

Research Article

Utilizing Islamic Ethics to Alleviate Multidimensional Problems In Nigeria

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Abstract. Nigeria faces numerous challenges stemming from immoral activities within its society, including corruption, terrorism, political dichotomy, economic instability, religious crises, and poor healthcare. Despite the government's efforts to combat these issues, the desired results have not been achieved. This study aims to investigate the potential of utilizing Islamic ethics, as outlined in the Qur'an and the sunnah of the Prophet, to address the multidimensional problems faced by Nigeria. By employing descriptive and qualitative research methods, relevant data was collected through questionnaire and analyzed. The findings highlight the failure of Nigeria to embrace Islamic

ethical values as a significant factor contributing to the nation's problems. Specific instances illustrating the misalignment between prevailing ethics and societal challenges will be discussed.

Keywords: Islamic, ethics, Alleviate, Problem, Nigeria

INTRODUCTION

Nigeria is a populous country of 150 million with vast natural resources.¹ By indication, the resources ought to have taken care of the societal needs by her citizens but the reverse is the case. Since 1960 when the country gained her independence, the country has been confronted with different societal problems which hamper the national development. The problems include corruption, terrorism, economic instability, religious crisis, ethnicity, lack of social infrastructure and poor education which have not been properly addressed till the present moment.

With the verses of Qur'an and *ahadith* of Prophet Muhammad, no Muslim is left out without proper guidance. Attested to this fact, the Glorious Qur'an is full of principles and rules for better and proper guidance of mankind.² There are many verses of the Qur'an stressing the punishment for whoever turns away from Allah's guidance as mentioned in the Qur'an.³ It is vividly clear that, Allah left nothing on touched, including ethical rules. Islam frowns at all immoral acts which can constitute havoc on the earth and take one out of Allah's mercy on the Day of Judgment. From Qur'anic allusion, *as-salāt* (prayer) takes ones away from all vices which can create immoral acts.⁴ In the light of this, adhering to Islamic ethics will enable one to move away from the prohibitions of Allah which include corruption, embezzlement, injustice, bad leadership, killing, religious crisis, and many other vices which can cause anarchy. Allah permits justice, good leadership, religious harmony, and many other things that will make a nation high. The purpose of this paper shall be discussed to see how Islamic ethics can be consumed to solve the multidimensional problems facing Nigeria.

Definition and Explanation of Islamic Ethics

Islamic ethics is from Arabic word *akhlaq* which means character or nature. The word was emanated from *khaliq* (The creator) to produce *makhluq* (creatures).⁵

¹ C.O. Ofoche, *Socio-economic problems in Nigeria: case and remedy*. (Department of Strategic Studies, Washington, United State, 2012), 1 .

² Al-Qur'ān 10:108.

³ Al-Qur'ān 20:123-124.

⁴ Al-Qur'ān 29:45.

⁵ A.B. Abdul Raheem , "Understanding Islamic Ethics and its significance on the character building". *International Journal of Social Science and Humanity*, (N.P, 2013) 3(1), 508.

The word *akhlaq* is a plural form of *khuluq* which is used in several places in the Qur'an. It has become established in the Qur'ān that Prophet Muhammad (creature) was the best of all good characters because of his strict adherence to the book of Allah.⁶ From this angle, there is symbiotic relationship between *khaliq*, *khuluq* and *makhluq*. In other word, Islamic ethics is act of abstaining from what Allah and his massager prohibited and enjoining what they permitted.⁷

The word *adab* and *akhlaq* are synonymous which are used interchangeably to mean morality and ethics but in different form.⁸ When referring to *adab* in some usage it gives the reason why an action is seen good or otherwise but as for the latter is the state of the soul which manifest a particular action. It is paramount to mention here that *akhlaq* can be inborn or acquired due the societal influence. Any good character displayed by any individual is seen as inborn character that was created by Allah⁹ but otherwise is acquired characters which may not be perfect.¹⁰

Aishah, the wife of Prophet Muhaammad was reported to have said that, the character of the Prophet is Qur'an.¹¹ By implication, Qur'an is a book that containing ethical behaviors and Prophet Muhammad was a good example of good ethical conduct.¹² This is the same with the view of those that see Qur'an as a source of Islamic doctrine and ethics. Islamic ethics is the relationship between individual and the society.¹³ The relationship must be well coordinated for the accountability with the creator. There is no any other means by which good ethical conducts can be generated without following the teachings of Qur'an and Prophetic statements.¹⁴ The bombing, killing, stealing, kidnapping and many other vices that are affecting the nation are matter from acquired characters and not inborn characters.

