

Utilizing Quranic Teachings in Moral Modification of Contemporary Muslim Youths in Egbaland, Ogun State

Suraju, Saheed Badmus, PhD & Badrudeen, Musa Adebayo

Abstract

Moral training is a fundamental aspect of Islam and one of the salient purposes of revealing the quran to bring positive changes in individual and the society. However, the moral attitudes of the contemporary youths have degenerated and hardly will one distinguishes between the Muslim and non-Muslim youths nowadays in term of their moral manifestations. Thus, this paper aims at utilizing quranic teachings in modifying the morals of the contemporary Muslim youths in Egbaland. So, through the use of descriptive and analytical research methods; the paper gives an insight into the moral modification measures embedded in the quran and also attempts to integrate quran and moral to bring changes in the moral of the contemporary Muslim youths in Egbaland. This work uncovers the level of moral decadence among the contemporary Muslim youths due to the negligence of the homes, schools and religious organizations of the proper training of the youths. The paper therefore, recommends that the Muslim parents/guardians, teachers and religious organizations should be up and doing in giving the youths adequate moral teachings blended with the quran in order to have well informed and reformed youths who will guarantee and facilitate a better and an ideal future for the society.

Keywords: moral, modification, quranic teachings, muslim youth, egbaland

Introduction

It is a known fact that majority of the contemporary youths in the present day Nigeria are psychologically, socially, religiously and morally bankrupt. Series of immoral characters and activities are so rampant among the contemporary youths in the society. They are nonchalant about the negative reactions of their parents, teachers and elderly people in the society about their immoralities as they enjoy happiness in their undesirable and unacceptable behaviors. Uyanga et al (2010) find out that youths nowadays are engaging in all sort of immoral acts like cultism, theft and fraud, cybercrime, corruption, banditry, drug abuse and addiction, sexual promiscuity, masturbation, kidnapping, telling lies, free mixing with opposite sex, truancy, irrational fight, indecent dressing, touting and the like. (Idensi, 2010 and Suraju, 2019)

Uyanga et al (2010) further submit that it is so important to note here that

little or no efforts are being made by the stakeholders (parents, teachers and government) to re-orientate the youths towards having an ideal way of life. This is the prime reason for the prevalent of moral decadence in the contemporary society where what is wrong becomes right and what should be abhorred becomes what is upheld. The most disheartening part of this is the involvement of the Muslim Youths in the immoral acts despite several character training teachings of Islam that are rooted in both the *quran* and the *Sunnah* of the Prophet. Hardly will one distinguish between Muslim youths and non-Muslim youths in terms of immoral moral manifestations. According to Molagun (n.d), this has led to many adverse effects on the Muslim community among which are broken homes, killing of innocent souls, kidnapping, drop out of school, disobedient to parents and elders among others.

The rate at which this is occurring is so alarming and calls for divine intervention as many efforts have been made to curb and modify the moral attitudes of the youth in general and some Muslim youths in particular but to no avail. Hence, Ajuma (2006) once remarked that youths are the trustees of any nation. They have been referred to in different ways across the world. For instance, in Indonesia, they are described as the “hope of the future”, in Libya, they are “future partners” and in Nigeria, they are “leaders of tomorrow.” However, the kinds of youth in the contemporary society have not displayed the qualities described above. They are rather working in opposite direction of their descriptions.

From the above discussion it is clear that in the struggle for proper building of this society, the youths are the major stakeholders, hence, the need to remold them is so paramount. It is against this backdrop that the quran as a divine Book will be utilized to modify and remold the contemporary Muslim youths due to its embodiment of ideal ways of life which include among others religious, psychological, social and moral guidance.

Conceptual Analysis

It is pertinent to briefly explain some concepts which are important to this discussion for proper understanding of the topic. The concepts are; moral, modification, moral modification and youth.

