

**DIFFERENT FORM OF SUBSTANCES MISUSE BY MUSLIM YOUTH IN
SOKOTO METROPOLIS**

BY

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NOVEMBER, 2015

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**BEING A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT OF
ISLAMIC STUDIES, USMANU DANFODIYO UNIVERSITY, SOKOTO, IN
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BACHELOR OF ARTS (B.A Hons) DEGREE IN ISLAMIC STUDIES.**

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APPROVAL PAGE

This project has been carefully read, supervised, and approved as having satisfied one of the requirements for the award of a Bachelor of Arts (B.A) Degree in Islamic Studies, Usmanu Danfodyo University, Sokoto, Nigeria.

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DEDICATION

This project is dedicated to Almighty Allah for sparing my life up to this present moment. I also wish to dedicate it to my lovely parents, Late Muhammad Liman Adamu and Modibbo Hauwa'u. May their gentle soul rest in peace Amen.

ACKNOWLEDGEMENT

All glory be to Allah Most Beneficial, Most Merciful, who created man and give him a special place in His creation. He honoured man to be His agent on earth, and endued him with reflective thinking and understanding, so that he should understand nature of himself and know Allah through His wondrous signs. All thanks be to Him that bestowed on me the deposition to make this contribution to literary world.

This project would not have been completed without the ample support, advice and encouragement of my supervisor, Mal. A.S. Mainiyo, who in spite of his tight schedules, was able to create the chance for me in making the necessary corrections. I am highly indebted to him.

My special thanks go to my mother Modibbo Hawwa'u for all the love, care and support she gave me in all stages of my life. I will forever be grateful to her. I would not forget with the contribution given to me by my beloved wife, Sa'adiya Musa as well as encouragement throughout the course.

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CHAPTER ONE

1.1 BACKGROUND OF THE STUDY

A substance misused is a serious social problem which has a lot of socio-economic and political implication on the society. The common drugs abused being misused are those that affect the function of the brain. Generally speaking, the drugs that soothe, excite, stimulate and or depress are widely abused by many youth. However, the active involvement of the youth in this anti social behavior is alarming and dangerous to the development of any society.¹

The damage done by drug abuse is so enormous that our level is drifting at frightening proportion leading to all sorts of crimes, insecurity and other vices which are alien to our society. Drug abuse nowadays has taken a new dimension with youths between the age of 1 and 30 years getting more involved. This is worrisome as it negates the norms and values of our religious teachings and culture, especially when viewed against the fact that, youths are believed to be the leaders and defenders of our society in the future, and hence the need to address issues relevant in the cause of their progression in life. The youths are vanguards of national development and agents of social reformation, need to be packaged, managed, preserved and protected. We also must ensure that we provide the right guidance to them which will enable the emergence of

vibrant and resourceful youth who will take over the affairs of the state at the time when they grow older²

With regard to intoxication the position of Islam is clearly explained in the Qu'ran as stated in the following:

O you who believe! Certainly intoxicants, gambling, divination by arrows are an abomination of shaitan's doing avoid it in order that you may be successfully³.

Once again, the Companions (RA) asked the Prophet (S.A.W) about whether the fermented drinks made from sugar cane, barley, or corn use prohibited or not. The Prophet (S.A.W) replied thus:

Every intoxicating substances is wine, and every Sine is forbidden⁴.

Islam in order to interpretation absolutely forbids any quantity of wine that so ever quality may be, even if it only a drop.

Necrotic, drug, and lie such as hashish, India hemp, or anything cause any herm to the body or mind are also absolutely forbidden in Islam. Islam forbids intoxicants in view of its negative effect to the well being of the humanity as its evil ensure both perpetrator and others so the issue of substances misused is general affairs especially on the youths. And today the youth are more involved in it than other age group. For this it is imperative to study the cause, extent and effect of intoxicants

comprehensively being on obstacle to the smooth running of morality and breed immorality thereby corrupting life.

1.2 SCOPE OF THE STUDY

The scope of this research is the abuse of drugs and its association with its misused by Muslim youths, particularly in Sokoto Metropolis.

Since the study is to be carried out at a single location, it is difficult to generalize beyond the specific location. Even though activities of Muslim youths exist in some other towns of Sokoto State. Sokoto metropolis was chosen alone, because its difficult to generalize the finding of this study to cover the views of Muslim youths across Sokoto State. More town need to be sampled, not only talk of one location of Sokoto State as in this study.

In conducting this research project, Sokoto metropolis was taken as a study.

1.3 SIGNIFICANE OF THE STUDY

It is hoped that this study will inspire research on topic, although the percentage of the substance as misused by Muslim youth in Sokoto metropolis is smaller than other places. Substances misused by Muslim

youth in Sokoto metropolis cause major problem to the society. This research project will help in finding out the different forms of substances misused by Muslim youth and offer some useful suggestions in combating the problems.

1.4 STATEMENT OF THE RESEARCH PROBLEMS

This research title “Different forms of substances and their misused by Muslim youth in Sokoto metropolis” was carried out in order to clarify some problematic issue concerning drug abuse among Muslim which post a threat to their health, status, well-being and society in general.

The general impression is that, the rate of substance misused among Muslim youth in Sokoto metropolis is higher than it was perhaps twenty-six years ago ⁵.

Drug trafficking and abuse kill dreams. It depletes the workforce of a country. The economy is dittoed through laundered proceed of drugs. There is also the problem of drug-induced violence and crime. Unfortunately while many students drop out of school others either spend years in prison or die prematurely ⁶.

As a result of this, these are problems that necessitated the writing of this project such as:

1. What are the forms of substances misuses by the Muslims youth in the study area?
2. What are the socio – economic characteristic of the Muslims youth involved in substances misuse?
3. What are the demographic characteristic of the Muslim youth involved in substances misused?
4. What are the consequences of substances misused among the Muslim youth?

1.5 AIM AND OBJECTIVES

The aim of the study is to assess different forms of substances and their misused by Muslim youth in Sokoto metropolis with a view to:

Improve health, and reduce morbidity and disabilities due to substances misused, and to identify further areas of research and recommend possible solutions in dealing with the problems.

The main objectives of the study are:

1. To asses the different forms of substances misused in the target population

2. To describe the socio-economic and characteristic of Muslim youth involved in substances misuses.
3. To determine the demographic characteristics of Muslims youth involved in substances misused.
4. To determine the consequences of some substances misused on the study area.

