

# Moral challenges of Modern Lifestyle for Youth and Their Solutions in the Light of Islamic Teachings

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## Abstract

Whenever something goes morally wrong with the children or youth, even though they are not our own children, still we are responsible for that. Why? because we are Muslims and belong to a religion which teaches us to be moral human being and try to make a human moral influence on others in society. This article is an attempt to highlight the moral challenges faced by the Muslim youth living an environment where access of evil and evil doing is given in so much attractive way to avoid them is hardly possible. Due to the absence of Islamic values from the governing system of today's society Muslim youth, whether they are in the Islamic world or studying in the West, are morally and socially facing different challenges both at individual and social level. Through the discussion and description presented in this paper, importance of Islamic values and teachings in the governing system of society has been highlighted. First part of the paper gives concept of youth in Islamic teachings. Second part provides description of factors affecting the moral behavior of Muslim youth. In third part some solutions have been given in the light of teachings of Islam that how to address moral issues raised by modern trends. In the last part summary of the article has been given in the form of conclusion. Islamic religiosity as tool of life satisfaction, facilitate the youth in more positive way. Based upon descriptive and analytical study of the available research discussion of the paper will examine the relationship between Islamic system of religiosity to address the issues and challenges of deviant behavior of Muslim youth affected by modern life style. Based on a critical review of the current primary literature about the issues and challenges of modern advancements and their effects on Muslim youth, the paper proposes a more broadly applicable definition of Islamic religiosity and its model of life satisfaction at both individual and social level.

**Keywords:** Religiosity, youth, Life satisfaction, Transformation, Islam.

## Introduction:

Far from being moral and ethical, the irrational behavior which is controlling or pushing people around towards the modern life style which is connected to trends and practices perceived by financial and material interests overlooking the moral concerns. It is more important to be modern and up to the requirement of materialistic cultural needs which are also tricky part of people's moral lives especially youth. It has become more important for people to go about making judgments and decisions perceived by the trends going on without looking into its social and moral impacts. Recent scenario of world socio moral environment shows that Muslim nation is facing pressure of being backward, culturally ignorant, socially degraded in current materialistic environment, regardless of its human and moral values and principles. It is inevitable that such a backward and aimless existence labeled by other nations and culture is of major concern to the spirit of human morality and code of conduct.

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Question of moral code of conduct and behavior among Muslim youth is really an issue of concern and attention. When we look into the moral behavior of youth than it might be asked that who is really responsible for moral education and its training in youth? Answer to this question is that family and educational institutions have a role in it. Whenever something goes morally wrong with the children or youth, even though they are not our own children, still we are responsible for that. Why? because we are Muslims and belong to a religion which teaches us to be moral human being and try to make a human moral influence on others in society. So far as the question of Muslim youth is concern than it is our vital responsibility to make them productive moral human beings. Because youth is a time of active engagement in processes of identity and moral formation.<sup>1</sup> Religion especially Islam can be the best model to skilled the youth in this regard. Even in non-Muslim societies, there appears to be a scholarly consensus about relationship between youth moral training and religion.<sup>2</sup> Many survey reports found that Islamic morality is increasingly being prioritized by young people over the modern cultural and trends especially among the youth.<sup>3</sup>

Due to the Muslims declined for last several centuries, they are socially, politically, financially and technologically came under the influence of western powers. Perhaps even more painful is moral choices and trends are taken from these countries as well. Since hegemony of European powers over the territory, markets, industry, politics and even culture. Now the situation is so much critical that even Muslims are unable to feed themselves and remain in terrible need of industry as well as a scientific and technological resources, technical experience, and all the elements of Independent powers. In such an environment social behavior and moral trends have been influenced by modern western technological powers which are invading through technology and politics.

Situation is even worse for the youth who are living in an environment where Muslims have deceased from true Islamic values due to the modern technological pressure at both individual and social level have been influenced from immoral and un-Islamic beliefs and practices. The socio moral life of Muslims have been controlled by such modern advanced skilled groups of non-Muslim societies. Moreover this has been asserted by such groups through media and modern social activists to make Islam, as the

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<sup>1</sup> . Reynolds, T. 2007. "Friendship Networks, Social Capital and Ethnic Identity." *Journal of Youth Studies* 10 (4): 383–398.