Morals

It is a concept being introduced so as to make life peaceful and rewarding to man and whenever it is distorted or violated, it leads to disturbance in the society. Morality is an accepted code of human conduct in a society. According to Suraju, (2019) morality is believed to entail having acceptable laws that will regulate dealings of a group of people, community or ethnic group who

can choose to abide by these laws because they know it is good sense to do so. Being morally conscious means adopting standards or principles to guide ones' actions and conduct in society. Moral education is a programme of study which teaches the students at all level of education about behaving in accordance with what is good while rejecting the bad behaviours (Mariaye, 2006). In his own submission, Jaysveree (2009) opines that it is a holistic approach to stimulate desirable character building and moral development. According to Hornby (2005), moral is connected with principles of right and wrong behavior. It is also the way in which a person behaves in response to a particular situation or stimulus. Merriam Webster defines moral as concerning or relating to what is right and wrong in human behavior. In his submission, Aminigo (2003) argues that for a person to be of sound moral value, he has to be capable of understanding the principles of moral conduct and is committed to behaving morally in his dealings with others. He further stress that principles of moral conduct can only be effectively understood and practiced when moral values are strongly adhered to by individuals in a given society.

Modification

The word modification simply connote a change to something usually to improve it slightly or make it more acceptable or less extreme. According to Collins, (2018) modification is a change in an organism caused by its environment and not inheritable. Therefore, Aminigo (2003a) opines that the phrase Moral modification is the process of changing patterns of human moral over the long term using various motivational techniques, mainly consequences (negative reinforcement) and rewards (positive reinforcement). The focus is to change objectionable, problematic or disagreeable morals with more positive and desirable morals. Moral modification works with just about everyone and has many potential applications, from improving a child's behaviour to motivating employees to work more efficiently (Aminigo, 2003b).

Moral modification in Islam implies to train the mind and body of every Muslim according to the Islamic dictates so as to be capable of manifesting the ideal characters and desirable morals that will guarantee his safety in this world and success hereafter. This is the subject matter of the verse bellow:

O ye who believe! save yourselves and your families from a Fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the commands They receive from Allah, but do (precisely) what They are commanded. (Q 66:6)

From the above verse, it can be deduced that Islam has come to modify the life of man in accordance with the laid down rules and regulations that are embedded in the quran and sunnah of the Prophet. This could be achieved by worshipping Allah and be of desirable moral to the fellow human beings. Therefore, moral modification in Islam is all about the promotion and control of the moral of every individual to the benefit of the whole society and its individuals, and to bring for all individuals a good conclusion in the other life. It aims at integrating human attributes, moral, activity that aims to prepare followers of the Lord. The Noble Prophet came to complete good morals, and Islam cares for the development of moral feeling in human nature, and makes correctness the guide to human behaviour both publicly and privately, as Islam assures the moral side in all worships (Halstead, 2012).

Youths:

According to Andy (2012) the term “youth” means the time of one’s life between adolescent and adulthood, especially before a child becomes an adult. In terms of an individual’s level of dependency, “youth” can be marked in various ways according to different cultural perspective referring to young people who still rely on their family emotionally and economically. The United Nation describes anyone within the age of 15-24 years are categorized as youth. Meanwhile, the Common Wealth of Nations recognizes those with the age between 16-29 years as youth. In Nigeria, according to Federal Ministry of Health (2009), youth refers to any individual within the ages between 18-35 years and they have the larger percentage of active population, in terms of their economic and political roles. It is important to underline that youths represent a fundamental group to make Nigeria to be a greater nation (Uzoma, Falade and Bello, 2016).

In Islam, according to Abu Hanifah and Shafi’i, the minimum age for puberty in boys is approximately 12 lunar years, and in the absence of symptoms, approximately 15 lunar years to a maximum of 18 lunar years may be considered, or may vary by geographical region (Halstead, 2012). In the case of boys, the characteristics or signs of puberty are fragility of voice and masculine change, pubic hair growth, nightmares and semen discharge (wet dreams). The minimum age of puberty for girls is approximately 9 lunar years and if no symptoms are found, it can be considered as approximately 15 lunar years to maximum 17 or 18 lunar years, or may vary by geographical region (Gandi, 2015). The characteristics or signs of puberty in girls are menstruation, wet dreams and the ability to conceive. However, according to an-Nawawi (2013), the age of 15 lunar year is self-evident for both boys and girls to become full adults (Torah 2007).

