



Sokoto Caliphate Literatures: Importance on Relieving or Remediating Drug Abuse in Northern Nigeria and Muslim Societies

Tambari Abbas Bashar

Usmanu Danfodiyo University Sokoto

Corresponding Author: Tambari Abbas Bashar tabbas.bashar@gmail.com

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ABSTRACT

Drug abuse is a menace ravaging in the modern societies. The dangers of drug abuse are plain and ubiquitous and all-pervasive. It causes effects on the body of abusers and non-users. Effects include deterioration of (physical and mental) health, school drop out, school absenteeism, crime, frauds, violence, joblessness, addiction, withdrawal effects, death, injuries, broken homes or families, and many other consequences. That is why it is pertinent to apply the lessons of Sokoto Caliphate literature in preventing drug absolutely abuse in society. The Northern Nigeria Muslims, others Muslims, and even other societies can learn greatly in Sokoto Caliphate literature to tap lessons for preventing drug abuse. The Sokoto Caliphate literature is simple, practical, relevant, and is vast. Literatures in Sokoto Caliphate are due to the jihad orchestrated by Shehu Usmanu Danfodiyo and his friends in the 19th century Hausa states. Books such as Ihya'ussunah, Nurul Albab, WasiyyatuSshaikh, Uloomul Muamalah, Udadu dai, Lubabul madkhal are vital in drug abuse prevention for preferring solutions to the menace. The solutions include methods to purify soul and mind from filthy things such as anxiety, fear, depression, sadness, frustrations. The main thing to cure these is true Iman with Allah and stepping on the status of Ihsan. In the literatures, punishment for offenders for taking drugs is outline, need for parental care, sanitizing environments (by governments) are disclosed. The other methods were fully discoursed. It is important to apply the lessons from the Sokoto Caliphate literatures to solve the prevailing drug abuse menace in the environments (societies)

INTRODUCTION

Allah SWT says:

“And who is better in speech than he who invites (men) to Allah, the Most High, and does righteous deeds and says I am one of the Muslims” Quran, 41:33.

A blissful person called Shehu, with full name, Uthman bn Muhammad (Foduwe) who emerged in the Hausaaland and led to rejuvenation of Islam. Before the jihad performed by Shehu, the Hausaaland was a state or nation full of wrongdoings such as polytheism, Bori-worshippers, sacrifices to objects, mis-governance (through corruption, and injustice), albeit, few are on the right path (Yusuf et al., 2021). Shehu started preaching activities in the Hausa climate that was not supportive. He performed *Da'awah* activities through writings, learning, preachings, and demonstrating across the vast land of Hausa states, more especially Gobir, Zamfara, Kabbi, moving from one pint (town or village) to others; and his movement elicited responses. Mostly, the poor or followers are trooping to him and congress of *Jama'ah* who are following Sunnah was formed; but the teachers, wealthy, and leaders are mostly repugnant to Shehu's mission of rejuvenating Islam in Hausa (Dogon Daji, 2022). Allah SWT called on preachers

“Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and Most Gracious: for thy Lord know best, who have strayed from His path is best aware of those who are guided” Quran, 16:125.

Certainly, learning knowledge and writing have remained pivotal to the development of Islamic *Da'awah* and jihad as well. The scholars render the task of educating the public about all manner of things, be it religious or worldly (Kuna, 1998). Scholars are impactful besides learning and teaching, they are expected to influence the whole society by writing books that disseminate knowledge that prevent humanity from sinking in torment in the world or hereafter. The time of struggle in the Sokoto caliphate is a dimension characterized with intellectual achievement and spectacular scholars. That time of Shehu's jihad is a turning point in the history of 19th century Hausaland blessed with jihadists who have engaged in formidable resourcefulness through writing, learning, teaching, that bring social change. Nevertheless, being the present Northern Nigeria as Muslim area, the use of Islam, the fastest growing world religion to embark on enlightening people about the menace of drug abuse and ways of tapping lessons from Islamic literatures treasured by past jihadist of Sokoto is imperative (Kaura, 2009). Allah SWT says

“And we have sent you except as a giver of glad tidings and a warner, so that you may give them good news and warn them” Quran, 34:28.

