

# OJORHV

OGUAA JOURNAL OF RELIGION AND  
HUMAN VALUES

A publication of the Department of Religion and  
Human Values

University of Cape Coast, Ghana

(ISSN: 2026-6340)

Volume 6 Issue 1 (June 2020)

---

**Enhancing Societal Values Through Islamic  
Ethics: The Nigerian Experience**

**Adedeji, Luqman**

Department of Arts and Social Sciences Education  
University of Lagos  
Lagos, Nigeria.

GSM: +234 8023087779

E-mail: [ladedeji@unilag.edu.ng](mailto:ladedeji@unilag.edu.ng)

[luqmanade@yahoo.com](mailto:luqmanade@yahoo.com)

ORCID NO: 0000-0001-8118-7839

**Abstract**

The paper observed that religion has been misunderstood by many people, particularly in Nigeria, where it is criticised as the cog in the wheel of development. The long existence of Islamic ethical principles notwithstanding, Islamic morality and ethics are yet to enhance the social values and development in Nigeria. The ability to make ethical decisions by the citizenry remains shallow as a result of selfishness and lack of consideration for the common good. The paper notes that cases of corruption, insurgency,

kidnapping, armed robbery, financial crimes and other crises that pervade the country are moral issues which Islam envisaged, and has put internal mechanisms in place to resolve them before they rear their ugly heads. Islamic ethics which refers to set standards for determining the rightness or wrongness of an action seem to be receiving insignificant recognition. Yet, they are ingredients of sound moral values needed for any society to thrive. This paper aims at presenting Islamic morality as an important system for enhancing societal values. It recommends adopting the opportunities provided by religion to halt social degeneration by inculcating Islamic morality and ensure a stable society.

## **Key words**

Islamic ethics, Social vices, Enhancement, Societal values, Nigerian experience.

## **1. Introduction**

The issue of moral decadence in Nigeria, particularly among the youth is worrisome. The image of the country is so battered to the extent that every country all over the world, suspects her citizens as if all Nigerians are criminally minded. The rigorous search which Nigerians are subjected to at different entry points of other countries could be so embarrassing and shameful. At home front, the situation is not different. Most citizens live in fear of different kinds, ranging from kidnapping, armed banditry, insurgency, internet fraud, rape, cultism, corrupt practices, political

violence, among others. Some countries of the world, such as United States and United Kingdom, warn their citizens not to travel or transact businesses in Nigeria. Some industries have relocated their businesses to other part of West African countries, not only because of epileptic power supply, but largely because of insecurity of lives and properties. In fact, there is general distrust between the rulers and the ruled, between political office holders and the electorate, between religious leaders and their followers, between lecturers and their students, between employers and their employees, and so on. At present, an average Nigerian has lost faith/hope in the system to such an extent that people are looking for greener pasture in other parts of the world. The situation calls for a serious concern, as value system seems to have gone in to extinction, and there is need for a way out of this debacle, with the view to remedy the situation. Therefore, it is safe here to say that the Nigerian societal values need a relook and the benefits of considering Islamic ethical values as an option cannot be over emphasised. The focus of this research is to present the Islamic alternative, with its potentials to redeem the moral decadence and engender moral and ethical rejuvenation. Islamic ethical values are tested and trusted in resolving societal vices. It was applied by Prophet Muhammad (pbh), and within a period of 23 years, he was able to transform the whole of Saudi Arabia into a great nation. Nigeria is a blessed country with abundant human and material resources and she needs to claim her rightful position in the comity of nation. Therefore, Islamic ethical values have inbuilt mechanisms to achieve the transformation.