16. METHODOLOGY

This will discuss method and procedure used in carrying out the research. The following methods will be taken into consideration in the data analysis, the main sources used in this work are educational resource centers, such as, Wazari Junaidu History and Culture Bureau Sokoto, Abdullahi Fodiyo Library, Sokoto State Library. Others include published or unpublished books papers presented, etc. Interview will also be conducted with those that are directly or indirectly relevant to the topic in order to get comprehensive and qualitative information useful for the compilation of the work.

1.7

STRUCTURE

The structure of this research project is divided into five chapters. Then each chapter has its own subdivisions that deal with different aspects in relation to the topic.

The first chapter which is introductory contains eight different units. Thus Background of the Study, Scope of the Study, Significance of the Study, Statement of the Research problems, Aim and Objectives, Methodology, Structure and Literature Review.

The second chapter of this work deals with historical background of Sokoto, early inception of Sokoto, people and their pre-occupation, religious set up of people of Sokoto metropolis, social set up of people of Sokoto metropolis, economic set up of people of Sokoto metropolis and intellectual set up of people of Sokoto metropolis.

The third chapter addresses the concept of Morality in Islam, Morality and ethics in Islam, Definition of Morality /ethics, An overview about intoxicant, Effect of intoxicant to the general morality survival.

The chapter four focuses on the effect of substances on the life of Muslim youth, Forms of substances misused in Sokoto Metropolis, Causes of Substances misused in Sokoto Metropolis, Effect of substances misused among Muslim youth in Sokoto Metropolis.

Chapter five which is the last one introduces Solution from Islamic Perspective, Bibliography, List of Informants and End note at every chapters.

1.8 LITERATURE REVIEW

As far as this research project is concerned numerous as well as notable prominent people have written on it and were contacted about the light of the project. Therefore, the source material which was reviewed related to the research was as follows:

- **“SUBSTANCES ABUSE – AN ISLAMIC PERSPECTIVE”:**⁷ A paper presented by Shaykh Hategekimana Hassan at panel discussion, University of Botswana (2013). In this paper, after definition of substances, the author talk about substance abuse, Alcoholism, Reason for drinking Alcohol.

This paper is very important to my research project most especially in the definition of substances, and the substances misused. The author defined substance abuse as a excessive use of a drug (as alcohol, narcotics or cocaine), use of drug without medical justification. The author also said substance abuse can simply be defined as a pattern of harmful use of any substance for mood altering purposes.

So therefore substance is any intoxicant (liquid, solid or gas) that is voluntarily taken into the body by swallowing, injection, inhaling or ingesting, which produces an effect on the brain resulting in a change of the mood of the individual.

- **“THE YOUTH AND EFFECTS OF DRUG ABUSE”:** ⁸ this book was written by Abdul-Razaq Shehu (2012). This book consist of three chapters.

In the chapter one, the author explains most about the definition of drugs, and the legal implication of illicit trafficking in drugs.

In the chapter two, he explains the commonly Abuse Drug in Nigeria, stage of Drug Abuse, signs and symptoms of Drug Abuse, cause of Drug, form of Abuse and the effect of Drug Abuse.

In the chapter three, he also explains about the prevention of Drug Abuse, Appropriate body to consult for experts advice, suggestions and definition of terms.

His book dealt with my research project upon which all that were mentioned in this book is relevant to my research, but his book consist young and old, man and woman in general in Nigeria, while my research project concentrate to the youth and only in Sokoto metropolis.

- **“THE IMPACT OF DRUG ABUSE ON YOUTH”:**⁹ A paper presented by Prof. Ayo Obembe at the revitalization of drug free club and book launch ceremony. ETF3 Hall, UDUS, main campus, Sokoto (2012). In this paper he explains about the meaning of drugs and its categories, were he mentioned Alcohol, Amphetamine types, cannabits types, Hallucinogen type, khat type, cocaine type, opiate type (Morphine, Codeine, Methadone, Phetiedine, and Hammond).

He further opined that from the last decade, substances used have included heroine, cocaine and khat drugs.

In this paper the author explains about the recognizing signs of drugs use and dependence, were he noted the particular signs and symptoms of drug use dependence vary depending on type of drug. You might be able to tell that a family member or a friend is using or abusing a drug based on the physical and behavioural signs and symptoms associated with the drug. And he also talk about the consequence of youth substance abuse.

His paper is very important to my research project especially pertaining his explanation about the meaning of drugs and its categories, and the consequence of youth substance abuse, even thus and the consequence of youth substance abuse, even thus most of the substances

that he talk about were different with the substances that were been misuses by the youth in my area study.

- **“THE CONSEQUENCES OF DRUG ABUSE”:**¹⁰ A paper presented by Aminu Abdullahi K/Soro, on the occasion to mark United Nations International day against Drug Abuse and Illicit Trafficking.

In this paper, after definition of drug, the author talk most about the causes of drug abuse were he explain the experimental sue for Religious Insight, Juvenile Curiosity, Daily occupational pressures, feel high from depression, gain undue advantage over others in competitions, availability, peer group pressure, and high cost of drugs in pharmacy shop and high cost of consulting a medical doctor.

And he also explain about the effects on the society treatment of cases of drug abuse, prevention of drug abuse, and the role of NSCDC in combating drug abuse.

This paper has relevant to my research project especially in explanation about the causes of drug abuses and the effect on the society treatment on the cases of drug abuse.

- **“PERSPECTIVES ON DRUG ADDICTION IN ISLAMIC HISTORY AND THEOLOGY”:** ¹¹ An Article written by Mansur Ali center for the study of Islam in the UK School history, Archaeology and Religion, John Percival Building, Cardiff University U.K.

In this Article after introduction the author explain about the substance in Islam, how does Islam view substance addiction, intoxicants in the Qur’an and Islamic society and the prohibited of the all intoxicants.

The author also mentioned many Qur’anic verses and he also explain about the Statement of Allah in the case of intoxication.

This Article dealt with my research project upon which all his statement were based on the Qur’anic version, sometimes Ahadith were mentioned after the Qur’anic verses then followed by a brief explanation of the author. For instance he talk about the prohibition of intoxication, he quoted the verse where Almighty Allah says:

O you who have believed, indeed, intoxicants, gambling (sacrificing on) stone alters (to other than Allah) and divining arrows are but defilement from the work of Satan so avoid it that you may be successful.¹²

- **“DIMENSION OF DRUG ABUSE IN NIGERIA”:**¹³ A paper presented at a public lecture to student on drug abuse, PTF Hall, UDUS (2009) by Prof Ayo Obembe. In this paper the author explain about the basic fact

about the drugs and also he discussed freely the effects of drug use and abuse on the individual and on society.

This paper has relevant to my research project especially were he discussed about the effects of drug use and abuse on the individual and society, but the author concentrate to the only student more especially undergraduate student. While my research project deal with the youth whether students or not, but only in Sokoto metropolis.