Prophet (S.A.W) said:

“(We (Muslims) are the last to come, but the forefront on the Day of Resurrection, and the first people to enter Paradise, although the former nations were given the Scriptures before us and we after them. Allah gave us the guidance of truth that they have been disputing about. This (Friday) is the Day that they have been disputing about, and all the other people are behind us in this matter: The Jews' (day of congregation is) tomorrow (Saturday) and the Christians' is the day after tomorrow (Sunday)” (Inda & Kasim, 2015).

“Blessed be He who have revealed Al-Furqan (the criterion) that is, the Quran, to his servant so that he may be a Warner to all mankind” Quran, 25:1.

LITERATURE REVIEW

Drug abuse is a behavior or habit or act of consuming or administering a substance that stimulate arousal or euphoria. Drug abuse is an act of using mind acting or altering substances such as medicine (drug), and substances such as alcohol. Drug abuse is a nowadays thorn in all societies, despite the huge lose attached to that phenomenon. Drug abuse affect health domains, economy, education, and religion of drug abusers and societies.

In Ogunsola et al., (2020) disclose that “Contextually, drug abuse describes the non-medical, self-administration of a substance to induce psychoactive effects, intoxication or altered body image, despite the knowledge of its potential adverse effects. One major consequence of drug abuse is dependence and addiction, characterized by compulsive drug cravings seeking behaviors and use that persist even in the face of negative consequences. These changes are maladaptive and inappropriate to the social or environmental settings, therefore may place the individual at risk of harm.” According to a disclose by United Nations, there are more than 180, 000, 000 drug addicts worldwide, that will show a dastard trend, because quitting drug abuse is difficult. Cannabis is the most prevalently reported drug being abused in America, and many other countries. In South America, North America, and central America mostly cocaine is the most cause of problems. Mostly, in Europe, cannabis, hallucinations, heroin, amphetamine are more prevalent than ecstasy. In many Asian countries, cannabis and opiate are resultantly causing problems. United Nations Office on Drugs and Crime (UNODC) Report (2005), indicate that, about 200 million people (5 percent of the world’s population age between 15 and 65) have used drugs at least once in the last 12 months. In Egypt, drug use (in particular heroin use) is becoming a serious problem and nearly 6 percent of secondary and tertiary school students admit to having experimented with drugs. The history of human race has also been the history of drug abuse. History tells us that the Chinese used Opium as a cure of dysentery before the 18th century. European countries such as Britain and Holland were known to exchange opium growth in their colonies for tea and silk with China. Ethiopia, it is reported that 82 per cent of the street children in Addis Ababa use some kind of a drug. According to the United Nations (UN) statistics (2013), 37,000 people in Africa die annually from diseases associated with drug abuse (Odhiambo, 2021).

Ibrahim et al, (2019) in Sokoto South, noted that “Drug abuse is a common phenomenon among secondary school students in Nigeria. It has also been noted that parents, peer groups, and society at large contribute to the alarming rate of drug. The secondary schools rampantly experience acts of vandalism, weapon carrying, alcohol abuse, rape, examination malpractices, school violence, strikes, bullying, cultism, truancy, and school drop-outs and other anti-social behavior. There is on redeemable juvenile delinquency and disobedience to teacher and school administrator. These have posed a threat in the administration and

management of schools.” The objectives of this paper was to stress the importance of deriving lessons from Sokoto caliphate literatures with a view to address the menace of drug abuse among Muslim societies, particularly the Muslims in Northern Nigeria and afar.

METHODOLOGY

Literature review was the method applied in this research work. The application of this sport of method in producing academic papers includes the surf of primary data already established in field and relevant to the topic of the paper. Thus, the researcher utilizes his/ her ideas to make new themes under study and bring-out new explanations. The literature consulted in making a review article include books, monographs, articles already published theses, key informants, and oral traditions and related sources of ideas and knowledge (Tilli, 2024).