In terms of Islamic teaching, young people who follow Allah’s guidance

would be the source of pride, inspiration, and strength for the global Muslim community. They would offer hopes for the future and solutions for the problems of the world. Their reward lies not only in this world but in the external life to come. A society can only be made by those who live in it; religion can also stand firmly only by the help of its adherents. Whenever they stand by it, Allah makes them victorious no matter whom their enemies are (Al-Uthaymeen, 2011).

Immoralities among Contemporary Youths in Egbaland

In Nigeria, there are three major and largest ethnic groups contributing to its development; Hausa, Yoruba and Ibo. In the case of Yoruba group, there are many cities under it to form the western region of Nigeria which consists of both Muslims and non-Muslims (Atanda, 1980). In the present society, there are some states and cities that constitute Yorubaland as a tribe among which is Ogun state and Egba as a group (Samuel, 1973). The term Egba was said, according to Biobaku (1957), to have been derived from *Egbalugbo* which means “wanderers towards the forest”. In another connotation, this term means to be open-headed and generous. While Seriki (1986) argues that it is a shortened form of *Egbaa* which means “receive him” because the Egba people were accommodating, kind and caring. According to Owoyemi, (2004) historically, the Egba people originally occupied the areas bounded by certain imaginary lines drawn from Ijaye to meet Ogun River at Olokerayi from the same point via Ibadan to West of Ijebu-Remo down to the coast. They share boundaries with Lagos State, Ibadan and Ibarapa in Oyo State (Fenske, 2010). The Egbas were said to have reached the Egba forest in three successive waves between the 13th and 14th Centuries. According to Samuel (1973), the original Egbas were three; Egba Alake, Egba Oke-Ona and Egba Gbagura, who lived in the Egba forest between Ibadan and Oyo before they later migrated to Abeokuta in 1930 after a war. It was later that the Owu people joined the Egbas in Abeokuta as a result of invasion of their town by other Yoruba people in 1825 (Fenske, 2010). Due to these inter-tribal wars in Yorubaland, the four Egba groups (Alake, Oke-Ona, Gbagura and Owu) settled under a rock popularly known as Olumo Rock, from which Abeokuta (capital of Ogun State) derived its name. The Egbas finally settled in Abeokuta in 1830 after Tejuoso, an Oke-Ona Egba man, in consultation with Ifa-oracle, foretold that prosperity would be their luck in Abeokuta (Seriki, 1986).

It is important to state here that some other group of people joined the aforementioned four Egba group in Abeokuta as settlers such as the liberated Negro slaves from Sirrea-leone; the Ijaye people, the survivors of Egbado towns (Ibara, Isaga and Ilewo) and the Ibarapa group of towns (Seriki, 1986).

Religiously, the Egbas were predominantly traditional worshippers before the emergence of Islam. However, it has been observed by Adegbite (1980) that the Egbas had been in contact with Islam before their movement to Abeokuta in 1830 through the Northern Muslim traders. Owoyemi (1991) recorded that they had been practising Islam individually until 1841 when they came together to build a central mosque at Iporo Katibi in Egba Alake area. Thus, the teachings of Islam continued to spread all over the Egba land under the leadership of Sunmonu Onasokun and thereafter Imoru the son of Saliu took over the mantle of leadership to become the first acknowledged Chief Imam of Abeokuta (Gbadamosi, 1978).

Afiye, (2013) defines moral decadence as a decline and decay in the moral value of individuals and society at large. It is the decay in the ethical values and norms that govern an individual and the society at large. A society where there is decline in moral values, what is wrong becomes right and what it should abhor becomes what it uphold. The series of immoral acts that are common among the contemporary youths are:

- i. Cultism: The word cultism was taken out of the noun "cult" which means, according to Hornby, (2005) a way of life, an attitude, an idea etc. In his own submission, Adegoke (2006) defines Cult to mean devotion to a person, especially a deity god or goddess or to a certain practice.
- ii. Theft and fraud: Theft is an unlawful act of secretly taking somebody else's property while fraud is an act of deception of others with criminal intention (Adegoke, 2006).
- iii. Cybercrime: this refers to crime that is committed using the internet, by stealing someone's personal or bank details or infecting their computer with a virus (Noh and Rahman, 1997).
- iv. Corruption: This involves the giving of some undue benefit to others so as to get an undeserved benefit (Muhammed, 2007).
- v. Drug abuse and addiction: Drug Abuse can be defined as a habit of making wrong use of biological or chemical substance which will consequently and abnormally change the person's state, cell and organic function of the body (Orukpe, 1998).
- vi. Sexual promiscuity: this can be defined as an indecent and unlawful sexual relationship between the people of the opposite or the same sex (Rasheed, 2007).
- vii. Masturbation: According to Hornby,(2005) masturbation is the act of giving oneself sexual pleasure by rubbing one's sexual organ.

- viii. Telling lies: according to Hornby telling lies is to say or write something that you know is not true (Suraju, 2019).
- ix. Free mixing with opposite sex: This is a situation where male and female will be closed to each other face to back without them feeling remorseful; rather, some even derive illegal enjoyment from this bad conduct (Suraju, 2019).
- x. Truancy: According to Collins, (2018) truancy is when a child or person stays away from school or place of work without permission.
- xi. Indecent dressing: Immoral dressing as a form of decoration and adornment that is not accepted in a society (Adegoke, 2006 and Irtwange, 2004).

It is of no doubt that moral decadence has completely replaced core moral values in present times especially among some contemporary youths in Egbaland in particular and Nigeria in general. This ravaging phenomenon is the cause of some of the major problems Egba Muslims are facing as a Muslim community. A society where the youths do not think of how tomorrow would be better than today or how to invent new things to automate processes in the daily activities. They rather focus on how to enrich themselves by any means and controlling enormous wealth at a tender age. Many youths of today are engulfed in numerous means of gathering wealth and enjoying the good things of life tagging it “hustling”(Afuye, 2013)

Utilizing Qurānic Teaching in Moral Modification of Contemporary Muslim Youths in Egbaland

The gradual revelation of the *quran* within 23 years clearly indicates that bringing positive change in people’s moral is a gradual and continuous process. Thus, modifying the contemporary Muslim youths for better should be gradual, systematic and hierarchical. This is because Allah used evolutionary rather than revolutionary approach to bring change in the existing belief of the people and society at large. Mustafa, (2015) undoubtedly emphasizes that human attitudes and behaviors are best known to Allah, being their Creator and so He used gradual process to reveal Qurānic messages in order for the messages to be easily understood and to sink in human psyche with ease and also to avoid resentment and defiant moral which often occurs in using revolutionary approach to bring change. On this Allah says:

Those who reject Faith say: “Why is not the Qur’an revealed to Him all at once? Thus (Is it revealed), that we may strengthen Thy heart thereby, and we have rehearsed it to Thee In slow, well-arranged stages, gradually. (Q. 25:32).

Allah explicitly explains here that the purpose of revealing it in stages and piecemeal is to strengthen its message in the heart of the Prophet so that it becomes clear and vivid not only to him but also human beings and gets into human mind so that applying its teachings to modify human morals becomes easy. On this note, the following teachings in the quran have been selected as alternative therapy in modifying the immoral morals of some contemporary Muslim youths in Egbaland:

Self-regulation and control

Baumeister et al (2000) establish that self-regulation refers to the self's changing its own responses to external influences. It is also known as Self-control which helps in resisting temptation, refocus attention, alter a mood or emotional state, overcome fatigue and other ways to change their morals and emotions. Self-regulation contributes greatly to the flexibility and diversity of human moral. The quran is an embodiment of self-regulatory and self-control measures. It regulates the morals of man and introduces to him the ideal way and pattern of life. It takes all stages of development into consideration when it comes to self-regulation and control. Allah says thus:

O ye who believe! save yourselves and your families from a Fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the commands They receive from Allah, but do (precisely) what They are commanded. (Q. 66:6)

The verse of the quran above could be used to control and refrain some contemporary Muslim youths in Egbaland from immoral acts like sexual promiscuity, masturbation, theft and fraud as well as drug abuse and addiction by warning them of the punishment of indulging in the immoral acts which is not only Hell Fire but also capital punishment in this world. Allah says in the *quran* 79:40-41 thus:

And for such As had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires, Their abode will be the Garden..