<sup>2</sup> . Catto, Rebecca. 2011. "Young People and Religion", research\_findings /featured\_findings/ young\_people\_and\_religion\_event.

<sup>3</sup> . Ryan, L. 2012. "Young Muslims in London: Gendered Negotiations of Local, National and Transnational Places" In *Muslims in Britain: Making Social and Political Space*. Edited by W. I.U. (Abingdon: Routledge. Ahmad and Z. Sardar), p.101–119.

religion of violence and rigidity which has not been able to inspire the social and cultural life of the global requirement.<sup>4</sup>

Through the hegemony of western technology controlled by secular elements who forced our youth to ignore religion Islamic values from their lives. Technological influences through electronic and social media have been tempting our youth us to leave Islamic values. Moreover, reading sources including books, magazines and newspapers are mostly all provided by those who crashing the faith and beliefs of our youth through the promotion of immoral practices such as prostitution, gambling, cheating, violence and pop up music which are presenting as socially acceptable and proper practices to be followed. Reason of lack in moral behavior of youth is their formation under the influence of such socio moral environment, it is necessary to consider the relationship between morality, belonging and mobility through social environment before looking into the causes of immoral behavior in youth.<sup>5</sup> There is continuity in public concern, particularly with the behavior of young men. The inadequacy of a clichéd view of these researches in coalition with secular group it is clear that we need to be sensitive to youth and their response to the religious beliefs and practices.

#### **Literature Review:**

Based upon growing and vigorous evidences, it can be said that religiosity is associated with the moral, psychological, social, financial and political wellbeing of individuals, groups, cultures and societies.<sup>6</sup> For example according to the survey facts it is found that religiously motivated practices predicted better life satisfaction among adolescents and young adults. One of the survey about Saudi youth and adolescents supported the facts about the increased level of life. <sup>7</sup>Satisfaction motivated by religious practices especially Islamic system of prayers and meditations. Alongside an economic survey report by German Socio-economic Panel found increased level of progress and life satisfaction among the individuals who are religiously motivated than those who are less religious.<sup>8</sup> Research evidence also suggests that lower level and experience of stress, strain, anxiety and aggression in behavior of youth who are more practicing in religious meditations than those who are found in deviant behavior. So religiosity as tool of life

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<sup>4</sup> . Abbas, T, Islamic Political Radicalism: A European Perspective. (Edinburgh: Edinburgh, University Press, ed. 2007).

<sup>5</sup> . Hopkins, L. 2011. "A Contested Identity: Resisting the Category Muslim-Australian." Immigrants and Minorities 29 (1).

<sup>6</sup> . Koenig & Larson, D. B. 2001. Religion and mental health: Evidence for an association. *International Review of Psychiatry*, 13, 67–78. [Taylor & Francis Online], [Web of Science ®], [Google Scholar]

<sup>7</sup> . Abu-Raiya, H., & Pargament, K. I. 2011. *Mental Health, Religion & Culture*, 12, 803–815. [Taylor & Francis Online], [Google Scholar].

<sup>8</sup> . Headley, B., Schupp, J., Tucci, I. & Wagner, G. G. 2010. *The Journal of Positive Psychology*, 5, 73–82. [Taylor & Francis Online], [Web of Science ®], [Google Scholar].

satisfaction, facilitate the youth in more positive way to address their stress, anger, aggression, and their ability to address moral issues and challenges. Another survey findings provide evidences that religiosity improves relationship between life satisfaction and moral behavior, decrease the negative responses of income injustice verses life satisfaction issues.<sup>9</sup>

