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<https://doi.org/10.61796/ejheaa.v1i8.806>**THE ROLE OF ISLAMIC EDUCATION IN CURBING
DRUG ADDICTION AMONG THE YOUTH IN KATSINA
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Abstract: One of the objectives of Islamic education is the total commitment to character building based on the ideals of Islamic ethics. It is the highest goal of Islamic education. Once a character is lost, it would be difficult to redevelop it. Education is not limited to training the mind only and pouring information into it, but it involves all aspects of human life such as religious, moral, intellectual and physical personality of the learner. Islam is a religion that emphasizes the purity of civilized human life. Purification is part of the faith that works to produce individuals who abide by Islamic law. The problem of drug abuse has been viewed seriously in recent years around the world. Therefore, prevention is very important to prove that Islam can solve various social problems. Drug addiction is a substance harmful to a person's physical, spiritual (mental and emotional), and behavior when used. As a result of this effect, a person who uses drugs will become dependent on the drug and become addicted. In other words, drugs carry a very high risk that can be fatal. However, the dangers of drugs that are contagious in society today are given serious attention by Islam. This study discusses the causes of addiction among the young people in Katsina state and how to address the treatment of drug issues with a view to a religious perspective as an alternative that can enhance the spiritual heir to young. Thus, the Quran and Hadith of the Prophet SAW, as the primary references in Islam, have a vital role in resolving the problem of Muslims related to drugs.

Keywords: Islamic Education, Drug Addiction, Causes of Addiction, Treatment of Islam

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Introduction

Nowadays, the average youth is involved in social problems as a result of technological advances and changes in various aspects of life. Among them is the problem of drug addiction. This problem has been in existence since the 70s. The drug problem is still not showing a positive change (Razak, 2004). The Nigeria National Drug Law Enforcement Agency (NDLEA) is a federal law enforcement Agency established by Decree No. 48 of 29th December 1989. The promulgation of the decree was chiefly in response to the rising trend in the demand for and trafficking of narcotic drugs and psychotropic substances which adversely affected the international image of Nigerians and Nigeria in the 1980s. Since then, the trafficking of illicit substances has become an organized criminal activity that undermines the security and development of the country and therefore demands urgent attention and priority from the government. NDLEA is in charge of drug policy and control in Nigeria. Within this purview, the Agency has the mandate to curtail illicit production, importation, exportation, sale and trafficking of psychoactive substances. Employees of NDLEA carry out interdiction and destruction of narcotic drugs and other illicit substances. They also engage in preventive drug abuse activities such as advocacy, counseling, and rehabilitation of drug users. In fulfilling the mandate of the Agency, thousands of expert narcotics operatives and well-trained support staff of NDLEA work across Nigeria with a visible presence at international airports, seaports, border crossings and major highways. Committed to keeping society safe from the dangers of illicit substances and their purveyors, NDLEA operatives are actively engaged in the tracking, arrest and prosecution of traffickers of dangerous substances under the various relevant drug laws of Nigeria. (NDLEA, 2023)

The drug problem is very closely linked to emotional turmoil and uncertain feelings. People are suffering from the emotional development of a complex problem and need religious guidance in handling it. Emotion is a reaction to stimuli and has a driving force for treatment. It is a bodily and psychological response that affects the daily lives of individuals and society (Murry, 1964). If not given adequate attention to the problem of drug addiction, it will risk causing aggressive behavior due to expressing an exterior that cannot fit in, is not accepted in the social and family norms, and the reaction to pressure inside the individual self (Hussin, 2012). Therefore, people should take the initiative to help reshape the personality of those who have problems with drug addiction based on the Islamic model. The drug problem is caused by failing to appreciate the religious guides in life. It makes people fail to distinguish between right and wrong. There are various methods involved with drug rehabilitation, among them psycho-spiritual therapy that focuses on methods of prayer, study, chanting and Islamic studies classes. In addition, as religious approach, repentance, remembrance, prayer in the night (qiyamullail), fasting, prayer and care for manners in treating individuals who are involved in drug abuse (Nazar, 2005; Yusof, 2008).