To solve the problems confronting Nigeria as a nation, there is need to try a universal ethical standard which free from personal desire and ethnic bias. It was pointed out that Islamic ethic is the only "universal standard of right and wrong" which can serve as moral principle to sail the damaged ship of Nigeria to a safety land.¹⁵ It could be pointed out here that Nigeria's situation become worse as a result

⁶ Al-Qur'ān 68:4.

⁷ W.F. Adigun, "Islamic Ethics of business and transaction: A lesson for Nigerian Muslim entrepreneurs". *The International Journal of Business & Management*(2022), 8,1, 104-109.

⁸ A.A. Hashi, "Islamic ethics: An outline of its principles and scope". *Revelation and Science*, (2011), 1(3), 123.

⁹ Al-Qur'ān 95:4.

¹⁰ A.A. Hashi, "Islamic ethics: An outline of its principles and scope"...123.

¹¹ A. M. Hajaj, *Sahih Muslim* (Riyadh: Darussalam, 2008), 746

¹² Al-Qur'ān 68:4.

¹³ L. Yueqin, "The coordination function of Islamic ethics in transforming Islamic societies". *Journal of Middle Eastern and Islamic Studies (Asia)*.18. <https://doi.org/10.1080/19370679.2011.12023183>

¹⁴ Al-Qur'ān 4:59.

¹⁵ A.A. Hashi, "Islamic ethics: An outline of its principles and scope"...122.

of the failure of Nigeria government to apply the set of moral principles revealed by Allah.¹⁶ There are some ethical values that can be applied to combat multidimensional problems of Nigeria. Economic, political, infrastructural and security challenges can be tackled through those ethical values. The ethical values includes; kindness, fulfillment of Promises, Honesty, truthfulness, justice, and patriotism.

Islamic ethics removes greediness and self-centeredness. Corruption and embezzlement of public funds are in existence because of greediness and self-centeredness of some political figures. Islamic ethics control ones behaviour against what can affect other human being. Allah set up a deterrent rule for whoever engages in stealing by cutting his or her hands.¹⁷ This is done to reduce the rate by which atrocities are committed in the society. It contradict Nigerian's plea-bargaining laws which forgive the thieves and call for more stealing.

Islamic ethical teachings bring peace to any un-peaceful society. Islam frowns at religious extremism and calls on the Muslims to maintain middle course.¹⁸ Islam allows peaceful co-existence and different religion practitioners are allowed to exercise their religious rights without any discrimination.¹⁹ However, the case of Boko Haram and any other form of killings all in the name of religion requires government attention.

Also, another Islamic ethical teaching is kindness to all individuals. Islamic ethics against oppression of any kind and help must be rendered to the less privilege people. Allah warns against oppression with reference to orphans and beggars.²⁰ The rich are mandated to give certain percent of their wealth to the needy, the poor, wayfarer, debtor and others as means of alleviating poverty.²¹ Truthfulness is another ethical value in Islam and Allah enjoys it on the believers.²² The opposite of truth is falsehood and in several places in the Qur'an Allah cursed those that spread it²³ because, it is capable to destroy the nation. Among the relatives of falsehood is fake news which has been a serious challenge to all nations.

Another moral and ethical values emphasized in Islamic teachings is the fulfillment of promise. It is not ethically proper under Islam to give a political promise which cannot be fulfilled. Fake promise is a strange thing to Allah and most hateful.²⁴ The prophet identifies one the signs of the hypocrites as the failure to fulfill the promised made. Transparency is another fruitful benefit of Islamic ethics.

¹⁶ Al-Qur'an 5:44-46.

¹⁷ Al-Qur'an 5:38.

¹⁸ Al-Qur'an 2:143.

¹⁹ Al-Qur'an 109.

²⁰ Al-Qur'an 93:9.

²¹ Al-Qur'an 9:60.

²² Al-Qur'an 9:119.

²³ Al-Qur'an 3:61.