In the book of Shaikh Ahmade Lemu, his clarification on “TARBIYAR YAN MUSULMI” he accounted that Allah (S.W.T) prohibited all bad acts, and its equivalent in all chapter three. He emphasized that enmity and social vices are the cause of social riot and conflict in which the Muslims society overwhelmed. He again enforced with all such evil acts against Islam like stealing, intoxication and others. In the books scope at the same chapter, he stated good characters required to be copied by the Muslim youth.

His book dealt with my research project upon which it covered the categories of Muslim character of both right and wrong manifestation.

1. THE MORAL TEACHING OF AL-QUR’AN WITH SPECIAL REFERNCE TO CHAPTERS LUQMAN AND ISRA’IL:¹⁴ written by Muhammad Mahmud Dangana (1989). He break down his work into four chapters. The author give a clear features by mentioning the function of

morality, the relationship between law and morality, the relativism in morality and what is strength of non religiously based morality.

In chapter one, the author talk more about the morality as seen by Sufis and Muslim theologians, self purification, acquisition of knowledge, Al-Imam Gazalis work and his biography, the work and history of Al-Qadi Abdul – Jabbar was also mentioned, not left behind Muhammad Bello was also mentioned in the chapter.

In chapter two the author talk about the some prevalent contemporary conception of morality intuitionism utilization and naturalism.

This important work has relevant to my research project most especially in the introduction, chapter one and two respectively, upon which in his introduction discussed the word “morality” as a set of norms and principles held by a certain person or society according to which he regulates behaviour to do good and shun bad.

Aliyu Abdullahi inserted facts about the **“MORAL DECADENCE AMONG YOUTHS**,¹⁵ A case study of Argungu Local government” in which his project comprises of four chapters. In an introductory space, he defined the term of moral decadence that are numerous in the live of Muslims where he brought out the historical facts or perspective of Argungu Local government.

He stated that “it is an immoral act or behaviour that are deceitful in the human society.” Within his discussion he talks about those that constituted the concept of morality, such as truthfulness, justice and goodness to people. While in part of indecent characters are fornication, alcoholism, theft and their injunctions in the Qur’an and Sunnah of the Prophet (S.A.W) in his chapter two and three.

His chapter two and three has relevant with my research project upon which the concept of morality in Islam were treated as well as indecent characters that are out of Islam.

- **“UNDERSTANDING ISLAMIC ETHICS AND ITS SIGNIFICANCE ON THE CHARACTER BUILDING”:**¹⁶ An International Journal of Science and humanity: Vol. 3, No. 6 (2013) by Abidah Bint Abdul – Rahim. The author talks most about the sources of Islamic ethic after introduction , the relationship between Islamic ethics and sharia and the significance of Islamic ethics. This paper has relevant to my research project especially in the introduction were she defined Islamic ethics as akhlaq (Plural of Khulq) which means character, nature and disposition. The word akhlaq has a very close relationship with the word khaliq (the Creator) and makhlug (the creature).

Therefore the ethics assumes a good relationship between creator and creature.

- **“MORALITY IN THE PERSPECTIVES OF ISLAM AND AFRICAN RELIGION (AFREL)”**:¹⁷ A paper presented at the 22nd Annual Conference of “the Nigerian Association for the study of Religions (NASR)” (2001) by A.S. Agboola.

The author states his paper with the introduction and then he talks about the origin of morality, the value of morality, Afrel and morality and also he talks most about the Islam and morality.

This paper has relevant to my research project especially in the introduction were he defined morality as behaviour in accordance with certain standards, as well ability to distinguish between good and evil.

ENDNOTE TO CHAPTER ONE

1. A. Shehu, (2012), The use and effect of drug abuse, Daylight Global Resources, Sokoto, P.1
2. Ibid P. 1
3. Qur'an, Ch. 13: V. 11
4. Abu Abdullahi Muhammad Ibn Ismai'l Ibn Mugirah Al-Bukhari, Vol. II P. 1022, No. 5535
5. A Obembe, (2009), Dimension of Drug , A paper presented at Public Lecture to student on Drug Abuse PTF Hall UDUS, Sokoto.
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11. M. Ali, (2013), Perspectives on Drug Addiction in Islamic History and Theology, center for the study of Islamic in the U.K School history, Archaeology and John Percival Building, Cardiff University U.K.
12. Qur'an, Ch. 5: V. 90
13. A. Obembe, (2009), Dimension of Drug Abuse in Nigeria, A paper presented at a public lecture to student on drug abuse, PTF Hall, UDUS, Sokoto.
14. M. M. Dangana, (1987), the moral teaching of M-Qur'an with the special reference to chapters Luqman and Isra'il, M. A., Bayero University, Kano.

¹⁵ A. Abdullahi, (1989), Moral decadence among youths, A case study of Argungu Local government. B. A. Islamic Studies, Usmanu Danfodiyo University, Sokoto.

¹⁶ A. Bint Abdul-Raheem, (2013), understanding Islamic Ethics and its significance on the character building, an International Journal of Science and Humanity Vol. 3, No. 6.

¹⁷ A. S. Agboola, (2001), Morality in the perspectives of Islam and African Religion, A paper presented at the 22nd Annual Conference of the Nigerian Association for the study of Religion.

CHAPTER TWO

2.0 HISTORICAL BACKGROUND OF SOKOTO METROPOLIS

2.2.1 EARLY INCEPTION OF SOKOTO METROPOLIS

By the end of 1808, the forces of Sokoto Jihad had capitals of all the Hausa Kingdoms, there was therefore the need for a permanent administrative base for the new Islamic government, which had replaced the defunct Hausa governments. Sokoto town was established in 1810 by Sultan Muhammadu Bello. Sultan Muhammadu Bello built walls round the settlement and made the place the seat of the eastern sector of the Sokoto Caliphate, which Shehu Usmanu Danfodiyo had placed under his administration. The Western sector of the caliphate was placed under Abdullahi Fodiyo with his headquarters at Gwandu. The Sokoto Caliphate was divided into emirates, whose leaders, called EmirS, reported to Sokoto or Gwandu as the case may be. The emirates, who reported to Sultan Muhammadu Bello in Sokoto included those of Katsina, Kano, Zazzanu, Bauchi, Gombe, Katagum, Hadwejia, Misau, and Adamawa. Most of the territories of the former Hausa Kingdoms of Gobir, Zamfara and Kebbi were administered directly from Sokoto. During the 19th Century, Sokoto town being the spiritual epicenter of the caliphate also developed as the

center of the caliphate administration of Islamic education, and as a commercial center too. Many people were therefore attracted to the city. ¹