These verses teach regulation and self-control by teaching the Muslim youths that self regulation and control from immoral acts like corruption, telling lies, theft and fraud, drug abuse and addiction will surely facilitate and guarantee them Paradise as they will also be moderate and self regulated in whatever they do. This is supported by Baumeister, et al (2000) that people should maintain temperance. Thus, being moderate rather than excessive; the ability to refrain from excess also requires self-control. Fortitude is to remain resolute despite

adversity. It means to be resilient. This courage or firmness demands self-control to overcome the desire to compromise and thereby escape one's suffering. Each of these virtues as highlighted in *quran* also seems to hinge upon the ability to control oneself.

Interpersonal conflict management

Some Muslim youths in Egbaland often quarrel among themselves. Meanwhile, quran introduces and teaches wonderful moral modification principles to resolve conflicts among the people. Conflicts among contemporary Muslim youths could be well managed and resolved through the application of the Qurānic teachings on conflict management. Interpersonal conflict can be easily managed by the following measures:

- i. Maintaining peace with the enemies: This implies refraining from quarrelling with people especially the ignorant when one is provoked. This teaching is in the verse of the quran bellow:

And the servants of (Allah)) Most gracious are those who walk on the earth In humility, and when the ignorant address them, they say, "Peace." (Q. 25:63)

- ii. Restraining anger and forgiving the offenders. The teachings on the restraining anger and forgiving the offenders are in the verse bellow:

Those who spend (freely), whether In prosperity, or In adversity; who restrain anger, and pardon (all) men;- for Allah loves those who do good; (Q 3:134)

- iii. Communal correction: This is referring to a collective effort in fighting against whoever does not want to make a change in the society. This is supported by the verse of quran bellow:

If two parties among the believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other then Fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies then make peace between them with justice and be fair: for Allah loves those who are fair (and just). (Q49: 9)

The subject matter of the above verses is the teaching of how to respond when a Muslim is annoyed, provoked and irritated. The teachings in the above verses can be utilized to modify the immoral acts like backbiting, mockery and abusing others which are causing unrest and mayhem among the contemporary Muslim youths in Egbaland. By this, definitely, there will be peaceful co-existence and harmony in the society. This will in turn brings about safety of lives and property.

Life Moderation

Moderate Muslim youth is the one who leads a balanced life and avoids extreme perspectives and steers away from excessive and undesirable moral and extravagant life. Moderation is central to the moral discipline emphasizes by Allah in the quran. The quran encourages Muslims to seek moderate path in all spheres of life. Solomon (1980) finds out that one of the theories of emotion also highlights this that human emotions remain balance anger follows love, loves follow anger.

Moderation is the basic principle of the quran to be followed. Therefore, the Muslim youths need to be taught and encouraged to be conscious and moderate in their lives in general socially, morally and financial affairs. In an attempt to modify the materialistic moral of the Muslim youths which is leading them to killing others for ritual as well as kidnapping some others for money ransom. The *quran* says:

Make not Thy hand tied (Like a niggard's) to Thy neck, nor stretch it forth to its utmost reach, so that Thou become blameworthy and destitute. (Q. 17:29).

Also, in another verse, Allah says:

O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah love not the waster. (Q. 7:31).

The above is making it clear that Muslims should not be completely materialistic or indifferent to material things of this world. Contemporary Muslim youths need also to be taught to dress and eat modestly, not extravagantly. The *quran* states: "On no soul doth Allah place a burden greater than it can bear. it gets every good that it earns, and it suffers every ill that it earns" (Q. 2:286).

Moderation in Islam also implies that one should not over labour himself and not to take on responsibilities beyond one's ability to deliver and sustain. So, the contemporary youth should also be taught not to over labour themselves. Instead, they should be moderate in whatever they do. This will in turn teach them not to take power or position they can not sustain or discharge the duties which will bring about good governance and leadership.