## **2. Conventional Concept of Ethics**

The word 'ethics' is from the Greek word *ethikos* (moral) and *ethos* which means customs, tradition or character that guide certain group of culture. Ethics refers to the principles guiding right and wrong behaviour (Ajijola, 2012)<sup>1</sup>. Furthermore, ethics is the branch of philosophy in which man attempts to evaluate and decide upon particular courses of moral action or general theories of conduct. One of the most significant factors understanding the success and failure of societies, their triumph and defeat is the moral factor, whose decisive role in the lives of nations is so evident that no one can deny (Musawilari, 1997)<sup>2</sup>. In the words of Baran, (2002), quoted in Ajijola, (2012)<sup>3</sup>, ethics is 'rules of behaviour or moral principles that guide action in a given situation'. Ethics, according to Omoregbe, (1998), quoted in Adedeji, (2004)<sup>4</sup> is the science which studies the reason why certain kinds of actions are morally wrong and why other kinds of actions are morally right and commendable.

Mabbott, (1990), quoted in Anyaocha, (2005)<sup>5</sup> reiterates the fact that the correct behaviour is the behaviour that the individual puts up as the one that will give him the greatest pleasure. This might not be the same thing that will

---

<sup>1</sup> Ajijola Bashiru, 'Media Ethics and Environment of Journalism: The Nigerian Experience', *Springboard Journal* 1, no 4 (2012): 77-87.

<sup>2</sup> Musawilari, S. M., 'Ethics and Spiritual Growth, Qum. Islamic Cultural Propagation (1997):

<sup>3</sup> Op.cit

<sup>4</sup> Adedeji Luqman, 'Incorporating Islamic Ethics into Democratic Governance for Enhancing Morality and discipline in Nigerian Society', *Journal of Society Development and Public Health* 1, (2004): 90-98.

<sup>5</sup> Ernest Anyaocha, 'Essential Themes in the Study of Religion', *Obudu, Niger Link* (2005):

give a greater number of those affected by that behaviour the greatest pleasure. The rationality or otherwise of a behaviour depends on the end result. Hence, the popular saying 'the end justifies the means'. In his analysis of the basic ethical principles, Mabbott maintains that an action will be judged good or bad with reference to its effect on the society and the superiority of the goodness over so many alternatives. Ethics therefore is the rationalisation carried out by man to evaluate and decide upon particular course(s) of moral action or general theories of conduct.

### **Ethics in Islamic Sense**

As every society designs its own ethical codes, Islamic ethics is unique and make significant impact on a wider society. Ethics in Islamic sense is basically concerned with the nature of human behaviour and social approval. It often attempts to answer such questions as how human beings are expected to behave and justification as laid down in Qur'an and *sunnah*. Abdul Rauf (1981)<sup>6</sup> posits that ethical teachings of Islam, aims at guiding human society in the everyday business and its endeavours to meet challenges of life. The aims of these teachings, he contends, are to serve as guidance that would conduce harmony, promote co-operation, reduce social ills, up-lift man's mental capabilities and maintain body and mind in a healthy condition. The glorious Qur'an<sup>7</sup> says 'This is part of wisdom, good manners and high character, which your Lord has

---

<sup>6</sup> Abdul Rauf, 'Islam: Faith and Devotion' Lagos, Islamic Publication Bureau (1981):

<sup>7</sup> Surah Al-Isra' . 17:39 English Qur'an

revealed to you' (17:39). It should be noted that every social group maintains predominating social ethics. Depending on time and space, every society maintains its own ethical principles which are supposed to sustain it. But in most cases, these principles are not followed. This is why there is ethical crisis in every system. Individual believes in himself first and how to satisfy himself. This is more important to him than predominating social ethics. Individuals take any action for self-satisfaction. The satisfaction of one's emotional and physical needs influence his action. (Toret, 1983)<sup>8</sup>. This is the root of moral crisis which is abhorrent to Islamic ethical principles. Hence, the Islamic alternative takes holistic view of ethics, based on the good of the society and it is value laden.

### **Difference between Ethics and Morality**

Ethics and morals are both used in the plural and are often regarded as synonymous, but there exist distinction in the way they are applied. While ethics can broadly refer to moral principles, it is applied to questions of correct behaviour within a relatively narrow area of activity. On the other hand, morals usually connote an element of subjective preference, while ethics tends to suggest aspects of universal fairness and the question of whether or not an action is responsible ([www.merrian-web.com](http://www.merrian-web.com))<sup>9</sup>. It is therefore, safe to say that morality is the umbrella body under which ethics is subsumed.