In March 1903, the British colonial forces conquered Sokoto the capital of the caliphate, and consequently its various components became disintegrated. During the colonial period, Sokoto town was selected to serve as the headquarters of Sokoto province with intent to serving the colonial administrative structure and the new economic order. The colonial territories were to produce raw materials for factories in European colonial officers, and both pre-occupations demanded the concentration of some selected activities at certain centers.²

The establishment in Sokoto town of the Provincial Office, the Police Station, the Prison, the Area Court, the Magistrate Court, a post office and a government school, and the construction of special residential quarters for civil servants quickly followed the selection of the town as provincial headquarter. Activities of European commercial companies in the town increased after 1913 when the first overseas trading firm, the London and Kano Trading Company opened a branch in Sokoto. Several other traders followed, the main attraction being goatskins for which Sokoto had been know even to the traders on the other side of the Sahara Desert prior to the Colonial period. In 1918 Lord Lugard, the Governor of Northern

Nigeria selected a new site at Kofar Aliyu Jedo for the European traders (canteen), which represented a new Kantin Daji.³

Further to the reasons stated above, the influx of (other) into Sokoto town was slower than in other northern urban centers, and residential suburbs of Sabon Gari (mainly peopled by non – Muslim Southerners) and Tudun Wada (mostly inhabited by Muslim northerners appeared later in the growth of the town. The planned core Sabon Gari, which is Rijiyar Dorowa, began to take shape in the 1930. The proportion of Northerners in its (Rijiyar Dorowa) population has always been higher than in the Sabon Garin Kano or Zaria. By 1960 there were more southerners in Rijiyar Dorowa than in Tudun Wada. Tudun Wada in Sokoto had hardly begun to grow by the end of colonial period, though on its southern edge, i.e. The Minanata area, and in Marina and Rijiyar Dorowa, some plots were the ones of which the provincial secondary school was later built. The school was originally opened in 1905 at Kofar Taramniya and was later relocated in 1934 to the plot referred to above. It is known, as Nagarta College Another government institution built in the same the Government General Hospital Sokoto, which is now known as Specialist Hospital.⁴

By the end of colonial era, that is by 1960 there were three major directions of the development of urban Sokoto away from the traditional

town. They were Government Reserved Areas, (mainly residential), the Canteen Area (Commercial) and the Rijiya Dorowa and Sabon Gari areas which were used for Residential, Commercial and Government purposes. The wide range of government and commercial activities in Sokoto during the colonial regime had attracted people to the town. Some stayed permanently while others did not.⁵

The term urban growth, urban development, metropolis and urbanization, like many other concepts, have the attention of many scholar and students of various disciplines who have offered several explanations. The term growth means the rate or percentage of urban areas growth the faster the area growth the more rapid development of the unoccupied areas quickly became urban centers as new homes, offices, and markets sprawl across the country side.⁶ The situation in the metropolitan Sokoto, the capital of the defunct North Western State and now Sokoto State, amply Illustrates this point because it was a result of the massive development of Sokoto occasioned by the changing status of the city from provincial to state capital from 1967 to 2011, the town continuously experienced expansion in all directions. This led to absorption of surrounding villages of Sokoto such as Guiwa village, Runjin Sambo, Mabera, Gidan Igwai, Gidan Dare, Bado, Dambuwa, Mana, Gagi and many others.⁷

The word “metropolis” means a big city with a large population of at least one million living in its municipal and suburbs linked by continuous area. A metropolis is usually a significant economic, political and cultural center of a given country or region. In its simplest form, metropolis refers to a very large city, the capital or chief urban center of a country, state, or religion. In other words, a metropolis is a center or municipal place for various activities. Going by this definition, Sokoto town can be said to be a metropolitan town since its establishment in 1810 because it has been serving as capital of various governments from caliphate headquarters to provincial headquarters, then the headquarters of the defunct North – Western State and now the capital city of Sokoto State.⁸

2.2.2 PEOPLE OF SOKOTO AND THEIR PRE – OCCUPATION

The people of Sokoto metropolis are predominantly muslim from the muhajireen who are the settlers that first come and settle with the advent of the Jihad to the Ansaris, who are the local inhabitants, these are new settlers who are hereby virtue of trade, farming, academic adventure, civil services occupation etc. They all share the graceful city wit it historic relics and most peaceful city in the entire nation Sokoto is predominantly Fulani town. These is a wide spread belief that Sokoto is mono ethnic. This assumption is based on the fact that the Hausa language is the predominant language spoken in the area, and also that

the people share a common locally and across state boundaries. These local manufactories and the favourable nature of the Agriculture potential of the Local government play an important role in the economic life of the people for a Local government so endowed the potential for generating revenue internally is high.⁹

2.2.3 RELIGIOUS SET – UP OF PEOPLE OF SOKOTO METROPOLIS

Majority of the people of Sokoto metropolis are Muslim, and Islam provides them with a code of conduct and behaviour, although a small community of Christians who are mostly non – indigenes of different denomination are found in the metropolis. Infact, majority of Churches in Sokoto metropolis are located within the Sokoto South Local government.¹⁰

In the area of Islamic religion, Sokoto metropolis was a reference and education, not only in the catchment areas but also outside the catchment areas. For example, whenever the Sultan of Sokoto made announcements on the citing of a new lunar month of Ramadan and Shawwa every year, people from Sokoto and indeed in the whole of Nigeria, usually observe the fasting for the month of Ramadan and celebration of Edel – Fitr on 1st Shawwal.¹¹

2.2.4 POLITICAL SET – UP OF SOKOTO METROPOLIS

Sokoto metropolis has been occupying an important place in the political history of Nigeria dating to the pre – colonial period of the Sokoto caliphate, after whose overthrow by the British colonial forces, Sokoto was made a provincial capital. The post – independence exercise of creating states relevance of Sokoto, especially in North – Western State. The political relevance of Sokoto, especially in Northern Nigeria, was always a real issue. The north looked up to Sokoto for political and spiritual leadership and inspiration. It was the situation both before and after independence in Nigeria.¹²

As part of the process for returning sovereignty to the Nigerian people, a services of constitutional reforms were carried out by the colonialists. This exercise led to the emergence of regional politics and the formation of political parties in the country. Once again, Sokoto took the center stage as an important center of political activities in Northern Nigeria. To this end, a northern based political party, the Northern People’s Congress (NPC), was born in 1951 out of the relies of the then existing cultural organisation called Jam’iyyar Mutanen Arewa. Subsequently, the late Sir Ahmad Bello (Sardauna of Sokoto), himself a prince of the Sokoto caliphate, became the leader of the party which eventually came to dominate the politics of Nigeria. ¹³

