

**ANALYSIS OF THE EFFECTS OF MORAL CORRUPTION ON THE LIVES  
OF THE CONTEMPORARY MUSLIMS IN KADUNA STATE**

*BY*

**HAULATU YAKUBU ZAKARIYA**

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION (ISLAMIC  
STUDIES SECTION), FACULTY OF EDUCATION, AHMADU BELLO  
UNIVERSITY, ZARIA**

**NIGERIA**

**AUGUST, 2016**



**ANALYSIS OF THE EFFECTS OF MORAL CORRUPTION ON THE LIVES  
OF THE CONTEMPORARY MUSLIMS IN KADUNA STATE**

**BY**

**Haulatu Yakubu ZAKARIYA**

**B. Ed (ABU, ZARIA)**

**P15EDAS8034**

**A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES,  
AHMADU BELLO UNIVERSITY, ZARIA,**

**IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE AWARD  
OF MASTERS DEGREE IN ISLAMIC STUDIES**

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION, (ISLAMIC  
STUDIES SECTION), AHMADU BELLO UNIVERSITY, ZARIA**

**NIGERIA**

**AUGUST, 2016**

## DECLARATION

I declare that the research work in this thesis titled, ‘Analysis of the Effects of Moral Corruption on the Lives of the Contemporary Muslims in Kaduna State’ has been performed by me in the Islamic Studies Section, Department of Arts and Social Science Education, Ahmadu Bello University, Zaria.

The information derived from the literature review has been duly acknowledged in the text and the list of references provided. No part of this thesis was previously presented for another degree or diploma at this or any other institution.

Haulatu Yakubu Zakariya

-

-----  
Signature

-----  
Date

## CERTIFICATION

This thesis titled ANALYSIS OF THE EFFECTS OF MORAL CORRUPTION ON THE LIVES OF THE CONTEMPORARY MUSLIMS IN KADUNA STATE by Haulatu YAKUBU Zakariya meets the regulations governing the award of Masters Degree of Ahmadu Bello University, Zaria and is approved for its contribution to the knowledge and literary presentation.

-----  
Dr Abdullahi Dalhatu  
Chairman, Supervisory Committee

-----  
Date

-----  
Dr Yahya Muhammad  
Member, Supervisory Committee

-----  
Date

-----  
Dr Abdullahi Dalhatu  
Head of Department

-----  
Date

-----  
Professor Kabiru Bala  
Dean, School of Postgraduate Studies

-----  
Date

## ACKNOWLEDGEMENT

My eternal gratitude goes to Allah for giving me the ability and for making this research a reality.

I am deeply indebted to my parents for all their prayers and support for my success in life.

My profound gratitude goes to my dear husband Dr. Yakubu M. Baraya for his never-ending exertion on my educational pursuit and all my life endeavors. My sincere appreciation goes to my brother, Mazhun Ya'u Idris and my sons, Huzaifa, Rayyan, Muhammad and Riyadh; and my daughter Haizuran for their assistance in all the ways possible.

I wish to extend my sincere appreciation to my mentor, lecturer and major supervisor Dr. Abdullahi Dalhatu for his immense contribution to my achievements academically. No amount of thanks can express my unreserved gratitude to my research primary supervisor, Dr. Yahya Muhammad, for supervising the entire research work by way of making constructive criticism and useful suggestions leading to changes and improvements on the work. Despite his enormous responsibilities, he relentlessly made time to assist with sincere, honest and compassionate contributions to the work.

My intense appreciation goes to my lecturers; Dr. Ladan Abdulkadir, Dr. Mustapha Qasim, Dr Abubakar Birnin Kudu, Malam Umar Aliyu, Malam Aliyu Wakili, Malam

Danyaro Abdullahi, Malam Lawal Tambaya, Malam Abubakar Shika, Malam Sabo Yusha'u and to the rest of my lecturers.

I also wish to express my heart-felt gratitude to my late lecturer, Dr Musa Muhammad Tukur for his exemplary attitude towards teaching and guidance. His contribution shall never go in vain.

Lastly, but surely not the least, I wish to extend my appreciation to my niece Hadiza Shu'aibu, my wonderful friend Zainab Isma'il, my course mate Mal. Ya'u Ja'afar and the rest of my friends and family members for their help in one way or the other.

May Allah reward all of them with al-Jannatul Firdaus.

## **DEDICATION**

This thesis is dedicated to my dear mother, Hajia Maryam Ahmad and my one-of-a-kind mother-in-law, Hajia Zainab Isah (late).

## **ABSTRACT**

This thesis work analyzes the effects of moral corruption on the lives of the contemporary Muslims in Kaduna state. This is because moral corruption is a social problem, it is so vast in nature and it touches all aspect of human existence irrespective of where one resides. In Nigeria today, the level of corruption has unfortunately reached a level of international recognition. In view of this pervasive extent of corruption and indiscipline in almost all facets of life in Nigeria and in honest recognition of their adverse economic, political, socio-cultural and moral costs to the nation, it became indispensable to find a way or ways of tackling it, a way that is realistic and functional. In view of this, the research distributed a total of 800 questionnaires to the three senatorial zones of Kaduna state were used as respondents. Out of the 800 questionnaires distributed to them, 730 were fit for analysis. The Statistical package of the SPSS IBM 20 was used to analyze the data. The three null research hypotheses where tested using the Analysis of variance (ANOVA). All hypotheses are tested at 0.05 alpha level of significance. A rigorous evaluation of the nature and cause of the aspect of moral corruption among the contemporary Muslim population of Kaduna state in Nigeria; reveals a long-sustained serial departure from Islamic education guidance, which is made worse by an equally daunting extraneous influence of non-Muslims cultures. From the direct responses of the subject of this research, current data suggest the unanimous need to reinforce those primordial instrument for entrenching Islamic knowledge and compliance to formalized legal provisions, as well as informal etiquettes of the Islamic faith. Requirements such as respect and obedience to the elders by the youth, where brought forward as a way to

install moral values in the society. And the acknowledgement that misappropriation of public funds on the part of the government contributes to the moral decadence in the society.

## TABLE OF CONTENTS

Cover Page .....	i
Fly leaf .....	ii
Title Page .....	iii
Declaration .....	iv
Certification .....	v
Acknowledgement .....	vi
Dedication .....	viii
Abstract .....	ix
Table of Contents .....	xi
List of Tables .....	xvi
List of Abbreviations .....	xviii
<b>CHAPTER ONE.....</b>	<b>1</b>
<b>INTRODUCTION.....</b>	<b>1</b>
1.1 Background of the Study .....	1
1.2 Statement of the Problem .....	6
1.3 Significance of the Study .....	8

1.4	Objectives of the Study.....	10
1.5	Research Questions .....	11
1.6	Research Hypotheses .....	11
1.7	Scope and Delimitation of the Study .....	12
<b>CHAPTER TWO.....</b>		<b>14</b>
<b>REVIEW OF RELATED LITERATURE.....</b>		<b>14</b>
2.1	Introduction .....	14
2.2	An Insight on Morality .....	14
2.3	Concept of Morality .....	16
2.3.1	Significance of morality .....	17
2.4	Islamic Concept of Morality .....	19
2.5	The View of Some Islamic Sects, Movements and Groups on Morality .....	28
2.6	Morality in the Perception of Western Ideology .....	31
2.7	Concept of Corruption .....	35
2.7.1	Corruption in Islamic perspective .....	37
2.8	Presentation of Corruption as a Crime .....	47

2.9	Factors that Promote Corruption .....	52
2.9.1	Causes of corruption in Nigeria .....	56
2.9.2	Factors that facilitate the thriving of corruption .....	60
2.9.2.1	Sociological and environmental factors .....	61
2.9.2.2	Religious factor .....	62
2.9.2.3	Economic factor .....	65
2.10	Features of Corruption in Kaduna State .....	68
2.10.1	Corruption in the education sector .....	68
2.11	Summary of Chapter Two .....	70
 <b>CHAPTER THREE.....</b>		<b>71</b>
 <b>METHODOLOGY.....</b>		<b>71</b>
3.1	Introduction .....	71
3.2	Research Design .....	71
3.3	The Population .....	73
3.4	Sample and Sampling Procedure .....	74

3.5	The Instruments for the Data Collection .....	75
3.6	Validity and Reliability of the Research Instrument .....	76
3.7	Pilot Study .....	77
3.8	Procedure of Data Collection .....	77
3.9	Procedure for Data Analysis .....	78
<b>CHAPTER FOUR.....</b>		<b>79</b>
<b>DATA ANALYSIS AND INTERPRETATION.....</b>		<b>79</b>
4.1	Introduction .....	79
4.2	Analysis of Bio Data Variables .....	80
4.3	Answering the Research Questions .....	83
4.4	Testing of Hypotheses .....	89
4.5	Summary of the Findings .....	94
<b>CHAPTER FIVE.....</b>		<b>96</b>
<b>SUMMARY, CONCLUSION AND RECOMMENDATION.....</b>		<b>96</b>
5.1	Introduction .....	96
5.2	Summary .....	96

5.3	Summary of major findings .....	97
5.4	Conclusion .....	97
5.5	Contribution to Knowledge .....	98
5.6	Recommendation .....	99
	<b>REFERENCES.....</b>	<b>100</b>
	<b>APPENDIX .....</b>	<b>104</b>

## **LIST OF TABLES**

Table 4.2.1	Distribution of Respondents by their Gender .....	<b>80</b>
Table 4.2.2	Distribution of Respondents by their Geographical Zone .....	<b>80</b>
Table 4.2.3	Distribution of Respondents by their Age .....	<b>81</b>
Table 4.2.4	Distribution of Respondents by their Educational Background .....	<b>81</b>
Table 4.2.5	Distribution of Respondents by their Occupation .....	<b>82</b>
Table 4.3.1	Perceptions of Respondents on Causes of Moral Corruption .....	<b>83</b>
Table 4.3.2	Perceptions of Respondents on Effects of Moral Corruption .....	<b>86</b>
Table 4.3.3	Perceptions of Respondents on Possible Solution to the Problem of Moral Corruption.....	<b>87</b>
Table 4.4.1	Analysis of Variance Statistics; ANOVA, on the differences among the Respondents, on the Causes of Moral Corruption based on the Respondents' Geographical Location in the State.....	<b>89</b>
Table 4.4.2	Descriptive Mean Statistics; on the differences among the Respondents, on the Causes of Moral Corruption, on the basis of Respondents' Geographical Location in the state.....	<b>90</b>
Table 4.4.3	Analysis of Variance Statistics; ANOVA, on the differences among the Respondents, on the Effects of Moral Corruption based on the respondents' Geographical Location in the State.....	<b>91</b>

Table 4.4.4 Descriptive Mean Statistics; on the differences among the Respondents,  
on the Effects of Moral Corruption, on the basis of Respondents’  
Geographical Location in the State.....**91**

Table 4.4.5 The Analysis of Variance Statistics on the differences among the  
Respondents on the Possible Solutions to Moral Corruption on the  
basis of Respondents’ Geographical Locations in the State .....**92**

Table 4.4.6 Descriptive Mean Statistics; on the differences among the Respondents,  
on the Possible Solution to the Moral Corruption, on the basis of  
Respondents’ Geographical Location in the State.....**93**

## **LIST OF ABBREVIATIONS**

**SWT** – Subhanahu Wa Ta’ala.

**SAW** - Sallallahu Alaihi Wa Sallam.

**AS** - Alaihi-s-Salam.

**RA** – Radhiyal Lahu Anhu.

**JAMB** – Joint Admission and Matriculation Board.

**d** – Died.

**ANOVA** – Analysis of Variance

**df** – Differences

**F** – Frequency

**SPSS IBM 20** – Statistical package for Social Sciences by IBM (a statistical software package).

**NPC** – National Population Commission.

**ICPC** – Independent Corrupt Practices Commission

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background of the Study

All Praises be to Allah, Who guides to the sublime moral values. May the peace and blessings of Allah (SWT) be upon the seal of all Prophets, Muhammad (SAW), who was sent as guidance and mercy to the entire creatures and demonstrated moral life that leads to his unparalleled success. May the Almighty Allah be pleased with the companions of the Prophet (SAW) who successfully transmitted all the moral values of the religion.

Islam seeks to purify the soul of man by instilling the consciousness of Allah and cleansing it from all filthiness and corruptions. This is achieved by establishing mutual love, sympathy, decorum, and humbleness among mankind. In this regard, the Prophet (SAW) explained the essence of his mission in the following submission.

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

*The only reason I have been sent is to perfect good manner.*

(Adabul Mufrad, Hadith no. 273 )

In another relation; the Messenger of Allah (SAW) said,

حَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ قَدْ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بُعِثْتُ لِأَتَمِّمَ  
حُسْنَ الْأَخْلَاقِ

*I was sent to perfect good character.* (al-Muwatta, Hadith no. 47.1.8)

The above Hadith reveals the significance of good manners as a complement of faith in Islam. In conforming the saying of the Prophet (SAW), the Almighty Allah Has the following instruction:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ  
وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ  
بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿٣٣﴾

Say: “(But) the things that my Lord has indeed forbidden are the *Fawahish* (immoral deeds) whether committed openly or secretly, and *Ithm*, and transgression without right, and joining partners with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge”

(*al-A'raf*, 7:33)

In the commentary of the above verse, Yusuf Ali mentioned that the forbidden things are described in four categories; the first is what is shameful or indecent, the second is sins against self and trespasses or excesses of every sort, the third one is erecting

fetishes or false gods and the fourth one is corrupting religion by debasing superstitions.

Islam strongly abhors immoralities and upholds morality as one of the major factor that admits a person to eternal bliss in the Hereafter. Thus, indulgence in immoral acts may halter a person from gaining entrance into Paradise. The following Hadith buttresses the statement:

أَتَدْرُونَ أَكْثَرَ مَا يُدْخِلُ الْجَنَّةَ؟ تَقْوَى اللَّهِ، وَحُسْنُ الْخُلُقِ

*And what is most likely to send people to paradise? Being conscious of Allah and good manners* (Bukhari; vol. 3, Hadith no. 286: 290)

In view of the above saying of the Prophet (SAW), it is understood that all permissions and prohibitions in Islam are geared toward the inculcation of moral values. For instance, the commandment to establish *Salaat* (prayer) is tagged to moral values. The Qur'an explains:

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ  
إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ  
يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

**Recite (O Muhammad (SAW) what has been revealed to you of the Book (the Qur'an), and perform *as-Salaat* (*Iqamat-as-Salaat*). Verily, *as-Salaat* (the prayer) prevents from *al-Fahsha'* (i.e great sins of every kind, unlawful sexual intercourse) and *al-Munkar* (i.e disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allah (in front of the angels) is**

greater indeed [than your remembering (praising) of Allah in prayers]. And Allah knows what you do.

(*al-Ankabut*, 29:45)

Similarly, when Islam prohibits indulgence into intoxicants and gambling it establishes the reason behind the prohibitions as elaborated in the following Qur'anic verse:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ  
وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاَجْتَنِبُوْهُ لَعَلَّكُمْ  
تُفْلِحُوْنَ ﴿٩٠﴾

اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُوقِعَ بَيْنَكُمْ الْعَدٰوَةَ  
وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ

وَعَنْ الصَّلٰوةِ فَهَلْ اَنْتُمْ مُّنتَهُوْنَ ﴿٩١﴾

O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *al-Ansab*, and *al-Azlam* (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. *Shaitan* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drink) and gambling, and hinder you from the remembrance of Allah and from *As-salat* (the prayer). So, will you not then abstain?"

(*al-Ma'idah*, 5:90-91)

Certainly, the emphasis of Islam on moral values as an integral aspect of faith (*Iman*) is responsible for the successful transformation of one of the most barbaric and corruptible societies, the Arabs nations; (The Jahiliyya Period), to morally and God-consciousness societies within the shortest period of twenty-three years of the Prophet's mission. Similarly, Islam was able to penetrate and conquer the most powerful and gigantic empires of the world, Persian, Roman and Byzantine empires within the period of less than twenty years, during the reign of Abubakar and Umar (R.A). Thus, the cause of moral degeneration is best explained by the moral bankruptcy of the contemporary world that vehemently disregarded the moral teachings of Islam.

The high level of corruptions (*Fasaad*) in relation to rampant killings of innocent souls, fornications/adultery, lesbianism, sodomy, stealing/robbery, exploitations, insincerity and religious bigotry are all indications of moral bankruptcy, which have engulfed virtually all societies of the contemporary Nigeria. Kaduna state by its position as the central place of activities of the northern states as well as one of the focal point of Nigeria, a "liberal state", where every person exercises due rights is potentially exposed to moral degradation.

The increase in religious devotion coupled with persistence in the commitment of crimes and moral degradation among the contemporary Muslims is quite confusing and amazing. Thus, it is not surprising in the present period to see a Muslim acting in the same manner as non-Muslims, in his role as the architect of heinous crimes. This

is quite incompatible with the norms of a Muslim as enshrined in the religion. The Prophet (SAW), in his description of a believer, said:

لَيْسَ الْمُؤْمِنُ بَطَعَانٍ، وَلَا بِلَعَانٍ، وَلَا الْفَاحِشِ الْبَذِيءِ

*The believer is not a slender, nor does he curse others, and nor is he immoral or shameless.* (Tirmidhi, Hadith no. 1250)

Therefore, this research that focuses on the analysis of the effects of moral corruption on the lives of the contemporary Muslims in Kaduna state is prompted by many reasons, majorly; to excavate the causes, assess the damages and then proffer solutions to the problem.