### **3. Religion and Morality**

---

<sup>8</sup> Toret, D. '169 First Maxims' Montgeron, La Tournelle, (1983):

<sup>9</sup> <https://www.merrian-web.com>.(Retrieved on 20<sup>th</sup> September, 2020):

It is not controvertible that despite the long existence of religion and its study, there is no satisfactory description or definition of religion. Several scholars have made attempts to define religion base on their understanding. For instance, Emily Durkheim quoted in Dzurgba (1990)<sup>10</sup> defines religion as a unified system of beliefs and practices which are related to sacred things that are set apart and forbidden. The beliefs and practices form one single moral community. Religion, according to her, contributes to the establishment and maintenance of order in society by creating conditions for social well-being, self-discipline, social solidarity, social cohesion, and continuity of culture and religion.

The Chambers' Twentieth Century Dictionary, quoted in Adedeji, (2004)<sup>11</sup> defines morality as the 'quality of being moral'. 'That which renders an action right or wrong', and moral is character or conduct considered as good or evil, conformed to, or directed toward right virtue.

Moral decadence among the youth in Nigeria has been a source of concern, not only in government circle, but in every facet of life. It has been a burning issue of discourse, at local and national levels. Hence, the issue of moral decadence, as visible in all strata of the country, requires a rethink. There is the need to consider Islamic morality as an alternative. This is because; morality is a bye product of religion (Islam). Can one lead a moral life without being religious? Another approach to this question is can one be religious without leading a decent life? In major world religions (Christianity and Islam), the answer of course, is

---

<sup>10</sup> Dzurgba, A. 'The Sociology of Religion', Ibadan (1990):

<sup>11</sup> Op.cit



No. Religion has a strong ethical character and demands a certain standard of conduct from the adherent. The point here refers to the intimate connection between religion and morality. The two are inseparable. The living of a decent life is not something separate from religion. Whatever the case may be, religion issues are involved as soon as we begin to think about a good life. On this issue, Colquhoun (1997), quoted in Salisu, (2000)<sup>12</sup> calls our attention to three vital questions: (i) what do we understand by the good life? (ii) Why should we attempt to live it? (iii) How in fact can we do so? In answering these questions, there is a need for direction, motive and power. All these elements are made available in religion, particularly, Islam.

**Direction:** How do we define or assess a good life? Are there absolute standards according to which we ought to live, or left to human intuition or intelligence, or the voice of conscience, or the wisdom of the world? It is at this point that religion offers direction. It assures that in making moral judgments, we need God, who is the source of all goodness. So, Qur'an<sup>13</sup> says: 'And whether you keep your talk secret or disclose it, verily, He is the all-knower of what is in the breast (of man); should not He Who has created know?' (67: 13-14).

**Motive:** The second question leads us to the matter of motive. Why should we live a good life? Why not please ourselves rather than put others first? To put it bluntly, why should we bother to love our neighbours? The answer is

---

<sup>12</sup> Salisu, Muhammed Corruption in Nigeria, Lancaster University Working Paper, 2000/2006.

<sup>13</sup> Surah Al-Mulk. 67: 13-14. English Qur'an

clear. We love our neighbours out of love for God. In Islam, when you give food to people despite of the love for it, the motive is to seek the countenance of Allah only (Qur'an 76: 8-9).<sup>14</sup>

**Power:** There remains the ability to do the things that we know we ought to do. This is not easy, even with the best will in the world. Verily, we need more than a moral urge if we are to follow the path of love, selflessness and service. On the other hand, some scholars looked upon morality, as fundamentally a matter of self-expression or self-realization, and its laws are conceptualised as rules for the attainment of a good which every man naturally seeks. It is in this sense that Socrates was able to maintain his paradoxical position that, no man is willingly vicious and that all vices are "ignorance". It is called *teleological theory of ethics*.