As far as Islamic concept of life satisfaction is concern, youth and young people have great value in this regard as youth is the time of energy and emotions which can be helpful in bringing revolution or destroying the image of any society or community. Young people are considered the backbone of nation so they must be given importance from both perspectives; responsibilities and training. If young people are responsible they can help in the development of society. At the same time if they are not being trained fully according to the ideology and beliefs of the society, the same youth can poisoned the foundation and image of the nation and society. Unfortunately young Muslims, whether they happen to live within Muslim or non-Muslim society, going all through the influence of modern lifestyle given by western culture. Muslim boys and girls who are living in the environment where immoral practices e.g. premarital relations with opposite gender, smoking, drugs, dating, face book chat and friendship are considered common practices to survive. Among all other moral and social issues critical among them for Muslim youth is facing challenges like how to interact with other communities in a harmonious way, how to find a spouse, how to deal with peer pressure and stereotyping. Yet, these issues and challenges have been amplified in last ten years due to the experiences of Muslims and the technological advances of the early twenty-first century.<sup>10</sup> Muslim youth is facing both spiritual and social obstacles in day-to-day lives experiences which are complicated by social pressures, media influences and violent social environment that are not only contradictory to their faith, rather socially and morally pressurizing them towards evil and sin.<sup>11</sup> Based upon the above mentioned facts, following is the hypothesis and methodology of this article.

#### **Hypothesis and Methodology:**

The aim of the present study is to examine to what extent Islamic model of life satisfaction mediates the relationship between Islamic religiosity and deviancy amongst Muslim youth. Through outlining the extant scholarship on Muslim youth religiosity and

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<sup>9</sup> . Swenson, R. R., & Prelow, H. M. 2004. Ethnic identification, self-esteem, and perceived efficacy as mediators of the relation of supportive parenting to psychosocial among urban adolescents. *Journal of Adolescence*, 28, 456–477. [[Google Scholar](#)].

<sup>10</sup> . Hossein, Nasr, Sayyed, Prof. 2012. “The Modern life style” Hamdard Islamicus, Vol: 7.

<sup>11</sup> . Berns McGowan, Rimal, “Muslims in the Diaspora” Bourdieu, Pierre, and Jean-Claude Passeron, (Toronto: University of Toronto Press, 1999).

its participation in public life. How much young Muslims tend to rely on Islamic religiosity notions and their participation in individual and social life.

Methodology of the paper is based upon descriptive and analytical study of the available research that examined the relationship between Islamic system of religiosity to address the issues and challenges of deviant behavior of Muslim youth affected by modern life style. Based on a critical review of the current primary literature about the issues and challenges of modern advancements and their effects on Muslim youth, the paper proposes a more broadly applicable definition of Islamic religiosity and its model of life satisfaction at both individual and social level.

#### **Issues of modern lifestyle affecting Muslim youth:**

Firstly it is important to identify type of issues Muslim youth is facing now a days as instant generation of modern technology. In this regard includes intellectual, academic, social, moral importantly identity issues are involved which are affecting more negatively the behavior and choices of Muslim youth. Some of them are following:

##### **1. Technologically equipped evil waves of social and electronic media:**

Media through television, Facebook, Twitter, Instagram, Viber, and WhatsApp has made it very easy for youth to have an access for pop music, pornography, abusive songs, plays and movies. As a result young girls and boys make their ideals from these channels and try to adopt their lifestyles well. So lifestyle in the form of modern dresses as blue jeans, shorts, tights, shirts not covering hidden parts of the body of females reflect the idea of freedom and of the individual declaration of independence has become a social norms in almost all over the world. Legal institutions of society do bother to censor such trends or information offensive to the moral behavior and norms even try to promote them through the name of freedom. Such networks and their impacts are scary for everyone in Muslim society but especially for the Parents are worried about censorship policy of media and the impact which has been taken by their children.