RESULT AND DISCUSSION

Drug and Drug Abuse Elucidation

A drug is a medicine in the first place. Drugs are utilized to stimulate feelings, change mood, for rituals, stimulate performance, change physiology; thus, generally a drug is any chemical substance that is used to change the nature of the body, such as physiology or anatomy. A drug is every chemical possessing the power or ability to modify the body (Vilchez, 2018; Nehemiah, 2024). A drug may be a substance or medicine manufactured with the primary aim of ensuring therapy, therefore if a drug is used properly it exerts therapeutic benefits; but substances (not treated as medicines) are not meant for human consumption during their manufacturing, but the deviance of human nature encourage him to administer them (Umar et al., 2023ab).

Drug abuse is a historic behavior in humans. Drug abuse is a behavior of administering or consuming drug or substance for a wrong or illegitimate purpose. Medicine used for no-medical direction is considered drug abuse; and use of substances to have fun is also another form of drug abuse, for instance, consumption of kerosene (meant for fueling cars), consumption of gum (meat for adhesion) (Okari & Masese, 2018; Rahaman et al., 2021; Usman et al., 2022). Consumption or administration of cocaine, cannabis, alcohol, heroine, narcotics, cough syrups, amphetamines, etc is an example of drug abuse. A drug abuser is a person who utilize medicine or substances in a wring way, and it is harmful trend for him and the society (Sarkingobir et al., 2023ab).

Drugs being Abused in Northern Nigeria and other Muslim Societies

There are several drugs in the society that can be abused or are being consumed by people across age groups. Many chemical substances can be utilized as drugs and consumed for abused purposes; that is why the classification of drugs of being abused varies according to criteria being applied in arranging the groups (Mahernia et al., 2015; Manish et al., 2020). Drugs can be classified as follows:

- Illicit drugs- these are types of drugs that are regarded as unlawful based on the laws of the country in question, for instance, cocaine, heroin, hallucinogens are banned in many countries and states such as Nigeria.

- Prescription drugs or over-the counter drugs -These are types of drugs that are manufactured by pharmaceutical industries for therapeutic applications, so they are prescribed by doctors or medical personals, for instance, opioids, stimulants, benzodiazepines, etc. Several people utilized these drugs wrongly just to elicit euphoria or fun and this is disastrous (Khan et al., 2018; Kaluwe, 2019; Nasiru et al., 2019abc; Kavitha et al., 2022).

Sometimes, some authors used another classification of drugs based the action or results they exert on the body, some of these groups are as follows;

- Stimulants-Are drugs such as coffee, energy drinks, tea, nicotine, barbiturates. Their main purposes are to affect the brain and energize the body, cause more actions (workings)
- Sedatives- examples of sedatives incuse, alcohol, opioids, benzodiazepines, ethanol, etc used in medical field to treat anxiety, sleeping disorders, etc. Their work is to numb the brain acting as depressants, and stimulate slowing down of brain actions or activities (Ibrahim et al., 2022).
- Narcotics -These re drugs considered as powerful depressants, some of them are from opium plant and are also considered as opiates. They include, cough syrup, codeine, morphine, opium, methadone etc. The main principle is to depress the brain and induce sleep or sluggishness
- Tranquilizers- These drugs exert actions by producing calmness in the person involved. These drugs include, valium, metazodone, chlordiazepoxide, etc. These drugs affect the nervous system (brain) to ease tension, anxiety, and sleep disorders among others.
- Miscellaneous drugs- These are drugs grouped together because they are diverse, such as gasoline, perfumes, inhabitants, etc.
- Hallucinogens- These are drugs that cause hallucinations, and an altered consciousness, for instance, cannabis, LSD, cocaine, etc. (Ibrahim et al., 2022).