Dara and Ahmad (2013) found the treatment of drug addicts through methods that focus on the aspects of inner peace through mysticism, capable of self-cleaning and can enlighten an individual about the original purpose of their creation as the Caliph of Allah and thus foster a sense of high responsibility in themselves. Therefore, for the treatment of heart disease, some of the scholars decided there were five bidders, namely reading al-Qur'an, fasting (Sawm), qiyamullail, beginning forgiveness and mercy in the morning and attending the righteous (Azizan, 2012). The religious approach helps address social problems in a society guided by the Islamic way of treatment. The difference between this study and previous studies is that this study focuses more on purifying their heart, spirituality or ruh al-nafs to prevent drug addiction in society continuously. The previous study focused on the spiritual ('amal). So that's the reason gap between this study and the past. This study hopefully will help society to recover from addiction. This study will show drug addiction can be solved by practicing Islam and spirituality.

Statement of Problem

Islamic education refers to any input that makes the individual a better person, be it in the form of tarbiyah, ta'lim or, in general, ma'rifah. It involves deeply the behavior, attitude and value formation of the person. (Sagir, 2016:95). An educated person in Islam, therefore, becomes a better person in all aspects; his actions, thoughts, lifestyle, decision-making and approach to issues that affect and influence life as a whole. In Islamic teaching, using drugs like alcohol consumption is forbidden (haram), meaning it is not permitted. It is the opposite of halal. That is, drug and alcohol use are considered to cause more harm than benefit to people and society. Allah (SWT) says in the Qur'an 4:43 "O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter..." Whilst certain acts, such as recreational drug use or gambling are sinful, once a person becomes addicted and is unable to exercise self-control, they should be treated with compassion because they have lost their autonomy. Therefore, they require support from both specialist services and the Muslim community. This study will reveal some Islamic ways of treatment for those who are involved with social problems in curbing drug addiction among the youth in Katsina state.

Research Objectives

The aim of this work is to investigate the role of Islamic Education in curbing drug addiction among the youth in Katsina State. The following are specific objectives:

1. To examine the signs and symptoms of drug addiction in Islam
2. To find out the causes of drug addiction among the youth in Katsina State
3. To explore Islamic Spiritual effects of drug addiction among the youth in Katsina State
4. Identify the Islamic measures/strategies to be put in place to curb drug addiction among the youth in Katsina State.

Research Questions

The following are the research questions that will guide this study.

1. What is the signs and symptoms of drug addiction in Islam?
2. What are the causes of drug addiction among the youth in Katsina State?
3. What are the Islamic Spiritual effects of drug addiction among the youth in Katsina State?
4. What are the Islamic measures/strategies put in place to curb drug addiction among the youth in Katsina State?

Literature Review

In this study, opinions of eminent writers, Islamic scholars, and researchers concerning the concepts of Islamic education, drug addiction and Islam, the causes of drug addiction, and Islamic treatment of drug addiction will be discussed. As a theoretical framework, the Theory of moral sense and the Islamic theory of morality will be used to guide the study.

Islam has attached great concern to education as the first Qur'anic revelation, Qur'an 96:1-5, came with a command "read", showing nothing is without education. The prophet (peace be upon him) is also reported to have said that: "seeking education is obligatory on every Muslim, both male and female..." (Muhammad, 2007).

The prophet (peace be upon him) was the first teacher, who taught his companions not only recitation of the Glorious Qur'an but also other socio-economic and political aspects such as humility, honesty, endurance, patience, justice, fairness, kindness, love for others, respect for elders and those in authority etc. He lived by example, thus Allah commanded him in the Glorious Qur'an that certainly he had the best of manners. "And Verily, you (O Muhammad (pbuh) are on an Exalted standard of character" (Qur'an 68: 4). The prophet (SAW) was also reported to have said that he was sent to do good manners (Muhammad, 2007).

Umar, (2014) observed Islamic education as a long process of preparing an individual to conduct his life according to the injunctions of Islam as contained in the Qur'an, Sunnah and the consensus of pious scholars, so that he can fully contribute to the building and development of the

immediate and larger society. Islamic education can be learned formally in primary, secondary and tertiary institutions of different levels and also informally in families, in peers, neighborhoods, mosques and other places.