Another opportunity soon presented itself when Sir Ahmadu Bello became the premier of Northern Region in 1957 without relinquishing the leadership of the party.¹⁴

At the time of 1959 federal election, which were conducted in preparation for independence in 1960, the NPC secured more seats than any of the three dominant parties in the country, and therefore in 1960 it formed the parliamentary government at the center in Lagos in Coalition with the National Council of Nigeria and Cameroon (NCNC). It can be stated that the prominent position occupied by Sir Ahmadu Bello as Premier of Northern Region and leader of the ruling party between 1957 and 1966, was not unconnected with the leadership role of Sokoto in the defunct Sokoto caliphate. The year 1960 was therefore an important landmark in the history of Sokoto town.¹⁵

2.2.5 SOCIAL SET – UP OF PEOPLE OF SOKOTO METROPOLIS

Many secondary schools like Nagarta College, Sultan Abubakar College, Sokoto Teachers College, College of Arts and Arabic Studies (now called Sheikh Abubakar Gumi memorial College) and many others were established to train children not only from Sokoto metropolis but also from the entire state. Also, tertiary institutions such the Shehu Shagari College of Education, the Sokoto State Polytechnic, the school of Nursing and Midwifery and most importantly, the Usmanu Danfodiyo University, were all established in Sokoto town during the period under review.

Although, the establishment of these educational institutions were done for the benefit of students from Sokoto state and beyond, their establishment in Sokoto town meant an added advantage to the people of catchment area of the city. Health centers like the Specialist Hospital, Usmanu Danfodiyo University Teaching Hospital (UDUTH), were opened for the referral of patients from far and near. However, the immediate beneficiaries were the people in Sokoto town and in the catchment areas of the town. So in both the educational and the health sectors, Sokoto town had developed and maintained strong links with its catchment areas, to the benefit of all concerned.¹⁶

Similarly, the establishment of some manufacturing industries during the period under review, such the Sokoto Cement Company in 1962, Sokoto Tannery in 1976, Sokoto Matches Factory, and others, has contributed to rural – urban migration whereby people from the catchments area (and even beyond) have been coming to Sokoto looking for jobs, thereby leaving work on farms to the elderly people in the villages. Also, people from Sokoto catchment areas were attracted to Sokoto town by the presence of social amenities such as people born water, tarred roads, electricity and communications system.¹⁷

2.2.6 ECONOMIC SET – UP OF PEOPLE OF SOKOTO METROPOLIS

The Hausa state had been centres of bustling economic activities for centuries period to the emergence of the caliphate. The people had been

engaged in various types of gainful employment. The main preoccupation of the people was farming, which was extensively done during the rainy season. Apart from seasonal farming, a reasonable form of irrigation was also practiced. Both food and cash crops were cultivated side by side, especially guinea – corn, millet and tobacco.¹⁸

River Rima and River Sokoto met where Sokoto town was later established (in 1910). So the town had been having wide flood plains (the Fadama). The Fadama was and still very rich in alluvial soil and always had plenty of water for both wet season cultivation of crops and the dry season farming through irrigation. Quite a lot of farming activities were always carried out. Rice, onions, tomatoes, potatoes, and beans were always extensively grown and were used to feed the urban population of Sokoto town. The cultivators were mainly people in the catchment areas fully supplied with manufactured goods, some of which were indeed made in Sokoto town and its catchment are built and preserved.¹⁹

2.2.7 INTELLECTUAL SET – UP OF PPEOPLE OF SOKOTO METROPOLIS.

The Hausa state, which constituted a substantial part of the Sokoto caliphate, had a long Islamic tradition even though it was corrupt prior to the emergence of the caliphate. Islamic scholarship was also fairly established in some of the state especially in Katisna and Kano.²⁰

The leaders of the 19th century Jihad had their educational training in their localities and the immediate neighbourhood. They did not go to North Africa in pursuit of education. They received their intellectual refinement from their kith and kin.²¹

In conclusion the Sokoto state is a state in Nigeria, which promoted Islam and Islamic education since before the Nigerian amalgamation (1914). As a caliphate Sokoto, leave a good leadership and legacy that covered the whole part of Northern Nigeria. Immediately after the British Conquest in 1903, power thus shifted to the British, the name caliphate itself reduced to the level of Emirate. 97 years later the then Governor of Sokoto state Alhaji Attahiru Bafarawa resolved the history of the Sokoto caliphate by renaming the Emirate as Sultanate Council in the year 2000.

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CHAPTER THREE

3.0 THE CONCEPT OF MORALITY IN ISLAM

The Islamic concept of morality. In this sub-section, we are focusing directly on different views of some groups and individuals to the concepts of morality. Allah (S.W.T) has made mentioned in the Glorious Qur'an some verses calling our attention to be well moralized in conducting our life. He enunciates:

And let there be (arising) from you a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong, and those will be the successful.¹

The Prophet (S.A.W) was equally reported to have said:

Whosoever sees an abomination should correct it with his own hands, and if he is unable to do so, he should correct it by his tongue, if he is unable to do so, he should at last consider it as bad in his heart, this is the lowest degree of faith.²

From the above verse and Hadith morality appeared as the ability to consider and differentiate between right and wrong, in terms of conduct or affairs. In other words, it signifies the code of conduct of set of values by which human being lives and it concerns itself with fundamental questions such as what is good of life?³

For instance, is it the material or physical aspect of our life that matters or is it the spiritual or eternal life? Should we treat all other fellow human being as brothers and equal belonging to some community, lamented by a universal, immutable super natural order? Or should we treat one another with concept in terms of our differences in class of wealth, raise, sex, language, ethnicity etc.

Philosophers have attempted to put morality on a purely rational basis. Some feel that an action is moral if it secures the greatest happiness for the greatest number, while others maintain that immoral actions brings about destruction to both the individuals and the society.

According to Plato one of the great philosopher's immoralities is due to lack of knowledge. He feels that if a person knows what is right he will never act contrary to that. He equated morality with knowledge. However, the intellectual abilities of people differ but, any knowledge which is devoid of Allah is not knowledge because it leads mankind to confusion and moral degeneration.⁴

But Aristotle sees the good life as one that offers the maximum of happiness regardless of how such happiness varies from individuals to individual and if we decide to indulge in our whims and caprices in order to achieve happiness regardless of how it affects other people than we cannot be different from animals.⁵

We can notice that Muslim theologians and Sufist were noted for their concern on the spiritual welfare of the Muslims. This they had indicated in both their utterance in interpretation of Al-Qur'an and in their writing on Islamic morality and the Islamic way of life. According to them morality should be a guiding principals and the watch word of good Muslim believer.⁶

Hassan Al – Basari (d. 728 CE) in one of his Sufi utterances, concerning moral obligation, is reported to have said.