## **1.2 Statement of the Problem**

A Muslim is expected to attain the utmost conviction about his Creator. Hence, he willingly submits to the dictates of his Lord. On this basis, a Muslim patiently observed the rules and regulations of the religion and remains loyal and submissive to the injunctions of *Shari'ah*, no matter the circumstances he found himself. However, in the recent period, the reverse is mostly the case with many Muslims. An apparent deviation from the guidance of Islamic Law (*Shari'ah*) is observed with most Muslims. Could it be as a result of the free mingling of the Muslims with other beliefs and cultures in the contemporary period, or could it be for the inability of the

Muslims to comprehend the teachings of Islam and the perfidious activities of most of the non-Muslims which are mostly at variance with Islamic moral system and whose negative influence has become irresistible to most Muslims? The obvious situation in the contemporary period is the high rate of moral degradation in the ranks of every Muslim community in Kaduna state. On the other hand, the quest and love of the present day Muslims especially in Kaduna state to be associated with what is seen as civilization have made many to accept and search for the definition of life from the people that have revolted against the authority of Islamic moral system. Likewise, ignorance about the implications of moral abuse has led many Muslims to understand the necessity of religion only by ritual exercises without necessarily upholding the moral and ethical aspects.

Furthermore, the camouflaged agenda of the enemies of Islam who seek to destroy Islam in the name of human right have lured most Muslims unknowingly to exercise their life freely without respect to Islamic Law (*Shari'ah*) guides and restrictions. In the same vein, anxiety to promote the religion of Islam or safeguard it has led others to violate the sanctity of life and rights, which the religion has accorded to the entire people.

The influences of wealth in the present societies and inclination to materialism by most Muslims have led them to maneuver every possible avenue regardless of its legitimacy to amass wealth. Therefore, the attitude of dominance, exploitation of others and unscrupulous behavior to Shari'ah rites are no longer viewed as invitation to the wrath of Allah (SWT) as long as it is accompanied with charity and other ritual exercises such as pilgrimage based on the perception of many among the Muslims.

On the other hand, the less privileged ones in their attempt to respond to the exploitations of the rich ones or in an attempt to catch up with them became perpetrators and party to most crimes such as stealing/robbery, hire-assassin, prostitutions/ lesbians and sodomites.

Furthermore, the secularist system of governance upheld by Kaduna state in particular, as in the entire nation, has given impetus to most Muslims and hence intentionally become heedless to religious provision in relation to morality and corruption; this attitude has triggered many into all kinds of illegal gift-giving and gift-accepting all in the name of securing financial gain and or position.

The aforementioned have posed a concern question on what could be the genesis of all these misconceptions and misguidance.

### **1.3 Significance of the Study**

The significance of this study cannot be overemphasized. Islam prohibits all forms of immoral activities as well as corruption. It instructs sanity and moral values as the only key to the attainment of the pleasure of Allah (SWT). This is to say that all the acts of worship a Muslim is required to observe are meant to assist in upgrading his moral values. It is disheartening to see that in Kaduna state in particular, despite the continues effort of the scholars as well as the leaders in cultivating good characters into the populace, corruption and immorality still prevail. And the Muslims in this part of the country continue to feel the effect of their nonchalant attitude in all aspect of their lives but yet they remained heedless.

In the contemporary Kaduna state it is no more surprising to see people becoming extremely rich within the shortest period of time through exploitative and dubious means. This is because deceitful practices are no more abhorred but are considered as wisdom. Most teachers no longer bother to attend to their primary assignment but incline to only means of canvassing wealth. Similarly, most public servants neglect their jobs so much that they are unmindful of the implication of their actions. Thus, public properties and treasuries have turned to be for the conveniences of the opportunist. Drugs subsidized by the government or other non-governmental organizations are being diverted and sold at regular sometimes even at more exorbitant prices in private medical stores. Funds allocated for the construction of roads, building or renovation of dilapidated schools, hospitals, market places and so on; are being shared by those entrusted with custodianship or sometime connive with the contractors and share the amount allocated within them. Traders and business men withhold unnecessary goods until their prices rise for profiteering motive. Parent's role as role models and as guidance to their children are no longer obtainable or in most situations the parents' are not ashamed for any foul play in the presence of their children who were mostly left stranded and roaming streets for livelihood.

The amazing aspect of all these deterioration among the Muslims of the contemporary period was at the period when their ritual activities seemed to be increasing. This contradiction necessitates a concerted effort of finding why. Therefore, any research that stands to dig the genesis of the deplorable situation, guides to the solutions with a view to reform and restore the moral values of the Muslims would not only be significant and beneficial to authority that seeks to combat crimes but it would

equally assist parents who are saddled with the responsibility of moral training of their children. Furthermore, it will promote standard of knowledge when the rampant unethical examination malpractices and other fouls in educational sectors are removed. Correspondingly, it will boost the economic activities, safeguard sanctity of life and wealth, provide good atmosphere for religious practices and at the end invite the pleasure and acceptance of Allah (SWT).

It will therefore be beneficial to the Muslims, Islamic Studies students, Researchers on the subject and the society at large.

#### **1.4 Objectives of the Study**

The objectives of this study are; to:-

1. Evaluate the nature of moral corruption in the contemporary Kaduna State.
2. Examine the concept of morality and its significance to the life of a contemporary Muslim.
3. Appraise the causes of moral corruption of the Muslims in Kaduna state.
4. Analyze the effects of moral Corruption in the lives of the contemporary Muslims in Kaduna state.
5. Proffer possible solutions to the problems and challenges of moral corruption.

## **1.5 Research Questions**

The following research questions are set to guide the study:

- 1- What are moral corruption and its nature in Kaduna State?
- 2- What are the factors that are responsible for moral degradation in Kaduna state?
- 3- What are the causes of moral corruption in Kaduna State?
- 4- What are the effects of moral corruption on the people of Kaduna state?
- 5- What are the possible solutions to moral degradation?

## **1.6 Research Hypotheses**

The following hypotheses are formulated for testing at P 0.05 Level of Significance.

1. Hypothesis One: That; there is no significant difference among the respondents on the causes of Moral Corruption on the basis of respondents' geographical location in Kaduna State.
2. Hypothesis two: That; there is no significant difference among the respondents on the effects of Moral Corruption on the basis of respondents' geographical location in Kaduna State.
3. Hypothesis three: That; there is no significant difference among the respondents on the possible solutions to Moral Corruption on the basis of respondents' geographical location in Kaduna state.

## **1.7 Scope and Delimitation of the Study**

This work is ideally supposed to cover the effects of moral corruption in Nigeria, but it is practically impossible to cover all that within the context of a single study. Hence, the need to limit the study to the Muslims in Kaduna state in Nigeria becomes necessary.

With a population of 6,113,503 according to the 2006 census, Kaduna State is a state in central northern Nigeria. It is the third most populous state in Nigeria. Kaduna state is mostly populated by Hausa, Gbagvi, Adara, Ham, Gong, Atyap, Bajjuu, Ninkyob, Kurama, Koro, Kataf, Mada, and Agworok ethnic communities. Ikulu people Moroa'a, Atuku used to live in Kaduna but now believe to have assimilated into other ethnic groups. There are 57 languages spoken as first languages in Kaduna State. Gbari (Gwari) and Hausa are major languages; most other languages are small and endangered minority languages, due to the influence of Hausa language.

The State is divided into 23 local government areas that are further classified into three senatorial zones. Namely; Zone (1), which is Kaduna North Senatorial zone, consisting of eight local governments namely; Kubau, Ikara, Makarfi, Soba, Sabon Gari, Zaria, Lere and Kudan local government areas. The second zone is zone (2); which is the Kaduna central senatorial zone; it is made-up of seven local governments. They are; Kaduna South, kajuru, Chikun, Birnin Gwari, Giwa, Igabi and Kaduna North. The last one is zone (3), which is the Kaduna Central consisting of eight local governments. They are; Zangon Kataf, Kaura, Kagarko, Kachiya, Kauru, Sanga, Jema'a and Jaba local governments.

This research uses total sampling of one in three to determine the sample size of the Local Governments. Eight local governments became the target. In Zone (1), which is Kaduna North Senatorial zone, consisting of eight local government, three local governments are selected they are; Zaria, Kudan and Sabon Gari. In the second zone, Zone (2); which is Kaduna Central Senatorial Zone; made up of seven local governments areas, two local governments are selected, namely; Kaduna North and Giwa. The last one is Zone (3), consisting of eight local governments, Kachiya, Jema'a and Kaura are the selected ones.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 Introduction**

This chapter is bringing forward a comprehensive account of researches and works that are in relationship with this very one. It is explaining; in detail, how the topic has been viewed in a related research.

#### **2.2 An Insight on Morality**

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

Justice, courage and truthfulness have always found praise, and history does not record any period worth the name in which falsehood, injustice, dishonesty and breach of trust have been praised without condemning it. Sympathy, compassion, loyalty and generosity have always been valued, while selfishness, cruelty, meanness and bigotry have never been approved by any society. Man has always appreciated perseverance, determination and courage, but never impatience, fickleness, cowardice and stupidity. Dignity, restraint, politeness and friendliness have throughout the ages

been counted virtues, whereas snobbery and rudeness have always been looked down upon. People with a sense of responsibility and devotion to duty have always won the highest regard, those who are incompetent, lazy and lacking in a sense of duty have never been looked upon with approval.(Ondigo, 2010)

In view of the pervasive extent of corruption and indiscipline in almost all facets of life in Nigeria and in honest recognition of their adverse economic, political, socio-cultural and moral costs to the nation, “it is agreed by almost all Nigerians (including even the most incessant perpetrators of corruption) that ‘something’ fundamental needs to be done, and urgently too, about the problem. In other words, the enormity of the problem and its dire consequences for the Nigeria’s survival as a viable economic, political, social and moral entity calls for serious and effective action, counter-action” (Odekunle 1991:13)

Moreover, Odekunle added that; to be considered serious and credible and to have any chance of success (i.e. effectiveness) any suggested counter-action/remedy must be scientifically anchored on the facts or characteristics of the problem rather than on interest-motivated beliefs. That is just as the medical doctor’s prescription on any ailment must be based on a valid diagnosis of the ailment and its contexts to be effective, so must any suggested response to the problem of moral corruption in Nigeria derive from a correct understanding of the attributes of the problem and its economic and social context.

### 2.3 Concept of Morality

Morality is a term that is defined in accordance with the source of the definition. According to Longman Dictionary of Contemporary English, morality is defined as “beliefs or ideas about what is right and wrong and about how people should behave”. It generally means what is right or wrong according to a particular group of people who agree to abide by it. They come in a form of laws and regulations to guide the affairs of that particular people. What is considered morally right for certain group of individuals therefore, might be regarded as a sin to their counterpart.

In Nigeria, as put forward by Liman, (2005:57), the concept of morality is looked at from three angles according to the old regional set-up of the country;

In Northern Nigeria, which is predominantly Muslims, the concept of morality can be defined as the act of doing lawful deeds and abstaining from the unlawful and forbidden activities from the point of view of the Islamic faith. Morality in this part of Nigeria implies acting and behaving in a manner that does not contradict good taste and conventional behavior which form the basic requirement of an ideal society. However, there is little variation in the ingredients that constitute morality from one ethnic group to another. For instance, while greeting elders standing by the younger ones is seen as bad manners in some social settings, in others, it is regarded as normal. The Hausa/Fulani societies give a good example of the former while the minority grouping mostly demonstrate the latter. In Western Nigeria, the Yoruba traditional culture forms the basis of morality. In Yoruba culture, the traditional beliefs and customs are rated higher than even the religion as far as establishing morality is concerned. The individual has to conform to the culture in order to fit into the society. In the Yoruba house, it is easy and very normal to see brothers of same blood but with different beliefs living together peacefully –such as Muslims, Christians and traditional religion believers. But in the northern part of Nigeria this is very uncommon especially in the Hausa/Fulani settings.

More so, on the general view, especially of the Western world, moral philosophy does not pertain to God because the social affairs of the people is governed by the laws enacted by themselves, not God. It is like the popular saying –give unto the Caesar what is for Caesar and unto god what is for god. This resulted in people producing laws that are destructive rather than effective. An example of such laws is for instance; in Germany, “after the Second World War, there was a decrease in the population of men (because they were killed in the war) and a large number of women were left behind spouseless. So, their government decided to make prostitution legal so that the women can get sexual satisfaction from the few men left without being necessary married.” This led to the spread of evils as well as diseases. It is the perfect example of the destructive nature of man-made laws.

### **2.3.1 Significance of Morality**

The significance of morality cannot be overstated. This is because the entire life of an individual is built on morality. In other words, man is expected to follow the laws; the rules and regulations of the society in which he lives. A Muslim is therefore obliged to abide by the revealed laws as much as he can. On the one hand the *Shari'ah* has enjoined man to fulfill his personal rights and be just to his own self, and on the other, it has asked him to seek their fulfillment in such a way that the rights of other people are not violated. The *Shari'ah* has strike a balance between the rights of man and the rights of society so that no conflict arises and there is co-operation in establishing the laws of Allah.

In this respect, Islam has strictly forbidden harmful practices while enjoining good ones. Islam forbids the telling of a lie in any shape or form, for lies sully the liar, harm other people and become a source of menace to society. It has totally forbidden theft, bribery, forgery, cheating, the levying of interest and usury, for whatever man gains by these means is obtained by causing loss and injury to others. Back-biting, tale-telling and slander have been forbidden. Gambling, lottery, speculation and all games of chance have been prohibited, for in all of them one person gains at the expense of thousands of losers. All those forms of exploitative commerce have been prohibited in which one party alone is to be the loser. Monopoly, hoarding, black-marketing, holding of land from cultivation and all other forms of individual and social aggrandizement have been prohibited. Murder, blood-spilling and spreading of mischief, disorder and destruction have been made crimes, for no-one has a right to take away the life or property of other people merely for his personal gain or gratification. Adultery, fornication and unnatural sexual indulgence have been strictly prohibited for they not only vitiate the morality and impair the health of the perpetrator but also spread corruption and immorality in society, cause venereal disease, damage both public health and the morals of the coming generations, upset relations between man and man and split the very fabric of the cultural and social structure of the community. Islam seeks to eliminate, root and branch, such crimes.

On these prohibitions, Al-Maududi (1960:94) mentioned that;

All these limitations and restrictions have been imposed by the law of Islam to prevent a man encroaching on the rights of others. Islam does not want a man to become so selfish and self-centered that for the attainment of a few desires of the mind and body he unashamedly assails the rights of others and violates morality. The law of Islam regulates life that the welfare of one and all may be achieved. But for

the attainment of human welfare and cultural advancement, negative restrictions alone are not sufficient. In a peaceful and prosperous society people should not only not violate the rights of others and injure their interests but should positively cooperate with each other and establish mutual relations and social institutions that contribute towards the welfare of all and the establishment of an ideal human society. The *Shari'ah* has guided us in this respect as well.

It is therefore safe to say that morality is the engine that spins the lives of the people to the betterment of all.

#### **2.4 Islamic Concept of Morality**

Unlike other ethical systems, Islam's moral system is a very detailed and complete package. Islam addresses every aspect of human life, no matter how minor. It is a complete package. It does not lack anything that needs to be completed nor does it have any defects that need to be amended.

In Islam, morality is embedded in the second and third group of the three broad divisions of the Islamic Law (*Shari'ah*); namely, *al-Aqidah* (belief), *al-Akhlaq* (good characters) and *al-Ibadah wa al-Mu'amalat* (acts of worship and socio-religious practices). It is mainly found in *al-Mu'amalat*, which are the socio-religious acts. The socio-religious acts comprises all of man's actions in this world, it is the part and parcel of any Muslim's daily life and his interactions with fellow humans all under the guidance of Allah that is the Qur'an and Sunnah. Morality cannot be separated from Islamic teachings; this is because they are mutually exclusive.

Going by the above, morality is therefore acting within moral boundaries. This morals are as defined by Ibn Qayyim (in *Ijtihad* Vol. 13 No. 1: 279), as the deeds that Allah commanded that are related to His attributes, and the prohibitions that He hates that

are related to the result of His actions. He further related that “the prohibitions are evil deeds that lead to more evil deeds, and the commands are righteous that lead to more righteous deeds.”

Morality in Islam is a comprehensive term that serves to include the concept of righteousness, good character and a body of moral qualities and virtues prescribe in Islamic religious texts. (Leaman, 2006: 416)

According to Ondigo (2010), these moral acts include; honesty, modesty, humility, courage, steadfastness, kindness, gentleness, chastity, peacefulness, moderation, politeness, contentment, cheerfulness, charity, cooperation, justice, forgiveness, love, patience, perseverance, benevolence, mercifulness, respect, generosity, amicability, upholding ties of kinship, caring for the weak, treating servants well, hospitality, protecting people’s honor, trustworthiness, good neighborliness, having a good fragrance, forbearance and deliberation, reconciliation, giving gifts, sincerity, visiting the sick, thinking well of people, observing the rights of the street, listening and obeying.