Drug addiction in Islam

The Macmillan English dictionary (2007) defines addiction as the “inability to stop doing or using something, especially something harmful”. It also means a strong need that someone feels to regularly take an illegal or harmful drug. It can also be seen as a strong need or wish to spend as much time as possible doing a particular activity. Drug addiction, also called substance use disorder, is a disease that affects a person's brain and behavior and leads to an inability to control the use of a legal or illegal drug or medicine. Substances such as alcohol, marijuana and nicotine are also considered drugs. When you're addicted, you may continue using the drug despite the harm it causes. The function of drugs and other intoxicants among the Muslim Ummah is prohibited, because the sin in them is greater than their usefulness. Ibn Umar reported that Allah's messenger said, “There are men who will not enter paradise. He who is reproached by his parents is a habitual drunk and one reproached with what he gives” (Mushin, 2007). Hadith from Nisa'i Hudhayah reported that Allah's messenger said: “An intoxicant is the mother of all sins” (Muslim 2010). The prohibition of intoxicants in Islam is total and comprehensive. One Hadith prohibited the taking of even a small quantity of anything that could be intoxicant in a large quantity. According to another Hadith, Allah has crushed any person who makes intoxicants, buys, sells, and stores or carries them. (Bukhari: 2007). These measures are designed to protect people from temptation.

Addiction is a universal phenomenon that is now regarded as a major public health problem. It extends across socio-economic, cultural, religious and ethnic boundaries. Addictive behaviors are used in many contexts to describe an obsession, compulsion, or excessive physical dependence or psychological dependence, such as alcohol addiction, drug addiction, tobacco and shisha addiction, gambling disorder and cyber addiction. Addictive behaviors have increased dramatically, resulting in health, socio-economic, legal and spiritual problems during the past few decades. Muslims have not been immune to the use of alcohol, drugs, tobacco, and shisha smoking. In addition, Muslims have been involved in gambling and cyber sex addiction. Islam views the use of intoxicants and gambling as the ‘mother of all evils’ and hence categorically prohibits their use and their involvement in addictive behaviors.

Effects of Drug Abuse on Health:

1. Damage to the brain and memory cells, resulting in madness, psychiatric trouble, mental retardation, altered coordination and headache.
2. The eyes are short eyes/blindness.
3. The mouth and nose damage living noise.
4. Lung damage to lung cancer bronchitis leading to chronic bronchitis, a long-term disease of different kinds
5. The hard: weakness of the hard, hard attack hypertension (H B P) breathing problem.
6. The kidney and liver: poisoning of both kidney and liver e.g. alcohol.
7. The digestive track: Concern about the digestive tract and stomach archer leading to pain/bleeding of the stomach.

The position of drug addiction in Islam

No hukum or rule in the Quran or Hadith directly forbids or allows the use of drugs. However, generally, Islam prohibits its followers from doing something which could harm themselves. Some scholars agree that the hukum of a drug is the same as that of liquor, which is forbidden to be used. They used juristic reasoning by analogy (qiyas) using the verse in the Holy Quran:

O You who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork, so avoid (strictly all) that (abomination) so that you may be successful. (Qur'an 5:90)

Addiction to alcohol or drugs is a general phenomenon that affects communities as a whole and is one of the intractable problems. Islam did not begin to resolve the problem of alcohol addiction through punishment, but identified its causes and then addressed those causes to prevent Muslims from being addicted to drugs. Islamic law established punishment for doing evils to distance Muslims from what will cause trouble for them. One of the issues that Islamic law warns Muslims against is addiction to alcohol and drug abuse. Islam holds a judicious position regarding rulings for taking alcohol or drugs and being involved in its business. Besides, Islamic law established punishment for those who take alcohol and drugs and identified its causes, addressed these causes and prevented its spread. It is well known that the Prophet Muhammad (SAW) was sent at a time when people were addicted to alcohol and intoxicants, and wine was one of the three pleasures of life for young people; alcohol, gambling and women. If a boy is attributed to it, he becomes the best among his peers. So the youth are proud of combining these pleasures and boast about them. They used to commit sin and irregularities to get money to spend on these and other worldly pleasures. It should also be noted that, when the prohibition of drinking alcohol was revealed, the Muslims just heard and obeyed.