Figure 1. Some Drugs Classification; Source: (Baconi, 2021)

Factors Behind Drug Abuse

Drug abuse may be incited by one factor or a combination of several factors put together working synergistically. Some of the major factors that cause or increase the risk of involving in drug abuse are as follows:

- **Biological factors**_ The inheritance of a gene that illicit drug abuse is a factor that contribute to increase in drug abuse prevalence. If a person has parents (or one among the couples) as drug abuser, there is risk of engaging in the act. However, biological factors only act if here is prevailing supportive environment.
- **Social environment** -Social factors include all events in the social space of a person, such as peer pressure, culture, families, school, etc. If the friends, school, parties, classmates, culture encourage or used drugs, there is tendency that other members will join the cue. A school or culture or society that take alcohol as awful, encourage members of that system to be drug abusers.
- **Psychological or emotional factors**- These types of factors include the mind, emotions, and heart of the person involved. People who are in stress, anxiety, fear, as sadness, and weak, may be influenced by other supportive factors to engage in drug abuse with a view to seek for redress from the emotional disorders (Dada et al., 2015; Abdullahi, 2018; Bensaïd et al., 2021; Abikwi & Okafor, 2022).

General Consequences of Drug abuse

Drug abuse is a problem affecting health off the users and non-users. The behavior of drug abuse has several consequences of diverse dimensions. The young ones are the forefront people engaging in this dastardly act and are the most inflicted. Indeed, the drug abuse factor is a global threat, and a thorn in local, regional, and national societies affecting social, health, education, economic, and other forms of wellbeing of humankind d. Some of the consequences of drug abuse are as follows:

- Drug abuse mostly affect the mental health of the users, leading to destabilization or alteration of their cognition. People with altered mental health cam involve violent acts against others or “self” cultism, armed banditry, arm robbery, lawlessness, reckless sex, poor learning, poor education, miscreants, rape, accidents, frauds, etc. In turn, the act or behavior of drug abuse has led to injuries and mortalities.
- Drug abuse cause health effects. Drug abuse through violence or accidents or reckless sex or injection of drugs cause injuries, communicable and non-communicable diseases such as HIV, hepatitis, blood poisoning, gangrene, abscesses, etc
- Drug abuse cause other mental and physical effects on the abusers, such as nausea, low sexual derive, dizziness, itching, dry mouth, constipation, convulsion, vomiting, insomnia, miosis, sweating, withdrawal, hypotension, addiction, drowsiness.
- Drug abusers tend to avoid school or score poor grades and consequently stimulating them to being jobless or poorly paid. This must of them are

poor, affecting their economic status, and that of overall society. Much money is spent on treatment of drug abusers.

- Drug abuse among parents cause health effects on the progenies, and bring a genetic history that could be inherited by scions or fore-children
- Addiction to drugs is stimulated because of drug abuse-addiction as a forceful use of drug regularly aiming to have euphoria or past dug experience (psychoactive effect); therewith, there are a lot of effects due to that.
- (Alcohol) drug abuse cause brain and liver damage, lung and heart diseases are caused by cannabis and tobacco; strokes or heart diseases 9is due to cocaine, liver damage and heartstroke are due to ecstasy (Corrigan, 1995; Christine, 2011; Ekeagwu, 2018; Enambe & Eba, 2021; Jatau et al., 2021; Tambari et al., 2023)