In a Hadith, the Prophet (SAW) said;

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ  
الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ  
الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ  
وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا

*I enjoin you to be truthful, for truthfulness leads to righteousness, and righteousness leads to Paradise. A person will continue to tell the truth and endeavor to be truthful until Allah records him as truthful. Beware of lying, for lying leads to wickedness (immorality and evil-doing), and wickedness leads to the fire. A person will continue to tell lies, and endeavor to tell lies, until he is recorded by Allah as a liar. ( Muslim, Hadith number: 4699).*

The teaching of Islam is centered on morality because it outlines the way of life based on faith (*Iman*) and *al-a'amal al-Salihah* (good deeds). In the Qur'an, Allah says;

وَالْعَصْرِ ﴿١﴾  
 إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾  
 إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا  
 بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾

1. **By (the Token of) Time (through the ages),**
2. **Verily, man is in loss,**
3. **Except such as have Faith, and do righteous deeds, and (join together) in the mutual teachings of Truth, and of Patience and Constancy.**

*(al- Asr, 103)*

The above Surah, explains that the faith/belief is not merely testifying in the oneness of Allah and his Messenger, Muhammad (SAW), but putting it into practice by fulfilling religious obligations both to Allah and to fellow men. It also shows that man shall be at loss unless he does good deeds and encourages his fellow humans in the same course. In addition, this *Surah* happen to talk about doing good deeds which is all that Islamic morality happen to preach about.

Al-Hashimi (2007:29) mentioned that, the Muslim society is as defined by Islam a unique society that is unlike other societies known to mankind throughout history. This is because it is the society that is formed by the perpetual Islamic Law (*Shari'ah*), which Allah sent down in full as He says in the Qur'an;

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالذَّمُّ وَلَحْمُ الْخِنْزِيرِ وَمَا  
 أَهْلَ لغيرِ اللَّهِ بِهِ، وَالْمُنْخَنِقَةُ وَالْمَوْقُودَةُ  
 وَالْمُتْرَدِيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا

ذَكَيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا  
 بِالْأَزْلَمِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَبِيسُ الَّذِينَ كَفَرُوا  
 مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ  
 أَكَمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي  
 وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي  
 مَحْصَةِ غَيْرِ مَتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ

رَحِيمٌ ﴿٣﴾

Forbidden to you (for food) are: *Al-Maitah* (the dead animals --- cattle --- beast not slaughtered), blood, flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughtered it (before its death), and that which is sacrificed (slaughtered) on *An-Nusub* (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *fisqun* (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, and have chosen for you Islam as your religion. But as for him, who is forced by severe hunger, with no inclination to sin (such can eat

**this above mentioned meats) then surely, Allah is Oft-Forgiving, Most Merciful.**

*(al-Ma'idah, 5:03)*

Furthermore, he said that in Islam, it is the *Shari'ah* that formed the society, and not the other way round.

The wisdom behind divine laws is that obedience to Allah is not only attributed or based on personal piety but extends to all spheres of life, be it personal, social, economic, political, diplomatic, et cetera. Muslims have the obligation to strive for the establishment of the divine laws of Allah on earth in their life endeavors. This means that to a Muslim, Allah's injunctions are not arbitrarily despotic or impossible to act upon. Allah in His infinite Wisdom and Mercy Has outlined certain moral laws in order to meet the physical and spiritual need of man, and to serve as the natural laws of Allah which governs His creatures regardless of time, place or people.

This is because, the *Shari'ah* or divine laws which Allah Has enjoined upon His servants is all encompassing. Thus, the *Shari'ah* guidelines formed the society of the Muslims on the bases of consciousness of Allah (SWT) not by the desires, conflicting interest and ignorance of others as the case with Western societies.

Morality in Islam as stated above is behaving and acting in accordance with the injunctions of Allah and the teachings of the Prophet (SAW). It develops and grows through stages depending on the strength of the conviction of the individual. The extent of the behavior and activities of a Muslim is entirely dependent on the degree of his conviction. The stronger the moral conviction of a person, the stronger his piety

and devotion is to his Creator. Faith is the edifice upon which morality is built. All stages are dependent on the establishment of faith in the heart. With weak faith, the morality of an individual will be shaky for it is built on weak foundation.

*Iman* (faith) as a part and parcel of Islamic morality is defined as the belief in the oneness of Allah, the Prophethood and the Messengership of Muhammad (SAW). After the proclamation of the *Kalimatush-Shahada* among other Articles of Faith, the legal requirement for entry into and belonging to the fold of Islam is satisfied. This qualifies one to be treated as a Muslim. However, the depth of the belief in what one has pronounced determines the degree and the depth of the faith in his heart. The mere pronouncement of the *Kalimat* without putting it in practice what it entails is not enough to make one a true believer. Faith should govern the complete way of life of the believer thereby penetrating the believer's entire personal and social life. He should see himself and all he possesses as belonging to Allah. He should subject himself completely to the injunctions of Allah and the teachings of the Prophet (SAW). Allah alone should be the believer's object of worship as well as his law-giver. This means that moral laws should come from Allah alone because they cover all aspect of the believer's life.

A believer with true faith, should subject his personal likes and dislikes to the wills of Allah; thereby molding his ideas, desires, passions and thinking in accordance with the Islamic dictates. All divine loyalties to other beings should be totally discarded. The belief system should also be extended to the belief in the Angels, the Revealed Books, the Prophets, the Resurrection, the Judgment Day and Destiny. It is when the

belief system is firmly established that morality can be developed and applied to the social life of the believer.

Almighty Allah said in the Glorious Qur'an:

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۗ  
وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ ۗ  
وَرُسُلِهِ ۗ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۗ  
وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا  
وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

**The messenger (MUHAMMAD SAW) believes in what has been sent down to him from his lord, and (so do) the believers. Each one believes in Allah, His Angles, His Books and His Messengers. (They say) “We make no distinction between one another of His Messengers”-and they say, “We hear, and we obey. (We seek) Your Forgiveness, our lord, and to You is the return (of all).**

*(Al-Baqarah, 2:285)*

The verse pointed out what a believers' faith covers and how he should submit his entire actions to the Words of Allah through His messenger; it is only by doing so can his deed be morally compatible to the Islamic order. This is because, a good Muslim should accept and practice Islam completely without lacking behind in some aspects of the *deen*. Regarding this, Allah (SWT) says;

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْخُلُوا فِي السَّلَامِ  
كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ  
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

**O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of *Shaitan* (Satan). Verily, he is to you a plain enemy.**

*(Baqrah, 2:208)*

In his Tafsir, Ibn Kathir (vol. 1:582) commented on the above verse that Allah commands His servants who believe in Him and have faith in His Messenger (SAW) to implement all of Islam’s legislation and law, to adhere to all of its commandments, as much as they can, and to refrain from all of its prohibitions. He mentioned that the meaning of “perfectly” in the verse is given by Al-Awfi who said that Ibn Abbas said that the word “perfectly”, means “in its entirety”. He further asserted that Mujahid said that the verse means, “Perform all good works and the various pious deeds; this is especially addressed to those from among the People of the Scripture who embraced the faith.”

Imam Ghazali, in *Musleh* (2012), says that it is against human nature and disposition to be attracted towards evil and blamable actions. An example of such an inclination is like the example of some young children falling into the habit of eating clay superstitiously. On the other hand, human being's inclination towards the Love of God, His worship and His Gnosis is as natural as his inclination towards eating good and pure things, because this is in complete accord with his nature and disposition and the very desire of his heart. And what is the heart? It is an inspired command of

God, and the inclination of the heart towards the dictates of his passions is imposed upon it from outside his person.

Abdalat (2007:143) stated that morality in Islam has a comprehensive dimension that reaches far and wide. He defines Islamic morals as “dealing with the relationship between man and God, man and his fellow men, man and the other elements and creature of the universe, man and his innermost self.” He added that;

The concept of morality in Islam centers on certain basic beliefs. Among these are the following: (1) God is the Creator and Source of all goodness, truth, and beauty. (2) Man is a responsible, dignified, and honorable agent of his Creator. (3) God has put everything in the heavens and the earth in the service of mankind. (4) By his mercy and wisdom, God does not expect the impossible from man or hold him accountable for anything beyond his power. Nor does God forbid man to enjoy the good things of life. (5) Moderation, practicality and balance are the guarantees of high integrity and sound morality. (6) All things are permissible in permissible except what is singled out as forbidden, which must be avoided. (7) Man’s ultimate responsibility is to God and his highest goal is the pleasure of his Creator.

He further asserted that;

The Muslim has to guard his external behavior and his manifest deeds, his words and his thoughts, his feelings and intentions. In a general sense, his role is to champion what is right and fight what is wrong, seek what is true and abandon what is false, cherish what is beautiful and wholesome and avoid what is indecent. Truth and virtues are his goal. Humbleness and simplicity, courtesy and compassion, are his second nature. To him, arrogance and vanity, harshness and indifference are distasteful, offensive and displeasing to God.

But still one’s mind might begin to wonder; if an ideal society is one that is stick and attached to a fixed principle, how could such a society accommodate development

and an ever-changing needs of life? Al-Hashimi (2007:32) answered this very question, by saying that:

**This Islamic *Shari'ah* that shaped Muslim society has many features that enable the Muslim society to grow and develop, and made it able to meet the ever-changing needs of mankind:**

- 1. It is in accordance with the basic features of human nature, because it was created by Allah Who knows the nature of His creation and what is best suited to this nature.**
- 2. It came in the form of universal holistic principles which can be implemented in detail with regard to over-occurring minor issues and changing circumstances. So Zakah --- for example --- is a fixed and clearly-defined obligation, but the means of collecting it, calculating it and distributing it to those who are entitled to receive it are all things that are open to development in a manner that suit the time when it is collected and that best serves the interest of the poor.**

## **2.5 The View of Some Islamic Sects, Movements and Groups on Morality**

There is multiplicity of opinions of groups, movements and sects in Islam pertaining morality. Among them are Ash'arite and Mu'tazilite. Ash'arites are of the opinion that goodwill is that which the Islamic Law (*Shari'ah*) declares to be so; and evil deeds or wrong doings are that which the Law (*Shari'ah*) prohibited (Gimaret, 1990:44). This is also the view of the majority scholars. Whereas the Mu'tazilites are of the view that "human reason alone can play a significant or vital role in determining the goodness or otherwise of an act even in the absence of the revelation" (Mirvaliuddin, nd:11). In other words, the revealed Message only supplements the effort of reasoning. Thus, in its absence, common sense can serve as guidance for man in discovering the right and wrong." (Mirvaliuddin, nd:12). In fact, when one

goes through this opinion, he will rather conclude that the whole idea of morality and moral obligations has been simply reduced to personal opinion.

Furthermore, Mu'utazilites viewed that moral philosophy has nothing to do with disbelief in Allah (SWT), as one of their principles according to Mirvaliuddin (nd:12), is that "for each individual, after due consideration of the conviction of others, the final authority as to the right and wrong of any opinion or action should be his own conscientious and reasoned judgment."

From the above conception, the principle for judging righteousness or wrongness of any act is left to individual's final authority. This can often lead to chaos; and there could hardly be any sound moral code which could be built on such foundation. This is a fundamental rule which in itself has all the potentialities as well as the elements of self-destruction.

Moreover, the conscientious and reasoned judgment of an individual is likely to differ, especially when the proponents hail from different societies. As a result of this, one can see that with this form of relativity, it will be very difficult to have an objective view of moral issues in any society. In this regard, the best thing to do is to accept that the question of righteousness or wrongness of an act, to a great extent is beyond the limit of final individual authority. It should be based on certain objective premises irrespective of individual's personal interests. This shows that as far as Islam is concerned, the goodness or otherwise of a person should be based on the objectives of Islam; i.e. the Qur'an and the Sunnah. This is because anything that

apparently contradicts them is totally rejected in Islam. (Ibn-Qayyim in al-Ijtihad vol. 13 No. 1:279).

The Prophet (SAW) says;

مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ.

***Whoever introduces unto this affair of ours (Islam) something that does not belong to it will have it rejected.*** (Bukhari vol. 3, Hadith no. 861)

The Shi'ah sect on the other hand, according to Modaresi, (1984:231) agreed on the principle of *al-Amr bil Ma'aruf wa al-Nahy anil Munkar* (commanding the right and forbidding the wrong) which stipulates that Muslims should not only follow principles of Islamic law of morality themselves, but should also make sure that others pay heed to them as well. But as regard to the practical application of this principle, the Shi'ah differs since they believe that restoration of “justice is only expected from Mahdi” (Ayatollah, nd). This is because, to the Shi'ah, Mahdi is an ultimate savior of human kind that emerges in order to fulfill the mission of bringing peace and justice to the world (Rizvi, 2006:74). This conception has gone contrary to many Qur'anic and Ahadith instruction. For instance, Allah (SWT) said that;

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ  
الْمُفْلِحُونَ ﴿١٠٤﴾

**Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Maruf* (ie Islamic Monotheism and all that Islam orders one to do) and forbidden *Al-Munkar* (polytheism**

and disbelief and all that Islam has forbidden). And it is they who are successful.

(*aal-Imraan*, 3:104)

The Prophet (SAW) said;

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ  
أَضْعَفُ الْإِيمَانِ

*Anyone of you who sees and abomination (disapproved matter in Islam) let him change it with his hand, if he can't then with his tongue; if he fails (with his tongue) then with his heart and that is the weakest faith.* (Muslim, Hadith number 49)

## 2.6 Morality in the Perception of Western Ideology

The Western view on morality seems to deviate from any religious inclination. Their scholars present their opinion in a philosophical way. They appear to have disagreed with the term 'good' as it is. This means that good can sometimes be referred to as quality words. Kant (d.1804), a philosopher, once said that, 'good will' can be conceived with qualification. As a result of this, he added that "a good will is not because of what it performed or its effect and not by its aptness for the attainment of some proposed end, but simply by virtues of volition, that is good in itself and consideration by itself is to be esteemed much higher than all that can be brought by it in favor of any inclination nay even, of the total of all inclination." (Ellington 1993: 210).

This shows that, despite the different opinions given by the scholars regarding the issue of morality, there is still the need to highlight on what sort of act can be considered morally good action of a mankind. In the first instance, for an act to be morally good, it has to be performed by an agent free from any form of coercion or the doer should be in full possession of his sense, otherwise the act may not have any worth.

But for Kant, the action should be done from sense of duty. He then advanced to say that,

Action done from sense of duty deserves its moral worth purpose that is moral worth not from purpose that is attained by it, but for the maximum by which it is determined. So, it does not depend on the realization of the object of the action rather than merely on the principle of volition by which the action has taken place without regard to any object or desire. However, it is not reasonable enough to act alone in this case, rather, it involves giving due consideration to the interest of the agent and that of other people and then the action itself (Ellington, 1993:111).

Furthermore, since this research focuses on the contemporary Muslims of Kaduna state, it is important to explain how writers on morality view the concept in the local context. It is also interesting to see that in every attempt to discuss morality, corruption always seems to fall right into the discussion, finding out its place and suiting into it. This is seen in a research article of Obe (2008), where he viewed morality through the eye of the psychologist. His research is centered on the moral development of the Nigerian child right from the time it was born. He said;

The erosion of the value system in Nigeria by adult' behaviors and actions have lead to the moral decadency in the country. Elders, parents, traditional rulers are no longer respected by the youth and

subjects. The rules, laws and cultural norms of the society are in ebbs and tides in the minds of the Nigerian child. Indecent dressings among girls, sexual promiscuity among the teenagers, and the corrupt practices that are eroding the Nigerian society call for solemn and sober reflection on the development or morality in the Nigerian child.

Furthermore, Obe viewed the crisis through the psychologist point of view, when he continues to say that;

Okapor, (1981) philosophically seeks the meaning of morality. Kim (2005) and Molher (2005) have psychologically viewed the concept of morality in three dimensions. Firstly, the doctrine of original sin assumed parental intervention is necessary to save the child soul. The contemporary view of this doctrine is found in Freud's view of conscience of superego. It is the internalization of parental standards of right and wrong.

Secondly, the doctrine of innate purity argues that the child is basically moral or pure but the society; especially adults are the corrupting influence on the child. Adults are the immediate environment of the child hence; Nigerian adults are responsible for the destruction and developing morality in the Nigerian child. Piaget, (1982), Eweniyi and Ogusanya, (2006) argue that morality is the good phenomenon called good character and behavioral manifestation in a child. Morality according to these authors develops from acquisition of moral reasoning and actions emerging from the need to get along with peers.

Thirdly, is the doctrine of tabula rasa (blank state of "mind"). The child is neither innately pure nor corrupt but experiences from the environment inscribe both morality and moral erosion. Morality is the rule that guides social interpersonal behavior. It includes rules that are written down as documents (laws, constitution) as well as those rules and laws that are unwritten but exist in the minds of the people, cultures and norms. Moral behavior according to this doctrine is consistent with rules of morality. It embraces social behaviors of all kinds.

Psychologist such as Eweniyi and Ogusanya (2006) assert that the study of the moral development of a child focuses on many aspect of transition between childhood values. Piaget (1982) focuses his attention on the moral character and behavior of the individual child. These two variables have been considered on the stand-point of moral reasoning and judgments which according to the cognitive and social theories are crucial to the moral development of a child. In these phases, Piaget and Kohlberg (1982) have focused their attention on the socializing processes related to moral judgment and moral behavior.

Although the above work addresses the morality of a Nigerian child, it has come short of linking the effect of religion on the morality of a child right from his birth. This is because despite the influence of the society of which a child is brought-up, with the religious knowledge, a child still is capable of leaning towards the right path. The research moreover did not pinpoint the effect of immorality in the society of which this particular research is attempting to address.