Anas (RA) reported: "I was the butler of the people in the house of Abu Talha, and in those days drinks were prepared from dates. Allah's Messenger ordered somebody to announce that alcoholic drinks had been prohibited. Abu Talha ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Medina" (Mushin Kan 2007:1005).

Prophet (SAW) clearly explained the punishment of those who participated in spreading this scourge in society. In the Hadith, Jibril (A.S) came to the prophet (peace be upon him) and said "O Muhammad, indeed Allah cursed the wine, its owner, its worker, its processor, its conveyer, its drinker, its seller, its buyer, its giver and its taker" (Ibid: 1770). It is clear from the hadith that the spread of this scourge has been prevented as it explained the punishment for all people involved in its spread in society. Islam has turned those addicted to alcohol into active people in society, and this is acknowledged even by non-Muslims among Western scholars. James Baldwin, (2008) says:

But the miracle has reached those who are addicted to alcohol and drug abuse suddenly change when converted to Islam. Islam has been able to achieve what generations of social experts, committees, decrees, reports, housing projects and recreation centers failed to achieve; this is treatment and saving drunks and vagrants.

Alcohol is the mother of all evils; it can make people violate the law. The penalty of alcohol drinking and addiction is a denial of entrance into heaven and enjoyment of its comfort. For the Prophet (SAW) said: "No one who reminds others of his favors, no one who is disobedient to his parents and no drunkard, will enter Paradise" (Muhammad, 2008). Also, drinking alcohol results in non-acceptance of repentance. The Prophet (S.A.W) says:

Whoever drinks wine once, his repentance will not be accepted for 40 days, then if he repents, Allah will accept his repentance. If he does it again, his repentance will not be accepted for 40 days, then if he repents, Allah will accept his repentance. If he does it again, his repentance will not be accepted for 40 days, then if he repents, Allah will accept his repentance. If he does it again (a fourth time), then it is a right of Allah to make him drink from the mud of Khibal on the Day of Resurrection" (Ibid).

Causes of Drug Addiction

There are several causes of addiction that are mentioned as a reasonable basis for the occurrence of this drug problem. Among the most notable is the attitude of parents, religious education is shallow, the role of peers, broken hearts and acting according to their desires.

Some parents do not care about growing children; some even privatize the responsibility of the education of children from third parties such as neighbors, and friends. In the pursuit of life and a career, parents are now more tolerant of the manager handing over the responsibility of raising children to others. The effect of that has led to a sense of love and respect for parents decreasing and eventually eroding. When growing up, advice and counsel from parents will always be denied by their children. As they resort to taming the kids, then the parents replace the affection with money and materials. Some parents replaced it with freedom and screwed up their kids involved with drug addiction.

A shallow religiosity also helps the growth of social problems. Unfortunately, Muslims only know about his religion in fragments. Some understand that religion in matters related to the worship of prayer, fasting, and the like is perpetually public only. They do not go into their religion as something that stems from faith and all aspects of religious life deviations from the reward and punishment semicolon. They do not understand religious laws that will affect their behavior in mixing between men and women (Abdul Fatai, 2015).

Peer influence is often associated with drug abuse that occurs among adults now. Usually, they do not get the attention of the house and will find a peer that can satisfy their ego and requirements. They will join them to form a group of young people, and usually it consists of the same kind among them. Those involved were from families whose parents work and ignore the responsibilities towards children (Ahmad, 2005). Individuals who found happiness outside the house at the beginning both attended the "walk stock" and supposedly found peace with musical accompaniment. Then they tried the drug to maintain peace. When it becomes increasingly addictive, they are no longer able to recognize the good and bad. What was important at the time was how their desires were fulfilled (Ibid).