Modelling of Prophet's Moral

The noble prophet made the quran his manual and instruction of ideal life. His wife was once asked about the character of her husband while she answered that his (the Prophet) character is Al-quran. The quran is very categorical to

state that Prophet Muhammad is the best model to be followed in all ramifications as contained in Q 33: 21 which says:

Ye have indeed In the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is In Allah and the final Day, and who engages much In the Praise of Allah.

This indicates that the entire Muslims should perceive the Prophet as their model. The contemporary Muslim youths in Egbaland need to pattern their life in line with the teachings of the *Sunnah* of the Prophet. Through modelling of Prophet Muhammad, most of the traits and characters of the Prophet like justice, trust, truthfulness, patience perseverance, accountability, keeping of promise, kindness, generosity, hospitality and so on will be acquired by the Muslim youths who emulate him in their daily activities. This becomes necessary as the contemporary Muslim youths are modelling the non-Muslims, singers, footballers and gangsters from whom series of immoralities are invented into their lives.

Psychology of Hope

Hope is a psychological construct which means anticipating for or awaiting something good and beneficial. It makes every individual to be determinant and take risk. This implies that hope will help Muslim youths to have specific goals and executing ways to reach the goals. Snyder (1995) agrees that people who are realistically hopeful will attempt to solve issues and will attempt to become solution oriented. Due to many challenges in the contemporary society, many Muslim youths have lost hope in having better life, hence, involving in immoral acts to solve their challenges.

The quran keeps emphasizing and motivating its believers to be hopeful and never lose hope in Allah. The contemporary Muslim youths should be taught to be hopeful in Allah and have the belief that all their challenges would be overcome. The *quran* says:

Say: “O My servants who have transgressed against their souls! despair not of the Mercy of Allah. for Allah forgives all sins: for He is Oft-forgiving, Most Merciful. (Q. 39:53).

Snyder (1995) further emphasizes that reading and contemplating on the Qurānic verses related to hope will help the Muslim youths developing cognitions of hope and at the same time along with hope, proactive approach as mentioned in the *quran* will push an individual toward goal attainment. It should be noted that the lost of hope brings about self destruction through

depression, frustration and negative emotion which can also lead to theft and fraud, corruption, truancy and violence against others in the society. On this, quran 15:56 says: “He said: “And who despairs of the Mercy of His Lord, but such As go astray?”

Self-Esteem

Self-esteem enables man to aspire to the highest position. According to Mustafa, (2015) self-esteem can be defined as one’s own evaluation in terms of good or bad traits. It is developed through the feedback of others and through our own evaluation on the basis of the criteria set by individual. It is a global construct not just measured in any one aspect. It can be high or low self-esteem. In the case of low self-esteem, it is also known as poor self-esteem which is associated with anger outbursts, depression, poor academic and work performance. While the high self-esteem makes one to be confident, aim higher and think positively about himself.

Allah raises the self-esteem of man by making him His vicegerent and manager of the earth and all that it contains. This endowment is enough for man to be grateful to Allah and worship Him accordingly. Allah affirms the high and noble status of man by saying that

We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of Our creation. (Q. 17:70).

In another verse, Allah also says: “We have indeed created man in the best of moulds” (Q.95:4). The morals of the contemporary Muslim youths in Egbaland could be of high standard if they are educated and made to know that they are the best creatures on the surface of the earth so they need to maintain their position by refraining from immoral acts like telling lies, theft and drug, truancy, corruption, indecent dressing, cybercrime, cultism and so on as contained in Q3:110 which says:

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing In Allah. if only the people of the Book had Faith, it were best for them: among them are some who have Faith, but Most of them are perverted transgressors.

The method of focusing on people’s positive actions and discussing their limitations personally not in public or by mentioning their names aids in maintaining people’s self-esteem. This approach needs to be integrated in the current system to facilitate changes in the morals and cognitions of the Contemporary Muslim Youths (Mustafa, 2015).

Reward and Punishment

Another very effective measure for modifying moral are reward and punishment. *Al-quran* supports the application of the two measures in modifying the characters and attitudes of human beings. In case of reward, Allah has promised to reward a good deed for ten and reward an evil for just one evil. Allah says in Q 6: 160

He that doeth good shall have ten times As much to His credit: He that doeth evil shall only be recompensed according to His Evil: no wrong shall be done unto (any of) them.