As a result of recent media coverage on homosexuality, more adolescents are coming out of the closet at an earlier age. This is a difficult task for most parents and feelings of guilt, grief, fear and depression often accompanies. Most of the people involved in media are not religious. So they are not familiar or comfortable with serious religious themes.<sup>12</sup>

##### **2. Impacts of globalization in socio economic world:**

In olden times the doors to the events were closed to people. No one knows what is happening outside in neighbor countries even cities. So the life was easy and simple. Today, globalization has opened these doors and windows such an extent that no one can avoid social, economic and moral waves of global world. Today, youth as leading generation of society are able to see the entire world and the advancements that the world

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<sup>12</sup> Hossein, Nasr, Sayyed, Prof. 2012. "The Modern life style" Hamdard Islamicus, Vol: 7

has made which are affecting them consciously and unconsciously. When Muslim youth observe advanced knowledge, economic powers, social and cultural dominance of the developed societies around the world. Along with the political and military dominance of these communities; they can easily make judgments and choices to adopt modern life style and cultural impacts of progressed western and non-Muslim civilizations taking place in the world. Thus, emotionally as a part of simple and less advanced society they feel themselves as inferior to the western culture and progress. Such emotional feelings drive them to think, speak and behave like advanced non-Muslim cultures brought by globalization. In other words they think why we have been left behind which motivate young Muslim to follow unethical and harmful trends of these non-Muslims cultures e.g. lesbianism, gay marriages and prostitutions.<sup>13</sup> The previous generations did not have the heavy weight of foreign interference bearing down upon their shoulders that this current youth is experiencing.

### **3. Materialistic education verses lack Quranic understanding:**

Since last two decades due to the rise of new trends in modern education societies are more concerned with materialistic education and getting away from traditional customs and values. Muslim societies especially youth is affecting from atheist philosophies and deviated ideas coming through theories of capitalism and Marxism. Even in Muslim societies young generation is not acquainted with the Quran. Children are not taught Quran in their homes, schools, colleges and even University students cannot recite the Quran! Of course it is unfortunate that parents are even not concerned that their children should have basic knowledge of Quran rather more interested to send them non-Muslim countries for more skilled knowledge of modern education. On the other side religious institutes and teachers are not equipped with modern requirements of education so the lessons of Fiqh, Shariah and Quran which are being taught in the Islamic schools (Madaris) are not enough for the new generation to become completely acquainted with the Quran rather lacking youth's interest in Islamic education.<sup>14</sup>

### **4. Peer Pressure:**

Some of the survey reports explore how young people feel and think about their friends and peers especially in the frameworks of moral and social conflict. In most of contexts, young girls and boys have anticipated a variety of negative activities and habits taken from their friends and peers. These findings provide a framework of emotions and reasoning of youth regarding moral and social issues influenced by their friends or peers company.<sup>15</sup> Such findings are terrifying fact is brought to light that youth's moral behavior and activities are in most of the cases are influenced by their peers or friends. In

<sup>13</sup> . Gasser, L., & Keller, M. 2009. Are the competent the morally good? Perspective taking and moral motivation of children involved in bullying. *Social Development*, 18, 798–816.

<sup>14</sup> . Fathi Yakan, 'To Be A Muslim' (Stanford: University Press, 2007), P.15.

<sup>15</sup> . Zine, Jasmin, Muslim Students in Public Schools: Education and the Politics of Religious Identity. M.A. thesis, Department of Sociology in Education, (Toronto: University of, 1997).pp:87.

addition to these findings it could be mentioned that peer or friend's pressure or influence in case of youth is very strong in terms of both negative and positive behavior.

In regard to the peer and friends pressure any religious or Muslim Student Associations or society can help to provide religious impact at all levels especially in schools, colleges, and universities. Such societies or associations may be helpful to provide peer support and guidance to Muslim students in both religious and academic matters in terms of moral behavior.<sup>16</sup>

##### **5. Social challenges of global environment:**

Youth or young people in a social scientists domain were not something that were immature or primitive rather operated within the same social world as adults. The only difference 'between youth's thought and adult thought is merely a matter of experience, degree not kind'.<sup>17</sup> Youth must be seen as active in the construction and determination of their role social lives, the lives of those around them and of the societies in which they live. So far as the trends, norms, and values promoted in society will affect the youth in particular as energetic agent of social behavior. Youth and especially Muslim youth confront issues of morality and moral behavior in social trends and practices adopted by society. They respond to others' actions and feelings, and meet approval or disapproval of their own actions: 'morality is a fundamental, natural and important part of youth's lives from the time of their daily practices and experiences. Unfortunately young people are encouraged to participate in free mixing gatherings of males and females starts from family functions to the social gatherings.