In another view al-Hashimi (2007:14), viewed morality as those moral values that every society teaches right from the early childhood stage, but psychologically, most behaviors are altered along the growing line from childhood to adulthood.

The author further says;

Moral behavior is one of the requirements for the establishment of a decent society. It is also a means through which both the individual and the society at large maintain the highest degree of discipline which is the fountain head of the realistic socialization for that the right and good behavior enjoyed by the inhabitant of a particular environment will not be a reality without a psychological control of moral thinking leading to moral values. Hence, it is impossible to establish a safe and perfect society without equipping its members with moral value and spiritual discipline. The basis of happiness and comfort of every society depends on its consciousness of moral value.

This view tends to present morality as the back bone of a successful society; thereby giving it the honor it deserve. But the work also failed to discuss religion as an instrument that forecast the success and preservation of the moral laws of that particular society; and the consequence that could pursue the collapse of such moral values of which this research is trying to find out.

## **2.7 Concept of Corruption**

The word corruption is an immense word in the sense that it touches almost all aspect of human life. It is so because it is embedded in all the fields of life such as religion, politics, economy, social, et cetera. It arises in both political and bureaucratic offices and can be petty or grand, organized or unorganized.

This term has been popularly used in and applied to various circumstances that almost every person believed that they know its meaning but this may not be true.

This however, does not mean people do not have an idea of what it is.

According to the Chris Fox et al, (2005:352) the term corruption is defined as “dishonest, illegal or immoral behavior, especially from someone with power”

Corruption has been described by Ambali (2003:201) as “a departure from what is pure or correct from the original. It also connotes an impairment of integrity, virtue, or moral principle, especially, the impairment of a public official’s duties by bribery”.

From the above, corruption can be seen as wrongdoing especially on the part of an authority or powerful party through means that are illegitimate, immoral, or incompatible with ethical standards. It is often results from patronage and is associated with bribery.

In legal parlance, the term ‘corruption’ is not subject to a single universally accepted definition. However a working definition could be fashioned. Black’s Law Dictionary defines it as “an act done with the intent to give some advantage inconsistent with official duty and the right of others. It is the act of an official or fiduciary person who

unlawfully and wrongfully uses his station or character to procure some benefit for himself or for another person, contrary to duty and the rights of others.”

According to Lipset and Lenz (2000:112) corruption could be deemed to be effort to secure wealth or power through illegal means – private gain at public expense, or a misuse of public power for private benefit.

Corruption is a social problem that has attracted many scholars. Ruzindana (1999:43) asserted that corruption in Africa is a problem of routine deviation from established standards and norms by public officials and parties with whom they interact. He also identified the types of corruption in Africa as bribery, private gain, and other benefits to non-existent workers and pensioners (called ghost workers). The dishonest and illegal behavior exhibited especially by people in authority for their personal gain is corruption.

According to the Independent Corrupt Practices Commission ICPC, Act (section 2), corruption includes vices like bribery, fraud, and other related offences. Corruption is the abuse or misuse of power or position of trust for personal or group benefit (monetary or otherwise).

World Bank in, World Development Report (1997) defined corruption as the abuse of public position for private or sectional, material or status gain.

### 2.7.1 Corruption in Islamic perspective

The Arabic term for corruption is *Fasaad-ul-Akhlaaq* or *Fasaad-ul-Aadaab*. In the Qur'an, corruption is referred to as *Fasaad*, though it has been referred to using other terminologies such as *al-Laghwah*. *Fasaad* (corruption) or *Mufsidun* which means (corrupters) has been mentioned numerous times in the Qur'an.

Allah (SWT) addresses corruption as mischief, and as disobedience to Him or transgression or breaking His Laws by committing acts of violence such as killing innocent soul, robbery, etc. some times as wasting valuable time doing either nothing or things that are neither constructive nor destructive to a believer rather than doing acts of Ibadah, in short anything that takes away the attention of the believer is considered as *Fasaad*. Inaction where action is required also connotes *Fasaad*; failure to assist the needy, lack of generosity, refusing to spread the word of Allah or to stop an act of injustice upon another is all corruption.

Isutsu (1966), defined *Fasaad* as “a very comprehensive word which is capable of denoting all kinds of evil-doing”.

In Islam, corruption symbolizes hypocrisy. In other words, corruption (mischief) is one of the practices of a hypocrite.

In his *Tasir*, at-Tabari defined corruption as committing mischief on earth by disobeying the Lord (Allah) through doing prohibited acts. He said:

The hypocrites commit mischief on earth by disobeying their Lord on it and continuing in the prohibited acts. They also abandon what Allah

made obligatory and doubt his religion, even though He does not accept a deed from anyone except with faith in His religion and certainly of its truth. The hypocrites also lie to the believers by saying contrary to the doubt and hesitation their hearts harbor. They give as much aid as they can, against Allah’s loyal friends, and support those who deny Allah, His Books and His Messengers. This is how the hypocrites commit mischief on earth while thinking that they are doing righteous work on earth. (at-Tabari, in Ibn Kathir, vol. 1:289)

Ibn Hatim mentioned that “whoever disobeys Allah on the earth, or commands that Allah be disobeyed, he has committed mischief (corruption) on earth. Peace on both the earth and in the heavens is ensured (and earned) through obedience (to Allah).”

Ar-Rabi bin Anas and Qatadah said similar. (Ibn Abi Hatim in Ibn Kathir, vol. 1:51).

Imam Ghazali defined corruption “as seeing good as evil and evil as good”. He held *Ulama’* (scholars) responsible for *Fasaad* (corruption). He repeatedly stated that “the *Fasaad* of the people is due to the *Fasaad* of the kings (leaders) and the *Fasaad* of the king is due to the *Fasaad* of the *Ulama’* (scholars)” (al-Musleh, 2012:156).

In the Qur’an, Allah addresses corruption as a mischief when He says;

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا  
إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

**And when it is said to them: “Make not mischief (corruption) on the earth,” they say: “We are only peace-makers.”**

**(Baqarah, 02:11)**

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا  
وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ  
لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾

**And when he turns away (from you “O Muhammad (SAW)”), his effort in the land is to make therein and to destroy the crops and cattle, and Allah likes not mischief (corruption).**

*(Baqarah, 02:205)*

Ibn Kathir in his Tafsir mentioned that Abu Al-Aliyah said that Allah’s statement “And when it is said to them: Do not make mischief on the earth”, means, “Do not commit acts of disobedience on the earth. Their mischief is disobeying Allah, because whoever disobeys Allah on the earth, or commands that Allah be disobeyed, he has committed mischief on the earth and in the heavens is ensured (and earned) through obedience (to Allah)”

وَيَقُومُوا أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ  
وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا  
فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

***“And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.”***

*(Hud, 11:85)*

## فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾

And made therein much mischief.

(Fajr, 89:12)

Allah addresses Fasaad to mean disbelief and associating partners with Allah in worship (Shirk). He says:

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ  
يَنَّهُوَتَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا  
مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَاتَّبَعَ الَّذِينَ  
ظَلَمُوا مَا أَتَرُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٦﴾

If only there had been among the generation before you persons having wisdom, prohibiting (others) from Al-Fasad (disbelief, polytheism, and all kinds of crimes and sins) in the earth, (but there were none) –except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were *Mujrimun* (criminals, disbelievers in Allah, polytheists, sinners).

(Hud, 11:116)

The commentary of this verse entails that; Allah the Exalted, says; that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land. Thereby preventing any act of disbelief and *Shirk* (associating Allah with partner in worship). (Ibn Kathir vol. 5:126)

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ  
 وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ  
 كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ  
 فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

“But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this worldly; and do good as Allah has been good to you, seek not the *Mufsidun* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).”

(*Qasas*, 28:77)

In the following verses however, Allah (SWT) addresses corruption as disobedience to and His Messenger (SAW) through committing evil on land; he says,

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ  
 أَيْدِي النَّاسِ لِيذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا  
 لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

Evil (sins and disobedience to Allah) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allah) may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His Pardon).

(*Rum*, 30:41)

More on the above verse, its commentary connotes corruption, *Fasaad* as; evil on land in form of killing a human being and evil on the sea meaning piracy.

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ

رَبِّهِ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ  
أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٦٦﴾

**Fir'aun (Pharaoh) said: "Leave me to kill Musa, and let him call his Lord! I fear that he may cause mischief to appear in the land!"**

*(Ghafir, 40:26)*

This verse means that; *Fir'awn* was afraid that Musa would lead his people astray and change their ways and customs. As if *Fir'awn* would be concerned about what Musa might do to his people! The majority understood this as meaning; he will change your religion and cause mischief to appear in the land. (Ibn Kathir nd: vol.8: 466)

In all the above verses, *Fasaad* entails making corruption in the land which include; rebellion, arrogance, and harming fellow human beings and of course disbelief.

In some instances where Allah (SWT) addresses *Fasaad* (corruption and other evil deeds) as *al-Laghwu*, He says;

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ  
فِيهَا بُكْرَةٌ وَعِشْيَا ﴿٦٢﴾

**They shall not hear therein (in paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salam* (salutations of peace). And they will have therein their sustenance, morning and afternoon.**

*(Maryam, 19:62)*

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ﴿٣٥﴾

No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying;

(*An-Naba'*, 78:35)

Commentary on these verses pointed out that *al-Laghw* means any vain, worthless speech and any sinful lying. So *al-Lagw* connotes evil discussions and lies.

Almost all the verses in the Qur'an talking about calamity that befalls a certain nation or the people of a certain Prophet came as a result of corruption by that particular nation. For example the Children of Israel of which Allah descended His anger upon them causing them humiliation and misery all because of their transgression. So, in the verses with similar discussion, corruption (*Fasaad*), is mentioned as *at-Ta'adu*. As in the following verse;

ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

...that was because they disobey and used to transgress the bounds

(*Baqrah*, 2:61)

In Islam, corruption (*Fasaad*) is a sinful act. It is an unacceptable, highly abhorred and flat-out wrongful practice. It is an illegal, unfair and unjust action not only to the doer but to those that the action was done upon too. This is derived from the sayings of Allah (SWT);

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا  
بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ  
أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

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

**(Baqarah, 2:188)**

On the commentary the above verse, Ibn Kathir mentioned that bribery is prohibited and also that a judge's ruling does not allow the prohibited or prohibit the lawful.

The Islamic definition of corruption can also be derived from the above verses as those things that Allah (SWT) through His Messenger (SAW) prohibits a believer to do. They include as mentioned within the verse; stealing, robbing, deceiving, telling lies and spreading rumors and false information, bribery (both giving and accepting), and other illegal ways of getting and accumulating money and or property; which include cheating, conning, et cetera. In a nutshell, corruption as said by Allah consists of all evil deeds as oppose to good deeds and all morally questionable actions as oppose to morally upright ones.

Kamaldeen, (2011:15) defined corruption as anything that is morally wrong, not upright and what your conscience tells you is not righteous. He added that *Shari'ah*

(Islamic Law) has exhibited its disdain for corruption. This statement of Kamaldeen is in conformity with the following saying of the Prophet (SAW):

الْبِرُّ مَا اطْمَأَنَّتَ إِلَيْهِ النَّفْسُ , وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ , وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَتَرَدَّدَ فِي الصَّدْرِ , وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ

*Al-Birru (Good Deeds), is that about which the mind feels tranquility and heart feels contentment. And al-Ithmu (Wrong Doings), is what is woven in your mind and pulsates in your breast; even though the people judge in favor of you and they judge you.*(Sharaf 1999:103)

Annawawi commented on this Hadith, saying that; in the case of a true believer, his mind encourages his good actions and discourages the wrong doings, since the mind is the forerunner of all activities.

It is indubitable that the *Shari'ah* is all pervading because there is nothing the *Shari'ah* left untouched or unattended to. This is one of the immutable characteristics of *Shari'ah*. Moreover, a wrong has no other connotation than being wrong. Islam expressly abhors corrupt practices. (Kamaldeen, 2011:17)

Corruption exists in both *Haram* (prohibited) and *Makruh* (detested) actions. While all the acts of *Haram* are corruption, many *Makruh* acts lead to corruption. Human beings are social in nature. Corruption is a social malady; thus *Shari'ah* embodies numbers of social laws and obligations. Should we endeavor to track a man's daily conduct, activities, attitudes and thoughts, we will find therein a long list of good and evil deeds (Kamaldeen, 2011:20)

To appropriately put a tab on a man's actions towards another, *Shari'ah* (Islamic Law) puts his activities into a variety of categories in order to show him the true path and put forward a criterion by which he values his activities and steers himself from evil and crime. The categories as agreed by the *Fuqaha'a* (jurists) are the *Wajib* (obligatory), *Mubah* (permitted), *Mustahab* (recommended), *Haraam* (prohibited) and *Makruh* (detested). (Kamaldeen, 2011:20)

*Makruh* is every act that a Muslim is urged to abandon though not absolutely or firmly. The one who does this (i.e., the person that ditch those better-left-alone actions) is considered good and concerned with social welfare. Such acts are discouraged because they have the tendency and likelihood to lead to harm or corruption. While *Haraam* is any act that is prohibited for a religiously responsible Muslim and for which a punishment is set for any transgressor. (Kamaldeen, 2011:21)

The prohibition constitutes a pre-emptive step against chaos and corruption. It nips dangers and crimes in the bud. Ultimately through the prohibitory injunctions, *Shari'ah* protects man's psyche, body and soul within the individual sphere and it safeguards other human relations and community life, within society from the risks of subversion, perversion and decadence. More specifically, *Shari'ah* makes *Haraam* wrongful acts such as malevolence, hatred, mistrust, adultery, oppression, usury, cheating, theft, telling lies, false witness, bribery, gambling etc. In short, *Shari'ah* protects the society from harmful practices in the domains of sociology, politics, economy, the judiciary, education and so on. In fact it was cited in a book that among the major *Haraam* acts is getting money from sinful acts like selling intoxicants, prostitution, bribery and even salaries or wages given by oppressive regimes when one cooperates with them to prop up injustice and implement their corrupt schemes.

One of the primary messages of Islam is to ensure the entrenchment of justice among mankind. While eschewing cheating of fellow human beings (in other words corruption), Prophet Muhammad (SAW)

declared in one his sayings that: “None of you will be considered a true believer until you want for your fellow what you want for yourself”. (Kamaldeen, 2011:200)

Corruption is thus a global phenomenon and its effect on individuals, institutions; whether private or government-owned, crippling any country’s development, made it an issue of universal concern.

## **2.8 Presentation of Corruption as a Crime**

As in morality, ‘crime’ too is in-terminate and varies with the diversification of society. It does not necessarily mean an act frowned at by the society. Dambazau (2007:94) noted that, crime or offence is only so when it is so declared by the state, which may not be, but is often, guided by public opinion, public interest or morality. Crime is therefore distinguished when due to commission or omission of an act declared by the state to be an offence a trial results and the offender or criminal is punished.

In Islam, as oppose to other legal systems, in which crimes are generally considered as violation of the rights of the state, crimes are divided into three categories depending on nature of the right violated. They are as put forward by Vikor (2005: 78):

1. Hadd (Limits): Violation of the boundaries of Allah (SWT); e.g apostasy, drinking of alcohol, theft, illegal sexual intercourse, e.t.c.

2. Ta'azir (Crimes that does not fit into *Hudud* and which therefore has no specified punishment in the Qur'an or in the Sunnah): Violation of the right of an individual; e.g crimes such as homosexuality, perjury, e.t.c.
3. Qisas (Principle of an eye for an eye): Violation of mixed right of Allah and of an individual in which the right of individual is deemed to predominates. The example of such is killing an innocent soul.

In Islam, crimes therefore, are punishable in accordance with their degree or severity. In other words, any wrong doing has its punishment ranging from simple and careful *Nasihah* (admonishment) up to the killing of the offender (Kamaldeen, 2011:146). But wrong doing falls under two major categories; i.e. *Haraam* (prohibited) and *Makruh* (detested) as mentioned earlier.

This means that Allah (SWT) strongly warns against corruption; this evidently concluded that corruption is a crime punishable in Islam.

To point out how Allah punishes corrupters even on earth, the Prophet (SAW) said:

إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ.

***If people see the despotic person but never put an end to his behavior, God will send them a common punishment. (Abu Dawud Book 35 No. 4600)***

This Hadith shows the gravity of corruption as it bought about the despondency of Allah that could lead to the destruction of the whole community.

