these games are mostly being played along the streets of cities, towns, and villages in our localities and in the course of carrying out these games people are occupied to the extent they neglect their daily routines like going to the Islamiyyah schools in the case of our younger ones or refusing to perform their prayers at stipulated times and procedures; thus affecting their future carrier as well as exposing them new culture of nudity by their dress code.

For us to know how their effect may be to the Muslim youths, we need to give a glance to some of these modern games and how they are played.

1.1.1 FOOTBALL:

It is one of the modern games that is being played by two teams or sets in a match, each containing eleven personalities that are called players. From the two opposing sides exists a goal poles which is regarded as scoring point where the team that score highest number of goals (i.e by a strike of the ball and its passage between one of these two goal poles) emerge as winning team.

Besides this exists a referee who oversees the proper and smooth continuity of the match with the help of two linesmen who serve as an assistants to him in accordance to the set rules .It is also called soccer and its history was said to have dated back to 500 BC in the previous civilizations like the Chinese and Egyptians'. Later the Romans started to play it for all over their empire and spread it to England from where it fascinated the English people, hitherto it receive some modifications from one place to another.

1.1.2 TABLE TENNIS:

It is one of the modern games or sport similar to tennis that involves the hitting of a light plastic ball across a table (fashioned like a mini tennis court) by racquets which will be held by players facing each other with the strikes to let one of them be the victorious.

With a little clarification to few among these modern games we can realize how defective these games are on the Muslims' youths, as they are exposed to a new culture of nudity and immorality which are discouraged Islamically.

The amount of hatred they cast in the hearts of their fanatics and the players are higher than the benefits they claim to gain through physical exercise.

The religion of Islam does not leave the stone unreturned pertaining to modern games by keeping silence, thus it negates anything which bring highest negative effects like how modern games do through opening gates to evil deeds. For instance how men and women are merged together while watching games and the waste of resource and time in less or unimportant affair. Allah says in the Qur'an with regards to these modern games in our world:

“Nothing is life of this world but play and amusement but the best home is in the hereafter for those who are righteous will you not understand.”¹

He (Allah) says:

“What is the life of this world but amusement and play but verily the home in the hereafter that is the life indeed, if they but knew”²

¹ Qur'an, 6:36.

² Qur'an, 29:64

In another verse Allah says:

“The life of this world is but a play and amusement, and if you believe and guard against evil, He will grant you your recompense and will not ask of you (to give up) your possessions”.³

In the eyes of Sunnah modern games are not recognized as praise worthy acts as they are played contemporarily because he (S.A.W) was reported to have said on them, as narrated on the authority of Uqbah bin Amir reported that the Prophet (S.A. W.) says:

“Everything with which a man plays is unlawful except his shooting with arrows, his training with his horse and his playing with his wife.”⁴

Abdullahi bin Umar narrated that the Prophet (S.A.W) said that:

“Teach your sons swimming and archery and teach your daughters sewing”.⁵

Good health through physical exercise is a means of undertaking Islamic jihad with sword (saif) as a result of the above mentioned exemptions that were clarified showing that anything outside this scope is not recognized, thus it has been observed that jihad:

³ Qur'an 47:36

⁴ Sahih Al Bukhari, Vol. 8, Page 545.

⁵ Ibid Vol. 8, Page 339.

Is to strive whatever possible to man's effort for the spread of Allah's everlasting and perfected guidance by any means. In other words, it means one can undertake the jihad by preaching the Islamic words of truths, by writing an Islamic message and disseminating knowledge as well as by using one's wealth or influence to further the cause of Allah and His religion.

The last resort for spreading this guidance is to make use of force if all other avenues and means were suppressed or proved abortive. Islamic shari'ah accorded some of the sports and exercise activities which were encouraged by the Prophet(S.A.W) such as running/juggling, house racing, archery, fence wrestling, weight lifting e.t.c. because they contribute in the cause and as we can cite an instance to the traditions of the Prophet(S.A.W):

“Ride horses for they are the legacy of your father Isma'il”.

Therefore in Islam physical exercise (sports) which were allowed were given due consideration like body building that can help to achieve strong and healthy body for the task of global development both spiritual and material.

Uqbah bin Amir said: I heard the messenger of Allah (S.A.W) saying while he was reading this verse on the pulpit:

“(make ready against them all you can of power including steeds of war) the power means archery (he repeated it three times).”⁶

In a nutshell Islamic shari’ah has said much on games that are legal unlike the modern games which their establishment and the way they are played are totally unislamic ranging from the dress codes up to other effects. Therefore Muslims (youths in particular) should not occupy themselves with these sporting activities (of the modern games) at the expense of religious obligations and other important activities because Muslims are not allowed to perform games that can inflict harm on them as is the case with the modern games.⁷

1.2 SCOPE AND LIMITATIONS.

The scope of the study is to examine the effect of modern games on the Muslim youth in Gwandu in view of their negative implications (effects) in the area as well as what is the consequences on Muslims particularly the youths who usually engages in these acts.

1.3 SIGNIFICANCE OF THE STUDY.

The significance of this research work is that it will point out the majority of games that are lawful and unlawful. It will enlighten the

⁶ Subul al salam, M.I. As san’ani, Kitab al jihad.

⁷ I.M. Maishanu, (2009), A journal on analytical study of sport development as viewed from Islamic perspectives, N.P.P, N.D.P., Vol.4, and P.85.

Muslims in general and youths in particular in Gwandu and the societies as whole on their effects to the Muslims by citing references from the quotations from Qur'an and Sunnah. It will also suggest on the steps to correct the brothers in Islam in their attitude of fanaticism to the modern games

. 1.4 STATEMENT OF THE RESEARCH PROBLEMS.

This research is designed to find the causes and effect of modern games among the Muslim youth in Gwandu Local Government. It is generally that for every act exists both negative and positive side of it, so also the modern games. With this we can realize how some of the modern games in Gwandu affected the youths with a lot of problems which are socially, economically, politically, and religiously in the morality and discipline of the youths particularly in Gwandu. These games resulted to lack of discipline and morality to their behavior through the influence of peer group.

But under the influence of time and financial factors the researcher will only focus on the effects of modern games. In the process of doing so the following questions will be answered.