Through such activities and functions glamour, fashion, smoking, drinking and even sexuality have been promoted through the name of modern life style and modernity.<sup>18</sup> Most importantly, within the context of social morality or moral standard, it is important to take youth not only as social observers, but as social contributors as well. Now the social set up and standard will bring young people to the moral or immoral practices. In case of young Muslims, they can be either encouraged to adopt modern practices of sexuality and violence or towards the spiritual message of other cultures and religions and there is much more receptivity to other spiritual worlds among them. But rather than to promote strong Islamic values among youth it has been observed young Muslim boys and girls following Islamic lifestyle are facing discriminatory behavior, and tags of Islam phobia within the context of their educational, social, and professional experiences.

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<sup>16</sup> Hopkins, L. 2011. "A Contested Identity: Resisting the Category Muslim-Australian." *Immigrants and Minorities* 29 (1).

<sup>17</sup> Harden, J., Scott, S., Backett-Milburn, K. and Jackson, S. (2000) 'Can't Talk, Won't Talk? Methodological Issues in Researching Children', *Sociological Research*.

<sup>18</sup> Hossein, Nasr, Sayyed, Prof. 2012. "The Modern life style" *Hamdard Islamicus*, Vol: 7.

#### 6. **Modern Educational system:**

There is some truth that in question of character more than 90% educational institute agree that character education is important, yet few make it a priority in their curriculum design and teaching programs. Only few have highly emphasized character education in teacher training and emphasize it in formal curriculum and then say they were satisfied with the current efforts. To the moral relativist, "right" and "wrong" are purely subjective notions with no firm foundation in reality. They exist only in the eye of the beholder. "If you think, it's right for you" is one of the slogans popular with people of this mentality.<sup>19</sup> Now if selves are defined by their preferences, but those preferences are arbitrary, then each self-constitutes its own moral universe, and there is finally no way to resolve conflicting claims about what is good in itself. In the absence of any objectifiable criteria of right and wrong, good or evil, the self and its feelings become our only moral guide. Many national and international teachers' associations agree that character education is the foundation of teacher education, yet how many of them apply character education programs in teaching methodologies.<sup>20</sup>

#### **Solutions of Moral challenges in the light of teachings of Islam:**

Morality is theoretically is one perspective in Islam but mostly people, including the young, do not correctly perceive them as intimately related. Thus, the marginalization of religion by social behavior and media contributes to the moral illiteracy among people especially youth.<sup>21</sup> Usual discussion of youth in contemporary nothing about but love, passion, or even fun. They could have been talking about bikes, computers, or video games. But hardly there will be one out of hundred who really wanted to discuss Quran, Prophet (S.A.W) and historical heroes of Islam. Major mistake is on the part of parents, teachers, and even media who really have not presented the true picture of Islam to youth which is a road map for complete practical life of a Muslim. Some suggestions are given below through which Muslim youth may be trained and skilled towards a moral human life.

- **Awareness of difference between Knowledge and skills:**

In order to make Muslim youth a progressed and productive member of globalized environment, there should be awareness some basic elements of knowledge and skills, and their value accordingly among which the following five should be highlighted:

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<sup>19</sup> . Hanson, S. L., and Alan Ginsburg. 1988. Gaining ground: Values and high school success. American Educational Research Journal 25 (Fall): 334-61

<sup>20</sup> Dei, George J. S., Marcia I. James, Leeno Karuman chery, Sonia James-Wilson, and Jasmin Zine, Removing the Margins: The Challenges and Possibilities of Inclusive, Schooling. (Toronto: Canadian Scholars Press, 2000).

<sup>21</sup> . Yakan Fathi , 'To Be A Muslim' (Stanford University Press, 2007),P,17.