Jawzi, (2000) states that every human being has desires. Passions act according to conscience. The devil led him to meet the desires and demands of the beauty and goodness of its properties are despicable. Here, they feel like the true and right path, but know that the devil has deceived them without realizing it. Allah says:

He who turns away from the remembrance of the Most Beneficent (Allah), we appoint for him a Satan (misleading), then the devil that is the friend that always accompanies it. And indeed, the devils hinder them from the truth and they think that they are guided. (Qur'an 33: 36-37)

Methods

This research work is exploratory as it attempts to explore Islamic education to curb drug addiction and abuse among the youth in Katsina State. The research paradigm that was followed is qualitative, using questionnaires and semi-structured interviews. The population of the study will comprise the youth, Islamic scholars, government officials of NDLEA, Correction centers, as well as Western scholars in the Katsina senatorial district in Katsina State. The sampling intended for this study to achieve meaningful results will be the stratified random technique. Stratified sampling is a type of sampling method in which the total population is divided into smaller groups or strata to complete the sampling process. After dividing the population into strata, the researcher randomly selects the sample proportionally. A stratified sampling technique will be used for the selection of the study subjects/respondents. The instruments for data collection will be a structured questionnaire and interview guides as well as document analysis from the Quran, Hadith and Ijma. Data from the qualitative method will be transcribed and summarized. Also, descriptive statistics involving frequency counts and percentages will be used to analyze the quantitative data from the questionnaires

Results and Discussion

Table 1: Frequency and Percentage of Respondents Demography Information

Variable	Frequency	Percentage (%)
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Category of Respondents		
Youth	40	36 %
Islamic Scholars	25	23 %
NDLEA Officials	10	9 %
Correctional Center Officials	10	9 %
Western Scholars	25	23 %
Total	110	100 %
Educational Qualification		
NCE	35	32 %
DIPLOMA	30	27 %
HND, B.A, BSC	15	14 %
B.ED, B.SC (Ed)	20	18 %
MASTER DEGREE	10	9 %
Total	110	100 %
Year of working Experience		
0-5	34	31 %
6-10	25	23 %
11-15	20	18 %
16-20	16	15 %
20-above	15	13 %
Total	110	100 %

Source: Field Survey, 2024

Table 1 showed that a total of 110 or 100% of respondents participated in the study with youth having 40 or 36%, Islamic Scholars with 25 (23%), NDLEA officials with 10 (9%), Correctional Centers officials with 10 (9%) and Western Scholars with 25 (23%). Based on this figure, it is evident that young people were more represented in the study than the other groups of the respondents. However, the data in the table showed the educational qualifications of the respondents. Accordingly, 35 (32%) of the respondents who participated in the study were NCE holders, 30 (27%) hold Diploma results, 15 (14%) were HND/Bachelor's degree in arts and sciences related courses, 20 (18%) hold bachelor degrees of education in arts and sciences related courses, 10 (9%) were holders of master's degree. The result, therefore, indicates that the respondents who hold NCE results were more represented than the respondents with other qualifications in the study. In addition, the table showed that 34 (31%) of the respondents who participated in the study were between 0–5 years of work experience, 25 (23%) were between 6–10 years of work experience, 20 (18%) were 11–15 years of work experience, 16 (15%) were between 16–20 years of work experience and 15 (13%) were between 21 and above years of work experience. Thus, the results imply that the respondents who had 0–5 years of work experience were more represented than the respondents with other years of work experience in the study.

Research Question One: What is the signs and symptoms of drug addiction in Islam?

Table 2: Respondent's opinion on the signs and symptoms of drug addiction in Islam

Items	No.	SA	A	D	SD	SA/A%	D/SD%
A drug tolerance is built. More drugs are needed to experience the same effect one used to attain with smaller amounts.	110	40	35	20	15	68%	32%
Drugs are taken to avoid or relieve withdrawal symptoms. Going too long without drugs causes symptoms such as nausea, restlessness, insomnia,	110	60	35	10	5	86%	14%

depression, sweating, shaking, and anxiety.							
Lost control over drug use. Often doing drugs or using more than planned, even when promising myself not to. Wants to stop using, but feels powerless.	110	30	32	20	28	56%	44%
Life revolves around drug use. Spends a lot of time using and thinking about drugs, figuring out how to get them, and recovering from the drug's effects.	110	45	30	20	15	68%	32%
Abandoned activities previously enjoyed, such as hobbies, sports, and socializing, because of drug use.	110	30	30	25	25	55%	45%
Continue to use drugs, despite knowing it hurts you. Drug use causes major problems — blackouts, infections, mood swings, depression, paranoia — but it uses anyway.	110	60	40	5	5	91%	9%
Drug and alcohol problems can affect every one of us regardless of age, sex, race, marital status, place of residence, income level, or lifestyle.	110	60	30	10	10	82%	18%
Drug abusers often try to conceal their symptoms and downplay their problem.	110	45	35	20	10	73%	27%

Source: Field Survey, 2024

The table 2 presents respondents' opinion/rating on the signs and symptoms of drug addiction among the youth in Katsina. The results indicate 68% of the respondents opined that more of the drug is needed to experience the same effect one used to attain with smaller amounts.