O son of Adam you will die alone that reckoning will be made. So why care so much for this perishable world.⁷

In the end confusion, disorder and chaos will became the order of the day. All sorts of atrocities would be committed in the name of happiness and the individual right to it. And in this way not only is the individual destroyed, but he destroys the society along with him because collective interest is sacrificed by an individual.

The Sufis and Muslim theologians explained that the great emphasis in Islamic morality is laid on being conscious of Allah's power being pious which is an approximate translation of the Kalimat at Taqawa. It refers to an attitude of mind, the awareness of Allah and consciousness of one's responsibility to him.⁸

Thus, to talk of moral degeneration is to talk about ideal situation which was been misunderstood or confused, unnecessarily complicated or bastardized, thereby making it difficult for one to make up his mind and have some psychological comfort and satisfaction that he is pursuing the right cause.

In addition to that such situation of a confused, ideological bastardization and distinctive character is the issue at stake and such, therefore, requires a careful and critical examining. What we have experienced today in the Muslim world include materialistic competition, moral corruption among our youths, child abuse, gambling, alcoholism, a brother struggling to outsmart his brother in order to acquire materials, robbery and theft are rampant, sudden death lies among people disruption of family life, Sodom, sexual license, and increase in crime. As a result of this it is to prove that there is a moral crisis in the Muslim society. All these are as a result of the Muslim disobedience to the moral code as ordained by Allah (S.W.T).⁹

The Glorious Qur'an been the undefeatable as well as unchangeable word of Allah which serves as complete and last message which convey the way to salvation, has given us the ways on how we should conduct ourselves, socially, morally, economically, spiritually as well a politically.

Allah elucidates in the following verse:

Verily this is my way leading to the straight path follow it. Follow not (other) paths. They will scatter your way from His (great) path. Thus doth He command you that ye may be righteous.¹⁰

In these cases, whosoever upholds it will be guided. And whosoever resorts to it will be protected by it from any difficulty.

Islam prohibits indecency immorality, dishonesty, and in shorts every act of indiscipline that governs humanity.

Islam is progressive dynamic religion that guides to the best line. And also Islam has not frozen the existing limits, but has given freedom with the present day conditions, in the techniques of trade, agricultural, industry, and of course in applying every kind of scientific discovery for making progress. For instance, Muslim in some parts of the world are discovering uranium, making weapons with it such as missiles.¹¹

3.3.1 MORALITY AND ETHICS IN ISLAM

Morality has different connotations which was described by different people but the accepted and understandable ones can be seen as follows:

Morality can be defined as form of social consciousness, a social institution which regulates human behaviour and conduct in all spheres of social life.¹²

Morality is also explained as the comprehensive study of right and wrong, good and evil in human conduct.¹³

Morality also deals with the issues and problems affecting habits, customs, cultures, way of life especially when assessed as good or bad, right or wrong.

It also aims at preserving the continuity and stability of the society by promoting and upholding the accepted values of society as directed by religion.

Morality is very crucial in the development of any healthy society. Our society and, indeed, the world at large is currently faced with various moral lapses often perpetrated by lack of adherence to the moral values spelt out by Allah (S.W.T.) corruption, murder, homosexuality, violent crime and lack of human feelings towards one another have become the order of the day.

In Islam, morality is not based on human intellect or effect like in the western morality. Islamic morality springs from Al – Qur’an and the Sunnah of the Prophet (S.A.W). The Islamic morality therefore, is based

upon three pillars. Islam, belief in Allah, God consciousness, and Insane godliness.¹⁴

Ethics in Islam is nothing but the body function laid down in the Qur'an for the practical conduct of life and is fully explained in the practice of the Prophet throughout his life.¹⁵

In this regard, good behaviour is usually regarded as a sign of strong belief. This is because there are many verses in the Qur'an where belief is associated with good deeds. Rewards of paradise is promised to those who believe and do good works. Similarly, the threat of punishment in hell fire is made to the unbelievers for their unbelief and evil deeds. Almighty Allah states in the following verse:

Allah will admit those who believe and do good works to gardens watered by running streams. The unbelievers take their fill of pleasures and eat as the cattle eat: but hell shall be their home.¹⁶

The Prophet (S.A.W) had explained in one of his Hadith that he was sent to promote good conduct. He mentions:

I have been sent to fulfill the virtues, which go with the nobility of character.¹⁷

3.3.2 DEFINITION OF MORALITY / ETHICS

The dictionary defines morality as “the right or wrong of an action, a set of rules of conduct based on the principle of right conduct rather than on law or custom” first we note that the words “right” “good” “bad” “evil” are terms denoting value judgments, while terms like “charity” “humanity” “truthfulness” and justice are descriptive terms, designating a particular attitude or action – for example, modesty is considered good or bad depends upon the criterion by which human actions are to be judged. In Islam, this criterion is the Qur’an and Sunnah. In the final analysis however, actions are judged by Allah according to the intentions behind them. No matter how apparently beneficial an act may be, if the doer does not believe in Allah and is not striving to obey and to please Him by acting within the framework of His laws, the act has been done for some reason other than for the sake of Allah and its true work remains questionable.¹⁸

Islamic ethic is being defined as akhlaq (plural of Khulq) which means character, nature, and disposition. The word Kahliq (the creator) and makhluq (the creature). akhlaq therefore, assumes a good relationship between Khaliq (the Creator) and Makhluq (the creature) themselves.²⁰ The term Khulq appears in the Qur’an is the following verse:

And you (Muhammad) are on a exalted standard of character.²¹

Khulq or character has been referred to as the state of the soul that determines human actions. It is neither the soul nor the action. Such character could be acquired through training and practice. To differentiate between the words character and action, the former is the internal and hidden state, while the latter is its outward consequences. A good character hence begets good action whereas a bad character yields bad actions.²²

3.3.3 OVERVIEW ABOUT INTOXICANT

Islamic jurists have mentioned why intoxicants are so abhorrent, foul, and vile in Islam. They also discussed their effect from worldly and religious point of view.