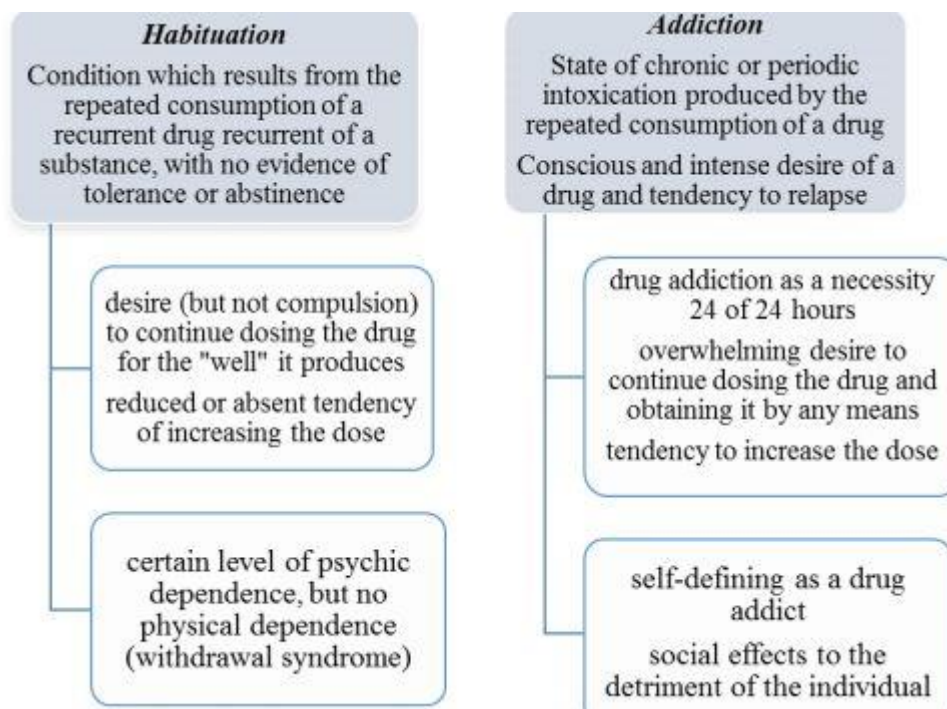


Figure 2. Certain Effects and Consequences of Drug Abuse; Source: Baconi Tal. (2015)

Importance of Sokoto Caliphate Literatures on Relieving or Remediating Drug Abuse in Northern Nigeria or Muslim Societies

Sokoto is the present day capital of Sokoto State, Nigeria, serving as seat of the Caliphate. Sokoto was once a town (city) utilized by the Shehu and friends as the center city of their caliphate, popularly regarded as Sokoto Caliphate. While, the word caliphate is from English for an Arabic term describing *Khilafa* (succession) or office or rule of a given caliph. A caliphate is a form of administration led by a caliph, such as the Abubakar (the companion of the Prophet SAW), and ideally, caliphates are made through the jihad executed (Jihad refers to the struggle made against the rival to religion of Islam. The rival

could be the "self" soul or a human enemy). Thus, a one prominent person in the history of Hausa called Shehu Usmanu Danfodiyo followed the trace of forefathers (Muslims leaders) and performed jihad (Kaura, 2009). However, literatures refer to collection of books, papers, manuscripts, handouts, etc of several nature conveying subjects or areas about certain knowledge or information (Kaura, 2009). In Sokoto, the Caliphate literature may be denoted as Sokoto Caliphate literature (Kaura, 2009; Yusuf et al., 2021; Adam, 2023). The Sokoto Caliphate was an independent entity following the Sunnah of Prophet of Islam that was once formed in the West Africa by the jihad orchestrated by Shehu Usmanu Danfodiyo, the Caliphate was ensured in the 1804.

The Sokoto Caliphate ensured the connections of over 30 regions or domains or emirates or kingdoms that are mostly in Hausaland (Hausa States) consisting of millions of inhabitants. It was once the most important part or Caliphate recorded in the antecedents of Africa, and the leader of the Caliphate is *Amirul muminina* or *Sarkin Musulmi*, but the system was affected by the invasion of colonial force from England in the 1904 (Yusuf et al., 2021). The Caliphate leaders as led by Shehu Usmanu Danfodiyo are on the track of Qur'an and Sunnah, but they applied the knowledge of these sources of Sharia into the real aspects of the prevailing Hausa status, their world are practical or applied literatures that convey messages on all aspects of life, Islam, and dealings required in that the by the citizen (Yusuf et al., 2021). Indeed, the world of Shehu Usmanu Danfodiyo and his people are diverse, all-encompassing, need-based, applicable, accessible, available, practicable, straight, valuable and advantageous today (Muhammad, 2003) because they touched all aspects of human endeavors, ranging from administrative, economic, scholastic, health, etc (Kaura, 2009; Islahi, 2012; Yusuf et al., 2021; Hanafi, 2024).