Giving and receiving usury is a great example of corrupt practice. Usury therefore is a crime so large enough to cause the curse of Allah befalling on both the giver and the collector. Regarding this the Prophet (SAW) said;

لعن رسول الله صلى الله عليه و سلم آكل الربا وموكله وشاهده و كاتبه

*The Messenger of Allah (SAW) cursed the one who consumes ribaa and the one who pays it, and the one who witness it and the one who writes it dawn.* (Abu Dawud nd: 24: 3573)

In an instance, The Prophet (SAW) appointed a number of his companions as the collectors of Zakat (alms tax), during the Medina period. They were to make proper assessments on the items where zakat become payable, collect the proper amounts and distribute to the recipients in the same locality. One of these collectors of zakat came back and told the Prophet (SAW), “This amount is what I have collected less what I have distributed to the rightful recipients, but this is mine”. Prophet (SAW) was very upset and therefore rebuked him. (Ibn Kathir vol 3:209)

Usury is also a good example of corruption. In Islam usury *Ribah* is highly prohibited. The Messenger of Allah mentioned that; *Abu Umamah Al-Bahli* said that the Messenger of Allah (SAW) said,

Telling and spreading lies and fallacious stories ones more illustrates corrupt mind of the doer. The Prophet (SAW) said;

رَأَيْتُ رَجُلَيْنِ أَتَيَانِي قَالَا الَّذِي رَأَيْتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ يَكْذِبُ بِالْكَذْبَةِ تُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الْآفَاقَ فَيُصْنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ

*I saw (in a dream) two men came to me,” Then the prophet narrated the story (saying): “They said: The person, the one whose cheek you saw being turn away (from the mouth to the ear), was a liar and use to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the day of Resurrection. (Bukhari: vol. 3 Hadith number 145)*

Better still, the Prophet (SAW) said:

إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا وَإِنَّ الْكُذْبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا

*Truthfulness leads to Al-Birr (righteousness) and Al-Birr (righteousness) leads to paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fujur (i.e. wickedness – evil-doing), and Al-Fujur leads to (Hell) Fire, and a man keeps on telling lies until he is written as a liar before Allah. (Bukhari nd: vol. 8: 116)*

Similarly, Allah’s Messenger said:

آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ ، وَإِذَا أَوْثَمِنَ خَانَ ، وَإِذَا وَعَدَ أَخْلَفَ

*The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest). (Bukhari: vol. 2 Hadith no. 14)*

Therefore, the Prophet (SAW) ordered the entire Muslims to rise against evil deeds of all kind in the following saying:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ  
أَضْعَفُ الْإِيمَانِ

*That who sees an abominable thing, he has to change it with his hand, if he cannot, then with his tongue, if he cannot, then in his heart, and that is the weakest (case of) faith.* (Muslim nd: vol. I: 0079)

From the above, it has become vividly clear that corruption and corrupt practices are crimes punishable in the Islamic law.

Under the constitution of Nigeria, corruption is a crime punishable and the degree of the punishment varies in accordance with the crime. Dambazau (2007:29) asserted that, corruption itself is a crime. And that it undermines development by lining the pockets of dishonest person with development funds.

President Obasanjo as cited in Dambazau (2007:30) mentioned that corruption compromises national development, contaminates collective morality and values, distorts national planning, corrodes integrity and discipline, and destroys the foundation of creativity, innovation and democratic structure and democratic structure and development.

Corruption is a major crime that impact on national development and security. It does so by distorting the rule of law and weakening the institutional foundation of economic growth. Moreover, it also affects growth predominantly through its effect on the level of investment and hampers a country's ability to attract investment.

## **2.9 Factors that Promote Corruption**

In identifying the causes of corruption, it can be noted that while these might in some cases involve personal greed or personality defect, in most cases they are rooted in intimately interlocked social, economic and political conditions which facilitates such criminality. One general facilitating condition is the cultural emphasis on material success and power as a source of status within a society. When a legitimate use of power does not provide access to desire material goods and political goals, power may be used to attain them. Raised expectations, the spread of ‘consumer society’ (a society that upholds accumulating of material stuff), increasing poverty, unemployment and job insecurity, strengthens the temptation to use public position or political opportunity for illicit short-cut to good life. “Powerful enterprises often use their power to shape the legal and other environments in which they operate. While the wanton abuse of power by those wielding it is not a rarity, powerful persons or entities more often break societal rules to achieve goals they cannot attain through legitimate means” (Odekunle, 1991:17)

In Islam however, when investigating the cause of corruption, it is easy to put the blame on deviation from sound Islamic teachings which are stated in the Qur’an and the Sunnah of the Prophet (SAW). On this, Allah (SWT) says;

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ  
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

Say (O Muhammad (SAW) to mankind): “If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.”

(Aal-Imran, 03:31)

مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ  
وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ  
كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ  
الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا  
اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

...And whatsoever the Messenger (Muhammad SAW) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allah; verily, Allah is Severe in punishment.

(Hashr, 59:07)

Qurtubi in the commentary of the last verse cited mentioned that; Ibn Juraij said, “Whatever he gives you of obedience, then do it, and whatever he forbids you of disobedience, then avoid it.” Al-Mawardi said, “And it is said that this statement is applied generally to all of (the Messenger’s) commands and prohibitions.” This is because “he does not command anything except what brings good and he does not prohibit anything except for what is corrupt.” Allah (SWT) testified to the statement in the following Qur’anic Verse:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي  
يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ  
وَإِنِّي جِئْتُ بِمُرْهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ

Those who follow the Messenger, the prophet who can neither read nor write (i.e. Muhammad (SAW)) whom they find written with them in the Taurat (Torah) (Deut, xviii 15) And the Injeel (Gospel) (John xiv, 16), - he commands them for *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful *Al-Tayyibat* (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful *Al-Khaba'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods).....

(7:157)

In a Hadith of the Prophet (SAW), he said;

مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ وَمَا أَمَرْتُكُمْ بِهِ فَافْعَلُوا مِنْهُ مَا اسْتَطَعْتُمْ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةَ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ

*When I prohibit you from doing anything, give it up, and when I dictate you to do anything, do (of it) as much as you are able” Do not inquire me about matters that I did not mention to you, because people that came before you perished because of their numerous questions and their contradiction with their prophet.* (Bukhari nd: vol. 1: 11)

In another narration; the Messenger of Allah (SAW) delivered an exhortation by which hearts felt a tremor and eyes shed tears. We said: O’ God’s messenger, this exhortation seems to be one of a leaving man, then give us more advice. He said:

أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ وَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ  
فَسَيْرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا  
بِالنَّوَاجِدِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ بَدْعَةٍ ضَالَّةٌ

*I advise you to fear God, and to hear and obey even if your commander is a slave. The one of you who lives (after my death) will see much of contradictions. So do follow my Sunnah and the practices of the rightly guided caliphs, clasp with them strongly and beware of new (and strange) interpretation for every strange interpretation is an innovation and every innovation is aberrance. (Bukhari vol. 9 Hadith no. 391)*

In his view, Imam Ghazali observed the cause of corruption as;

1. Ignorance
2. Love of *Dunya* (purely worldly pleasure)
3. Weakness of the impulse or motive of *Deen* (religion)
4. The domination of the innate stimuli of *Fasaad*

From the above, it has become clear that failure to adhere to what has been revealed to the Prophet (SAW) leads to corruption and moral decadence. Thus, if a community wants to be ethical, they must strictly adhere to the teachings of the Prophet (SAW) in all their dealings.

### **2.9.1 Causes of Corruption in Nigeria**

Any discussion on corruption generally evokes a feeling of hatred and resentment. This is because of the repulsive and endemic nature of it. It is therefore unfortunate that “in Nigeria today, the hydra-headed monster known as corruption and its effect seems to have engulfed every strata of the society so that it is no longer a threat to the system but is already part of the system.” (Fwangshak, 2005:75).

Corruption is not the exclusive preserve of any nation, race or section of the world but rather transcends national boundaries and frontiers and symbolizes phenomenal universal wholesomeness. According to Ackerman (1999:20), corruption may have its roots in culture and history, but it is nevertheless an economic and political problem. It is therefore reasonable that Nigeria is not immune to this dreadful disease.

Similarly, the multi-religious and multi-cultural nature of Kaduna state in particular and Nigeria at large makes it easier for corruption to flourish. This is because almost all the elements needed for corruption to thrive are at hand. These elements come in a form of variation in religious creed and cultural differences or corruption of the two. The overall societal setting of the Nigerians is never out of blame. So is the government’s direct and indirect tolerance of corrupt practices. In a country where the president, the Governors and top Government officials are glaring accused of embezzling public funds, the state’s foreign reserves and unquestioningly safeguarding the interest of the accused persons is a clear license for every corrupt opportunist to exercise every possible avenue. The case involving the former Chairman of the Presidential Task force on Pension reforms, Abdurrashid Maina,

who was accused and found guilty of mismanaging of 469 billion naira and was ordered to be released by the court with a compensation of 1.2 billion for causing him psychological tension remains subject of thought and suffices as example of a corrupt country. (Vanguard news paper, 18<sup>th</sup> february, 2013).

Another case is that of Kenny martins, Tony Icheke, Ibrahim Damuje and Cosmas Okpara who were accused of embezzling fifty billion naira out of Police Equipment Fund and were charged by the EFCC with misconduct, but after short detentions, the case is well rested in the judicial morgue and the suspects were set free. (Vanguard news paper, 12<sup>th</sup> December, 2009).

Similarly, the case of John Yakubu Yusuf who admitted to have stolen 23.3 billion naira out of Police Pension Fund remains memorable. It was not the crime committed that is bizarre but the penalty prescribed by the judge that is not only insulting to the populace of Nigeria but has provided a guide on how to steal public fund in exchange of such a ridiculous sum of fine, 750,000 naira in place of two year in prison term. (The Punch news paper, 30<sup>th</sup> January, 2013).

Moreover, Inegbedion, (2004:143) viewed the cause of corruption as;

With unchecked, unbridled, and uncontrolled, power, humans become corrupt. According to Thomas Hobbes, "life becomes solitary, nasty, brutish, and short." Our previous colonial background has been identified by scholars. Our colonial heritage has altered our values and perception of morality; some of the causes of corruption are:

1. Trade Restriction. This is a Government-induced source of rent seeking/corruption. The restrictions on importation of foreign automobiles are examples of how government officials and politicians can make quick money via rent seeking/corruption.

2. Government subsidies. When government allocates scarce resources to individuals and firms using legal criteria other than the ability or willingness to pay, corruption is likely to be the result. Corruption can thrive under industrial policies that allow poorly-targeted subsidies to be appropriated by firms for which they are not intended.
3. Price controls. The purpose is to lower the price of some goods below market value. For social and political reason, these are also a source of corruption.
4. Low wages in civil service. When public wages are low, public servants may be compelled to use their official positions to collect bribes as a way of making ends meet, particularly when the chances of being caught are low.

Other causes of corruption put forward are that;

The government is the focus of power in most developing countries, determining the level and nature of economic activity. To a very significant degree, the government is the greatest industrial and agricultural power. It is the biggest contractor. It is often the sole owner of natural resources. It is the largest employer and financier; it processes all dealings, private and public alike. Above all, it determines the rule of the game, the regulations with which all economic activities must comply; from interest rates, land tenure, service fees, import quotas, pricing, dividend policy remittance and foreign manpower. It is a great concentration of power-political, economic and bureaucratic, together with the accelerated pace of economic development, which provides such a fertile ground for corruption. Had power been more decentralized and the sources of economic activities more numerous, the level of corruption would have been lower. Where the bureaucracy is under constant pressure from numberless profit seekers...all clamoring for permits, contracts, certificates, import licenses, and what have you, the temptation becomes overwhelming to jump the queue, to lubricate one's way, and to make certain of results. (Inegbedion, 2004:145-147)

In a similar view, the causes of corruption are put forward as;

1. A fundamentally flawed structure of the Nigeria Republic
2. The absence of functioning government system in the federation

3. Federal government monopoly of the economy, over-concentration of resources at the center, and a culture of unregulated informal economy
4. Excessive Federal involvement in corporate business enterprises
5. Inefficient contract awards, standards and procedures
6. Inadequate enforcement of existing laws, absence of the rule of law, and a culture of preferential treatment in the conduct of government business
7. Nepotism and tribalism in the administration of justice, running of government and conduct of businesses
8. Political instability and frequent military intervention in government
9. Inefficient police force and police structure
10. Absence of civic education responsibility in the populace
11. Late or non-payment of wages to public employees
12. High levels of poverty, unemployment and under-remuneration or 'slave wages'
13. Late or non-payment of contractors by the government. (Inegbedion, 2004:146).

Although lack of proper education or total lack of it is one of the causes of corruption, however, it may not be a major cause of it. This is so because corruption is glaring and anybody doing it knows almost exactly what he is doing. The only dilemma is whether he knows its consequences or implication to himself and or the public at large. Nevertheless, proper education could stand as a remedy to corruption.

Not in attempt to discourage the role of the law in the elimination of the causes of corruption, corruption is more of a social problem than a legal one. This assertion is further confirmed by the causes identified above, a lot of which are social rather than legal. For instance, while some of these causes could be solved through legal instrument, others have to be tackled through civic and formal education on the evils of corruption on the society. Thus, the solution to the problem has to be established both in the law and in the civic education. Making laws to solve the problem without

simultaneously tackling the civic cum social angle may be an exercise in futility since the law cannot operate in a vacuum.

However, it is the solutions proffered by the law that is the most suitable approach in addressing the problem and combating it.

But all this talk brings about the question; who are the perpetrators? A simple glance at the situation answers this very question. Typically, the main perpetrators of corruption “have social status, political, economic, and/or bureaucratic power (i.e the elites) while typically, the victims are, directly and indirectly, common and ordinary citizens as consumers of goods and services”. (Yerama, 2006:50). Nonetheless, the entire public were not out of blame themselves in both doing it and facing the consequences. This is because as in common crime (e.g., street theft, burglary, rape, robbery, et cetera), each perpetrator of corruption (of whatever type) uses the opportunity afforded by his/her position and/or office.

### **2.9.2 Factors that facilitate the thriving of corruption**

In Nigeria today, in Kaduna state in particular, there are many factors that assist the flourishing of corrupt practices. Some of these factors are, religious, economical and sociological and environmental factors.

### **2.9.2.1 Sociological and environmental factors**

It could be a source of comfort to see that corruption is not an in-born complex, rather, a made thing that can be caused as a result of so many factors or influence.

Multi-ethnic societies may be more likely to fall prey to corruption as a result of failure to manage ethnic conflict in a way that is fair to everyone. This is because; the environment plays a significant role in determining the criminal behavior of both juvenile and adult offender. A corrupt environment tends to produce individuals with the whole idea of get-rich-quick, thereby enhancing criminal behavior. Reuben as cited in Dambazau (2007:40) captures the impact of corruption in Nigeria when he noted that;

Our value system is so bad that the only thing that Nigerians value is money. An average Nigerian would do anything for money. The rich are always reminding the poor of their poverty so much that the poor have also learnt to become rich by any means possible. Public officers are not interested in service; they are interested in what they can get. Ordinary people are also corrupt because there are no safety nets in the society. In a country where there are no pensions, where workers are treated with contempt, where there is no life after office, where politics is all about money, where everything can be bought including national honors, corruption is the only means of survival.

A further cause of corruption in this category is the social orientation of the society in general. Almost every incident of corruption from all the socio-economic categories (high, middle, low) is motivated by money and material gain. As the attitude of the people towards earning money or position is itself a corrupt one so is their desire to remain as such indeed.

In addition, Odekunle (1991:19) stated that no one can or should deny that the Nigerian state is neo-colonial (culturally – using ‘culture’ in the widest possible sense) and that Nigerians social organization is the primitive, middleman, commercial and consumer empirical variant of the ideal capitalist type. Thus, he proceed to say that corruption is a state-instigated, state-supported and state propagated social organization contains that forces most, if not all, Nigerians to be corrupt.

Having created the desires, aspirations and expectations for wealth, property, power and prestige in everybody, it fails (because it is inherently unable) to guarantee or ensure the equitable distribution of the means and opportunities to meet the created desires, aspirations and expectations as well as provide effective checks and balances and therefore minimize, if not avoid the ‘corrupting privileges’ of the rich, the ‘corrupting depravators’ of the poor and the crime-problem that is largely a function of both. Because there are no checks and balances to effectively limit the ‘freedom’ to be wealthy and the ‘freedom’ to be poor, both the beneficiaries and victims of the system are (alienated) ‘forced’, as it where, to contribute their quota, in differently-opportune ways, to the crime-problem. And herein lays the crimogeny of the capitalist system.

### **2.9.2.2 Religious factor**

A country of over 160 million people; Nigeria is made up of two major religions chiefly: Islam and Christianity; (NPC). Given the high moral values, the ethics, the principles, the character conducts exemplified in both; one may perfectly conclude that Nigeria will be an ideal example of good governance, of fairness, of justice, of high moral behavior, of low crime, etc. Wrong!

Although both religions have similar core value attributes and sanctions against indiscipline, oppression, wickedness and corruption that could be adopted to perfectly govern the nation, Nigeria remain a secularist society. This secularist governance approach, pave way to the followers of these religions abandoning their religious moral values preached in the religion when it comes to socializing with other people thereby practicing it only in their respective mosques and churches.

All values are traceable from the admonitions and principles of most religions; which emphasize doing the good and shunning the bad. But today, religious affiliations do not guarantee moral uprightness as people choose their different paths regardless of their religious inclinations.

If people take heed and practice what is instructed in the scriptures, we are sure to have a better society led by citizens who understand the needs of the society and works towards achieving them; with followers who contribute their quota through collective active citizenship (discipline and adherence to civic rules); and live more peacefully with one another. It is one thing to have the Qur'an/Bible or read it for instance; it is another to practice it. A lack of moral values has afflicted our institutions.

The religious institution repeatedly turns its eyes against social injustice. It is expected that the religious leaders be extremely outspoken at corruption, but they do not. Why would they? Some of them have their source of income from the corrupt individuals and thus have their conscience seared. As a result of that, the followers become as rotten one could ever imagine.

It is extremely shameful and disappointing to see how some religious leaders consistently shy-away from being vocal on bad governance. It is appalling to see they pay lip service to the very sound doctrines espoused by the Scriptures. It is more fearsome to see that millions of followers are blindly lost, brainwashed and divided in the ensuing drama.