Furthermore, it is perceived as not being a harmonious development of natural powers guided by the idea of happiness, but a life of discipline and subordination to an authoritative law. It is not natural value or the pleasure of an act that renders it moral, but its value as commanded by the law. It is not enjoined because it is good, but it is good because it is commanded. This is called *jural theory of ethics*.

Consequently, Islamic ethics should be ideal for Nigeria, as a multi-religious society and should be positively considered for enhancing societal values in its natural form.

#### 4. Problems Emanating from Lack of Morality

---

<sup>14</sup> Surah Al-Insan 76:8-9 English Qur'an

There are lots of problems emanating from the youth, perceived to have been caused by lack of morality in the society. The social misconducts rampant in Nigeria include, but not limited to corruption, insurgency, kidnapping, ritual killing, armed banditry, prostitution, and so on, reminiscent of immoral upbringing. The list is endless. It is needless to say that the value system has gone into extinction going by all sorts of unethical behaviours that characterise the society. The Nigeria experience on this issue can only be best explained around the various vices that have become uncontrolled epidemics in the society, such as:

## **Corruption**

There is divergent opinion about consensus as to what constitutes the concept of corruption. In most social science discussion, corruption is defined in terms of deviations from legal norms which are objectively observable without questioning the morality or legitimacy of the legal norm themselves. The World Bank (2000)<sup>15</sup> defines corruption as an abuse of public power for private gains. It is an arrangement between two parties in which it has an influence on the allocation of resources immediately or in future (Salisu, 2000)<sup>16</sup>. In Nigeria, several words are used to describe corruption and such include bribery, extortion, *Egunje*, tips, side payments, embezzlement, and so on. Corruption can come in different categories; these include Petty Corruption, Routine corruption and Aggravated

---

<sup>15</sup>World Bank, *The Anti-corruption in Transition: 'A Contribution to the Policy Debate*, Washington DC, World Bank (2000):

<sup>16</sup> Op.cit

corruption. However, the causes of corruption can include natural resource endowments, policy-induced source and cultural/socio-political source. However, the corruption level in Nigeria is reflected in the number of political office holders investigated by Economic and Financial Crime Commission (EFCC) and prosecuted in law courts. Many have been sentenced to different years of imprisonment and forfeiture of their ill-gotten wealth. Little wonder therefore, the ranking of Nigeria as a corrupt country over the years. The table below speaks volumes.

### Corruption Perception Index Table<sup>17</sup>

| Y | e | a | r | C | P | I  |
|---|---|---|---|---|---|----|
| 2 | 0 | 0 | 9 |   |   | 25 |
| 2 | 0 | 1 | 0 |   |   | 24 |
| 2 | 0 | 1 | 1 |   |   | 24 |
| 2 | 0 | 1 | 2 |   |   | 27 |
| 2 | 0 | 1 | 3 |   |   | 25 |
| 2 | 0 | 1 | 4 |   |   | 27 |
| 2 | 0 | 1 | 5 |   |   | 26 |
| 2 | 0 | 1 | 6 |   |   | 28 |
| 2 | 0 | 1 | 7 |   |   | 27 |
| 2 | 0 | 1 | 8 |   |   | 27 |

Source: Transparency International, 2019

A country or territory's score indicates the perceived level of public sector corruption on a scale of 0 (highly corrupt) to 100 (very clean). Nigeria scored 27 points out of 100 on the 2018 Corruption Perceptions Index reported by

<sup>17</sup><https://www.transparency.org>. Retrieved on 19th March, 2019.

Transparency International. Corruption Index in Nigeria averaged 26 Points from 2009 until 2018, reaching an all-time high of 28 Points in 2016 and a record low of 24 in 2010 and 2011. A good example was the sum of N2.67 billion paid to some Federal Colleges for school feeding during the lockdown which was traced to some private accounts. This was detected by the Independent Corrupt Practices and Other Related Offences (ICPC). Another N2.5 billion appropriated for the Federal Ministry of Agriculture was also detected in the personal account of a deceased staff of the ministry, who was also discovered to be in possession of landed assets including 18 buildings, 12 business premises and 25 plots of land (Aledoh.com, 2020)<sup>18</sup>.