86% believed that they spend a lot of time using and thinking about drugs, figuring out how to get them, and recovering from the drug's effects. 56% believed that they lost control over the drug use. Often doing drugs or using more than planned, even when promising self not to. Wants to stop using, but feels powerless. 68% opined that the youth in Katsina believed they spend a lot of time using and thinking about drugs, figuring out how to get them, and recovering from the drug's effects. 55% believed that youth in Katsina abandoned activities enjoyed, such as their hobbies, sports and socializing because of drug addiction. 91% of the respondents believed that drug addiction causes major problems like blackouts, infections, depression among others among the youth in Katsina. 82% of the respondents opined that drug and alcohol problems affect the youth in Katsina regardless of age, sex, race, marital status, place of residence, income level, or lifestyle. However, 73% believed that drug abusers among the youth in Katsina often try to conceal their symptoms and downplay their problem.

Research Question Two: What are the causes of drug addiction among the youth in Katsina State?

Table 3: Respondent's opinion on the causes of drug addiction

Items	No.	SA	A	D	SD	SA/A%	D/SD%
The attitude of some parents towards drugs is likely to have an effect on their children.	110	40	20	30	10	64%	36%
Peer group influence is another major cause of drug addiction,	110	40	45	10	15	77	23

Frustration in Life: It is observed that psychological factors like insecurity, stress, anxiety-unhappiness, lack of motivation and inability, young people to achieve success in what they want, result in anxiety or tension. Drug addiction could therefore be seen as a solution to this problem.	110	40	50	15	5	82%	18%
Youth athletes are usually involved in drug habits in order to enhance their performance in the field.	110	40	50	10	10	82%	18%
To get some relief from pain, an overdosed drug may be taken over or without a doctor's prescription. As a result, they tend to have an unusual sleep or may not sleep at all.	110	40	20	25	25	55%	45%
Political campaign activities and the nature of Nigerian politics have contributed a lot to escalating the problem of drug addiction among the youth.	110	40	50	15	5	82%	18%

Source: Field Survey, 2024

The table 3 presents respondents' opinion/rating on the causes of drug abuse and addiction among the youth in Katsina. The results indicate 64% of the respondents opined that the attitude of some parents towards drugs has an effect on their children. 77% agreed that peer group influence is another major cause of drug addiction, 82% believed that frustration in life is another cause of drug addiction among the youth in Katsina. 82% among the respondents opined that youth athletes are usually involved in drug addict in order to enhance their performance in the field. 55% among the respondents also believe that drug addiction make the youth in Katsina to get relief from pains.

Research Question Three: What are the Islamic Spiritual effects of drug addiction among the youth in Katsina State?

Table 4: Respondent's opinion on the Islamic Spiritual effects of Drug Abuse and addiction

Items	No.	SA	A	D	SD	SA/A%	D/SD%
The Qur'anic verses teach that alcoholism can nullify a person's religion (Islam) and make him like a sinner in the sight of Allah.	110	44	37	14	15	74%	26%
The Hadith clearly shows that in the hereafter a drunkard will not enter paradise and this means he/she will enter hellfire if he does not repent.	110	50	40	15	5	82%	18%
While Islam teaches that anything related to alcohol or intoxicants is cursed by Allah and lacks Allah's blessing.	110	40	50	15	5	82%	18%

Source: Field Survey, 2024

The table 4 presents respondents' opinion/rating on the Islamic Spiritual effects of Drug Abuse and addiction among the youth in Katsina. The results indicate 74% of the respondents opined that Glorious Qur'anic verses teach that alcoholism can nullify a person's religion (Islam)

and make him like a sinner in the sight of Allah. 82% of respondents believed that the saying of the prophet clearly indicate that in the hereafter a drunkard will not enter paradise and this mean he/she will enter hellfire if he did not repentance. However, 82% of respondents agreed that anything related to alcohol or intoxicant (either addiction or abuse) was cursed by Allah and lacks Allah's blessing.