1. What are the modern games?
2. What are the stands of Islam on the modern games?

3. What are the effects of modern games on the Muslim youth in Gwandu?

4. How can we combat (wipe out) the effects of modern games on the youths in Gwandu.

1.5 AIM AND OBJECTIVES:

This research is aimed at achieving the following objectives:

To draw the attention of Muslim youths to the commandments and prohibitions of Allah regarding modern games.

To enlighten our Muslim youth on the effect of modern games in Gwandu and its surroundings and Muslim brothers in general.

To admonish the Muslim youths to abstain themselves from these games because of their negative effects on them and are detrimental to the Islamic teachings.

In general, it is aimed at achieving the commands and teachings contained in the following tradition of the Prophet (S.A.W.) where Abu Sa'id Al khudri said: I heard Allah's apostle saying:

“When any one of you notice an abomination, let him change it with his hand, if that is not possible then with his tongues and if that is not possible then with his heart, this is the weakest (kind of) faith.”⁸

⁸ Sahih al Bukhari opcit, Vol. 7, Page 407

Therefore this research work targets the above mentioned commands to the believers.

1.6 METHODOLOGY:

In the course of this work the following books will be consulted namely; the Glorious Qur'an, Kutub al Hadith and some literary works of our Muslim scholars like the journal on the analytical study of sport development as viewed from the Islamic perspective, similarly information from the electronic books on the mobile encyclopedia (through google).

A survey of the metropolitan will be carried out whereby an oral interview will be conducted from the people (Religious scholars, elders, and youths as well) of the area which help greatly in justification to the topic of the research.

1.7 STRUCTURE:

This research project consists of five chapters, under each chapter there are sub divisions to it.

In chapter one there is an introduction, significance of the study, statement of research problems, aim and objectives, methodology, structure and literature review.

Chapter two is on the background of Gwandu which consist of its historical background, the people of the area and their systems of belief.

Chapter three is on Islam and modern games, it discusses the concepts of games in the Qur'an and Sunnah, lawful and prohibited games in Islam, finally modern games and Muslim youths in Gwandu.

Chapter four is on the negative and positive effects of modern games on the Muslim youths. The chapter identifies some issues such as shameful dress, massive money extravagancy, destruction and diversion, intermingling of sexes, hero worship, and finally some positive effects such as physical training and maintenance or improvement of health.

Chapter five consists of recommendations, solution to the effect of modern games on Muslim youths, and finally, the conclusion and bibliography.

1.8 LITERATURE REVIEW

The purpose of reviewing the previous literature is to determine the works that are related to the topic of my research under which a lot of literatures on this topic will be reviewed.

In the encyclopedia Britannica, it is stated that the development and growth of modern games, games were all over the globe due to the widespread of modern mass media for example, television has been

largely responsible for transporting sports to all part of the world, specialized sports' magazines, sounds, newspapers reports, radio broadcast and likely the internet has contributed immensely to the spread of sports to the masses.

In a journal of physical education and sport science titled “the shield” by Dr. I.M. Maishanu, who wrote an article titled “An analytical study of sport development as viewed from the Islamic perspectives, discussed sports as viewed in Islam, the different type of sport that are allowed in Islam and those that are not allowed due to the way they are carried out.⁹

“Etiquette of sport” is an article in which Sheikh Atiyah Saqr explained the etiquettes and the manners for Muslim practice in sports.

The medieval Islamic games is another book of relevance in the free mobile encyclopedia under which some forms of Islamic games were discussed in the present Muslim situation.

Hassan Aydinlis “Children and violent computer games” in this article, two important issues were analyzed, how computer game affects the children sub consciousness and future, and whether games with positive effect have an appealing presentation.

⁹ I.M. Maishanu (2009), A journal on analytical study of sport development as viewed from Islamic perspectives, Vol. 4, Page 88.

Islamic sport, from Wikipedia, the free encyclopedia is another reference material which discussed the position of sports in Islam, its historical origin and development¹⁰.

An English Oxford dictionary advanced learners' new 8th edition was consulted in order to define some terminologies that are vital to the work.

Another reference material is an official website titled www.alminbar.com/khutbaheng/scwcrec.htm that outlined the impact of the modern games to the Muslim youths.¹¹

In the course of this research work a mobile encyclopedia named GlobalBritannica.com/EBchecked/topic/250158/Gwandu and also 'Gwandu domain of Abdullahi' happens to be contacted as it contained information on geographical location of Gwandu and other relevant data needed.

¹⁰ Islamic sports from Wikipedia, the free encyclopedia.[wikipedia.org/wiki/Islamic sport](http://wikipedia.org/wiki/Islamic_sport).

¹¹.www.alminbar.com/khutbaheng/scwcrec.htm

CHAPTER TWO

2.1 HISTORICAL BACKGROUND OF GWANDU LOCAL GOVERNMENT

Gwandu also called Gandu, town and an emirate in Kebbi state, northwestern Nigeria. It lies near a branch of the Zamfara River, a tributary of the Sokoto. Originally settled by the Kebbawa, a subgroup of the Hausa people, the town was named for the surrounding Gandu (royal farmlands) that formerly belonged to Muhammad Kanta, who founded the Kebbi kingdom in the 16th century. Although Fulani herdsmen had grazed their cattle in Kebbi territory for centuries, not until the era (1804–12) of the Sokoto jihad did Gwandu become an important town. In 1805, Usmanu dan Fodio the jihad leader, moved the jihad headquarters from Sabongari to Gwandu. Muhammad Bello, his son and successor (1817), began construction of the town's walls in 1806. After the Sokoto jihadists' victory over the Gobirawa at Alkalawa in 1808, Sheikh Usmanu split his vast empire, which then extended over most of what is now northern and central Nigeria, into two spheres of influence. He made his brother Abdullahi dan Fodio emir of Gwandu and overlord of the western and southern emirates (1809) and placed Bello in charge of the eastern emirates. From 1815 Abdullahi maintained Gwandu as one of the two capitals of the Sokoto Caliphate.

The Gwandu emirate received tribute from its vassal emirates, including Nupe, Ilorin, Yauri, Agaie, Lafiagi, and Lapai in Nigeria, until the British arrived in 1903. The town had by then become a caravan centre for desert products from the north and forest products, notably kola nuts, from the south. Gwandu offered no military resistance to the British occupation. The Gwandu emirate was considerably reduced in size by British cessions to French West Africa in 1907.