**Sexual Harassment:** Adeyemi, (1993)<sup>19</sup> defines sexual harassment as an attempt made by a lecturer to coerce an unwilling student into a sexual relationship or to subject such a student to unwanted sexual attachment or to punish as refusal to comply. The definition of Sexual harassment cited above, can be said to be deficient as it focuses only on sexual harassment in higher institutions and fails to cover sexual harassment at other institutions, such as industries, ministries, military/paramilitary, judiciary, and so on. However, Husband (1992)<sup>20</sup> argues that 'the meaning of sexual harassment is socially constructed depending on the

---

<sup>18</sup> Sulaiman Aladeh, 'ICPC Detects N2.67bn School Feeding Funds Diverted into Personal Accounts', <https://aledoh.com/2020/09/icpc>. Retrieved on 30<sup>th</sup> September, 2020.

<sup>19</sup> Adeyemi, I. 'Perception of Sexual Harassment in Nigerian Universities: A Case Study of Lecturers of University of Ilorin' Nigerian Journal of Counselling and Consulting Psychology 2, no 1 (1993): 25-32.

<sup>20</sup> Husband, R. 'Sexual Harassment Law in Employment: International Perspectives', International Labour Review, 1, (1992): 1-12.

personal and situational characteristics of the individual making the judgment'. However, some lecturers are serving jail terms in different Nigerian prisons, having been found guilty, while others are still awaiting trials as a result of 'sex for grades' in higher institutions in Nigeria.

### **Armed Robbery**

Armed robbery refers to a process that involves forceful deprivation of innocent citizens of their hard earned properties by an armed individual or group of individuals without recourse of law. The act itself is an infringement on the fundamental human rights of victims, and the Nigerian law attracts serious sanctions for such. Armed robbery is one of the most popular crimes in contemporary Nigerian society regardless of the efforts of authorities, and stake holders. It is a source of worry and serious concern for the authorities and other agencies in peace and security management. The cases of armed robbery abound, particularly in southern part of Nigeria. There are so many notorious gangs, such as '1,000,000 boys', 'Badoo boys' 'Anini', 'Shina ranbow', among others. The cases of burglary, phone / laptop / bags snatching during the traffic also complement the show. The age range of the perpetrators is between 18 to 30, and they unleash unwholesome terror on their victims. The Military government has tried public execution by firing squad, where notorious armed robbers such as Oyenusi, De-Pero, Anini, and so on were fired publicly in the full glaring of Nigerians. The cases of 'jungle justice', whereby members of public lynched or burnt armed robbers alive were

witnessed in different states of Nigeria. Yet armed robbery seemed to have devised any solution.

### **Political Terrain / Violence**

There is a popular saying in Nigeria that politics is a dirty game. This age long view has been refuted or modified over the years by political actors. Ironically, the way politics is played in Nigeria suggests that it's still dirty. A scrutiny of the manifestos of political parties clearly showed that they are bereft of any ideological basis on which sustainable development could be achieved. Cross carpeting of the politicians is so common, as a result of seeking greener pasture, or self-centeredness. Impeachment saga, vote buying and selling, snatching of ballot boxes, the use of thugs against rival party members, falsification of election results, and so on are the order of the day. The flamboyant life style of the political office holders at the expense of the citizenry is a moral crisis. The electorates live in abject poverty, while the elected live in affluence. Such is contrary to the religious teaching of 'love thy neighbour as yourself'. Violence of all forms during electioneering campaign and political assassination has assumed a scary dimension. It has made some people to be homeless, not to talk of those who had been made to become orphans or widows/widowers. It had also challenged the security operatives, who, in an attempt to respond, commit human and material resources with little or no success. Ironically, the investigation on political assassination of Late Chief Bola Ige (the no 1 Law Officer at the time), Mr. Funsho Williams, among others, has not yielded any result. The problems highlighted above are resultant effects of lack of

morality in the society. The pertinent question is ‘what is the role of religion in all these miscondacts?’