As mentioned at the beginning of this work, Kaduna state is a multi-religious state. Although Islam and Christianity are the major religion of its inhabitants, their followers' approach towards morality is in conflict with each other. For example, both Islam and Christianity prohibit taking alcohol or any substance that can cause intoxication. In practice however, especially the Christians, it was not quite so. And it is a well known factor that alcohol and every intoxicating substance can make a person lose control of himself thus, allowing him to commit further immoral acts such as stealing, rape, and even murder. So when you have these two sides living at the same place, problems are bound to emerge as the result.

But the Muslims too are not out of blame themselves. Many of them gather a lot of Islamic knowledge even committing it to memory, but only to use it for argument purpose. They do not put it into practice neither do they even look Muslims. They dress to their desires; especially the ladies (often semi-naked) yet they will argue to defend the verses on covering. They seemed to have left the practice part of the religion only to the time of *Salaat* (prayer) (that is if they were not too busy to notice the time). This is for those that were opportune to have acquired the knowledge. Because there are those that do not do so much as to even know their Creator, neither

do they know the purpose of their creation which is offcourse to worship Allah according to the teachings of the Prophet (S.A.W). Such realization weakened ones knees to the ground with fear and guilt.

### **2.9.2.3 Economic factor**

Abject poverty is no doubt a huge factor fueling the already wrench full issue of corruption. As everybody fight to earn a living, they tend to follow lawful, unlawful and some rather questionable ways in the process.

It is alleged that some of the things that cause poverty in Nigeria are the Nigerian ruling and business elite. The ruling elite lack the kind of philosophical and ideological vision and orientation that is committed to developing "a dream society." They have no dream beyond the satisfaction of desires. And so they exploit the public funds under their control to their own personal use. For instance; most of the governors and other top government officials, when they come into power, instead of them residing in the official dwellings meant for the post, they choose to remain in their private houses thereby renovating it into elaborate and exorbitant decorations that they keep even after their term in the office. This is a first-class act of corruption that further bankrupts the Nigerian fragile economy.

Another issue is alleged to be the over dependent on oil. This is because of that, the Nigerian indigenou manufacturing industries such as the Textile manufacturing companies; a good example is the Kaduna Textile that produces (Nichem Wax) are

dead. Unemployment is all time high, it is almost hopeless to be a graduate without a line of connection that will open up job opportunities. It is hard for a person to create his personal job or business when the government does not provide the basic infrastructure such as electricity, roads, and access to water.

But even the oil sector is as far away in being dependable/ sustainable as it can ever be. This is because the local refineries are not functioning. An example of it is the Kaduna Refinery. Millions of Naira is time after time allocated in the annual budget, to the repairing of the refinery, but the result is of no surprise; nothing is done! Instead, the crude oil is sent abroad, refined and sent back to Nigeria to be sold. A job that surely the citizens of Nigeria are dying for is being provided free to the foreign countries.

As a result of inability to properly manage and maintain the local government's or privately run establishments, foreign investors are reluctant to invest in Nigeria. Those that do establish businesses however could not wind-up faster; with little and sometimes no capital at all if not accumulated bad debt all because of mismanagement and corruption by the employees. Foreign enterprises in form of stores and shopping malls such as Challerams, Kingsway among others are sent on packing.

Locally, there are other problems fuelling corruption economically; for instance, the issue of laziness. More often than not people choose to remain idle there by indirectly allowing their minds to be control by the devil himself as was said that 'idle mind is

the devil playground.’ With the devil handling the steering-wheel of one’s mind, the issue of morality and corruption suddenly becomes blurred.

Another local issue is the issue of *Bara* (begging) by the *Almajiri* (pupils of the Qur’anic school system). The *Almajiris* are supposed to be the pupils that migrated from their homes to faraway places in pursuit of Islamic education. But alas, nowadays, some parents that are alleged to be running away from responsibility of their children and wards therefore, sending them away to various locations just so they can feel free of the liability. These unfortunate pupils ended up roaming the street, falling prey to all sort of bad behaviors as well as becoming easy target for gangster recruiters and child abusers.

Let’s not forget the 2001 Kaduna religious crisis. The crisis that began as a protest by the Christians against the thought of introducing Islamic Law (*shari’ah*) in the judicial sector of the state, ended-up in bloodshed and property destruction. It is not surprising that both the Muslims and the Christians suffered a great loss in both lives and property. Not to mentioned breaking the bond and trust between the two religions’ followers. It also resulted in inserting fear and hatred among them, furthermore disrupting if not destroying the outlook of the entire state that once had the motto “The Peaceful State”

## **2.10 Features of Corruption in Kaduna State**

Corruption comes in many forms and guises. The most common features of corruption as enumerated in Azinge (2001:21). Are;

1. Giving and receiving bribes and gratification
2. Inflation of contracts
3. Kickbacks
4. Exercise of undue influence
5. Sexual harassment of female employees (do you have some examples)
6. Abuse of public property and diversion of office stationery
7. Disappearance from offices during office hours for private work

### **2.10.1 Corruption in the education sector**

Because corruption has no boundaries, the education zone is being affected by it as well (severely), if one is to be honest. There would be no talk on education without the mentioning of the student and the teacher. This is because they are its pillars. As important as they are so is their relationship. So when corruption enters into the student/teacher relationship, it came in a way such as 'sorting'. Dambazau (2007: 20) explains that sorting is a variant of academic corruption, an academic version of corruption. He cited Okebukola saying that 'sorting' is common in Nigeria's tertiary institutions; it is a condition when an academically deficient student sorts

himself/herself out with the teacher or other persons in authority in the institution with a view to securing favor that will wipe out such deficiency.

The teacher may be sorted for better grades, while the administrator is sorted for admission and doctored transcripts. Purchase of handouts and books authored by the lecturers to be assured good grades in a course is sorting. A few thousand naira in an envelope submitted with the course is sorting. A female student's one hour sexual interaction with the teacher in the office or in an obscure hotel for better grades is sorting. Buying the lecturers' tires for his/her car, dresses for the children and for the teacher himself/herself and for the home is also sorting.

The parents are in no way left behind in following corrupt ways in order to put their issues into school no matter how. They are known to have used unorthodox means to influence their children's or wards' admission to federal government secondary schools, commonly referred to as unity schools. A high JAMB score is critical for admission in to the university in Nigeria, and this has led to cheating by some students and parents. There are alleged expensive coaching centers that charge exorbitant fees to guarantee a minimum score of 300 in the JAMB score, which is been orchestrated by coaching centers through aiding and abetting cheating in the JAMB examination with the connivance of JAMB officials.

In addition, the teachers introduce the 'extra lesson' to all level of education (even at the nursery school level). They off course put 'extra fees' for the so called extra lessons. Then they teach the lessons they are suppose to teach during the regular school hours in the first place. This is quite unfortunate, sadly, it is the reality.

But all this could have been tackle if not because of one dreadful attitude of the people towards education and being educated. People now respect just the certificate

to qualify for a position or post, therefore caring less of what the holder may or may not have in terms of knowledge and or technical know-how. So the entire goal of a given student is to have the certificate so much he would not mind being handed the certificate on the day of orientation!

## **2.11 Summary of Chapter Two**

Having gone through numerous related works on Corruption and Morality, it is not surprising to see a divergent in opinion on the same subject of matter. This is because of the versatility nature of the topic as well as the relationship of the subject to the people or the society. One thing that is agreed by all of those views and definition though; is the fact that morality is good and accepted practice, while corruption is bad and unacceptable practice.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Introduction**

This refers to the structure of the study. It is the plan and the strategy of investigation which guide the collection and analysis of data in any research. It therefore explains the methodology that will be used to obtain data in the study. It is the overall scheme of program of the research.

This chapter focuses on the research design, the population of the study, sample and the sampling techniques, the instrument for data collection, result of pilot study, the statistical tools employed for data analysis and the summary.

#### **3.2 Research Design**

Kerlinger as cited in Bello and Ajayi (2000:16) describes research design as “plan, structure and strategy” of investigation conceive so as to obtain answers to research question and control variance. The plan is the overall scheme of the research objectives which will be reached and how the problems encountered will be tackled.

Gall (1987), as cited in Bello and Ajayi (2000:16) believes that search design is the type of situation that the researcher is investigating such as correlational, experimental, historical, survey, etc. Answers have to be provided to research

question and the variance has to be controlled. The type of research design to be used in a particular design will depend on the nature of the researchable problem or question.

Tukur (199:191) mentioned that it includes the outline of what the researcher intends to do from the beginning to the end of the research, so as to archive the stated objective of the research. In other words, a research design can be likened to a building-plan which guides the builder at every stage of the construction such that the type of building constructed is exactly the same as that drawn by the architect.

This research is a survey research method. This is because of its efficiency in getting information on the opinions, feelings and attitudes of the respondents about the subject matter; Analysis of the Effects of Moral Corruption in the Lives of the Muslims in Kaduna State.

Sambo (2005:108) describe a survey research as a type of research in which information is obtained from a sample of respondents for the purpose of testing hypothesis concerning the state of a given problem.

This research, as a matter of design and organization, followed the stages in the Islamic studies research methodology which includes, careful study of the first source of *Shari'ah* i.e. the Glorious Qur'an and some selected and related references to the concept. Meaning and views of renowned scholars were also provided. Also the second source of *Shari'ah* i.e. the *Sunnah* of the Prophet (SAW) was carefully selected and referenced. This was used in respect of the responses obtained from the people interacted with.

### **3.3 The Population**

The population is the main concern of every survey research. Population statistically refers to the entire members of the universe being studied (Ekeh 2003:79). It may be human populations, or population of animals, places, things, events, or circumferences. Population refers to virtually all the subjects of the research. Sambo (2005:88) defines population as the set of all elements, objects or events that are of interest for a particular study.

Population is of two types; the Parent and the Target population.

1. The Parent population- This is the population from which a sample of population to be studied is drawn.
2. The Target population- Is the one that possesses the characteristics in which the researcher is interested in. Target population is usually selected from the parent population.

In this study therefore, our parent is the three Senatorial zones in Kaduna State. While the target populations are one-third of the total local governments from each senatorial zone. These local governments are carefully selected because they represent the characteristics and the element that the research is interested in. These characteristics are in form of the religion, economic status and educational background of the entire population. The local governments selected are a total of eight.

### **3.4 Sample and Sampling Procedure**

Sampling is a non-overlapping collection of elements from the population that cover the entire population (Bello & Ajayi 200:10). According to Ekeh (2003:79), it means a subset or representation of a population selected for purpose of investigation. It includes those to whom research conditions and tests were administered or from whom responses were obtained. While Sambo, (2005:88) asserts that a sample is a subset of a population from which data for a study is collected.

Because this research uses total sampling of one in three to determine the sample size of the Local Government, eight local governments became the target. Zone (1), which is Kaduna North Senatorial zone, consisting of eight local governments namely; Kubau, Ikara, Makarfi, Soba, Sabon Gari, Zaria, Lere and Kudan local government areas, three local governments are selected they are; Zaria, Kudan and Sabon Gari. In the second zone, zone (2); which is the Kaduna Central Senatorial Zone; made up of seven local governments areas; Kaduna South, kajuru, Chikun, Birnin Gwari, Giwa, Igabi and Kaduna North, two are selected, namely; Kaduna North and Giwa. The last one is zone (3), consisting of eight local governments. They are; Zangon Kataf, Kaura, Kagarko, Kachiya, Kauru, Sanga, Jema'a and Jaba local governments. Kachiya, Jema'a and Kaura are the selected ones.

In this research, a sample size of 800 respondents is carefully selected. This numbers were appropriate for the study considering the population of the state i.e. Kaduna which is over six million; in which 100 people responded to questionnaires in each Local Government, 25 respondents came from the Local Government headquarters,

while 10 respondents came from five localities which were randomly selected in each Local Government Area.

In obtaining the responses from the respondents, the following subjects were given due consideration. These are the people from the educational sector (both Islamic and Western education), and also the justice department (i.e lawyers and the judges).

### **3.5 Instruments for the Data Collection**

Sambo (2005:283) mentioned that technique of data collection provides vital information on how a researcher obtains the needed details the result and conclusions from the study are based. Testing research hypothesis requires the collection of empirical data. Data is collected through observations, and when direct observation is not possible some instruments must be constructed to assist in observational process. Tests, questionnaires and interviews have been singled out for research in education. Thus, to collect data for this research, questionnaires were used.

Best (1981:267) sees questionnaire as an instrument for data collection and it has some advantages over others. The advantages include: giving the researcher the opportunity to establish relationship to explain the purpose of the study and to explain the meaning of the items. Therefore, the researcher adopted questionnaire method as the data collection device for this study.

The questionnaires for this research were made up of close items. They were designed in such a way that section one contained the bio-data of the respondents. Information

in this deals with the gender, the age, the educational qualification and the occupation of the respondent.

Section two deals with moral corruption; it presented the possible cause of moral corruption in the society. The items on section two of the questionnaires were scaled as follows:

**Agreed** - (A)

**Disagreed** - (DA)

**Undecided** - (UD)

Section three offered some possible effect of moral corruption for the respondent to respond from. It is too scaled as in section two.

The last section; section four, gave-out possible solution to the moral corruption. It is also scaled as the previous sections.

### **3.6 Validity and Reliability of the Research Instrument**

Ensuring the validity and reliability of an instrument is a major and vital responsibility of any researcher. This is because the objectivity of finding of a study is a function of the instrument used in meeting the criteria validity and reliability. As a consequence, after developing the instrument i.e. questionnaire, the thesis supervisors and the experts in the area of educational research and statistics were consulted to establish the content validity of the instrument. Pilot study was carried

out in order to validate the instrument. The consistency of the result means its reliability. In this study split half was used to determine the internal consistency of the respondents' responses to the items on questionnaire.

### **3.7 Pilot Study**

To test the reliability of the instruments used, a pilot study was conducted. In this pilot study, a total of 20 people in Samaru area of Sabon Gari Local Government were randomly selected. The respondents were part of the sample for the main study. A test retest method of measuring reliability was used. After the first test, an interval of five weeks was given before the second test was carried out.

After the re-administration of the instrument, the responses were then collected, scored and computed; using the Pearson Product Moment Correlation Coefficient, for the instrument was calculated to be 0.92. This figure is regarded as an indication that the instrument is reliable, because Sambo (2005:334) agrees that a reliability coefficient of 0.70 and above is a good indication of reliability.

### **3.8 Procedure of Data Collection**

This research is a survey research which necessitates the researcher to go out and obtain data from people's opinions, attitudes and beliefs on the topic. The researcher visited towns and villages within the Local Government selected for the study. The

cooperation of traditional as well as religious leaders was solicited so as to gain easy access to the respondents.

The researcher and some assistants visited houses, schools and market places with the copies of questionnaire. Effort was made to collect back immediately copies of questionnaire administered to the respondents.

After administering the questionnaire, the researcher then recorded the responses obtained from the respondents.

### **3.9 Procedure for Data Analysis**

The researcher used SPSS IBM 20, using one way analysis of variance (ANOVA) because it has more than two variables.

## CHAPTER FOUR

### DATA ANALYSIS AND INTERPRETATION

#### 4.1 Introduction

This study is to investigate the effects of moral corruption on the lives of the contemporary Muslims in Kaduna state. A total of 800 respondents from the three senatorial zones of Kaduna state were used as respondents. Out of the 800 questionnaires distributed to them, 730 were fit for analysis. This is because the remaining 70 were unreturned, ruined or incompletely-filled.

The Statistical package of the SPSS IBM 20 was used to analyze the data. The first section presents the bio data variables distribution of the respondents. This consists of; gender, geographical location, age, education and occupation of respondents. The second section answers the research questions using item frequencies, mean and standard deviations while the third section test the three null research hypotheses using the Analysis of variance (ANOVA). All hypotheses are tested at 0.05 alpha level of significance. The summary of findings concluded the chapter.

## 4.2 Analysis of Bio Data Variables

**Table 4.2.1 Distribution of Respondents by their Gender**

<b>Gender</b>	<b>Frequency</b>	<b>Percent</b>
<b>Male</b>	<b>577</b>	<b>79.0</b>
<b>Female</b>	<b>153</b>	<b>21.0</b>
<b>Total</b>	<b>730</b>	<b>100.0</b>

In Table 4.2.1, the respondents' distribution on the basis of their gender status showed that while 577 representing 79.0% are males, the rest 153 representing 21.0% are females.

**Table 4.2.2 Distribution of Respondents by their Geographical Zone**

	<b>Frequency</b>	<b>Percent</b>
<b>Zone 1: Northern Kaduna</b>	<b>321</b>	<b>44.0</b>
<b>Zone 2: Central Kaduna</b>	<b>242</b>	<b>33.2</b>
<b>Zone 3: Southern Kaduna</b>	<b>167</b>	<b>22.9</b>
<b>Total</b>	<b>730</b>	<b>100.0</b>

Details Table 4.2.2 showed that 321 or 44.0% of the respondents are from Zone1 Northern Kaduna while 242 representing 33.2% are from Zone2 Central Kaduna and

the remaining 167 representing 22.9% are from Zone 3 Southern Kaduna geographical location

**Table 4.2.3 Distribution of Respondents by their Age**

	<b>Frequency</b>	<b>Percent</b>
<b>18-30 yrs</b>	<b>287</b>	<b>39.3</b>
<b>31-40 yrs</b>	<b>214</b>	<b>29.3</b>
<b>41-50 yrs</b>	<b>141</b>	<b>19.3</b>
<b>50 yrs and above</b>	<b>88</b>	<b>12.1</b>
<b>Total</b>	<b>730</b>	<b>100.0</b>

The ages of the respondents as displayed in Table 4.2.3 showed that 287 representing 39.3% are between 18-30 years while 214 or 29.3% are between 31-40 years as against 141 or 19.3% that are between 41 – 50 years and the rest 88 or 12.1% are from 50 years and above.