²⁴ Al-Qur'an 61:2

Transparency is the open policy for controlling.²⁵ No any government will be said to be good without proper transparency and accountability. It is on this note that Allah laid emphasis on documentation when involving in transaction for the sake of transparency.²⁶

From the above discussion, the relevance of Islamic ethics to contemporary issues cannot be overemphasis. Islamic ethics is the solution to social problems through the instrumentality of the Qur'ān. No nation is free from social, political, economic and religious problem without good ethical principles. Evidences from Qur'ān, *hadīth*, and history have shown that the majority of the problems confronting any society today is as a result of unethical behavior by the leaders and the lead. A state without Islamic ethics is like a state of anarchy. This is because Islamic ethics enjoys good and forbids bad in a way of liberating people from economic, social, political, religious and other problems. This paper tends to provide Islamic ethical values as a panacea to multidimensional problems in the country.²⁷

DISCUSSION

Multidimensional Problems In Nigeria

It was on record that, the reason why Nigeria lacks ethical standard is as a result of poor performance of public officials.²⁸ Notwithstanding, the provision for ethical rules was mentioned in the constitution of Federal Republic of Nigeria under section 23, but despite that the problems of the citizens remain unsolved.²⁹ For instance, Nigeria Multidimensional Poverty Index of 2022 shows that many factors are contributing to poverty status in the country. To tackle the societal problems, the government set up national ethics and integrity policy to cater for the need. Instead of it to solve the problems facing the country, many unethical issues are still emanating day by day.

According to the available resources, multidimensional problems can be seen from economic instabilities, political turbulence, lack of social infrastructure and religions catastrophe and many others. No nation can survive with any of the aforementioned issues. This section shall address the problems and how it affect the nation.

²⁵ I. Tufiq, "Transparency and Accountability in the Qur'an and its Role in Building Good Governance" in *International Journal of Business, Economics and Law*(N.P, 2015), 6(4)76.

²⁶ Al-Qur'ān 2:282.

²⁷ A.B. Abdul Raheem, "Understanding Islamic Ethics and its significance on the character building", 509.

²⁸ S.I Afegbua & K.D Adejuwon, Ombudsman and ethical dilemma in Nigerian public administration: from rising expectations to dashed hopes. (Department of Public Administration, Nnamdi Azikiwe University, 2015), 3(7), 98-114.

²⁹ W.F Adigun, "Islamic Ethics of business and transaction: A lesson for Nigerian Muslim entrepreneurs". *The International Journal of Business & Management*, . (N.P. 2022), 8,1, 104-109.

Socio-Economic Challenges in Nigeria

Nigeria is economically blessed with mineral resources like gold, crude oil, iron, lime stone, zinc, tin, which should be enough to develop a nation. Nigeria is number fourteenth among the exporter of crude oil in the world as of 2009 and the largest producing oil in Africa.³⁰ Regardless of the resources, the country is still suffering from economic instability. For instance, the oil that Nigeria government so depends on as a major source of economic development has been a problem because of exploitation of Niger Delta Militants. The causes of economic instability in Nigeria are leadership, over reliance on oil, foreign exchange policy, unemployment, and inflation.³¹ Thus, the impact of corruption on every sector of economy cannot be overlooked. Corruption is a key factor in economic problem which create a wide gap between the rich and the poor.³² Low production of agricultural produce, low industrial development, poor power supply are part of the factors affecting Nigeria economy.³³ 2020 report of Congregational Research Services, indicated that Nigeria citizens are living in an extreme poverty. Nigeria has become underdeveloped nation because of economic instability

Political and Governance Issues

The system of government adopted in Nigeria since independence is also one of the factors contributing to political instability. Historically from 1960-1966, Nigeria adopted parliamentary system of government while military system broke out in 1966-79 & 1983-99 respectively as a result of misappropriation of resources. Presidential system of government started in 1999 after hope has been lost in military rulers which give no freedom to the citizens. The current democratic system of government is full of deficiency like embezzlement and misappropriation of government fund.³⁴ Poverty, political assassination, election riot, insecurity, and infrastructural decay are those that characterized political problems in Nigeria.³⁵ Political crisis in Nigeria witness destruction of life and properties by the politicians

³⁰ C.O. Ofoche, *Socio-economic problems in Nigeria: case and remedy*. (Department of Strategic Studies, Washington, United State, 2012),1.

³¹ O.K. Adams, "Nigeria's economy challenges: causes and way forward". *Journal of Economics and Finance*, (N.P. 2019)10,(2), 1, 78-82.