## 5. Islamic Ethical Principles

Islam has envisaged the nature of man and his ability to get involved in socio-moral miscondacts. The instinct to break ethical principles is inherent in man as a result of selfishness and his impatient/weak nature (Qur’an 70:19)<sup>21</sup>. Man only thinks of his individual good at the expense of societal good. Hence, Islam has put in place moral codes to nip unethical behaviour in the bud. For any individual who claims to believe in God, he should be ready and willing to accept the moral code as entrenched in the Qur’an and *sunnah*. The efforts of philosophers in developing ethical theories are not condemned, but it is evident that they are incapable of dealing with moral issues faced by man. One thing these theories show us is that man is incomplete when separated from his Creator. As a result, there is the need for religious persuasions that will motivate man to consider moral issues spiritually and enable him shun immorality. Islam as a religion and way of life has an inbuilt mechanism to tackle moral issues.

Islamic morality develops from its initial ideological belief in the oneness of God, who is the Creator and the law giver. Islam sees the human race as part of God’s creation, hence, the need to follow His laws. The ethical campaign of Islam was launched by the noble Prophet (pbuh), with the following uniqueness: paying attention to every aspect of human’s thought and consciousness which has

---

<sup>21</sup> Surah Al-Ma’rij, 70: 19. English Qur’an



its origin in means of inner being. It impacts human psyche and regenerates the society with the lamp of faith and guidance. It equally leads to the progress and development of the society.

As conceptualised by Fethullah, (2000),<sup>22</sup> we should not fear or feel anxiety about individuals, their development, or their motivations. The Qur'an sees each individual as a species as compared to other species. The important thing is the source of the emotions and thoughts that nurture them. When individuals attain a certain way of thinking and understanding and reach a certain horizon, they will realise that it is necessary to live a social life. Those individuals educated along these lines, which do not use their rights and freedom to harm others, but chose others interest above their own, should be allowed to develop individually.

As a result, the parents have a significant role to play in ensuring the moral development of their children. They should teach morals with example and know the type of company their children keep. Charity begins at home. The advice of Luqman<sup>23</sup> to his child contained in Qur'an, reads thus:

And (remember) when Luqman said to his son... My son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or earth, Allah will bring it forth... Perform Salah, enjoin

---

<sup>22</sup> Fethullah Gulien, 'Advocate of Dialogue', Virginia, The Fountain, (2000):

<sup>23</sup> Surah Luqman. 31: 16-19. English Qur'an

the good, and forbid the evil, and bear with patience whatever befalls you... And turn not your face away from men with pride, nor walk in insolence through the earth... Be moderate in your walking, and lower your voice... (31: 16-19).

Qur'an provides a panacea in chapter 20:131<sup>24</sup>, for curbing crime and immoral acts, thus: 'enjoin prayer on your people and be diligent in its observance'. The end result of the prayer is stated in chapter 29:45, "thus prayer refrains from shameful and unjust deeds".

In the hadith of Bukhari<sup>25</sup>, as narrated by An-Nu'man bin Basir, the Prophet says: "there is a piece of flesh in the body, if it is good, the whole body becomes good, but if it gets spoilt, the whole body gets spoilt and that is the heart". In another Hadith Muslim<sup>26</sup> and narrated by Abu-Huraira, the Prophet says: 'The mother of every person gives him birth according to his true nature. It is subsequently his parents who make him a Jew or a Christian or a Magian'. It is on these two premises; scholars built the Islamic mechanism for personality moulding or character building. This is part the way to raise a perfect or complete man who will have control over both the spiritual and mundane life.

For Bagheri,<sup>27</sup> (2001), the two elements whose influence could make or mar man are the "inner self" and

<sup>24</sup> Surah Taha. 20: 13. English Qur'an

<sup>25</sup>Hadith Bukhari, Book 2, no 45. English

<sup>26</sup> Hadith Muslim, Book 46, no 40. English.