Its emir, however, remains the third most important Muslims traditional leader in Nigeria, following only the sarkin musulmi of Sokoto and the shehu (sultan) of Bornu. The town of Gwandu remains a collecting point for peanuts (groundnuts), tobacco, and rice; it also serves as a major local market centre in millet, sorghum, onions, bananas, cotton, goats, cattle, skins, and kola nuts.¹²

Finally in the 1991 Gwandu was made a local government area among the 21 local government created for Kebbi state as a result of states 'done by Federal government, it is created from Sokoto state.¹³

¹² Global.Britannica.com/Rechecked/topic/250158/Gwandu. N.A,

¹³ Gwandu the Domain of Abdullahi (2008), N.P.P, N.D, P.3-6.

2.2 THE GEOGRAPHICAL LOCATION OF GWANDU LOCAL GOVERNMENT AREA

The town is located at 12° 30'0"N × 4°39'0"E (latitude 12.50000, longitude 4.65000). These are some of the closest towns to Gwandu Local Government area.¹⁴

- Tambuwal (6.9 miles/11.1 km S)
- Sabon Birni (7.1 miles/12.4 km E/SE)
- Argungu (19.1 miles/30.7 km N/NW)
- Gulma (22.7 miles/ 36.6 km W/NW)
- Kebbe (26.1 miles/ 42.0 km S/SE)
- Jega (27.1 miles/ 43.6 km SW)
- Augie (27.7 miles/ 44.7 km N)
- Birnin Kebbi (31.1 miles /50km W)
- Kalgo (32.8 miles/ 52.8 km W/SW).

2.3 PEOPLE OF THE AREA AND THEIR SYSTEM OF BELIEF

It is generally agreed that before the spread of Islam in Hausa land through Sheikh Usmanu and his brother there was the presence of Islamic belief systems but not in a proper manner, likewise the belief system of people within Gwandu at that time. Their belief system during

¹⁴ An oral interview to Umar Lokaci, One of the earliest staff in the Dept. of Agric. Gwandu Local Government Secretariat.

that time comprises of the two things which are belief in the Islamic creed and some superstitious belief, in this way both are carried together by every person. If this one supersedes at a time one acts in compliance with it.

When we flash back our minds we will find that it was within Hausa land in general and Gwandu in particular that women refused to call the names of their husbands and that of their first born child and with the belief that if she does so the curse or natural disaster will befall on her, also if one failed in the latrine he has to be taken to the market or else he will become mad.

Prior to revivalist movement of Sokoto jihad leaders the people of Gwandu, its surroundings, and other Hausa states accept the pure version of Islamic belief that made the majority of the inhabitants to be Muslims who stick to the rules and regulation of Islam accordingly.

The people within Gwandu local government area are mostly Hausas, Fulanis and very few of Zabarmawa. The Fulanis are divided into two namely: the nomadic and the town settlers who are considered as the scholarly class of Fulani that are mostly from the descendants of Abdullahi bin Fodiyo.

With change of time especially after the coming of Europeans new values were brought into the Gwandu and the socio-religious life of the people in the area started to change due to the impact of westerners which resulted to certain acts of moral decadence such as alcoholism, stealing, robbery, adultery e.t.c. which are contrary to the societal norms and values of area before, these acts hinder the progress and development of any given society. As time goes on knowledge is being acquired by people of Gwandu area both Islamic and western, this brings in new hopes and reforms to the immoral acts through da'awah and quest for knowledge by the people.¹⁵

In a nutshell, the system of belief of the people within Gwandu local government was earlier a combination of Islamic and superstitious beliefs at the time before the work of Sokoto jihad leaders.¹⁶ There after existed a matured sense of Islamic belief until the British invasion of the area when things started to deform but from 19th, 20th and 21st century people of the area were being enlightened and things are getting back to how they were earlier.¹⁷

¹⁵ Global.Britannica.com/Rechecked/topic/250158/Gwandu.

¹⁶ A.M. Gada (2010), History of Islam in Hausa Land.

¹⁷ An oral interview to Mallam Abubakar Chika Gwandu.

CHAPTER THREE

DEFINITION OF MODERN GAMES AND THEIR POSITION IN ISLAM

3.1 DEFINITION OF MODERN GAMES:

In an effort to define the modern games we have to find out the meaning of the words in the phrase from the dictionary, the word ‘modern’ (the only comes before noun) means something of the present or recent time, it also means a new thing intended to be different from the traditional styles, while the word ‘games’ is a plural noun which mean activities or sports with rules in which people or teams compete against each other.¹⁸

With this we can literary term modern games as the newly or recent way of playing or sporting activities in which the parties are involve in contest against each other in a way that is completely different from the traditional methods or styles. Technically, it means an innovative way of playing sports or competitions whereby parties are struggling against each other in a the method and manner which is totally in contrast with previous and orthodox procedure of playing games in shari’ah. They are meant to substitute the old and orthodox

¹⁸ English Oxford Advanced learners’ Dictionary, New 8th edition.

games allowed by the shari'ah, these modern games include modern games include football, volley ball and others.

3.2 THE POSITION OF MODERN GAMES IN THE QUR'AN AND HADITH

The purpose of all these sports (were well known at the beginning of Islam as Al Furussiyah,) is to aid in the prevalence of truth, assist it and to defend it, it is not meant for accumulation of wealth nor for seeking fame or love of popularity. Similarly it does not involve arrogance and corruption in the land, unlike the situation of most of the athletes today.

The goal of all the different types of athletes or exercises is taqwa (conscious and fear of Allah) and giving the medium and strength, power to fight in the way/course of Allah (jihad).Therefore it is obligatory to understand the concept of athletics in Islamic way. If any one understands it in other than this context he has changed its primary goals and objectives to an evil target that includes vain and amusement and forbidden gambling. The basis for the legislative permissibility of athletic exercises is Allah's statement:

“And make ready against them all you can of power”¹⁹

¹⁹ Qur'an, 8:60.

The term ‘games’ is used to denote the activities which the Prophet (S.A.W.) encouraged such as swimming, archery, horse riding among others. Let us take a look at some of these games.

3.2.1 HORSE RIDING

Allah says:

“And He created horses, mules and donkeys for you to ride and use for show, He created (other) things of which you have no knowledge of”²⁰

Uqbah bin Amir reported that the Prophet (S.A.W.) said:

Everything with which a man play with is unlawful (to him) except his shooting with arrows and his training with his horse and his sporting with his wife.