³² Sulaiman, K.O. (2018), Islamic-Ethical norms as a combat against corruption in contemporary Nigeria. *Kardan Journal of Social Sciences*,1(2),61-82. <https://kardan.edu.af/Research/CurrentIssue.aspx?j=KJSSH>

³³ C.O. Ofoche, *Socio-economic problems in Nigeria: case and remedy*. (Department of Strategic Studies, Washington, United State, 2012).8.

³⁴ A. T. Ajayi, & E.O. Ojo, "Democracy in Nigeria: Practice, problems and prospects". *Developing Country Studies*,(N.P. 2014), 4 (2), 107-125.

³⁵ Ogundiya, I.S. "Political Corruption in Nigeria: Theoretical Perspectives and some Explanations" in *Anthropologist*(N.P. 2009), 281-292.

who are always after the national cake.³⁶ Election is no more seen as the right option of choosing the best candidate after seeing the aftermath of Jun 12 electoral process.

Lack of Social Infrastructure

One of the major problems facing the country is the poor infrastructure facilities which affected her development. The poor electricity supply, poor agricultural infrastructure, poor medical infrastructure and poor educational infrastructure are identified by scholars as the major key problems affecting the national development. The most current infrastructural facilities in Nigeria was a product plan of 1970-1974 national development plan. There is no good road and good water supply except in some government reserved areas which are not enjoyed by the masses.³⁷

Interreligious and Inter-ethnic Conflicts

Nigeria has been a field ground for religious crises. It is so pathetic for a country that is too religious to have religion as one of her problems. Maitatsine crisis (1980, 1982, 1984, & 1985), Kafanchan riot (1987), Muslim-Christian religious crisis at Tafawa Balewa in Bauchi State (1991), Jos religious crisis (2001), Traraba State religious crisis (1992), all resulted to destruction of lives and properties. All these crisis took place because of poverty, wrong interpretation of scriptures, selfishness, greedy, ignorance and immorality by some group of people.³⁸ Aside from the religious conflict, there is still inter-ethnic conflicts among the major ethnic groups in Nigeria. There are several account pointing to different ethnic crisis in Nigeria among which include; Ife versus Modakeke, Ijaw versus Ilaje; Urhobo and Ijaw against the Itsekiri and many others which resulted into destruction of life and properties. It was observed that the causes of inter-ethnic crisis are differences in religion, culture, languages, political, economic and social imbalance.³⁹

Corruption and Ethical Lapses

This is another problem in Nigeria which has affected every sector of the state. The meaning of corruption according to dictionary, is "dishonest or illegal

³⁶ I.A. Afegbua, "Conflicts and political instability in Nigeria: causes, consequences and prospects", in *Journal of Social Science and Public Policy*, (2010),2, 10-18.

³⁷ E.A. Olufemi, A.J. Olatunbosun, O.S. , Olasode, I.G. Adeniran, "Infrastructural development and its effect on economic growth: the Nigerian perspective", *European Scientific Journal*, (2013), 9 (13), 431-452.

³⁸ R.I. Adebayo "Ethno-religious crises and the challenges of sustainable development in Nigeria". *Journal of Sustainable Development in Africa*, (2010), 12(4), 213-225.

³⁹ M. Omotosho, L. Ihekuna, O. Fakoya, "Cultural Diversity and the Challenge of Inter-Ethnic Conflict in Nigeria". *EAS Journal of Humanities and Cultural Studies*(East African Scholars Publisher, Kenya, 2020), 2,3.165-171.

behavior, especially of people in authority". Some major causes of corruption identified are "greed, love of money, wine and women, and lack of fear of God".⁴⁰ Corruption is a disease which spread between the followers and the leaders and has different forms such as; bribery, fraud, embezzlement, favoritism, extortion and nepotism. All these forms of corruptions are present in Nigeria which make development difficult. Corruption has become the people's ways of life to the extent that all the effort to curb it has proved abortive.⁴¹ A research shows that about \$70,575,342 is losing to corruption and other related crimes in Nigeria on daily basis which give an indication that corruption has come to stay.⁴²

On ethical lapses in Nigeria University Educational system, it was perceived that immoral act in some high institutions with reference to University lecturers is becoming too alarming. On political ground, people seek power at all cost and they resulted into stealing, embezzlement and even killing. The ethical lapses in Nigeria democracy is because of lack of free and fair and minority participation.⁴³

Inequality and Poverty

One of the greatest challenges to Nigeria economic development is poverty and unequal distribution of resources. Looking at many indicators, it vividly shows that Nigeria poverty level increase from year to year. A research shows that half of the entire population are living in extreme poverty because they were deprived from national benefit. Poverty reduction programs have been launched in Nigeria to improve the people standard of living but with no result.⁴⁴ This may be as a result of the failure to use Islamic ethical approach to reduce the poverty level of Nigerian. This and many other problems mentioned above are still much in Nigeria until when drastically measures are taken to alleviate them. Though, governments at state and Federal level are doing their best with different policies and creation of many organizations to tackle those problems. Yet those problems are still much with us and they remained unsolved. It is high time for the country to explore another means in tackling those challenges.