Ibn Hajar Al – Makki narrates from some scholars that, there are 120 worldly and religious deterrents in consuming Hashish (Cannabis).²³

The great ibn Sireena says; large amount of it (Hashish) dries up semen (the fluid that carries sperm; thus rendering the man incapable of passion in sexual inter courses).²⁴

Ibn Tainmiyyah maintains that all the faults, blemishes bad things in Kahamr (Wine) are present in hashish and more, because the majority

of faults in Khamar effect religion, but hashish effects to a great both religion. ²⁵

Thereafter the Shaykh Ibn Taimiyah describes its fault as:

1. From religious point of view intoxicates as wine, it destroys mind, causes forgetfulness, causes to reveal secrets, destroys shame, incubates discrimination, quells self respect, intelligence, prevents Salat and instigates towards haram.
2. From physical aspect it deteriorates the mind, cuts of the means for offspring, bring about leprosy sickness, bad breath, eyes brows and teeth, warming of blood, destroys body organs and weakness the eyesight among other things.²⁶

According to prominent Imams (Malik, Shafi'i, Abu Hanifa, and Ahmad Ibn Hanbali) consuming anything intoxicating is forbidden, however small amount will bring the legal punishment of 80 lashes to the person.²⁷

So far, the prohibition of intoxicants has been proven by the Qur'an, the Sunnah of the Prophet (S.A.W) and Ijma (Consensus of Ulama).

3.3.4 EFFECT OF INTOXICANTS ON THE SURVIVAL OF MORALITY

Generally speaking, intoxicant has negative impact on the life of the peoples, the moral consequence, insensitivity, weakening of the will. Poor and neglect responsibilities are also known. And all theses are caused by intoxication. Drug addiction may result in the destruction of the family or even life of the affected person. Since obtaining drugs involves a lot of money, a drug addict may deprive his family of their necessity in order to buy drugs.

In fact many acts of immoralities that are prevalent today are caused by intoxication. It is a disease affecting all persons committing it and other members of the society. Like wise, its effects generally torched every aspects of life for it corrupts the religion of the person concerned by weakening his faith and activeness to worship. It hinders social condition and breaks brotherhood. In Islam, it breaks families, separate friends, disgraces the perforators and their kith and kin in addition to making the abusers a social liability to all and sundry. It eats deep into the economic in committing of immoral crimes.

Political life becomes an immoral phenomenon whereby the issue of drugs is injected into the system and its members thereby making even the leader to drop down to a lower status in the eyes of the public.

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CHAPTER FOUR

EFFECT OF SUBSTANCES MISUSE ON THE LIFE OF MUSLIM YOUTH

4.4.1 FORMS OF SUBSTANCES MISUSE IN SOKOTO METROPOLIS

The concept of drug / substance has been defined in a number of ways by different organizations and writers. A drug is any substance natural or synthetic which when taken brings about a change in the mental or physical state of the user. Drug in a nutshell, in any means whatsoever changes the function of the body or behaviours of the user.¹

Drug abuse as a concept, refers to an unusual wrong and excessive use of substance. A drug is said to be abused when they are used in a manner that deviates from medically approved or socially acceptable patten within the society.²

Thus any substance used in order to change psychological state can be regarded as drug.³

The most commonly cited hazardous drugs in the drug abuse literature are classified into four main categories of stimulants amphetamines, depressants, and hallucinogens. Each of these categories has different impact on human body.

Stimulants: These are drug items which increase body activity, mental alertness, sexual desire, etc. These include drug such as caffeine nicotine, Kola-nut, tea, and cocaine.

Amphetamines: These are commonly abused drug in Nigeria mostly used by students who give it the name “pep” or “Superman” pills. This drug produces an increased sense of well being, improves physical and verbal performances, decreases fatigue, induces anorexia and elevates the pain threshold. These attributes explain why the drug is commonly used among students, farmers, long distance runners and drivers.

Depressants: These are drug items which slowdown body activity, reduce responsiveness, induce sleep and lack of coordination, etc. Examples of these drugs include alcohol, heroine, opium, habituates tranquilizer, codeine, methadone, pethidine, morphine, valium among others.

Hallucinogens: Are the psychedelic drugs, which produce radical change in user’s mental state. They engender Europhobia, depersonalization and disorientation. They are described by many as the “mind blowers”. They include substance such as cannabis/Marijuana, LSA, Phencyclidine PCP, mescaline etc.⁴

Substances misuse simply means indiscriminate but legal administration of drug. Today the issue of drug misuse among youth has become a problem of concern, because the issue has taken a new dimension which resulted to youth combining drug abuse and misuse at the same time which makes the whole issue more complicated and posed a great danger to the youth.⁵

We can relatively assume that the substances misuse today in Sokoto metropolis include but not limited to:

1. **GIYA** (alcohol). It is one of the common drugs misused and abused. It contains ethanol.⁶

2. **DAGA /WIWI** (cannabis) According to health reports cannabis sativa is illegally cultivated in many parts of Nigeria and widely used in urban and rural areas. The youth as well as adults take it in order to feel cool, high and relieved of daily troubles.⁷

3. **TABA/SIGARI** (Cigarette/tobacco). This drug is of different varieties, from plants, to powered type. This drug contains an empowering element, that is called nicotine which increases body alertness.⁸

4. **SHABA/SHOLI** (Solution/Glue) , This is a sticky solution.

It is used for repairs of punctured tubes of vehicles and motorcycles. According to research, youth inhale this substance to enable them withstand any sort of beating they may receive as a result of delinquency. Similarly, research revealed that youth take this substance to feel fearless.⁹

5. **HETUR** (Petrol) Nigeria is endowed with petrol products

The product is being refined and used by automobiles (motor). According to field research, youth inhale this substance to feel fearless in the face of all circumstances. It gives them a false sense of strength, and even superiority. The groups that mostly abused this substance include area boys, petty thieves, and prostitutes.¹⁰

6. TOTO JOTOLIN (Cough syrup with codeine). Over 20 brands are being abused. Today Benjlin with codeine has become a fashion drug being abused in Nigeria especially among youth. The abuse has reached an alarming rate. According to observation, Benylin with codeine and other cough syrups are used for the relief of cough and symptoms that accompany cough and colds, such as running nose, catarrh, nasal congestion and blocked up sinuses.¹¹

Among the commonly misused drugs in Sokoto metropolis include:

- Madarar Sukudaye (Suck and die)
- Tramol
- D5 / Yalo (Valium)
- FARI (Benzodiazepines)
- ROCHI / Bashi and
- SHAYIN BUZAYE (Tea) etc.