He (S.A.W.) was reported to have said:

“There is blessing in the forelock of a horse”²¹

3.2.2 ARCHERY:

It is one of the recommended games in Islam. It simply means shooting with a bow and an arrow. The Prophet (S.A.W.) encouraged it in many of his traditions for instance, Hazrat Uqbah Bin Amir narrated that he heard from Allah’s apostle that:

²⁰ Qur’an, 16:8

²¹ Sahih al Bukhari, Page 545.

“Whoever gives up archery after having learnt it is not of us”.²²

In another occasion he (S.A.W.) passed by a group of his companion who were competing in archery, and he encouraged them.²³

3.2.3 SWIMMING:

It is another form of exercise in the river, sea or lake. A person can ride on the matter by using his legs, hands and other limbs of the body. With regards to the participation of sahaba in the above mentioned activities the jurists write.

Any done for future pleasure must have basis for shari’ah as every action of behavior is characterized by the supreme command of Allah and oriented towards attaining His pleasure only and it is by the culmination and perfection of faith where the servant attains this pleasure through fulfilling the commandment of His master and also engages and aspires himself at all time to ascertain the commands of Allah, it is only when this become second nature within man that all his pleasures are converted and directed accordingly. Hence the encouragement of the Prophet to the Sahaba and their participation in

²² Sahih al Bukhari, Page 550

²³ Abu Dawud.

such activities appeased their personal motives to gain any worldly pleasures but to attain Allah's pleasure and strive to fulfill His commands in physical and mental process for propagation of His superior word in every possible way even though it could lead to giving up lives of which is practically demonstrated to mankind.

Archery and horse riding which the Prophet encouraged should not be viewed as games in the way people of the contemporary time consider games since these were the activities that will prepare people well for the jihad and this is why he encouraged them.

On the basis of Hadith quoted above, the ulama have stated the horse riding, donkey racing and human race competition should be held with intention of preparing for jihad and other acts of ibadah that require strength and power to do them.

3.3 LAWFUL AND PROHIBITED GAMES IN ISLAM

It is from the authority of Uqbah bin Amir (May Allah be please with Him) says:

“I heard the messenger of Allah while he was reading on the pulpit saying: and make ready against them all you can of power...Indeed the provision of power is an archery, Indeed the provision of power is an archery,

Indeed the provision of power is an archery.²⁴

By the virtue of the way and manner the Prophet (S.A.W.) explained the above verse and the Hadith (Everything which a man plays with...) made it possible for us defined games. Therefore the term 'game' in Islam can be connoted to the activities which the Prophet (S.A.W.) ordered and recommended to be carried out for the spiritual and material building of the body (soul).

Allah has revealed complete guidance in aspects of life, including how to sleep and even etiquettes of going to the toilets as taught by the prophet, Allah says in the Qur'an:

“...Nothing have we omitted from the book and shall they (all) be gathered to their Lord”²⁵

Allah Almighty also says:

“...And we have sent down to you the book (the Qur'an) as exposition of everything and as guidance, a mercy and a glad tiding for those who have submitted themselves (to Allah as Muslims)”.²⁶

²⁴ Sahih Muslim

²⁵ Qur'an, 6:89.

²⁶ Qur'an, 16:89.

In Islam there are games that are allowed and those that are prohibited. Anything outside the above mentioned specification will not be considered.

3.3.1 LAWFUL GAMES

Islam allows some forms of games to be carried out based on some conditions and procedures. Games allowed in Islam can be found in the Hadith of the prophet (S.A.W.), the authority of some companions and consensus of the Muslim jurists. Some of the lawful games in Islam include:

Horse riding.

Shooting with bow and arrow.

Playing with one's wife.

The authority for the permissibility of the above types of games is the following Hadith:

“Everything with which a man plays with is unlawful except his shooting with arrows, and his training with horse and his sporting with wife”.²⁷

Hazrat Uqbah bin Amr also narrated that he heard from the prophet (S.A.W.) that:

²⁷ Tirmidhi and Ibn Majah

“Whoever gives up archery after having learnt it is not of us”.²⁸

Similarly, though the opinion of the jurists differs on the games yet others permitted it. For instance, with regards to playing chess the opinion of jurists varies. Some companions like Ibn Abbas, Abu Hurayrah e.t.c. and some scholars of the second generation after hijra such as Ibn Sirrin and Sa’id bin Musayyib upheld the permissibility of chess.

In another occasion, the prophet (S.A.W.) passed by a group of his companions who were competing in archery. He encouraged them saying that:

“Shoot and I am with you”²⁹

Hazrat bin Umar narrated that the Prophet said:

“Teach your sons swimming and archery and teach your daughter sewing”.³⁰

Similarly, archery, horse riding which the Prophet encouraged should not be associated with jihad so he encouraged. On the basis of the Hadith the ulama have stated that horse riding, donkey racing, and

²⁸ Sahih al Bukhari

²⁹ Ibid, Page 544-545.

³⁰ Ibid, Page 338.

human race competition should be held with the intention for preparation of jihad.

3.3.2 PROHIBITED GAMES

In Islam, there are games that are prohibited which include:

- Playing with dice
- Playing with cards (all kind of gambling) is included.

3.3.2.1 PLAYING WITH DICES:

This is kind of game which is played with dice and this dice is numbered from one to six on the sides (of dice). This dice will be put into a small cup, and the dice will be thrown on the glass, the outcome of the numbers that appear decides the winner as agreed by the players. In this act there is waste of time that Prophet (S.A.W.) was reported to have said:

“The legs of a man will cease to move a bit on the day of judgments until he was asked on four things: of his lifetime...”³¹

The above Hadith teaches us to make use of time judiciously or else be implicated by regret when indulge in the above type of game.

³¹ Ibid, pp 544-545.

3.3.2.2 PLAYING WITH CARDS:

This is one of the prohibited games which some of the Muslims are involved in. The cards are being shared to the players and they will play based on what they agreed upon as its rules, and finally the winner emerges and collects the money or property they have betted. Sometimes it may not involve issuance of money to the winner. The problems of this game are waste of money and time, it leads to fighting and false argument and hatred among others and all these are forbidden Islamically. Intoxicant and playing cards are prohibited because Allah says with regards to these in following:

“Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling and hinder you from the remembrance of Allah and from prayer. So, will you not abstain”.³²

In short any type of game played with money which has no element of gambling is prohibited in Islam, playing cards with money as well as backgammon while betting with money is not permitted in Islam.