Research Question Four: What are the Islamic measures/strategies put in place to curb drug addiction among the youth in Katsina State?

Table 5: Respondent's opinion on the Islamic measures/strategies to curb drug addiction among the youth in Katsina

Items	No.	SA	A	D	SD	SA/A%	D/SD%
Islam gives proper education to parents to be role models for children, as Almighty Allah said: 6. O You who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones...(Qur'an 66:6)	110	52	48	5	5	91%	9%
Islam enjoins seeking education for every citizen, male or female. It is compulsory. It is not lawful for anybody to do any act until he knows his position in the shari`ah. intoxicants or drug abuse is strongly prohibited in Islam.	110	45	50	10	5	86%	14%
Islam enjoins governments to safeguard the sanity (minds) of its citizens. The Prophet (SAW) said: Allah does not punish the individual for the sin of the community until they see evil spreading among themselves, and while having the power to stop it, do not do so.	110	50	42	8	10	84%	16%

Source: Field Survey, 2024

The table 5 presents respondents' opinion/rating on the Islamic measures/strategies to curb drug addiction among the youth in Katsina. The results indicate 91% of the respondents opined that Islam gives proper education to parents to be role models for children as Almighty Allah said: "O You who believes! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones..." (Qur'an 66:6). 86% among the respondents agreed that Islam enjoins seeking education of every citizen, male or female, is compulsory. It is not lawful for anybody to do any act until he knows his position in the shari`ah. Intoxicants or drug abuse is strongly prohibited in Islam. However, 84% among the respondents believe that Islam enjoins the government to safeguard the sanity (minds) of its citizens The Prophet (SAW) said: Allah does not punish the individual for the sin of the community until they see evil spreading among themselves, and while having the power to stop it, do not do so.

Summary of the Findings

In line with the data analysis and subsequent interpretation, the study findings were summarized as follows:

The scourge of drug addiction has negative impacts on the youth in Katsina, like the attitude of some parents toward drug abuse and addiction, peer group influence, frustration in life. Isolation

is the most common social effect. The drug addict eventually maintain a connection with only their drug of their choice. It also makes them skip their jobs or education.

The plague of drug addiction among the youth in Katsina affects youth attendance in secondary schools, learning any type of work of their choice. The survey affects the majority of the youth in Katsina.

Discussion on Findings

The study surveyed the role of Islamic education in curbing drug addiction among the youth in Katsina. The research data was descriptively analyzed in which frequency tables and percentages were used for the analysis of the respondents' demographic information and answer to the research questions.

The first finding of the study showed that the majority of the respondents mentioned the following as the signs and symptoms of drug addiction in Islam: A drug tolerance is built. More drugs are needed to experience the same effect one used to attain with smaller amounts, Drugs are taken to avoid or relieve withdrawal symptoms. Going too long without drugs causes symptoms such as nausea, restlessness, insomnia, depression, sweating, shaking, and anxiety, Continue to use drugs, despite knowing it hurts you. Drug use causes major problems — blackouts, infections, mood swings, depression, paranoia — but it uses anyway and many more, Although *no hukum or rule in the Quran or Hadith directly forbids or allows the use of drugs. However, generally, Islam prohibits its followers from doing something which could harm themselves. Some scholars agree that the hukum of a drug is the same as that of liquor, which is forbidden to be used. They used juristic reasoning by analogy (qiyas) using the verse in the Holy Quran:*

The Qur'anic verses teach that alcoholism can nullify a person's religion (Islam) and make him like a sinner in the sight of Allah.

While Islam teaches that anything related to alcohol or intoxicants is cursed by Allah and lacks Allah's blessing. The Hadith clearly shows that in the hereafter a drunkard will not enter paradise and this mean that he/she will enter hellfire if he does not seek forgiveness and promises not to go back again.

The second finding of the study showed that the majority of the respondents mentioned the following as the causes of drug addiction among the youth in Katsina: Some young people emulate their parents, because of their parents' attitude toward drugs, and it has effects on their children. The majority of respondents agreed that peer groups also cause drug addiction among the youth in Katsina. Frustration is also another cause, and youth athletes are usually involved in drug-abuse habits in order to enhance their performance in the field.