Islamic Ethics as a Solution to Nigeria's Problems

If Nigerians were to follow Allah and His messenger through the written document of Qur'an and *sunnah*, the nation will be ethically upright. Allah condemns

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⁴¹ S.O. Moyosore, "Corruption in Nigeria: Causes, Effects and Probable Solution". Journal of Political Science and Leadership Research (N.P. 2015). 20. www.iiardpub.org

⁴² S.O. Moyosore, "Corruption in Nigeria: Causes, Effects and Probable Solution"...27

⁴³ T.Lawal, O.V. Olukayode, "Democracy and Development in Nigeria", International Journal of Development and Sustainability, (ISDS LLC, Japan, 2012),1, 2. 452.

⁴⁴ T.O. Oyekale, S.A. Yusuf, "Multidimensional Poverty of Stock-exposed Households and Coping Mechanisms in Rural Nigeria". *The Social Sciences*(N.P, 2010).255.

killing, unequal measurement of weight, corruption, fake news in a sequential verse of the Qur'an.⁴⁵ The main difference between Islamic ethics and any other ethics is that, the former is from Allah while the latter is from human being. Allah says in the Qur'an that failure to comply with the teachings of the Qur'an will put one into destruction.⁴⁶ This section shall discuss how Islamic ethics will serve as solution to Nigeria problems.

Islamic ethics promote the concept of justice and fairness and discourage anything that can tamper it. Nigeria will continue to be underdeveloped nation because all what Allah prohibited are being perpetrated by people. Allah forbid injustice and encourages the leaders to be just to their subjects. Allah made Prophet Daud a leader of example and he warned him against injustice⁴⁷ because, it is capable to destroy a nation. The Islamic concept of justice is so encompassing to the extent that it can affect oneself, parents, family, rich and poor.⁴⁸ With Islamic concept of justice, there is no sacred cow and nobody is above the law. Under Islamic ethical value, human beings are equal before Allah and they are allowed to enjoy the same right. Favoritism, tribalism and ethnicity are totally condemned in Islam.⁴⁹ One of the things that can make any society better is equal treatment for all under "uniform code of principle".⁵⁰ Prophet Muhammad equally demonstrated good example of justices in the case of Makhzūmi where he reported to have said:

'Ā'ishah (may Allah be pleased with her) reported: The Quraysh were greatly concerned about the case of the Makhzūmi woman who had committed theft. They wondered who should intercede for her with the Messenger of Allah (may Allah's peace and blessings be upon him). Some said: "Only Usāmah ibn Zayd, the Prophet's beloved one, would dare do so." As Usāmah spoke to the Prophet (may Allah's peace and blessings be upon him) about this issue, he said to him: "Do you intercede regarding one of the punishments prescribed by Allah?" Then, he got up and addressed the people, saying: "The people before you were ruined because if a noble person among them committed theft, they would leave him unpunished, but if a weak person among them committed theft, they would inflict the legal punishment on him. By Allah! Were

⁴⁵ Al-Qur'ān 17:31-38.

⁴⁶ Al-Qur'ān 5:44

⁴⁷ Al-Qur'ān 38:26.

⁴⁸ Al-Qur'ān 4:135.

⁴⁹ Al-Qur'ān 49:13.

⁵⁰ M. Ebrahimi, K. Yusoff, "Islamic identity, ethical principles and human values". *European Journal of Multidisciplinary Studies*, (N.P. 2017)6(1), 325-336.