³² Qur'an,5: 91

3.4 MODERN GAMES AND THE MUSLIM YOUTHS IN GWANDU LOCAL GOVERNMENT

The modern games comprises of football, snooker, handball, basketball, volleyball, table tennis which are all found in Gwandu Local Government Area being played among Muslims and youths in particular. In this area modern games have made a devastating effect to Muslim youths in particular in a number of ways.

When we look at the present situation and remarks of these games contemporarily we will realize that games are deeply in touch with the hearts of the younger generation of Muslims in our locality. The game of football can be a very good example on how Muslim youth are dearly and committed to it either directly or indirectly. When we say directly; we mean how actively Muslim youths participate in it, while indirectly shows how other people are involved in the process by watching and supporting as well spending much on it whole heartedly instead of doing so on the path or religion of Allah. The reason why we used to see it in all the nooks and crannies and at every time more than we expect. This involves not football alone but all games because of how people are engaged in too much.

Likewise Snooker is also one of the modern games. This can be seen from the nature of remark given to it by our youths with attention

on it. The way it is being carried is similar to table tennis because they are all being played on the table, it consist of fifteen pebbles, each player owns seven, the winner will be the one who drag his set of pebbles into the pocket first and put the eighth ball which is black in the pocket. This type of game is found along streets in Gwandu and in the cities it is being found in night social clubs that prostitutes normal hang around. This indicates its illegality in Islam because of possible outcome it will give which includes moving towards zina (fornication) apart from waste of time and resources, while in Gwandu it disallows youths to attend their Islamiyyah schools and serve as a campaigner to engage in those ones found in the urban areas in their night clubs.³³

With regards to handball, it is being played in the same way as football is being played but differs with football to some degrees. The former involves the use of hands to dribble, make passes, strikes a shot towards a goal poles (which are smaller than that of football) and touching of the ball with leg is foul, while the latter involves the use of legs in all these and using hand is foul in contrast with the former and goal poles are bigger. The way football takes place in the evenings or as arranged by the officials which normally disallowed Muslim youth from

³³ Interview

praying and schooling to Islamiyyah is in the same way with handball thus their verdict became one because of their end result.³⁴

Table tennis is also among modern games. It is played by two men in match where each of them stand at the end side of table and a net tight across the middle of the table, facing each other and keep on striking the ball with aim of defeating his counterpart. In Gwandu they have to pay money before being allowed to participate in game and it takes a lot of time thus implies waste of time and resource which is disallowed in Islam.³⁵

Basket ball is one of the modern games; it is played by two teams that struggle in the target of winning the opponent at all cost. There is a goal scoring point at each side of the pitch, sometimes music is being played while playing the match is on and it is the game which is loved most by ladies and receives highest attendance of them among all the modern games.³⁶ These alone make it unlawful in Islam apart from the barrier it created on the youths because they avoid Islamiyyah schools for its purpose.

³⁴ Ibid.

³⁵ Ibid.

³⁶ Ibid.

In the case of volley ball, it is played by six personalities as players who stand at their sides (home) of the pitch and continue to give strikes to the ball in the hope of winning their opponent. They normally appear in the dresses that are illegal and it is similar to other games in some degrees like waste of time and resources apart from their refusal to attend schools and helping their parents in some important works, we will realized that it consist of acts contrary to the teachings of Islam.

Naturally, youth are characterized with love of games and their likes such as funny things and more over if a young man is not assigned (occupied) with important daily routines, definitely he will occupy himself with less important ones. This is due to strong and powerful feelings and capability to do most of the things. Games are usually formulated for pleasure, waste of time and diversion of attention from beneficial acts to the unfruitful acts and to reduce the rate of stress one has (to the pioneers), with this we can sense what connects the two. Therefore if care is not taken it will be hard to create demarcation between the Muslim youths and games.

In all the types of games we know exists either of the above mentioned nature, because Allah has made it clear that there is no target

except to create a barrier (restriction to) between us and remembrance of Allah, which Satan targets. Thus Allah says in the Qur'an:

“Shaitan (Satan) wants only to incite enmity and hatred between you...”³⁷

Since we are now acquainted with how these games are to the Muslim youth in Gwandu Local Government Area in particulars it is incumbent to employ measures that will help in the eradication of this unislamic culture in area by calling on the attention of the Muslim youths and their parents as well as the leaders towards what Allah says regarding our stay in the world.

³⁷ Qur'an,5:91

CHAPTER FOUR

4.1 NEGATIVE AND POSITIVE EFFECTS OF MODERN GAMES ON MUSLIM YOUTHS:

Islam is a religion that covers all aspects of life. It explains what do, how to do it, and what not to do. In the case of games recommended in our contemporary time people have either intentionally or mistakenly misunderstood the recommended sports by the religion of Islam, especially in areas that practice Islam, Gwandu is an example among others. These games were initiated by Europeans who usually bring things of negative effects to people, Muslims in particular. The evil consequences of sporting competitions:

The sport of football has developed from being a means of keeping physically fit into an activity that is full of Islamic prohibitions and forms of Jahiliyyah (Pre-Islamic period) as well as moral deviation and ideological deformation. The following points highlight some of these prohibitions and expose the deviations and deformations:

4.2 CAUSING MUSLIMS TO LOVE, GLORIFY, ESTEEM AND HONOUR DISBELIEVERS:

One of the most dangerous consequences of these contests is to break and dissolve the barrier of disavowal between Muslims and disbelievers which is the most important base of belief. These contests

aim to eradicate the Muslim's hatred towards the disbelievers, the hatred which is a natural result of the disbeliever's enmity towards the Muslims and their fighting against them using all available means. What is even worse than this is when the Muslims begin loving, esteeming, praising, admiring, glorifying and exalting them and dispraising one who hates these disbelievers whom they admire and love and go out of their way to get their shirts, autographs, or even a hand-shake, some Muslims especially youths hang pictures of these disbelieving football stars in their houses and cars and even on their bodies in the form of tattoos; others would go as far as carrying these disbelieving players or coaches on their shoulders.³⁸In Gwandu local government so the Muslim youth are indulged in this practice or even consider that as having done good. 'A'idh Ibn 'Amr, May Allah be pleased with him, was with Abu Sufyan, who was not a believer at that time, on the day the Prophet Sallallahu 'alaihi wa sallam conquered Makkah to meet the Prophet. As they approached, some of the companions of the Prophet Sallallahu 'alaihi wa sallam said:

"Here comes Abu Sufyan and 'A'idh Ibn Amr" Thereupon, the Prophet Sallallahu 'alaihi wa sallam said: "No,

³⁸ www.alminbar.com/khutbaheng/scwrec.htm

rather, here comes ‘A’idh Ibn ‘Amr and Abu Sufyan. Islam honors and nothing else can give honor beside it.”