For instance, the leader of the Sokoto struggle has made a chapter in his book "*Ihya'ussunah ...*" describing the nature of food and drink of a Muslim. In this vein, the Sunnah Qur'an has reiterated the stand on consumption of intoxicants labelling them as forbidden for drinking and selling. Therefore, it is role of people to abstain drug abuse, and the government's role is to block availability and access of drugs through policies such as laws. The book of Shehu Usmanu Danfodiyo "*Ihya'ussunah*" for instance, has made sure it related s chapter thy teaches on how to purify mind's filth which is the source of fear, anxiety, stress and bad characters among other things that illicit drug abuse. Shehu disclosed that, everyone shall follow the path of Prophet Muhammad SAW in pursuing spiritual excellence (the level of *Ihsan*), that entails worshipping Allah Almighty like He is seen by his servants. *Ihsan* is defined as
" *It is to worship Allah as though you see Him....*"

A person who is at *Ihsan* stage has no any worldly fear, anxiety or other immoral things, therefore easily detest drug abuse. Shehu Usmanu Danfodiyo disclosed in another chapter in "*Ihya'ussunah*" describing the compulsory prayers as duty upon Muslims. The behavior of performing good prayers restrict a person from filthy things such as drug abuse as reiterated by Allah SWT in the Qur'an.

By considering the Sokoto Caliphate literature on just two aspects, medicine, and *Tasawwuf*, there is a great potential to amend drug a due in societies and individuals. Considering medicine, there are a lot of manuscripts portraying the learned people of the Caliphate as healers to problems of people or states, which were mostly obtained through the sources from the time of Prophet, such as '*Tibbi nnabawi*.' Therefore, the use of these books is applicable to people suffering from drug abuse, because many of them required medical treatment.

In terms of literatures on "*Tasawwuf*" the subject of purifying the soil from filthy human minds and behaviors, and abandoning the worldly beguiling, in Sokoto Caliphate, numerous works were on that such as *Ihya'ussunah*, *Nurul Albab*, *WasiyyatuSshaikh*, *Ulumul Muamalah*, *Udadu da'i*, etc. Because drug absolutely e is caused on many occasions by factors such as curiosity, experimentation, peer pressure, anxiety, stress, and related mind's problems (disorders); the utilization and application of *Tasawwuf* knowledge liberated by Sokoto Caliphate literature will invariably purify souls of many and prevent them from involving in drug abuse or selling of unlawful drugs, for instance (Dan Foduye, 1998).

Virtues of Sokoto Caliphate Literature

The nature of Sokoto Caliphate literature can be depicted in some food and senses. The literature is clear and simple, therefore easy to apply in curbing drug abuse disorders and other social needs

- Corrective in nature- The Sokoto Caliphate literature has a major gesture of correctives because it is meant to correct or amend the prevailing corrupted society that elicited the formation of the Caliphate.
- The Sokoto writers prepared their works in a systematic manner in conformity with the traditional system of Islamic literature and in-line with the prevailing problems arising in Hausaland. The arrangements were systematic, chapter by chapter, book by book, section by section, etc
- Relevance is a feature of Sokoto Caliphate. They writers in this vein made their works very connected with the reality, situation, environment, and are transferable for future dealings (Kaura, 2009).
- The literature is also diverse as it discussed interconnected multidisciplinary issues. The works obtained in the Caliphate are also of great honesty, because they always cite references when detail of their works are deliberated (Kaura, 2009).

Drug Abuse Through the Lenses of Behavior Change

If the drug abuse is viewed through the lenses of behavior change, some models are useful to elucidate drug abuse disorder and apply Islamic virtues obtained from Sokoto Caliphate literatures to prevent drug abuse. For instance, the sociological model (SEM) is applicable (Simpson, 2015). SEM believes that the change of behaviors from non-drug to drug abuser is considered in five stages or steps as follows:

Intra personal factors, such as personal characteristics (beliefs, knowledge). At this juncture, the Sokoto Caliphate literature being it a simple,

multidisciplinary, corrective, and rich consist of knowledge or information that will prevent drug abuse. This knowledge is delivered through Da'awah (good rapport, sermons, preaching, counseling, learning, etc). Verily, knowledge helps people to act positively. Allah SWT says

" Verily, those who recite the Book of Allah, and perform As-salat, and spend out of what We have provided for them, secretly and openly, they hope for a (a sure) trade-gain that will never perish" Qur'an 35:29.