Fātimah, the daughter of Muhammad, to commit theft, I would cut off her hand.⁵¹

There is Islamic perspectives on wealth distribution and poverty alleviation which can serve as a solution to Nigeria's problem. The sense of helping the poor and the needy through the institution of zakat and *sadaqah* is means of bringing an end to poverty, unemployment and hunger. Zakat is a means of alleviating poverty and it promote social and economic change in any society.⁵² Nigerians are not enjoying good electricity, good water supply, standard education, good health care center, like that of developed countries. Instead, people benefited those social amenities on loan and repay with high rate of interest which can bring the country economy down. Allah forbid interests⁵³ and encourage giving alms to the poor and needy.⁵⁴ In ensuring equitable distribution of wealth, eight categories of people are mentioned in the Qur'an that are entitled to be giving *zakat*.⁵⁵

Also, Islamic ethical value recognizes good governance and accountability. Leadership is representative of Allah⁵⁶ and they are accountable to Him.⁵⁷ Realizing this will inculcate the fear of Allah into leader's mind. Islam play a vital role in leadership in ensuring rule of law and equality (Nasrul-Islam). No any system of government can be compared with divine system of Allah. Islamic system of governance is free from bias, corruption and cater for the welfares of the people of the state. Example of this kind could be seen in the leadership of Prophet Muhammad and the four rightly guided caliphs. Umar bn. The major problem confronting Nigeria is lack of good leadership. If Nigeria governance system derived its law from the teachings of Islam, the situation of the country would have been improved for good. Good governance in Islam is based on rule of law, accountability, transparency justice, equity, doing good and forbidden the bad.⁵⁸

Islam promote social harmony and cohesion. Allah direct the Muslim to maintain togetherness⁵⁹ and to embrace unity in diversity⁶⁰. Killing and destruction of people of lives and properties are totally condemned in Islam.⁶¹ One of the

⁵¹ <https://sunnah.com/muslim:1688a>.

⁵² A.A. Muhammad, I.D. Idriss, F.A. Jika, M. Bagari, "Zakat and poverty alleviation among people with disabilities in Gombe State Nigeria: a critical analysis". *Jurnal Zakat dan Wakaf*, (N.P. 2022) 9.(1), 46-58.

⁵³ Al-Qur'an 2:279.

⁵⁴ Al-Qur'an 9:60 & Al-Qur'an 103.

⁵⁵ Al-Qur'an 9:60.

⁵⁶ Al-Qur'an 2:30.

⁵⁷ Al-Qur'an 2:203.

⁵⁸ B. Abdulganiyu, N. A. Gbate, & S. I. Kaita, Good Leadership and Good Governance in Nigeria: An Islamic Perspective. *International Journal of Academic Research in Business and Social Sciences*, (Human Resource Management Academic Research Society, 2019). 9(8), 173-183.

⁵⁹ Al-Qur'an 21:92 & Al-Qur'an 23:52.

⁶⁰ Al-Qur'an 3:103.

⁶¹ Al-Qur'an 4:29 & Al-Qur'an 6: 151.

problems of Nigeria is interreligious crisis which can only be solved through the understanding of Islamic teachings. Allah created us in different race, tribe and colour and there should be no compulsion or discrimination.⁶²

A nation falls in as much as they are not following the principle of moral ethics laid down by Allah. Immoral acts are capable to destroy a nation no matter the mineral resources. The above-mentioned points are roles that Islamic ethics will play on Nigeria multidimensional problems if they are well utilized. It could be observed that the current situation of Nigeria's problems are as a result of the failure of governmental part in practicing Islamic law the way it ought to be practiced. The constitution of Federal Republic of Nigeria is man-made which is prone to errors. Therefore, the government at all levels needs to try any other means that can offer solution to the problems on ground.

Application of Islamic Ethics in Nigeria

Nigeria government has introduced some ethical values in the lives of her citizens with some ethical policies but all have tried but failed. For instance, Since 1960, Nigeria was confronted with misappropriation of public funds, corruption and embezzlement of public treasury which gain a serious attention by Shagari's administration. To put an end to these societal vices, Shagari established Ethical Resolution as the only solution. After that, General Bukhari and Idi-Agbon established War Against Indiscipline in 1989, but it was considered too strict especially on the corrupt politicians. The immoral acts began to escalate after the death of General Bkhari and Idi-Agbon administration, money rituals, 419 and money laundering became the order of the day.⁶³(Folarin, N.P).