³⁹

Imam Ibn Hajr, may Allah have mercy upon him, Said commenting upon this Hadith: "Mentioning someone’s name first reflects their virtue." This was the case due to the companions of the Prophet sallallahu ‘alaihi wa sallam merely mentioning the name of a disbeliever before that of a believer, therefore, what is the case when Muslims not youths only praise, honor and glorify the disbelievers and even carry them on their shoulders?. Therefore it is down grading to find a Muslim to indulge in such act.⁴⁰

4.3 DIVERTING MUSLIMS FROM THINKING ABOUT ISLAMIC ISSUES:

The enemies of Islam have been successful in overwhelming the Muslims with these competitions and making them forget about their religion and their responsibility of propagating it. They have succeeded in exterminating their sense of duty and pride towards their religion; this is precisely the reason why you see many football fans that closely monitor these competitions not caring about what happens to their oppressed fellow Muslims around the world. It does not concern them

³⁹ Ibid

⁴⁰ Ibid

whether their brothers and sisters in Islam are killed, displaced, tortured or that their sacred places are profaned; their only concern is monitoring the news of football matches and monitoring the lifestyle and financial conditions of the players. A poet said describing the situation of sport lovers:

‘People stay watching it, dazzled it
till day light and when the call comes
for Jihad, to make their future bright.
They are all in deep sleep, as if they
say, ‘The team’s victory is our
delight’.⁴¹

This is obvious in our locality especially within the youths because of the highest percentage of them engaged in this habit.

4.4 DIVERTING MUSLIMS FROM THE CONCERN OF FULFILLING THEIR ISLAMIC OBJECTIVES AND ESTEEMED ISSUES, TO OCCUPYING THEMSELVES WITH TRIVIA AND FRIVOLITY:

In reality, these competitions are tools of the disbelievers which they are using to destroy the Muslim societies and their sense of ambition. This is confirmed by the thirteenth protocol of the 'Learned Elders of Zion' which states: "In order to keep the masses misguided and unaware of what is ahead of them and behind them, or what is plotted against them; we will increase ways of keeping them busy by

⁴¹ Ibid

establishing new forms of entertainment, fun, games and different sports, then we would have newspapers call for contests and tournaments of these."⁴²

This has started to affect youths of the area because there are number of them within the locality that are brilliant and intelligent ones but they are occupied with useless affairs of game instead of important ones like quest for knowledge and the like.

4.5 INVERTING STANDARDS AND CORRUPTING PEOPLES' PERCEPTIONS:

This refers to what is known as 'Terminological warfare'; which is the most lethal weapon that our enemies use against us. This is the mislabeling of matters and the fabrication of facts; our enemies label the truth as ugly and disgraceful whilst labeling falsehood as attractive and progressive. In relation to the subject of this research, we can observe that this phenomenon occurs very often. Football players who are wasting their time and others are referred to as heroes, stars, history makers and accomplishers of might. Winning games are called victory

⁴² Ibid.

and success while respecting opponents is called sportsmanship; and in doing this they try to avoid attribution of this mutual respect to the Islamic teachings which is where this behavior originates. Fans that waste their time are called allies and supporters, but we must ask ourselves, what are these fans doing when it comes to the support that they owe to this religion?, some football matches are called 'friendly', even if they were played against the very worst enemy of Islam.

4.6 SETTING AN EVIL EXAMPLE FOR THE MUSLIM YOUTH:

The cultivation of youth by setting an example is one of the greatest and most effective ways of achieving it. The Qur'an has guided us to this as Allah says:

“There has already been for you an excellent example in Ibrahim and those with him...”⁴³

In another verse He says:

“Those are the ones whom Allah has guided, so from their guidance take an example.”⁴⁴

Also, the Prophet Sallallahu 'alaihi wa sallam attached great importance to this. Hudhayfah may Allah be pleased with him, narrated that the Prophet Sallallahu 'Alaihi wa sallam said:

⁴³ Qur'an, 23:4.

⁴⁴ Qur'an, 6:90.

“Follow the example of those who will come after me; Abu Bakr and Umar.”⁴⁵

These competitions set evil examples for the Muslim youth and are an obstacle to them benefiting from wholesome and pure examples. In order for them to accomplish this evil, the disbelievers focus their media heavily on famous athletes, follow their lifestyles closely and describe them as heroes, stars and celebrities. This affects our children to the extent that it makes them become intensely fascinated by these athletes and the only concern that they have is to be like them in every way. Due to this, any ambitions that they hold with regard to working for the religion of Islam disappears. In many cases the Muslim youth imitate these athletes in the acts.

4.7 HINDERING PEOPLE FROM THE REMEMBRANCE OF ALLAH AND FROM FULFILLING THEIR RELIGIOUS OBLIGATIONS:

Many of those who watch and follow these contests are thereby hindered from remembering Allah and performing prayers. This is known fact to everybody and only an arrogant person would attempt to refute this fact or reject it. Anything which leads to abandoning prayer or not praying on time is prohibited. Many people especially youths

⁴⁵ Ahmad, Tirmidhi and Ibn Majah.

stay up all night watching the games and therefore miss the following Fajr prayer, others abandon congregational prayers just so that they can watch these games. What is worse than this is when some miss Jumu'a prayer for the sake of watching the games. In addition to all this, many neglect their ties with their parents, children and relatives and give precedence to these games.

Allah says that:

“Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist.”⁴⁶

Imam Al-Qurtubi, may Allah have mercy upon him, said commenting upon this verse: "Any fun which leads to more fun and results in enmity and hatred between those who practice it, or hinders them from remembering Allah or praying becomes as prohibited as the consumption of alcohol is." A person may argue that 'the consumption of Alcohol causes a person to become drunk such that they cannot even pray, whereas playing chess and rolling dice does not do any of that.' The answer to that is Allah combined the prohibition of both alcohol

⁴⁶ Qur'an, 5:91.

and gambling in the same verse, and described them both to be causes for hatred and enmity between people and hinderers from the remembrance of Allah and prayer. It is obvious that alcohol is an intoxicant whilst gambling is not, yet Allah made them equally prohibited because both lead to the same result. Moreover, consuming a small amount of alcohol will not intoxicate a person, just as playing chess and rolling dice does not, yet it still remains just as prohibited as consuming a large amount. Therefore, there is no problem or contradiction in banning it along with intoxicants in the same verse. This is because alcohol was prohibited due to it causing a person to become intoxicated and thereby hindering them from prayer. Playing chess and rolling dice would naturally take the same ruling because it results in people becoming heedless and hinders them from praying.