Allah SWT says

"Not are (alike) the living (i.e the believers) and the dead (i.e disbelievers)" Qur'an 35;22.

"Verily We have sent you with the truth, a bearer of glad tidings and awareness" Qur'an 35:24.

The interpersonal processes and initial (primary) groups affecting soul (human). These factors include, friends, family, peers, and mates or colleagues for instance. These factors can cause a person to engage or avoid drugs. In the Sokoto Caliphate literature, there are books that encourage people to live with good people, good friends, provide good families for the upcoming generations (by selecting good mothers) to the young ones to be born, and the literature in Sokoto similarly signifies the effects of bad interpersonal factors such as friends and family. For instance, it was vivid that the families of Gobir Empire were influencing each other in their behaviors as submitted in *Tazyinul Waraqat, Nasihatul Ahlizzaman*, for instance. By using the lessons, choosing good friends and families people will reduce engaging in drug abuse. Prayer or Salat is a powerful tool that contain people against evil things and deeds. The recitation of Quran in the conduct of Sala ideally prevent anxiety, sadness, fear, depression and other emotional problems that may lead to drug abuse. Allah SWT asked His servants to perform Salat by disclosing its benefits in prevention against wrong doings

"Recite what has been revealed to you of the Book, and perform As-salah. Verily As-salah prevent Al-fahsha and Al-munkar" Quran, 29;45.

Institutional (organizational) factors affecting people to drug abuse include, the workplaces, and schools for example. In Sokoto Caliphate, the ideals are Islamic, and in conformity with the past Islamic literatures, therewith, drug abuse is forbidden

Community factors affecting drug abuse include forms. The norms in Sokoto literature are Islamic and prohibit drug abuse.

Public factors affecting drug abuse are policies or laws made by authorities. Laws making drugs lawful encourage accessibility and abuse, which us a norm in most contemporary societies; but in Sokoto caliphate, the norm holds to Islam, and clearly forbid drug abuse. Allah SWT confirms

"O you who have attained faith! Intoxicants and games of chance, and idolatrous practices, and the dividing of the future are all but a loathsome evil of Satan's doing: Shun it, then, so that you might attain a happy state! By means of intoxicants and games of chance Satan seeks to only sow enmity and hatred among you, and to turn you away from the remembrance of Allah and from prayer. Will you not, then desist?" Quran, 5;90-91.

Management of Emotional Problems Trough Learning from Sokoto Caliphate Literatures

In the course of teaching the public about *Tasawwuf*, the Sokoto Caliphate, particularly, in the works of Shehu, such as *Ulumul Muamalah*, a chapter talks about surrendering biddings to Allah SWT. The author reiterated that *"It is among the best virtues that a person should exhibit is to rely on Allah" "And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-seer of (His) slaves" Quran, 40:44.*

This verse plainly indicates that all bids and plans are in the Hands of Allah SWT, paying attention to that will ease fear, anxiety, sadness, depression, and other emotional problems arising from poverty, broken homes, poor performance at work of school, that incite people to take drugs Idid & Hashi (n.d.). This is a teaching to Muslim that, to believe and seek for Allah's protection in all what is possibly becoming terrible upon humans. To aid a person in forwarding all things to Allah, he should remember his weakness and inability to transform any terror or danger or jeopardy. In another related chapter of *"Ulumul Muamalah"* Shehu quoted a verse *"No calamity befalls, but by the leave (Decision and Qadar) of Allah, ad whosoever believes in Allah, He guides his heart (to the true Faith with certainty, that is what has befallen him was already written for him by Allah from the Qadar). And Allah is the All-Knower of everything" Quran,64:11.*

