



## **The role of Religious Organizations in Fighting the Menace of Drug Abuse and Youth Restiveness in Taraba State**

**By**

**Lawan Abdullahi Muhammad (PhD)**  
**(Principal Researcher)**

**Department of Islamic Studies, Faculty of Arts,**  
**Taraba State University, Jalingo-Nigeria**  
**Email: [lawanabdullah087@gmail.com](mailto:lawanabdullah087@gmail.com)**  
**+2348133038583**

**And**

**Maunde Usman Muhammad (PhD)**  
**(Co-Researcher)**

**Department of Islamic Studies, Faculty of Arts,**  
**Taraba State University, Jalingo-Nigeria**  
**Email: [usmanmaunde@gmail.com](mailto:usmanmaunde@gmail.com)**  
**+2347033087888**

### **Abstract**

*Nowadays, Nigeria is witnessing drug abuse, indecent of corruption and decadence especially, among the youths, whereby the youths children below adolescent age engages themselves in some immoral acts; of killing, hurting, illicit sex, drug abuse, stealing, raping of both the married and unmarried Girls or women. Youth restiveness has now been regarded to be among the circle of the youth everywhere in Nigeria, whose main interest is to cherish and patronise the profession for defence of their leisure, polity or as a mean of livelihood. Therefore, this study intends to expound or find out “The menace of drug abuse and youth restiveness and solution in the light of Islamic law”. Taraba State had been a case study, it inherited common law since after independence. But that does not curtail the present menace, where as Islamic legislation is full of solutions to every crime that is being committed in the world. Youth restiveness started as “base gang” but later turn into political thugs whereby they involves themselves into criminal acts.*

**Keywords:** Drug abuse, Islam, Youth Restiveness, Shari’ah

## Introduction

Islam, as a religion embodies socio-political and economic way of life. Socially, it teaches relationship between and among men on one hand, and between men on the other, and with other creatures on the other hand. Politically, it teaches the right of the leaders and that of followers, factors responsible for good leadership etc. Economically, Islam deals with the lawful and unlawful means of income, accumulation of wealth though, corruption and cheating as crimes which ought to be fought by the authority.

Doi, in his book, *Shari'ah: The Islamic Law* affirms that, " the fundamental principles on which rest the Islamic legal system is that the laws of Islam are not passed in a heated assembly by men who ardently desire the legislation in their interest, against men who ardently oppose it in their interest" Islamic laws are firmly based upon the interest of the people as whole unlike the common law which is a man made law. This is because man cannot be just by himself, unless he follows what has been laid down to be just, that is, *Shari'ah*.

However, *Shari'ah*, being a divine source, obtained a greater degree of stability compared with the (other) man-made i.e., secular legislation. Therefore, the man made laws or common law which is expected to play role in reducing crime for the benefit of the citizens. It increases the rate of the crimes due to their nature. As common law prevails over the *Shari'ah* law since independence all sorts of crimes increases.

*Hudud* and *Qisas* are laws deal with offences and punishments that are interpreted by Muslim jurists to be derived from the Qur'an and the *Sunnah* of the Prophet. (SAW) *Hudud*, literally, means limit. According to some scholars, the word *hudud* is not used in the Qur'an specifically in terms of punishment. Allah (SWT) has clearly emphasized the importance of following "Islamic law", and the consequences of shunning away from it. For instance, al-Baqarah Q 2: 45, Al-Imran Q 4:4, Q 10: 1 and Q 10: 57 etc.

The study area faces what seems legally approved by the government on daily basis where youths kill, wound, rape, steal or engage themselves in robbery, take all sorts of drugs and commit some social vices.