4.8 ENSLAVEMENT AND EMOTIONAL CONTROL:

No one can deny that football affects the personality and emotional well-being of the players as well as the fans. Nothing can be more evident to illustrate this than the heart attacks which occur to some football fans during and after games which frequently result in death. This is because such people would usually be observing the games in a state of high-tension. The true aim of sports, which is to develop the

human-body and discipline the soul, has clearly failed to be achieved. In fact, sport has become a lethal weapon which attacks the very bodies and souls that it was meant to develop. One of the ugliest ways in which one can die is on the football pitch, or in a stadium, or to die for the sake of a soccer team, and what an evil state to be in at the time of resurrection, for everyone will be resurrected according to how he was at the time of his death. An example of this is a story that was published in 'Al-Akhbar' which is an Egyptian newspaper, it stated that: "The chairman of An-Nasir Company for rubber manufacturing died of a heart attack when his favorite team lost in a final game. He was watching closely with his family members and became very excited and started jumping and kissing his family members when his team scored the first goal. However, the other team scored an equalizing goal and then came the second goal which meant defeat for his team. Afterwards, he went to his bedroom to rest and shortly afterwards, his wife went into the bedroom to find that he had died of a heart attack of attack as confirmed."⁴⁷

⁴⁷ www.alminbar.com/khutbaheng/scwrec.htm

This is yet to occur in locality of our research but the like of it happens where you will see a fan of particular team overwhelmed by joy or sadness after victory or lost of his favorite team.

4.9 CORRUPTING COMMUNITIES AND FAMILY RELATIONS:

The infatuation of these competitions has become widespread in the homes of many people. It entered without permission, spread corruption and created problems and disputes. Many cases of divorce resulted from these competitions; if the husband's favorite team loses, he vents his anger at his wife and may even beat her. Many brothers have fought because they support different teams. This is precisely what the enemies of Islam are eager to cause so that the structure of the family collapses and calamities befall the Muslim nation. But unfortunately Muslim youths have failed to notice their target and shun these modern games instead they have succumb to the extent of allowing them to achieve their aim. Nothing like case of divorce occurred from our locality due to the above mentioned effect.

4.10 LEADS TO ONE CURSE THEIR (OWN) PARENTS:

In many cases people (not in Gwandu only) start cursing each other during games and may even use words which would affect their belief. Many people are habitually foul-mouthed and rude and so they

direct this towards the referee, players, or other fans. This eventually results in somebody cursing their own parents, which is a major sin in Islam. ‘Abdullah Ibn ‘Amr, may Allah be pleased with him, said that the Prophet Sallallahu ‘alaihi wa sallam said:

“It is one of the major and great sins that one curses his own parents.” It was said: "O Messenger of Allah! how would a person curse his (own) parents?" he Sallallahu ‘alaihi wa sallam replied:“He curses somebody’s father and that person responds by cursing his father back, or he curses somebody's mother and he responds by cursing his mother back.”⁴⁸

This is not a big deal when you go to play ground or sports’ centers because you hear vulgar languages coming from different angles and are mostly pronounced by our fellow youths.

4.11 INTENSIFIES HATRED AND ENMITY BETWEEN PEOPLE:

People claim that these competitions are a civilized way to strengthen bonds, build deep feelings of harmony and build bridges of communications between people. Reality is quite the opposite. History proves that such competitions and contests act as sparks that ignite huge fires, both between the players themselves and the fans of each

⁴⁸ Ibid

competing team. The fact that the disasters and subsequent victims which result from such competitions are very many and makes it easy for sincere people who are truly seeking the correct Islamic ruling of these competitions to reach the truth; that they take the rulings of other prohibitions because of their evil consequences. The following are some evidences from the history:

- June 25th 1969 CE: 15 people were killed and 102 injured in a fight between the fans of two teams over a disputed goal during a game in Turkey.

- August 16th 1980 CE: 18 people were killed and 100 injured in India after the referee sent two players off the field.

- November 18th 1982 CE: 24 people were killed and 210 injured in a fight between drunken rival fans at a match in Colombia.

- May 29th 1985 CE: 39 people were killed and 600 injured with broken bones resulting from an intense fight in Brussels, Belgium between the fans of an Italian team (Juventus) and an English team (Liverpool).⁴⁹

These are just a few examples of events that have occurred and which remain as a mark of disgrace in our minds.

⁴⁹ Bukhari and Muslim.

In the year 2007, a driver named Abubakar Umar Dogo hit a teenager to death on his way going to Dodoru market with load of passengers, this happened as a result of the boy's failure to look at the street while he is about to cross and carry the ball; because the attention of the deceased boy was totally on the ball that he is unconscious of the things surround him.⁵⁰

It is the type of this overwhelming desire and passion for modern games that make our youths to put themselves into a lot of dangers such failure in their schooling to Islamiyyah, refusal to pray (on time), indulge in some devious characters because of them being in company of bad friends or modeling non Muslim players who are enemy to them.⁵¹

The evil consequences of the football matches have been even worse than those already mentioned and have even affected diplomatic relations between countries. For example, in 1969 CE, war broke out between El Salvador and Honduras due to the result of a football match between those two countries. In fact, this war was called 'The Battle of Football', it lasted for seven days and left more than 2000 people dead.

⁵⁰ www.alminbar.com/khutbaheng/scwcrec.htm

⁵¹ Interview, Abubakar Umar Dogo.

Some things which happened to these types of developed societies like these ones let alone less educated elites in both Islam and western education.

4.12 WASTE OF MONEY:

These competitions have resulted in the wastage of huge sums of money. This is because vast amounts are spent in preparing the pitches, securing the money needed to hold the games and refurbishing damages which result from unruly fans when their team loses. Moreover, the security that is required during and after games is an extra financial burden. There is no doubt that all these costs are ultimately shouldered by the poorer section of society. It is extremely unfortunate that some Muslim countries are at the top of the list of countries that set a high percentage of their budget for sports, others spend more on sport than they do on educational and religious issues.