<sup>27</sup> Bagheri, K. 'Islamic Education' London, Al-Hoda.

“outer self”. In allusion, Al-Hashimi<sup>28</sup>, (1997) said that human personality is made up of his ‘*Aqliyyah* (mentality) and *Nafsiyyah* (disposition). Both the “Inner Self” and the ‘*Aqliyyah* refer to the heart, the important flesh mentioned by the Prophet (peace be on him). The heart is the engine room, from which all matter generates. So, Allah says in Qur’an<sup>29</sup> ‘only those who purify their hearts can attain successes’ (91: 9).

The “Outer self” and “*Nafsiyyah*”, on the other hand, refer to all human physical features, disposition, friends, relatives, events and other sophisticated environment or society. There is influence of environment on man, hence, the need for man to have control over his environment (Adedeji & Rahman, 2018)<sup>30</sup>.

Accordingly, Bagheri, (2001)<sup>31</sup> laid down ten (10) foundations upon which ten (10) principles are generated for educating a man. Three (3) of these principles are considered based on their relevance to this topic. These are considered very important and covered the two components of man’s development, “inner self” and “outer self” and ‘*Aqliyyah* (mentality) and *Nafsiyyah* (disposition), respectively. Influence of the appearance on the inner self (changing the appearance), Influence of the inner self on the

---

<sup>28</sup> Al-Hashimi, M. A. ‘The Muslim Ideal: The True Islamic Personality as Defined in the Qur’an and the Sunnah’, Riyadh, International Islamic Publishing House (1997).

<sup>29</sup> Surah Ash-Shams. 91: 9. English Qur’an

<sup>30</sup> Adedeji, Luqman and Abbas Rahman, ‘Influence of Social Media Networks Among Contemporary Islamic Studies Students in Lagos State Tertiary Institutions’, Benin Journal of Religions and Society, 2, no 1 (2018): 126-135.

<sup>31</sup> Op.cit

appearance (Changing the inner self) and Steady formation of character (continuity and care about action).

Allah says in the Qur'an<sup>32</sup> 41: 36 that each time *Shaytan* (Satan) whispers on to you, seek refuge in Allah, by an utterance. This will assist in controlling evil thought that could lead to unethical behaviour.

Furthermore, the perception of life, death and life hereafter need to have impact on man. The creation of heaven and the earth, as Allah mentioned in many verses is not for play. Man is expected to reflect on them in order to acknowledge the presence and power of Allah, whose regulations has to be followed. By pondering on the universe man, will see that he only depends on the creation of Allah for survival and he needs to behave well as to sustain it. So, Allah gave all these insights in Qur'an. This will make man humble as he could not create anything perfect. He also needs to change his perception about the world. Allī ibn Abī-Talīb (R.A) describes the world in the following words:

I warn you of the world for it is abode of the unsteady. It has decorated itself with deception and deceives with its decoration. It is a house which is low before Allah. So He has mixed its lawful with its unlawful, its good with its evil, its life with death, and its sweetness with its bitterness (Bagheri, 2001)<sup>33</sup>.

---

<sup>32</sup> Surah Fussilat. 41: 36

<sup>33</sup> Op.cit

If any individual has conviction about life after this world, he would be conscious of his actions. Every deed of man has consequences. Everything we do here has implications for the hereafter. The only way to escape the wrath of the hereafter is to build strong Islamic ethical principles that will enhance societal values. It should be a gradual process which should aim at creating a solid foundation that Nigeria should rest her moral regeneration.

## **6. Conclusion**

Diagnostic view of the challenges bedeviling Nigeria, as highlighted, requires workable means of resolution. Islam prescribed the antidotes, through its ethical values to ensure a stable society. The prescription is natural and applicable. The Islamic mechanism presented is not limited to Muslims, as Islam has a man at the nucleus. Islam is universal, and its ethical principles are palatable to any individual, regardless of religious affiliation. As Nigeria is a multi-religious state, these principles are applicable to any faith in a diplomatic manner. What matters is for Nigerians and Nigeria become citizens and country free from any form of moral defect.