**Table 4.2.4 Distribution of Respondents by their Educational Background**

	<b>Frequency</b>	<b>Percent</b>
<b>Islamic education only</b>	<b>46</b>	<b>6.3</b>
<b>Primary School Certificate</b>	<b>57</b>	<b>7.8</b>
<b>Secondary school certificate</b>	<b>102</b>	<b>14.0</b>

<b>Tertiary Institution Certificate</b>	<b>525</b>	<b>71.9</b>
<b>Total</b>	<b>730</b>	<b>100.0</b>

Table 4.2.4 showed that 46 or 6.3% of the respondents have Islamic education only as against 57 or 7.8% that possess primary school certificate while 102 or 14.0% have their secondary school certificate and the rest 525 representing 71.9% have tertiary institution certificate.

**Table 4.2.5 Distribution of Respondents by their Occupation**

	<b>Frequency</b>	<b>Percent</b>
<b>Law practitioner</b>	<b>4</b>	<b>.5</b>
<b>Teacher</b>	<b>158</b>	<b>21.6</b>
<b>Student</b>	<b>165</b>	<b>22.6</b>
<b>Medical Practitioner</b>	<b>45</b>	<b>6.2</b>
<b>Trader</b>	<b>22</b>	<b>3.0</b>
<b>Civil servant</b>	<b>316</b>	<b>43.3</b>
<b>House wife</b>	<b>12</b>	<b>1.6</b>
<b>Unemployed</b>	<b>8</b>	<b>1.1</b>
<b>Total</b>	<b>730</b>	<b>100.0</b>

According to Table 4.2.5 on respondents' occupation, 4 or 0.5% are in the law profession, while 158 or 21.6% are teachers as against 165 or 22.6% that are students. A total of 45 or 6.2% are in the medical profession as against 22 or 3.0% that are bare traders while 316 or 43.3% are civil servants as against 12 or 1.6% that are full time housewives and the rest 8 or 1.1% are unemployed.. This shows that majority of the respondents are civil servants, teachers or students.

### 4.3 Answering of Research Questions

Question One: What are the causes of moral corruption?

**Table 4.3.1 Perception of Respondents on Causes of Moral Corruption**

s/no	Items				Mean	Std Deviation
		Agree	Disagree	Undecided		
1	High rate of illiteracy in Western education among people causes corrupt attitudes in society	301	381	48	2.35	.579
2	Lack of consciousness of God the Almighty makes a person to forgo his or her moral values	632	67	31	2.82	.480
3	Abandonment of the good customs and traditions allow people behave immorally	675	21	34	2.88	.488
4	Lack of respect and obedience to the elders by the youth contributes to further deterioration in moral attitude	701	12	17	2.94	.325

<b>5</b>	<b>Ignorance about Islamic religious ethical principles is one of the causes of immoral behaviors among the Muslims today</b>	<b>650</b>	<b>67</b>	<b>13</b>	<b>2.87</b>	<b>.383</b>
<b>6</b>	<b>Absence of sympathy and proper consideration to the youth by the elders causes moral decadence</b>	<b>549</b>	<b>83</b>	<b>98</b>	<b>2.62</b>	<b>.711</b>
<b>7</b>	<b>Influence of bad companionship gives rise to moral decadence</b>	<b>607</b>	<b>88</b>	<b>35</b>	<b>2.78</b>	<b>.516</b>
<b>8</b>	<b>Economic hardship and poverty contribute to the moral degeneration in society</b>	<b>616</b>	<b>84</b>	<b>30</b>	<b>2.80</b>	<b>.491</b>
<b>9</b>	<b>Corruption in the political system and its influence in the society is one of the factors that promote moral lapses among people</b>	<b>654</b>	<b>42</b>	<b>34</b>	<b>2.85</b>	<b>.471</b>
<b>10</b>	<b>Misappropriation of public funds on the part of the government contributes to the moral decadence in society</b>	<b>667</b>	<b>50</b>	<b>13</b>	<b>2.90</b>	<b>.359</b>
<b>11</b>	<b>Nonchalant attitude to responsibility by the public servant contribute in spreading corrupt practices in community</b>	<b>586</b>	<b>84</b>	<b>60</b>	<b>2.72</b>	<b>.605</b>
<b>12</b>	<b>Failure to execute appropriate punishment on lawbreakers leads to corrupt practices</b>	<b>634</b>	<b>79</b>	<b>17</b>	<b>2.85</b>	<b>.421</b>
<b>13</b>	<b>Materialism is a strong factor that promotes moral corruption</b>	<b>599</b>	<b>76</b>	<b>55</b>	<b>2.75</b>	<b>.584</b>
<b>14</b>	<b>Unchecked activities of the media houses and the internet are responsible for the immoral conduct of the people</b>	<b>579</b>	<b>100</b>	<b>51</b>	<b>2.72</b>	<b>.583</b>

<b>15</b>	<b>Influence of the attitude and activities of the non-Muslims</b>	<b>422</b>	<b>186</b>	<b>122</b>	<b>2.41</b>	<b>.760</b>
<b>16</b>	<b>Nonchalant attitude of the Muslims to the Islamic injunction</b>	<b>632</b>	<b>20</b>	<b>78</b>	<b>2.76</b>	<b>.960</b>
	<i>Cumulative mean</i>				<i>2.75</i>	

**Decision mean = 2.000 (3+2+1)/3=2.000**

Table 4.3.1 showed the perception of respondents on the Causes of Moral Corruption. Their overall responses on all the 16 items of the causes of moral corruption are on the positive. This is because the overall mean response of 2.75 was found to be higher than the 2.000 decision mean. Specifically, majority are of the opinion that lack of respect and obedience to the elders by the youth contributes to further deterioration in moral attitude, as this item attracted the highest mean response of 2.94 with details showing that 701 of them were in agreement while only 12 disagreed and the rest 17 were undecided. In the same vein they strongly believed that another main cause of moral corruption is misappropriation of public funds on the part of the government contributes to moral decadence in society, as this item had the second highest mean response of 2.90 with details showing 667 agreeing while 50 disagreeing and the rest 13 were undecided. This means that the main causes of moral corruption are lack of respect and obedience to the elders by the youth contributes to further deterioration in moral attitude. And misappropriation of public funds on the part of the government contributes to the moral decadence in society

Question two: What are the effects of moral corruption?

**Table 4.3.2 Perception of Respondents on the Effects of Moral Corruption**

s/no	Items				Mean	Std Deviation
		Agree	Disagree	Undecided		
1	Moral corruption weakened and destroyed the faith of a Muslim	679	42	9	2.92	.317
2	Immoral behaviors affect Muslim's religious devotional exercise	675	42	13	2.91	.347
3	Immorality promotes crimes and evils such as drug abuse, fraud, thugs, adultery/fornication, robbery and theft, etc	607	85	38	2.78	.526
4	Violation of the rights of individuals and society is a product of moral corruption	577	131	22	2.76	.493
5	Immorality is responsible for security outbreak	501	123	106	2.54	.734
	<i>Cumulative mean</i>				2.78	

**Decision mean=2.000**

Table above Table 4.3.2 revealed the perception of the respondents on the Effects of Moral Corruption. It showed that they were in agreement with all the items as the overall cumulative mean responses of 2.78 is higher than the 2.000 decision mean of 2,000. Specifically, the main effect of moral corruption is that “moral corruption

weakened and destroyed the faith of a Muslim “ as this item attracted the highest mean response of 2.92 with details showing that 679 were in agreement while 42 disagreed and the rest 9 were undecided. It was also discovered that “immoral behaviors affect Muslim's religious devotional exercise” as this had the second highest mean response of 2.91 with details showing that 675 were in agreement as against 42 were in disagreement and the rest 13 undecided. Therefore; the main effect of moral corruption are that moral corruption weakened and destroyed the faith of a Muslim and immoral behaviors affect Muslim's religious devotional exercise.

Question Three: What are the possible solutions to the problem of moral corruption?

**Table 4.3.3 Perception of Respondents on Possible Solutions to the Problem of Moral Corruption**

s/no	Items	Response categories			Mean	Std Deviation
		Agree	Disagree	Undecided		
1	Religious studies should be made compulsory in every level of education	519	92	119	2.55	.758
2	People should have freedom to choose what moral conduct suit them best	303	302	97	2.78	.685
3	There should not be imposition or denial of religious faith	642	29	59	2.80	.568
4	Deterrent punishment should be set on corrupt practices	679	21	30	2.89	.426

5	<b>Cultural values should be uphold and promoted</b>	<b>615</b>	<b>67</b>	<b>48</b>	<b>2.78</b>	<b>.558</b>
6	<b>Parents and teachers should act as role models in community</b>	<b>620</b>	<b>47</b>	<b>63</b>	<b>2.76</b>	<b>.595</b>
7	<b>Government should be just in dealings with citizens regardless of their status</b>	<b>621</b>	<b>75</b>	<b>34</b>	<b>2.80</b>	<b>.501</b>
8	<b>Government should detach itself from controlling moral values and allow parents only</b>	<b>211</b>	<b>497</b>	<b>22</b>	<b>2.26</b>	<b>.502</b>
9	<b>Public servants should be sincere and God conscious</b>	<b>684</b>	<b>25</b>	<b>21</b>	<b>2.91</b>	<b>.376</b>
10	<b>People should be vigilant and vanguard of moral values</b>	<b>712</b>	<b>9</b>	<b>9</b>	<b>2.96</b>	<b>.246</b>
11	<b>Government should ensure the good welfare of the citizens</b>	<b>700</b>	<b>17.</b>	<b>13</b>	<b>2.94</b>	<b>.302</b>
	<i>Cumulative meant</i>				<b>2.766</b>	

**Decision mean = 2.000**

Table 4.3.3 shows respondents' responses on Possible Solutions to the Problem of Moral Corruption. The best solution according to the responses is that; "people should be vigilant and vanguard of moral values" as this had the highest mean response of 2.96 with 712 in agreement while only 9 disagreed and the rest 9 undecided. Another solution is that "government should ensure the good welfare of the citizens" as this had the second highest mean response of 2.94, with details showing that 700 respondents agreed while 17 disagreed and the rest 13 were undecided. In conclusion therefore the best possible solutions to the problem include

people should be vigilant and vanguard of moral values and that government should ensure the good welfare of the citizens.

#### **4.4 Testing of Hypotheses**

Hypothesis One: This null hypothesis state that; there is no significant differences among the respondents on the causes of moral corruption on the basis of respondents' geographical location in the state.

**Table 4.4.1 Analysis of variance statistics; ANOVA, on the differences among the respondents, on the causes of moral corruption based on the respondents' geographical location in the state.**

	<b>Sum of Squares</b>	<b>Df</b>	<b>Mean Square</b>	<b>F</b>	<b>F critical</b>	<b>Sig.</b>
<b>Between Groups</b>	<b>50.804</b>	<b>2</b>	<b>25.402</b>	<b>1.353</b>	<b>2.60</b>	<b>.259</b>
<b>Within Groups</b>	<b>13651.108</b>	<b>727</b>	<b>18.777</b>			
<b>Total</b>	<b>13701.912</b>	<b>729</b>				

**Table 4.4.2 Descriptive mean statistics; on the differences among the respondents, on the causes of moral corruption, on the basis of respondents' geographical location in the state.**

<b>Geographical Location of Respondents</b>	<b>N</b>	<b>Mean responses</b>	<b>Std. Deviation</b>	<b>Std. Error</b>
<b>Zone 1: Northern Kaduna</b>	<b>321</b>	<b>44.1994</b>	<b>3.18750</b>	<b>.17791</b>
<b>Zone 2: Central Kaduna</b>	<b>242</b>	<b>43.6364</b>	<b>6.02002</b>	<b>.38698</b>
<b>Zone 3: Southern Kaduna</b>	<b>167</b>	<b>44.1916</b>	<b>3.16786</b>	<b>.24514</b>
<b>Total</b>	<b>730</b>	<b>44.0110</b>	<b>4.33538</b>	<b>.16046</b>

Results of the analysis of variance statistics revealed that there is no significant difference among the respondents on the causes of moral corruption on the basis of respondents' geographical location in the state.

Reason being that the calculated p value of 0.259 is higher than the 0.05 alpha level of significance. While the calculated F ratio value of 1.353 is lower than the 2.60 F critical. Their calculated mean perception on causes of Moral corruption were; 44.1994, 43.6364 and 44.1916 by respondents from Zone1 Northern Kaduna, Zone 2 Central Kaduna and Zone 3 Southern Kaduna respectively. Consequently the null hypothesis which state that there is no significant differences among the respondents on the causes of Moral Corruption on the basis of respondents' geographical location in the state, is hereby accepted and retained.

Hypothesis Two: This null hypothesis state that; there is no significant differences among the respondents on the effects of Moral Corruption on the basis of respondents' geographical location in the state.

**Table 4.4.3 Analysis of variance statistics; ANOVA, on the differences among the respondents, on the effects of moral corruption based on the respondents' geographical location in the state.**

	Sum of Squares	Df	Mean Square	F	Critical	Sig.
Between Groups	25.877	2	12.939	1.793	2.60	.085
Within Groups	1962.601	727	2.700			
Total	1988.478	729				

**Table 4.4.4 Descriptive mean statistics; on the differences among the respondents, on the effects of moral corruption, on the basis of respondents' geographical location in the State.**

Geographical Location of Respondents	N	Mean	Std. Deviation	Std. Error
Zone 1: Northern Kaduna	321	14.1090	1.32191	.07378
Zone 2: Central Kaduna	242	13.8058	2.04703	.13159
Zone 3: Southern Kaduna	167	13.6587	1.53972	.11915
Total	730	13.9055	1.65157	.06113

The outcome of the analysis of variance statistics revealed that; there is no significant difference among the respondents on the effects of moral corruption on the basis of respondents' geographical location in the state.

This is because the calculated p value of 0.085 is greater than the 0.05 alpha level of significance while the calculated F ratio value of 1.793 is lower than the 2.60 F critical, Their calculated mean perception on effects of Moral corruption were 14.1090, 13.8058 and 13.6587 by respondents from Zone1 Northern Kaduna, Zone 2 Central Kaduna and Zone 3 Southern Kaduna respectively. Therefore, the null hypothesis which state that there is no significant differences among the respondents on the effects of Moral Corruption on the basis of respondents geographical location in the state, is hereby accepted and retained.

Hypothesis Three: This null hypothesis state that; there is no significant differences among the respondents on the possible solutions to Moral Corruption on the basis of respondents' geographical location in the state.

**Table 4.4.5 The analysis of variance statistics on the differences among the respondents on the possible solutions to moral corruption on the basis of respondents' geographical locations in the state.**

	Sum of Squares	Df	Mean Square	F	Sig.
<b>Between groups</b>	<b>58.653</b>	<b>2</b>	<b>29.327</b>	<b>1.952</b>	<b>.120</b>
<b>Within groups</b>	<b>5395.058</b>	<b>727</b>	<b>7.421</b>		
<b>Total</b>	<b>5453.711</b>	<b>729</b>			

**Table 4.4.6 Descriptive mean statistics; on the differences among the respondents, on the possible solution to the moral corruption, on the basis of respondents' geographical location in the State.**

<b>Geographical Location of the Respondents</b>	<b>N</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>Std. Error</b>
<b>Zone 1: Northern Kaduna</b>	<b>321</b>	<b>30.2399</b>	<b>1.62262</b>	<b>.09057</b>
<b>Zone 2: Central Kaduna</b>	<b>242</b>	<b>29.6033</b>	<b>4.01135</b>	<b>.25786</b>
<b>Zone 3: Southern Kaduna</b>	<b>167</b>	<b>29.8204</b>	<b>2.01592</b>	<b>.15600</b>
<b>Total</b>	<b>730</b>	<b>29.9329</b>	<b>2.73516</b>	<b>.10123</b>

The Analysis of variance statistics revealed that there is no significant difference among the respondents on the possible solutions to moral corruption on the basis of respondents' geographical location in the state.

This is because the calculated p value of 0.120 is higher than the 0.05 alpha level of significance while the calculated F ratio value of 1.952 is lower than the 2.60 F critical, Their calculated mean perception on possible solutions to Moral corruption were 30.2399, 29.6033 and 29.8204 by respondents from Zone1 Northern Kaduna, Zone 2 Central Kaduna and Zone 3 Southern Kaduna respectively. In summary, the null hypothesis which state that there is no significant differences among the

respondents on the possible solutions to Moral Corruption on the basis of respondents' geographical location in the state, is hereby accepted and retained.