These kind of drugs slow down body activity, reducing responsiveness, inducing sleep and lack of coordination. Youth abused this drug to fine themselves in condition and situation mentioned above.¹²

4.4.2 CASUE OF SUBSTANCES MISUSED IN SOKOTO METROPOLIS.

There are so many factors that predispose people to drug abuse, depending on the situation and circumstances. Some of the major causes include:

1. Peer group: Some people especially young men and women abuse drug as a result of peer group influence (classmate, playmate, etc). Peer group always try to influence their friends who do not abuse drugs to join them. As such they offer them drug free for the first time.¹³

Abdullahi is of the view that the main causes of drug abuse in Sokoto metropolis is foe friends.¹⁴ He maintains that majority of the youth who engage in drug abuse in this area found themselves into this immoral act as a result of their bad friends. He lamented that his son was initiated into drug abuse as a result of his bad friends.

2. Bad Orientation: According to Sahabi.¹⁵ bad orientation by parent is one of the problems which causes drug abuse in the area under study. Base on his understanding bad orientation may given a child free right any how, giving him unnecessary finance assistance etc.

3. Poverty: According to Bashir¹⁶ use of intoxicants became rampant in this area as a result of poverty which the Muslim youth face. Government in its part misused the youth and give them weapons in clearing away their political opponents in the state. He added that it is because of the little amount of money such government gives to them, they engage themselves in drug abuse, killing their brothers and destroying property and houses. He reveals that lack of education both Western and Islamic among in the society is the most serious problem which cause drug abuse in the area.

But S/Dogarai ¹⁷ harps on the fact that drug abuse is rampant in this area as a result of poor orientation of children and lack of education among the Muslim youth.

4.4.3 EFFECT OF SUBSTANCES MISUSED AMONG MUSLIM YOUGH IN SOKOTO METROPOLIS.

It is obvious that, Islam forbids intoxication from the verses of the Qur'an and authentic traditions of Prophet Muhammad (P.B.U.H). Anyone therefore who associates with any aspect of intoxicants is a partner to devil.

The harmful effects caused by drug abuse are many to individual abuser and society as a whole. These include but not limited to:

1. **Failure in Life:** Students who abuse drugs were mostly drop outs and that may be the beginning of their problem in life which can lead them to total failure.
2. **Metal illness:** A good number of lunatics roaming about in towns and cities are victims of drug abuse. Instead of them becoming useful members of society, drug abuse has rendered them useless.
3. **Prostitution:** A drug abuser is ready to do anything not minding the consequences such action could have effect on his or her health and that of others. Female addicts see commercial sex as a means of earning money to sustain their lives. Unprotected sexual behaviour presents an avenue for the spread of sexually transmitted diseases (STD) and HIV/AIDS.
4. **Crime:** Drug addiction leads to committing crime. In the absence of money to buy drugs an addict resorts to stealing. Criminals under the influence of drugs commit so many crimes such as armed robbery, rape, murder to mention a few.
5. **Violence:** The massive destruction of lives and properties witnessed in our cities and towns is caused by people who are under the influence of drugs. The lives and properties destroyed can never be replaced. It is difficult to find a normal human being having the courage to terminate his fellow human's life just like that. It is an act usually committed by one under the influence of drugs.

6. **Moral Decadence:** Drugs abuse has led to the emergence of street boys who transform into gang referred to as “Area boys”. This category of people are all over the area.¹⁸

CONCLUDING REMARKS

The increasing number of youth involved in drug abuse especially in Sokoto metropolis, therefore the NDLEA and NAPDAC need to create surveillance in general substance use not confined to areas.

There is need for the setting up of education centers. The family dynamics are also very important. Adequate attention of the parents needs to be drawn to whatever flaws are present.

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CHARPER FIVE

5.0 SOLUTION FROM ISLAMIC PERSPECTIVE

Islam is a complete way of life. It has provided Muslims with various solutions to their worldly problems.

The Glorious Qur'an has presented to us the prohibition and implication of taking intoxicants. Thus it has made it clear that, intoxicants are detestable act of Satan because apart from Sowing the seeds of enmity, intoxicants also stop one from the sole purpose of sending to the world, as well as the remembrance of Allah. Almighty Allah states in the following Qur'anic verse: Q 5 : 90 - 91

The state of lack of consciousness which intoxicants produces is diametrically opposed to the state of alertness which Islam requires of every Muslim so that the consciously feels his link with Allah at every moment, making sure that all his thought and action are of the sort that pleases Allah. By being so alert and conscious, one plays a positive role of the proper development of life and in protecting it against weakness and corruption. One also protects oneself, property and honour, and helps to protect the Muslim community and its system and law against any type of aggression.

A muslim is not abandoned so that he cares only for himself or his enjoyments. On the contrary at every moment he has duties towards his Lord, himself, his family and the community of which he is a member and towards humanity at large.

Even when he enjoys the wholesome pleasure Islam permits, he must retain his full consciousness so that he is not enslaved by any type of pleasure or desire. He must be in control of all his desires and fulfills them as one who is totally in control.

Any Muslim addicted to intoxicant, should know that taking such substances which makes one unconscious is simply an attempt to escape from the reality of life at a particular moment in time which is totally contrary to the teachings of Islam.

As long as one is a Muslim saying of Allah in the Glorious Qur'an and the traditions of Prophet (P.B.U.H) are more than sufficient to constitute a belief about something as compared to any other source.

The addicted Muslim should think without hesitation and answer the call of Allah.

Allah (S.W.T) has made it clear that He accepts sincere repentance when one intends to give up the way of the devil and rather follow the

straight path. This is inline with the teaching of the following Qur'anic verse: (Q 4 : 7 – 18)

This is according to chapter 4: 17 – 18 of the Glorious Qur'an.

No matter the gravity of a sin, the door of repentance is open, thus a Muslim addicted to intoxicants should amend his conduct by repenting and doing righteous act before it becomes too late.

In a nutshell, addicted Muslim who wants to acquit or has already quits this behaviour should take the following measures:

1. Release himself / herself into the care of Allah who has power over everything.
2. He / she should attend Islamic classes regularly and lean about his / her religion. This will increase his/her love for Allah (S.W.T).
3. Constant supplication, thus seeking refuge with Allah from anxiety and sorrow.

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5.2 LIST OF INFORMANT

Ladan. M. I. 62, Education officer Ministry of Education Sokoto, Interviewed at his house Sabon Birni Sokoto on 05/10/2015,.

Abubakar Kiba. A. aged 37 Area boy, Interviewed on 03/10/2015,

Abdullahi M. A. 53 trader, Interviewed on 11/10/2015

Bello. B. aged 52 Education officer, Ministry of Education Sokoto, Interviewed on 11/10/2015,.

Sahabi. A.A aged 5 Trader, Interviewed on 11/10/2015, 3

S/Dogarai, age 53 A Director Inspectorate Arabic and Islamic Education Board, Sokoto, interviewed on 12/10/2015

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