- a. Young Muslim should know that Prime Purpose of a Muslim's life is worship of Allah Almighty.<sup>22</sup> Who has formed the heavens and the earth in six days...Who will examine you to decide who is best in manners?<sup>23</sup>

- b. *أَرْضِشُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاءُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ*

The Value of the World commanded by Allah Almighty in this way that the life of this world is little to the Hereafter.<sup>24</sup> Such are the belongings of this world's life; but the nearness to Allah is the best of the goals.<sup>25</sup>

- c. Like every Muslim young people should know that there is no specific time and age for death as Allah says:

*﴿كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾*

Everything on earth will succumb except...your Lord who will abide forever....<sup>26</sup>

- d. In young age a Muslim must know the difference Between Right and Wrong through sound knowledge of Islamic jurisprudence, which is foundation of every domain of Knowledge. Allah says: Do not take the Qur'an in Haste..... but say:

*﴿رَبِّ زِدْنِي عِلْمًا﴾*

O my Rabb, make me raise in knowledge.<sup>27</sup>

Verily, knowledge is obtained by learning while understanding is obtained by experience. The Prophet (S.A.W) said: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ»

When Allah wishes good for someone, He bestows upon him the understanding of Deen/ If Allah wants to do good to a person, He makes him comprehend (the religion)....<sup>28</sup>

• **Practice Islam in everyday life:**

The young Muslim girls and boys should assured with positive motivation of correct Islamic conduct through active practice of meditational obligations with the

<sup>22</sup> Al-Qur'an, Az-Zariyat:56

<sup>23</sup> Al-Qur'an, Hud:7

<sup>24</sup> Al-Qur'an, Al-Tauba:38

<sup>25</sup> Al-Qur'an, Al-Imran:14

<sup>26</sup> Al-Qur'an, Ar-Rahman:26-27

<sup>27</sup> Al-Qur'an, Taha:114

<sup>28</sup> . Al-Bukhari, Muhammad Bin Ismael, Sahih -Al- Bukhari-Arabic- English .1997,Translated by Dr. Muhammad Muhsin Khan , Darussalam publishers, Riyadh, KSA, Book of Knowledge, Chapter: If Allah wants to do good to a person, He makes him comprehend(the religion)...., vol.1, Book No:3, Hadith No:71.see also: Al-Nawawi, Riyad as salheen, Darussalam publishers Riyadh,1999, Book :13,Hadith:1376.

perspective of their impact on everyday life. Obligatory Islamic practices within the scale of mediation includes prayer, charity, fasting, pilgrimage, Mosque attendance, conveying positive Islamic messages, and the reciting of the Quran. For this young Muslims should be encouraged by their parents, teachers and religious scholars to understand Islam for themselves, and make sense of it on a practical life both at personal and public levels. Islam as religion in this sagacity is a practical and applicable religion by teachings but the need is to make it effectively applicable in everyday life is the responsibility of Islamic representatives. Rather than an abstract set of beliefs is delivered to youth or from parents and religious institutions. It is more effective if the youth has been collaborated in preaching based civic engagement projects of charity and human welfare. For example, every young Muslim knows the notion of Islam as complete way of life', but how to enact Islamic religiosity in everyday life is possible through the acts of kindness which can be promoted among youth through social services activities by parents, teachers and Islamic scholars. Additionally, youth must be logically addressed in regard to belief and obligatory practices that following Islam is not something to perform blindly; it's something that is a cognizant even for those who are raised as Muslim because Islam comes from your heart. Islam is not only a religion, a belief system, a philosophical judgment but a way one can shape out or module the whole life. As mentioned in Quran:

﴿إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ - إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

Verily man is loss, except those who have faith and do good deeds.<sup>29</sup>

- **Social transformation through self-development:**

To be a Muslim means to reform one so that one's life teaches others true belief and Islamic behavior. There are many young Muslims who do perform their religious obligations with punctuality but at the same time deviant in moral and psychological practices. It is important to educate young Muslims that Islam requires sincerity and fairness in every moment and every act of a Muslim. Youth should be religiously trained by self-cultivation with the efficiency of self-governing ego to serve the community at larger welfare.<sup>30</sup>