In Annual Report of 2010, President Olusegun Obasanjo inaugurated the Independent Corrupt Practices and other Related Offences Commission (ICPC) in 29th September, 2000, to fight against the high level of corrupt practices by the citizens. Then, fighting of corruption was seen as one of the core ethical values that the government found important because of the rate of atrocity committed by the citizens. As mentioned in the report, lack of legal operational framework was the major challenge confronted the organization. This makes the organization paralyzed because no set of goals can be achieved without the legal operational framework. In 2003, the formal president Olusegun Obasanjo, established Economy Financial Crime Commission (EFCC) as a response to money laundering. This organization too faced many challenges which make it inefficient.

⁶² Al-Qur'ān 112.

⁶³ S. Folarin, Corruption, Politics and Governance in Nigeria, (2013).
https://core.ac.uk/outputs/32224699/?utm_source=pdf&utm_medium=banner&utm_campaign=pdf-decoration-v1

With all the governmental policies on ethics by Nigeria government which has been tested and failed, there is a need to look at how Islamic ethics can be applied to curb multi Nigerian's problem. The following are methods by which Islamic ethics can be implemented to be more beneficial to the generality of people;

Religious leaders and scholars have to play a very significant role in promoting Islamic ethics. This can be done through preaching and teaching of good moral act without fear. While calling people to good moral act it must be with wisdom and excellent admonition from the religious scholars.⁶⁴ Punishment must be met for anyone who violates the moral standard put in place by the religious leaders. Islamic ethical principles must be integrated into governance and policymaking to allow the practice of Islamic ethics. In the way of doing that, government must accept and ready to test run the police as the call of Islam requested. Almighty Allah call upon the people of the books and the Muslims to compare what they have in their scripture for the betterment of the nation.⁶⁵ Despite the fact that Nigeria is a multi-religious nation there is nothing stopping the nation from adopting Islamic ethical principle which will wash away the problems.

Islamic-inspired initiatives for social welfare and community development must be created to enhance the application of Islamic ethics. The initiatives can include some foundation that will look into endowment (*waqf*), collection of *zakat* and charity to the people. All this institutions must be created and monitored in order to alleviate people against poverty. Other ways by which Islamic ethics can be practiced in Nigeria are;

- a) Creation of awareness on Islamic ethics to the Nigerians.
- b) Training on Islamic ethics must be conducted for all the administrators and managers.
- c) Writing of publications on Islamic ethics
- d) Appointment of Islamic ethical committees
- e) Formulation of Islamic code of ethics

There are some Case studies highlighting successful implementation of Islamic ethics in Nigeria. An instance could be drawn from Kano State *Hisbah* Corp. This organization was charged with the responsibility of encouraging the good and forbidden the bad among the Muslims. The institution of *hisbah* has done well in Kano State of Nigeria and serve as a good example for other states to embrace.⁶⁶

Future Challenges and Limitations:

There are many obstacles that may face the implementation of Islamic ethics in Nigeria. Nigeria is a secular state which has her own constitution. Nigeria

⁶⁴ Al-Qur'ān 16:125.

⁶⁵ Al-Qur'ān 3:65.

⁶⁶ A. Salihu, "The Role of Hisbah on the reduction of Moral Decadence among Youth in Kano Metropolies". *Lapai International Journal of Administration*.(N.P, 2022).(4)2.224.

constitution is a serious challenge to the application of Islamic ethics. The Implementation of Islamic ethics may be seen a serious threat to other religions in the country just like how Islamic Banking was perceived by non-Muslims. Islamic ethics may not be giving total freedom to be practiced as expected in Nigeria. It may be seen as the institution meant for the Muslim alone and not for the generality of the people of Nigeria.

Aside from that there are some people benefiting from societal vices which will not want it to stop. These groups of people will oppose the Islamic ethical values because of their selfish gain and personal interest. Therefore, all hands must be in desk to offer solution to societal problems no matter where it comes from.

CONCLUSION

It is interesting to note that Nigeria government has taken serious attempts in establishing an ethical culture in its society. However, its application aspect in organizations is still questionable and debatable. Therefore, there is need for people to see the significance of Islamic ethics in Nigeria and remove their negative thought on Islamization. From the earlier discussion, it is clear that economic instability, political issues, lack of social infrastructure, and religious crisis are the problems confronting Nigeria. All these problems occur due to lack of standard ethical values from Islamic perspectives. As a result of that, there is need to fight against multidimensional problems using Islamic ethic as a mechanism. Nigeria ethical policies can include patriotism, kindness, truthfulness, economization, and honesty as part of her ethical values that will help in changing the immoral act.

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