## The concept of alcohol

"Khamr is what befogs the mind." These are the words spoken by `Umar Ibn Al-Khattab, may Allah be pleased with him, from the pulpit of the Prophet, peace and blessings be upon him, providing us with a decisive criterion for defining what falls under the prohibited category of khamr. There remains then no room for doubts and questions: any substance which has the effect of befogging or clouding the mind, impairing its faculties of thought, perception, and discernment is prohibited by Allah and His Messenger, peace and blessings be upon him. (Anwarullah 2017)

Drugs such as marijuana, cocaine, opium, and the like are definitely included in the prohibited category of khamr. It is well known that the use of such drugs affects the sensory perceptions, making what is near seem distant and what is distant seem near; that their use produces illusions and hallucinations, so that the real seems to disappear and what is imaginary appears to be real; and that taking drugs in general impairs the faculty of reasoning and decision-making. Such drugs are taken as a means of escape from the inner reality of one's feelings and the outer realities of life and religion into the realm of fantasy and imagination. (Doi 1997)

Added to this psychological fact are the physical effects: bodily lassitude, dullness of the nerves, and decline in overall health. The moral consequences, moral insensitivity, weakening of the will power, and neglect of responsibilities are also well known. Eventually, drug addiction weakens a person and makes him a diseased member of society. Furthermore, drug addiction may result in the destruction of the family or even drive one to a life of crime. Since obtaining drugs involves a great outlay of money, drug addiction may take its toll on the family budget and even it may tempt the drug addict to resort to illegal means to pay for drugs. (Doi 1997)

Muslim jurists are unanimous on the prohibition of those drugs which were found during their respective times and places. Foremost among them was Sheikh al-Islam Ibn Taymiyyah, who said: "This solid grass (hashish) is *haram*, whether or not it produces intoxication. Sinful people smoke it because they imagine it producing rapture and

delight, an effect similar to drunkenness. While wine makes the one who drinks it active and quarrelsome, *hashish* produces dullness and lethargy; furthermore, smoking it disturbs the mind and temperament, excites sexual desire, and leads to shameless promiscuity, and these are greater evils than those caused by drinking. This perverted habit has spread among the people after the coming of the Tartars. The had (prescribed punishment) for smoking hashish, whether a small or large amount of it, is the same as that for drinking wine, that is, eighty or forty lashes. (Doi 1997)

## **SOME RELIGIOUS ORGANIZATIONS AND THEIR ACTIVITIES**

### **Definition of Organization**

Organization means the persons, committees or departments etc, who make up a body for the purpose of administrating something.

Organization simple means a group of persons associated by some common tie or occupation and regarded as an entity. (Oxford Dictionary 6<sup>th</sup> ed, 2008:283).

### **Islamic organizations definition and their roles**

Islam is a complete submission to the commandment of Allah (SWT) as well as paying obedience to the directives of the Prophet (SAW) in all facets of life, be it political, social, economical, or judicial etc.

With regard to the above meaning of Islam and definitions of organization, therefore, an Islamic organization is that Organization whose set goals and objectives are aimed at promoting Islam in its various aspects some Islamic organizations have very wide objectives encompassing many areas social, economic, political, etc. some other organizations have specific objectives and try to address particular problems. (Muhammad 2009:34).

## **TIJJANIYYAH ORDER**

Tijjaniyyah was introduced in Nigeria through Kano state by Umar Al-Futi in the early eighteenth century and several *Ulama* were initiated into the order, given that since

the Jihad in 1807. Qadiriyyah had been the establishment affiliation with close ties to Sokoto, the new order only consolidated in the early colonial period as well as through the influence of visiting Shaykh from the *Maghrib*. The conversion of Emir Abbas 1903-26 to the Tijjaniyya greatly facilitated the wide spread of the order among inhabitants of the city who regarded it as an additional prestige. (Abubakar 2009)

As a demonstration of their zeal, the order has placed extra spiritual burden on its members by requiring them to perform *wazifa* at least once daily, the *lazim* twice a day and the *hailala* every Friday thus, its members could be seen sitting in their mosques every morning after the *maghrib* prayers in circle around a piece of white cloth, chanting litanies (Abubakar 1991).

The Tijjaniyyah was first introduced into the emirate of Muri through prominent scholars, Malam Abubakar from Kano State and his *Zawiya* was in nyama –jula mosque Jalingo, his effort was consolidated by Malam Zakari is an indigene of Jalingo, and his *zawiya* was in the karoffi mosque, Jalingo, around 1923.