For example, community services drives should be based on Islamic teachings because in Islam the individual is important for the sake of community. Muslim youth should be taught Islamic obligations with personified spiritual activities e.g. fasting should be delivered not just detoxification of the body but a practice getting closer to Allah, to purify the soul and to understand the feeling of being hungry for the whole day. Zakat should be not taught a practice of putting an amount of money aside just for the sake of a religious burden but to cut off expenses to please Allah Almighty....whatever one is giving to other in the form of Zakat or charity should not be taken as his favor on the other but as a practice of kindness as member of Muslim society ... changes the

<sup>29</sup> *Al-Qur'ān, Al-Asar:2-3*

<sup>30</sup> Ammerman, N.T. 2014 'Finding Religion in Everyday Life', *Sociology of Religion* 75(2): 189–207.

world. If the young Muslims are motivated to fast during the Month of Ramadan through strong Islamic system in family and society.<sup>31</sup>

Such kind of motivational additions in Islamic religious practices can give intensification to spiritual emotions of young Muslims which can consequently benefit the whole Muslim society in long run.

- **Established strong Islamic governance system:**

The best thing for Muslim youth is to provide them strong Islamic social and governance system in the form of a socio political system committed to the Islamic way of life. Which means a government that makes and implements Islamic social and political policies embodied through Shariah to guard pure modest and welfare Islamic based upon truth and justice. Such social system can provide decent and respectable environment to its youth and at the same time call others towards Islam through an Islamic Media houses and networks. Islamic financial and political system can better serve to produce a productive and positive outcomes where youth can intellectually grow in a better way. Charity based welfare system is the only governance of Islamic teachings where the labor and slave class can even live with an integral life of security and progress. Islamic governing system does not target materialistic agendas and benefits rather to win the will of Allah Almighty. These characteristics of pure Islamic governance can emerge through long run process but can provide productive Islamic environment by its financial, political, moral and social environment for young minds to grow.<sup>32</sup>

**Conclusion:**

Religiosity as tool of life satisfaction, facilitate the youth in more positive way' coping with life stressors, thus enhancing their sense of moral behavior. Question of moral code of conduct and behavior among Muslim youth is really an issue of concern and attention. Youth age is a time of active engagement in processes of identity and moral formation.<sup>33</sup> Religion especially Islam can be the best model to skilled the youth in this regard. Even in non-Muslim societies, there appears to be a scholarly consensus about relationship between youth moral training and religion. Due to the Muslims declined for last several centuries, they are socially, politically, financially and technologically came under the influence of western powers. Perhaps even more painful is moral choices and trends are taken from these countries as well. Situation is even worse for the youth who are living in an environment where Muslims have departed from true Islamic values due to the infiltration and assimilation of both local indigenous and foreign un-Islamic beliefs and practices. The whole discussion of the paper may increase

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<sup>31</sup> . Yakan Fathi. 'To Be A Muslim' (Stanford University Press, 2007), P.23

<sup>32</sup> - Yakan Fathi. 'To Be A Muslim' (Stanford University Press, 2007), P. 27.

<sup>33</sup> - Reynolds, Tracey. 2007. "Friendship Networks, Social Capital and Ethnic Identity." Journal of Youth Studies 10 (4): 383–398.

understanding of Muslim youth behavior in the current world environment, by providing a deeper look into their religious practice that goes beyond true spirit of Islam and its moral system for Muslim religious life. To this end, a better understanding of the root causes and influences of Muslim behavior in light of religious knowledge which is not other than Quran and Hadith can be attained. Due to the absence of Islamic values from the governing system of today's society Muslim youth, whether they are in the Islamic world or studying in the West, are morally and socially suffering at individual and social level. In this regard it is the need of time to learn and presents challenges for which Muslims of different ages and to provide authentic Islamic answers, which can only be found in Quran and the Sunnah of Prophet Muhammad (S.A.W) and customary behavior of pious guided companions (R.A) who followed the right way given by Islam.