#### **4.5 Summary of the Findings**

The following are the summary and outcome of the data:

- 1 The main causes of moral corruption are lack of respect and obedience to the elders by the youth contributes to further deterioration in moral attitude, and that misappropriation of public funds on the part of the government contributes to the moral decadence in society.
- 2 The main effects of moral corruption are; that moral corruption weakened and destroyed the faith of a Muslim and immoral behaviors affect Muslim's religious devotional exercise.
- 3 The best possible solutions to the problem include; people should be vigilant and vanguard of moral values and government should ensure the good welfare of the citizens.
- 4 There is no significant difference among the respondents on the causes of Moral Corruption on the basis of respondents' geographical location in the state. Their calculated mean perception on causes of Moral Corruption 44.1994, 43.6364 and 44.1916 by respondents from Zone1 Northern Kaduna, Zone 2 Central Kaduna and Zone 3 Southern Kaduna respectively.

- 5 There is no significant difference among the respondents on the effects of Moral Corruption on the basis of respondents' geographical location in the state. Their calculated mean perception on effects of Moral corruption was 14.1090, 13.8058 and 13.6587 by respondents from Zone1 Northern Kaduna, Zone 2 Central Kaduna and Zone 3 Southern Kaduna respectively.
- 6 There is no significant difference among the respondents on the possible solutions to Moral Corruption on the basis of respondents' geographical location in the state.
- 7 Their calculated mean perception, on the possible solutions to moral corruption was 30.2399, 29.6033 and 29.8204 by respondents from Zone 1 Northern Kaduna, Zone 2 Central Kaduna and Zone 3 Southern Kaduna respectively.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATION**

#### **5.1 Introduction**

This chapter presented the summary, conclusion and recommendations of the study. The main objective was to determine and analyse the effects of moral corruption on the lives of the contemporary Muslims in Kaduna state.

#### **5.2 Summary**

This study was structured into five chapters in order to effectively carry out this research. Chapter one presented the background and purpose of the study, the statement of problem and research questions, including the three hypotheses formulated for the study, scope and limitations. The study is significant as stakeholders and educational administrators as well as parents and students and adherents of Islamic religion will find it useful in their professional duties. This also includes government at all levels of power. They will find the outcome interesting in the knowledge of how to use Islam studies in controlling the moral corruption in the society. In the sampling technique, 800 respondents responded to the study their responses form the basis of this study. Statistical analysis and interpretation of the findings from the analyzed data were presented in chapter four. Findings showed that among many others; that the main causes of moral corruption are lack of respect and obedience to the elders by the youth contributes to further deterioration in moral

attitude and misappropriation of public funds on the part of the government contributes to the moral decadence in society. It also showed that irrespective of the respondents' geographical location within the state, there is no significant differences in the causes, effects and possible solutions on moral corruption.

Chapter five presents the study's summary of the five the chapters and offer conclusion and recommendations.

### **5.3 Summary of Major Findings**

It does not come as a shock to find out that the respondents unanimously agreed on the fact that moral corruption weakened and destroy the faith of the believer. And that the best possible solution is for people to be the keepers of one another.

### **5.4 Conclusion**

Modern societies are faced with existential socioeconomic and political pressure, which push off the precinct of their normal fabric and effectiveness of their value system. Islamic moral philosophy seeks to spiritually perfect the social fabric of every organized Muslim society. Thus, any corruption or deviation in the Muslims' commitment to religious moral guidance would realistically amount to a dangerous precursor of Allah's displeasure, for which the Muslim institution of school and family must rise up to. The study aimed to find out and analyze the effects of moral corruption on the lives of the contemporary Muslims in Kaduna state. A total of 800 respondents within the state were used as respondents.

The high points of the analysis include:

- 1 The main causes of moral corruption are lack of respect and obedience to the elders by the youth contributes to further deterioration in moral attitude and misappropriation of public funds on the part of the government contributes to the moral decadence in society.
- 2 The main effects of moral corruption are that moral corruption weakened and destroyed the faith of a Muslim and immoral behaviors affect Muslim's religious devotional exercise.
- 3 The best possible solutions to the problem include people should be vigilant and vanguard of moral values and government should ensure the good welfare of the citizens.

## **5.5 Contribution to knowledge**

As one of the recent researches with Kaduna as a case study, the findings here would form a preface to government social reorientation program. This is because, the discoveries made here has vindicated the notion of literacy rate as a pointer to the level of societal progress.

The effect of new media (internet and social media) on the lives of Kaduna state Muslims is highlighted by this very study. With recent calls for regulation of

preaching in Kaduna state, these findings would help formulate a template and agenda for Islamic scholars and teachers alike.

This research work would also contribute in reviewing Islamic Studies curriculum. It would be suitably serve as a reference material.

## **5.6 Recommendation**

The following recommendations are suggested as a result of the analysis of the study;

1. The parents and religious leaders should do more in propagating the tenets of Islam as this will greatly reduce incidences of moral corruption in the society.
2. Government should enact strict laws in conjunction with the Muslim Umma against offences bordering on moral corruption.
3. The government should freeze the accounts of morally corrupt individuals in the society as this will stem the tides of moral corruption.

## REFERENCES

- Abdalat, H. (2007). *Islam in Focus*. Longman Publishers. India.
- Abdurrahman, H. (2007). *Fathu al-Majid; (Sharh Kitab al- Tauheed)*. Quddus Publicatio. Diras. Cairo, Egypt.
- Ackerman, R. S. (1999). *Corruption and Government*. Cambridge Press. United Kingdom.
- Akande J. (2007): ‘Address’ in Fawehinmiism: *Corruption and the Survival of the Nigerian Nation* N.B.A. Ikeja Branch and Nigerian Law Publications Ltd. Lagos. Nigeria.
- Albani, N. M.(2002). *Shama’il al-Muhammadiyah*. Sa’ad bin Abdurrahman Publication. Riyadh, K.S.A.
- Ali, Y. (1978). *The Holy Qur’an text, translation, commentary*, McGregor & Werner, Washington, USA.
- Ambali, M. A. (2003). *The Practice of Muslim Family Law in Nigeria*. Tamaza Publishing Co. Ltd. Zaria, Nigeria.
- Austin, J.H. (nd). Islamic Morality: In *Encyclopedia of Religion and Ethics Vol. 5* New York Press. USA.
- Bello, R. & Ajayi, S.O. (2000). *Research Method & Statistical Analysis*. Haytee Press and Publishing Company Limited. Ilorin, Nigeria.
- Fox, C. et al, (2005). *Longman Dictionary of Contemporary English*. (Fourth Edition) Longman Publishers. India.
- Fwangshak, B. (nd). Statutory Inadequacy: The Bane of Anti-corruption Act 2000. *The Advocate. A Journal of Contemporary Legal Issues Vol. 9*.
- Ghazâli, M.(nd). *(Ihya al-Ulûm al-Din)* Darussalam Publishers, Egypt.
- Gimaret, D. (1990) *The Doctrine of Ash’ari*. Paris, France.
- Hashimi, M. A. (2007). *The Ideal Muslim Society*. International Islamic Publishing House. Riyadh, Saudi Arabia.
- Hilali, M. & Khan, M. (2001). *English Translation of the Meanings and Commentary of the Noble Qur’an*. Madinah, K.S.A.: King Fahad Complex for the Printing of the Holy Qur’an.

- Hosseini, M. T. (1984). *An introduction to shi'I law*. London press. UK.
- Ilyas, M. B (2011). *Adab al-Mufrad*. Ibn Kathheer Publication. New Delhi, India.
- Isutsu, T. (1966). *Ethico-Religious Concepts in the Qur'an*. McGill University Press, Great Britain.
- Jabouri Y. T (nd). *Allah: The Concept of God in Islam*. Islamic INC. Publishing. Cairo, Egypt.
- Jazaery, A. J. (2007). *The Approach of The Muslim*. Dar al-kotob al-Ilmiyyah. Beirut, Lebanon.
- Jibril, H. Y. (nd). *Philosophy Among the Sokoto Scholars*. Benchmark Publishers, Kano, Nigeria.
- Kamaldeen, M. (2011). *Effect of Corruption on Development in our Society: The Islamic Remedy: Roles and Responsibilities of Muslim Youth*. University Press. Ibadan Nigeria.
- Kerlinger, F. N. (1973). *Foundation of Behavioral Research*. Holt, Rinehart and Winston Press. London, UK.
- Khan, M. M. (1996). *The Translation of the Meanings of Summarized Sahih al-Bukhari*. Riyadh, Riyadh Publishers. Saudi Arabia.
- Leaman, O. (2006). *The Qur'an: An Encyclopedia*. Taylor & Francis Press. London, U.K.
- Mamman, A. (1997). *Morality in Islam and its roles in the Development of the Muslim World*. University Press. Ibadan Nigeria.
- Mirvaliuddin, M. A. (nd). *Mu'utazilism*. Osmania University, Hyderabad, India.
- Modaressi, H. T. (1984). *An introduction to shi'I law*. Jami'i at-Tirmidhi Darussalam Press, London, U.K.
- Moojan, M. (nd). *Introduction to shi'I Islam*. Yale university Press. USA.
- Musleh, M. A (2012) *al-Ghazali The Islamic Reformer*. Islamic Book Trust. Selangor, Malaysia.
- Nadvi, M. C. (1982). *Modesty and Chastity in Islam*. Islamic Books Press. Kuwait.
- Nawawi, Y. (1999). *Riyad-as-Salihin*. Darul Kutubul al-Alamiyya. Beirut, Lebanon.

- Odekunle, F. (1991). Controlling Indiscipline and Corruption in Nigeria: Fundamental and Short-Term Measures. *Perspectives on Corruption and Other Economic Crimes in Nigeria*. The Federal Ministry of Justice. Lagos, Nigeria.
- Olomolaiye, F. O. (1986). *Research Methods and Statistics*. Anieh Press. Jos, Nigeria.
- Ondigo, Y. M. (2010). *Forty Hadiths on Good Moral Values With Short Commentaries*. International Islamic Publishing House. Riyadh, Saudi Arabia.
- Qaradawi, Y. (1998). *State in Islam*. El-Falah Press. Cairo, Egypt.
- Qaradawi, Y. (1997). *General Characteristics of Islam*. Islamic INC. Publishing. Cairo, Egypt.
- Rizvi, S. M. (2006). *Marriage and Morals in Islam*. Islamic Education and Information Center, Tehran, Iran.
- Ruzindana, G. (1999). "Corruption Remains Nigeria's Long Term Challenge". The Daily Independent Newspaper; Tuesday, 24 April, 1999.
- Ross, W. D (1988). *The Right and the Good*. Oxford University Press. Hackett Indianapolis, USA.
- Sijistani, A. H.(nd). English *Translation of Sunan abu Dawud*. Islamic INC. Publishing. Cairo, Egypt.
- Shammal, S. H. (1959). (Thesis) *The Wthical System Underlying Qur'an; a Study of Certain Negetive and Positive Notions*. Hoper Verlag tubingen, Germany.
- Sharaf, Y. (1999). *Riyadh – as- Salihin*. Dar al-Kutub al-Ilmiyyah. Beirut, Lebanon.
- Titus, N. (nd). *The Range of Philosophy*. New York Press. USA.
- Tukur, M. M. (1999). (An unpublished Ph.D Thesis to Ahmadu Bello University, Zaria) *The Historical Development of Islamic Law (Fiqh) From the Revelation to the 7<sup>th</sup> Century after Hijrah*.
- Vikor, K. S (2005). *A History of Islamic Law*. Oxford university press. United Kingdom.
- World Bank, *World Development Report 1997: The State Changing World*. Oxford University Press, New York, USA.
- Yerima, T. F. (edited) (2006 ). *Journal of Law and Diplomacy. Vol. 3 No.1*. International Research and Publication Institute. Lagos, Nigeria:

Zahradin, S. (2006) (edited). *Journal of Law and Services Vol. 1 No. 61*. Ahmadu Bello University, Zaria, Realist Chamber, Faculty of Law Publication. Zaria, Nigeria.

## APPENDIX

### QUESTIONNAIRE ON: ANALYSIS OF THE EFFECTS OF MORAL CORRUPTION ON THE LIVES OF THE CONTEMPORARY MUSLIMS IN KADUNA STATE.

Islamic Studies Section,  
Department of Arts and Social Science  
Education,  
Faculty of Education,  
Ahmadu Bello University,  
Zaria.

Dear Respondent,

I am a postgraduate student; (M. Ed. Islamic Studies) of the above department. I am conducting a research titled '**Analysis of the Effect of Moral Corruption on the Lives of the Contemporary Muslims in Nigeria**', as part of the requirements of the program. I therefore wish for your cooperation in responding to the following questions. The information received would be purely use for the purpose of this study, and your response will be treated with optimum confidentiality.

Thanking you for your response,

Yours faithfully,

**Haulatu Yakubu Zakariya.**

**Please Tick ( ) on the option that represent's your opinion**

**Section 1: Respondent's Data**

a) **Gender**

Male ( )

Female ( )

b) **Geographical zone**

Zone 1; Northern Kaduna ( )

Zone 2; Central Kaduna ( )

Zone 3; Southern Kaduna ( )

c) **Age (in years)**

18-30 ( )

31-40 ( )

41-50 ( )

50 and above ( )

d) **Educational background**

Islamic education only ( )

Primary school certificate ( )

Secondary school certificate ( )

Tertiary institution certificate ( )

e) **Occupation**

Farmer ( )

Law Practitioner ( )

Teacher ( )

Student ( )

Medical Practitioner ( )

Trader ( )

Civil Servant ( )

Housewife ( )

Unemployed ( )

Other (Specify) .....

**Section 2: Causes of Moral Corruption**

- a) High rate of illiteracy in western education among people causes corrupt attitudes in society. **Agree( ) Disagree( ) Undecided ( )**

- b) Lack of consciousness of God the Almighty makes a person to forgo his or her moral values. **Agree( ) Disagree( ) Undecided ( )**
- c) Abandonment of the good customs and traditions allow people behave immorally. **Agree( ) Disagree( ) Undecided ( )**
- d) Lack of respect and obedience to the elders by the youth contributes to further deterioration in moral attitude. **Agree( ) Disagree( ) Undecided ( )**
- e) Ignorance about Islamic religious ethical principles is one of the causes of immoral behaviors among the Muslims today. **Agree( ) Disagree( ) Undecided ( )**
- f) Absence of sympathy and proper consideration to the youth by the elders causes moral decadence. **Agree( ) Disagree( ) Undecided ( )**
- g) Influence of bad companionship gives rise to moral decadence. **Agree( ) Disagree( ) Undecided ( )**
- h) Economic hardship and poverty contribute to the moral degeneration in society. **Agree( ) Disagree( ) Undecided ( )**
- i) Corruption in the political system and its influence in the society is one of the factors that promote moral lapses among people. **Agree( ) Disagree( ) Undecided ( )**
- j) Misappropriation of public funds on the part of the government contributes to the moral decadence in society. **Agree( ) Disagree( ) Undecided ( )**

- k) Nonchalant attitude to responsibility by the public servant contribute in spreading corrupt practices in community. **Agree( ) Disagree( ) Undecided ( )**
- l) Failure to execute appropriate punishment on lawbreakers leads to corrupt practices. **Agree( ) Disagree( ) Undecided ( )**
- m) Materialism is a strong factor that promotes moral corruption. **Agree( ) Disagree( ) Undecided ( )**
- n) Unchecked activities of the media houses and the internet are responsible for the immoral conduct of the people. **Agree( ) Disagree( ) Undecided ( )**
- o) Influence of the attitude and activities of the non-Muslims. **Agree( ) Disagree( ) Undecided ( )**
- p) Nonchalant attitude of the Muslims to the Islamic Injunction. **Agree( ) Disagree( ) Undecided ( )**

### **Section 3: Effects of Moral Corruption**

- a) Moral corruption weakened and destroyed the faith of a Muslim. **Agree( ) Disagree( ) Undecided ( )**
- b) Immoral behaviors affect Muslim's religious devotional exercise. **Agree( ) Disagree( ) Undecided ( )**
- c) Immorality promotes crimes and evils such as drug abuse, fraud, thugs, adultery/ fornication, robbery and theft, etc. **Agree( ) Disagree( ) Undecided ( )**

- d) Violation of the rights of individuals and society is a product of moral corruption. **Agree( ) Disagree( ) Undecided ( )**
- e) Immorality is responsible for security outbreak. **Agree( ) Disagree( ) Undecided ( )**

#### **Section 4: Possible Solution to the Problem**

- a) Religious studies should be made compulsory in every level of education. **Agree( ) Disagree( ) Undecided ( )**
- b) People should have freedom to choose what moral conduct suit them best. **Agree( ) Disagree( ) Undecided ( )**
- c) There should not be imposition or denial of religious faith. **Agree( ) Disagree( ) Undecided ( )**
- d) Deterrent punishment should be set on corrupt practices. **Agree( ) Disagree( ) Undecided ( )**
- e) Cultural values should be uphold and promoted. **Agree( ) Disagree( ) Undecided ( )**
- f) Parents and teachers should act as role models in community. **Agree( ) Disagree( ) Undecided ( )**

- g) Government should be just in dealings with citizens regardless of status. **Agree( ) Disagree( ) Undecided ( )**
- h) Government should detach itself from controlling moral values and allow parents only. **Agree( ) Disagree( ) Undecided ( )**
- i) Public servants should be sincere and God conscious. **Agree( ) Disagree( ) Undecided ( )**
- j) People should be vigilant and vanguard of moral values. **Agree( ) Disagree( ) Undecided ( )**
- k) Government should ensure the good welfare of the citizens. **Agree ( ) Disagree ( ) Undecided ( )**