Something else which is shocking is when a foreign guest sportsman is invited to participate in a game and paid huge sums of money to do so. One of the North African Arab countries paid a huge amount for the foreign coach of their national team which exceeded the salary of fifty university professors. Another Muslim country hired a Serbian Christian coach for their national teams while our brothers were

being slaughtered like sheep and our sisters were being raped in his nation.

In our locality the visiting teams are being paid money after playing the match for no reason or service rendered.

4.13 IT IS A FERTILE MEDIUM FOR GAMBLING:

These competitions open the door for gambling and speculation which is prohibited Islamically. For example, FIFA hold weekly gambling sessions for guessing the result of the weekly games between the European teams and LOTO does the same thing in some of the Arab countries.

AbuHurayrah, may Allah be pleased with him, narrated that the Prophet Sallallahu alaihi wa sallam said:

“He who says to his brother 'let us gamble' must give to charity (as expiation).”⁵²

Imam Ash-Shawkani, may Allah have mercy upon him, said explaining this Hadith: “ This charity is an expiation, which is a clear indication that this act is prohibited”.

It is therefore clear what evil and destructive effects gambling has on a nations economy; it wastes human resources and increases

⁵² Bukkhari and Muslim.

unemployment, consumes a nation's wealth and instills hatred and enmity.

Also, the people who propagate this sport deliberately and shamelessly broadcast their games during religious seasons for the Muslims and thereby pre-occupy them with it. They fill the newspapers and magazines with commentary, analysis and discussion on this. There are many more evil consequences than one cannot mention in a single research, due to the time constraints and other factors but the few examples given should suffice as references.

4.14 POSITIVE EFFECTS OF THE MODERN GAMES

- They sometimes bring fun to watchers and players.
- They serve as exercise that help in maintenance and improvement of health.

CHAPTER FIVE

5.1 SOLUTIONS TO THE EFFECTS OF MODERN GAMES ON MUSLIM YOUTHS AND RECOMMENDATIONS

We have seen the evil consequences of these modern games, and what has not been mentioned is far more than what was mentioned out of them, and each one of these evil consequences is a root which has other evils sprouting from it. It is not possible for one seeking the truth after reading all this to do anything except to desist from partaking in such games or monitoring them, each one of us must encourage people not to waste their time with them.

Imam Ibn Al-Qayyim, may Allah have mercy upon him, said:

“If one were to monitor these games, one would not fail to notice that they have exactly the same influence on people as alcohol does, and partaking in them in a very limited way leads to partake in them in a bigger and bigger way, so they are addictive in nature. The more people partake in them, the more they are hindered from doing that which Allah and His Messenger sallallahu ‘alaihi wa sallam love, and the closer they are to committing that which Allah and His Messenger sallallahu ‘alaihi wa sallam hate. Even if there is no a specific text (from the Qur’an and Sunnah) referring to this, the general rules and principles in Islam, and judging according to that which brings benefit and prevents

harm and evil, is enough to prohibit them”.⁵³

This statement was made during the era of Imam Ibn Al-Qayyim, may Allah have mercy upon him, and so what would he say if he saw the competitions of modern games in our time? Therefore, we must be more concerned and protective of our religion than the Kings of England were about their personal interests, for they prohibited these modern games when they saw the violence and brutality that they lead to.

But there are exceptions, even though it is prohibited to practice the majority of modern games like the sport of football (and others) due to the prohibitions and evils that result in them, one can play them on the condition that they can guarantee that these prohibitions will not take place. One can play these sports if they improve physical fitness; even if they are less than those which would result from the military training which the Prophet Sallallahu ‘alaihi wa sallam recommended the Muslims to take part in.

Beside the physical gains derived from some of these sports, we can utilize and direct these sports to achieve other important objectives, such as:

⁵³ www.alminbar.com/khutbaheng/scwcrec.

First: To prevent the youth from getting involved in worse and more evil matter which they might waste their time doing, and would do more damage to their morals and manners, like joining the current deviant Islamic Sect known as Boko haram.

Second: To strengthen relations between the Muslim youths, and introduce them to the objectives of Islamic propagation.

Third: Satisfy the sense of competition which is natural in youths and which would otherwise be fulfilled in other frivolous ways, or even in a prohibited manner, such as gambling.

These are suggestions which one must consider due to the nature of the circumstances that the Muslim nations are currently in not Gwandu alone. When these nations come back to their senses and return to the way our Lord wants them to be and realize the necessity of being equipped with Islam as a comprehensive way of life, it is only then that nurturers of the youth as well as those in charge of the Muslims can set a curriculum for the youth which includes the performance of sports in a dignified and respectful manner, which coincides with the responsibility of enjoining good and forbidding evil.

Allah describes this in the Qur'an:

“You are the best nation produced

(as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah...”⁵⁴

In the course of doing so we have to try as much as possible to be like those pious servants of Allah (S.W.T.) that He praise, this is because they are heedless of games and bow to their Lord throughout, they entertain the fear of His torment, in addition they witness no falsehood as done in modern games and when they pass by a futility, they pass it with honourable (avoidance) and rest of praiseworthy acts that they got remarks for doing.

The general public ranging from ulamas, parents, community leaders should stand up to enlighten and advice the children and youths regard their participation and involvement in these games. By doing this Muslim youths will come to the point of understanding the concept of these modern games, their negative and positive impacts and in what they are suppose to commit themselves in them.

Forums should be set either through newspapers, literary materials and other media means that will create awareness of what are the true natures of these games and their founders for the Muslim youths to know how to deal with them. If the following personalities are

⁵⁴ Qur'an, 2:110.

concerned with these issues and they take necessary actions as enshrined in shari'ah, our Muslim youths will be extracted from the situations if God wills.

5.1 CONCLUSION

In the end of this research we hope that the Muslim youths in Gwandu Local Government and the ummah in general will be able to identify modern games which are not recognized by the shari'ah. This is because when they are acquainted with the knowledge of games shari'a recognizes and the ones because of their negative the Muslim youths particularly in Gwandu, There upon they will be able to differentiate the acceptable games and unacceptable ones and desist from the misconception of the so called modern games.

Finally I hope this research work will serve the purpose for which it was conducted, that is correcting the Muslim youths in Gwandu from their fanaticism in order to attain the pleasure of Allah.

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