Further, Shehu commented that, the true detail of this verse is, a person avoids been saddened (depressed or frustrated) by the what Allah had decaled for him, because that is his befitting for his correction. It will help a person to adhere to this by remembering the consequences of Allah's angry, and remembering reward given to the person who believes in Allah's plan. Albeit, there are numerous chapters in Shehu's books (or other scholars) healing (easing) the disease (disorder) of lack of emotional intelligence in human body, another chapter in *Ulumul Muamalah* describes the need for relying on Allah SWT. This is a good virtue a Muslim should have. The exact nature of relying on Allah is, having peace of mind with Allah, the exact building of human is on the Hands of Allah not anyone, not even the instruments or reasons. The best way to recollect this is to remember that Allah is responsible for provisions, and the completeness of Allah's knowledge and plan, His Purified Nature against beguilement, and weakness. At least, adherence to the stated verses will enable every believer to have a plain emotional intelligence that caused by corrupted by stress, frustration, weakness, and other elicitors of drug abuse *"And He will provide him frim (sources) he never could imagine. And whosoever puts his trust in Allah, He will suffice him. Verily, Allah will accomplish His Purpose. Indeed, Allah has set a measure for all things." Quran, 65:3.*

Prevention of Drug Abuse Through Parental Care, Repentance (Taubah), and Finacial Empowerment Role of Families (Parents)

The influence of families in development and shaping of youngsters upbringing is enormous. Family provide support, happiness, comfort, education,

discipline, shelter, food, etc for it's members (Sarkingobir & Tukur, 2024).). There is certain support that parent hive to young ones to help them shun drugs. In the Sokoto Caliphate, for instance, Shehu's work "*Ihya'ussunah*" opened a chapter that describe the commandments upon parents to take care of their scions properly, for instance by selecting a good mother to children, according them proper name and proper foods. All these are parts of parental care that parents give to their wards, and that will help in raising people with emotional intelligence, discipline, and acting in orderliness, instead of drug abuse

Allah SWT says

"O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Command, they receive from Allah, but do that which they are commanded" Qur'an, 66:6.

Turning to Allah as Rehabilitation to Drug Abuse

People who are drug addicts or users can be remediated by calling them to turn to Allah, He will receive and pardon them. Allah says

"O you who believed! Turn to Allah with sincere repentance from you your sins, and your Lord will expiate from you your sins, and admit you in Gardens under which rivers flow...." Qur'an, 66:7.

Vividly, in the book "*Ulumul Muamalah*" Shehu pick up a chapter describing the need for repenting from all evils (disobedience). The exact nature of turning to Allah is, to abandon the past evils (wrongdoings) because of Allah and running away from His angriness. To repent, a Muslim remember his weak body, the hugeness of Allah's torment.

Capacity Building or Financial Empowerment to Prevent Drug Abuse

One of the factors believed to cause drug abuse is poverty, therefore attempts to empower people especially the young ones is important. In the Sokoto literatures, Shehu in his "*Ihya'ussunah*" had declared a chapter describing the need for commerce, trade, and seeking for wealth among Muslims. Shehu disclosed that, the best thing is for everyone to abide by Sunnah in buying and selling (Idid & Hashi, n.d.).

CONCLUSIONS AND RECOMMENDATIONS

Drug abuse is a pervasive and devastating issue in modern societies, causing widespread harm to individuals, families, and communities. The consequences of drug abuse are far-reaching, including physical and mental health deterioration, social problems, and even death. To combat this menace, this study explores the potential of Sokoto Caliphate literature in preventing drug abuse. The literature, born out of the 19th-century jihad led by Shehu Usmanu Danfodiyo, offers practical and relevant lessons for preventing drug abuse. This study examines the applicability of these lessons to contemporary societies, including Northern Nigerian Muslims and other communities, highlighting the value of Sokoto Caliphate literature in addressing this pressing social issue.

FUTURE STUDY

This research still has limitations so further research is needed related to the topic of Sokoto Caliphate Literatures: Importance on Relieving or Remediating Drug Abuse in Northern Nigeria and Muslim Societies to increase this research and increase insight for readers.

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