This is a motivational message that propels people to be doing good deeds all the times and refraining from immoral acts. The Muslim youths should be encouraged to manifest moral morals and avoid immoralities by emphasizing the teaching of this verse and other verses that teach the importance and reward of good deeds. Thus, they should be rewarded both publicly and privately.

The punishment on the other hand is prescribed in the *quran* to correct immoral behaviour. There are numerous verses in the *quran* on capital punishments. For instance, fornicators are to be given one hundred lashes of whip as contained in Q24:2 which says:

The woman and the man guilty of adultery or fornication,- flog Each of them with a hundred stripes: let not compassion move you In their case, In a matter prescribed by Allah, if ye believe In Allah and the Last Day: and let a party of the believers witness their punishment.

Another instance is that one arm and foot of a thief should be cut off after he is found guilty of the offence as contained in Q 5: 38 which says:

As to the thief, male or female, cut off His or Her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted In power.

Allah rains His curse on the liars to curb lying. On this, Q 3: 61 says: “*So, let the Curse of Allah be on the liars (disbelievers)*”. All these aforementioned capital punishments and curse and other numerous punishments in the *quran* are meant to correct and modify the immoralities and vices among human beings. The contemporary Muslim youths that receive all these teachings will be well modified to manifest desirable morals. The society where youths that are taught to refrain from immoralities live, will be Godly and ideal to live and practise Islam accordingly.

Conclusion

This paper has discussed the wisdom behind the gradual process in the revelation which is to strengthen the Prophet and establish a better individual and society. It was discussed that contemporary youths are involving in series of immoralities such as fornication, telling lies, theft, rapping, drinking alcohol, tout-ing, smoking, taking hard drugs, disobedience, cultism, truancy, watching por-nographic films, gambling, defrauding others and so on. These immoral char-acters among Muslim youths in contemporary Nigerian society could be easily corrected and eradicated by utilizing quranic teachings on self-regulation and control, interpersonal conflict management, life moderation, modeling of the Prophet's characters, self-esteem and reward and punishment.

In light of the above, to achieve the moral modification of the contempo-rary Muslim youths in Egbaland which is the main focus of this research, it has been recommended that; Parents and guardians should be model for their chil-dren to emulate by being morally upright and steadfast. There is need to enrol the children at Islamic oriented schools where the teachings of the quran are given priority and considered superior to western oriented education. Also, ap-plication of quranic teachings in upbringing the children should be given pref-erence for better moral modification for betterment of both individual and the society. The stake holders in the society need to start rewarding good character publicly to serve as reinforcement to do more and to motivate others to join in having good character.

REFERENCES

- Adegbite A. (1980). Islam in Egbaland. Ibadan: University Press.
- Afiye, A.O. (2013). "Moral Decadence in our Tertiary Institution vis-à-vis". The Study of Law in Nigeria, Retrieved from <http://www.news@eaglereporters.com> . Accessed on 24/08/2021
- Ajuma, U.C. (2006). "Developing Nigeria Youths via Business Education". Journal of Women in Colleges of Education (JOWICE) 10(2).
- Al-Uthaymeen, M. S. (2011). "Youths Problems". Riyadh: International Islamic PublishingHouse.
- Aminigo, I. M. (2003). "Model Essays in Moral Education". Buguma: Hanging Gardens Publishers.
- An-Nawawi, Abu Zakariyah Yahya bin Sharaf (2013). Sahihu Muslim bi Sharhi- n-Nawawi. Cairo: daru'l-Fajr li-t-Turath.
- Andy, F. (2012). "Youth Studies: An Introduction". London: Routledge.