The third finding of the study showed that the majority of the respondents mentioned the following effects of drug addiction among the youth in Katsina as follows: It impairs cognitive function in the area of intelligence, reasoning and general judgment. It has effects on their health. Scientists have found that most addictive drugs initially affect the human brain and promote anti-social behavior.

The fourth finding of the study showed that the majority of the respondents discussed Islamic measures/strategies put in place to curb drug addiction among the youth in Katsina as follows: Islam gives proper education to parents to be role models for their children, as Almighty Allah said: 6. O You who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones...(Qur'an 66:6). Islam enjoins seeking education for every citizen, male or female. It is compulsory. It is not lawful for anybody to do any act until he knows the position in the shari`ah. Intoxicants or drug abuse are strongly prohibited in Islam. Islam enjoins government to safeguard the sanity (minds) of its citizens. The Prophet (SAW) said: Allah does not punish the individual for the sin of the community until they see evil spreading among themselves, and while having the power to stop it, do not do so.

Conclusion

Addiction is a universal phenomenon that is now regarded as a major public health problem. It extends across socio-economic, cultural, religious and ethnic boundaries. Addictive behaviors are used in many contexts to describe an obsession, compulsion, or excessive physical dependence or psychological dependence, such as: alcohol addiction, drug addiction, and tobacco addiction, gambling disorder and cyber addiction. Addictive behaviors have increased dramatically, resulting in health, socio-economic, legal and spiritual problems during the past few decades. Muslims have not been immune to the use of alcohol, drugs, tobacco, and shisha smoking. In addition, Muslims have been involved in gambling and cyber sex addiction. Islam views the use of intoxicants and gambling as the 'mother of all evils' and hence categorically prohibits their use and their involvement in addictive behaviors.

Though Muslim majority countries have the lowest alcohol consumption rates per capita in the world, they also have a higher proportion of unreported alcohol consumption, and the use of psychoactive substances such as opium, heroin, cannabis, and amphetamines. Islamic countries, including Afghanistan, Iran, and Pakistan have a high prevalence of opiate use and injection drug use with an increasing prevalence of HIV infection. Many Muslim addicts have been left to suffer in silence because addictive behaviors are taboo, and the stigma attached to those diseases.

There are major challenges facing the Muslim world in relation to pharmacological or non-pharmacological addictions. Muslims are a heterogeneous group with varying values, attitudes and customs that influence the nature and patterns of addictive behaviors. The Qur'an words of Allah, Sunnah (words, actions and practices of Prophet Muhammed) and Islamic jurisprudence provide clear and unwavering values for the importance of keeping our minds and bodies from being befogged by psychoactive substances that are harmful to our being. Reverting to the Qur'an and Hadith to remind ourselves and the Ummah of the importance of preserving our physical, mental and spiritual health as a step towards reversing the addiction trends we are now witnessing in our communities. However, Islam can also play a pivotal role in addiction prevention, treatment, rehabilitation therapy and recovery of Muslim addicts.

Recommendation

1. Establishment of Family Education on Drugs: The family is the nucleus of the social organization. Parents should give their children appropriate education on drug usage. They should be encouraged by health authorities to offer family education on drug addicts to their children. They should inform them of the dangers of drug abuse and dependence on their health, society and the nation.
2. Establishment of Counseling Centers for Drug Control: Counseling centers should be established in every community by the government or private individuals. Qualified health counselors should be employed in helping drug addicts or those dependent on drugs by giving them special advice on how to go about the withdrawal system.
3. Designing Curricular on Drug Education: Ministry of education (State and Federal) and management of tertiary institutions should, as matters of urgency, add to the curricula - drug education at all levels of education.
4. Campaign against Drug Abuse: National Drug Law Enforcement Agency (NDLEA) and other relevant agencies should intensify their campaigns on drug addicts in order to have a drug-free society.
5. Establishment of Drug Awareness Units: Drug awareness units to be set up in all states and

local governments

6. Parents and adults should refrain from using drugs discriminating in the presence of youngsters, and they should discourage their wards/children from associating with unknown gangs or suspicious neighborhood peer groups

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