- Atanda J. A. (1980). *An Introduction to Yoruba History*. Ibadan: University Press.
- Baumeister, R. F. & Exline, J. J. (2000), "Self-Control, Morality, and Human Strength". In *Journal of Social and Clinical Psychology*, 19(2).
- Biobaku S. O. (1957). *The Egba and their Neighbours 1842-1872*. Ibadan: University Press.
- Collins, H. (2018). *Collins Cobuild Advanced Dictionary*, 6th Edition. Glasgow: Harper Collins.
- Federal Ministry of Health (2009). "Second National Youth Policy Document of the Federal Republic of Nigeria". Available on <http://nigeria.unfpa.org/pdf/snyp2009.pdf>. Retrieved on 30th September, 2022
- Fenske J. (2010). "Land Abundance and Economic Institution: Egba land and Slavery, 1830-1914". Munich Personal RePEc Archive (MPRA). Yale University. No. 22959. Available at <https://mpra.ub.uni-mueachen.de/22959/> Retrieved on 30th September, 2022.
- Gandi, I. (2015). "The Need for Youth to Be Patriotic to Become Self-Reliant", *News Analysis on RimaRadio Nasarawa*.
- Gbadamosi T. G. O. (1978). *The Growth of Islam among the Yoruba (1841-1908)*. London: London Group Limited.
- Halstead, J. M. (2007). "Islamic Values: A Distinctive Framework for Moral Education?" *Journal of Moral Education*, 36(3) 283. <http://dx.doi.org/10.1080/03057240701643056>
- Hornby, A. S. (2005). *Oxford Advanced Learner's Dictionary of Current English*, 7th Edition. "Moral" Oxford: Oxford University Press.
- Idensi T. N. (2010). "Moral Decadence among Youth in Nigeria: Lessons from Apostle Paul". *African Journal of Local Societies Initiative*.
- Jaysveree M. L. (2009). "The Socio-Educational Implications of the Moral Degeneration of the South African Society: Towards a Solution". An Unpublished Dissertation, University of South Africa.
- Mariaye M.H.S. (2006). "The Role of the School on Providing Moral Education in a Multicultural Society: The Case of Mauritius". *Master's diss.*, University of South Africa.
- Molagunm H. M. (n.d). "Moral Degeneration in the Nigerian Society: A Focus on the Study". Available at https://www.kwcoeilorin.edu.ng/publications/staff-publications/molagun_mh/moral-degeneration-in-nigerian-society-focus-on-the-study.pdf. Retrieved on 30th September, 2022.
- Mustafa, N. K. (2015). "Quranic Approach to Cognitive and Moral Change: Psychology Perspective".
- Noh C. H. C. and Rahman A. H. A. (1997). "Cyberbullying: A General Islamic Outlook and Response". *Advances in Natural and Applied Sciences*. 7(3). (2013).
- Orukpe T. (1998). "Secret Cults and the Law". *National Concord Newspaper*, Thursday, December 17, Lagos Nigeria.
- Owoyemi, S.A. (2004). "A Critical Study of the Appointments and Roles of the Title Holders among the Muslims in Egbaland." *Dissertation submitted to the Department of Religious, Lagos State University, Ojo, Lagos State*.
- Rasheed Hashim (2007). *Facing the Challenges of the NYSC Scheme*. Lagos: Rehudhafat Company Nigeria Limited.
- Samuel J. (1973). *The History of the Yoruba*. Lagos: CSS Bookshop.

- Seriki I. A. (1986). "Islam among the Egba and Ijebu Peoples (1844-1982)". Thesis, Dept. of Arabic and Islamic Studies, University of Ibadan.
- Snyder, C.R. (1995). "Conceptualizing, Measuring and Nurturing Hope." *Journal of Counselling & Development*, 73.
- Solomon, R.L. (1980). "The Opponent-Process Theory of Acquired Motivation: The Costs of Pleasure and the Benefits of Pain". *American Psychologist*, 35(8).
- Suraju, S. B. (2019). "The Menace of Moral Degenerations in Nigeria's Tertiary Institutions" in *Journal of Ilmiah Peuradeun*, 7(3). Available at <http://dx.doi.org/10.26811/peuradeun.v7i3>
- Uyanga, U. D., & Aminigo, I. M. (2010). "The Morally Autonomous Individual and National Development Imperatives in the Nigerian Nation". *Trends in Educational Studies*, 5 (1 & 2).
- Uzoma C. W., Falade M. O. and Bello R. (2016). "Background Paper on the Nigerian Youth". A Working Paper. Available at <https://www.researchgate.net/publication/313724251>. Retrieved on 30th September, 2022.