Immediately, after these two Shaykhs introduced it in the Emirate, it continuously develops up to 1943 that was three decades ago, after the first two *muqaddimis* then followed by *zawiya* Malam Isa Kunini, Shaykh Aboki Lau, Malam Ahmadu Dan-dada and Modibbo Muhammadu Mahmud. Who continued to promote it almost five decades or more and they developed it into many nook and corner of the Emirate where many *zawiyas* were opened and many *muqaddamis* were introduced respectively. (Abubakar 1991).

Among the most prominent *zawiyas* introduced within Muri Emirate was:

- I. Zawiya of Malam Isa Kunini.
- II. Zawiya of Malam Ahmadu Dan-dada.
- III. Zawiya of Modibbo Muhammadu Mahmud.
- IV. Zawiya of Malam Mai-kafi
- V. Zawiya of Shaykh Aboki lau.
- VI. Zawiya of Modibbo Ahmadu Mballowa.

Currently, Tariqah Tijjaniyyah is having almost over five hundred *Zawiyas* all over the state, with their *muqaddamis* who are overseeing the *Zawiyas* respectively. (Malam Zakari 2014, June).

### Aims and Objectives

The aims and objectives of this organization was to unite the Muslim Ummah in the same umbrella of *La'ilaha illallah Muhammadan Rasulullah* (there is no God but Allah and Prophet Muhammad SAW is His messenger).

### Methods of Da'awah and activities of Tijjaniyyah

The Da'awah methodology of this organization covers the whole of Taraba state, as follows:

1. **Preaching:** the organization uses reaching as one of its ways of propagating Islam. This is carried out mostly in the Juma'ah mosque and inn public especially when requested by an individual in the community mostly during ceremonial occasions.
2. **Maulud celebration:** the organization also observes yearly maulud celebration, a festival supported to mark the birth (anniversary) of Prophet Muhammad (SAW).
3. **Islamic schools (Islamiyyah):** These schools are constructed to further propagate the religion and breed young Muslims. Usually, both male and female Muslim s are enrolled in these schools presently in Taraba state there are such schools where young children and adults go to learn to recite Qur'an. The organization presently has formal schools in many local governments in the state such as: Sheikh Ibrahim academy, Jalingo, Nurul Islam Takum and Sheikh Dahiru Usman Bauchi Islamiyya in Nguroje etc. (Yunusa 2006:44).

### JAMA'ATU NASRIL ISLAM (JNI)

### Origin of the Organization

Jama'atu Nasril Islam was established by Sir, Ahmadu Bello, the first premier of Northern Nigeria with a donation received from Kuwait to supervise Islamic preaching and the spread of the religion (Yola 2000:53).

The foundation and development of the JNI can be regarded as the most important effort to unite the Muslim in Northern Nigeria under one umbrella. It veritably became the only religious organization with a supra-regional orientation in which religious scholars and religious movement of different and opposing tendencies came together in order to discuss and determine their political and religious aims and to present them to the Nigerian public.

The Jama'atu Nasril Islam (society of the victory of Islam) was established in January 1961 to transcend all divisions among Muslims created by allegiance to different brotherhood. (Yola 2000:54).

Actually, the national body emerged in Nigeria on the 5<sup>th</sup> of January 1961 as a result of the meeting held in Kaduna by eminent Muslims from Northern Nigeria.

The Sultan of Sokoto Alhaji Abubakar III was unanimously nominated as the first president of the organization with this development the campaign took Islam to the nooks and crannies of the country. (Yunusa 2006:29).

In Taraba state it was JNI was established since old Gongola state, up to the present Taraba state in 1991, Modibbo Hamman-Adama was its first chairman of the Jalingo local government from 1985-1987. He under took the organization of scholarship and led mission into various parts of present Taraba state, the organization continue to develop up to the next chairman of the state that was Alhaji Ali Babando from 1989-1993. Rapid development continued to shower up to the present days, so currently the state chairman of the organization is Alh. Inuwa Usman Mafindi. (Abu-Huzaifah 2013).

## Aims and Objectives

Among the objectives of this very organization is:

1. To propagate the religion of Islam.

2. To unified the Muslim Ummah worldwide under one umbrella.
3. To call for war against ignorance in Islam.
4. To involved in the recruitment and orientation of Islamic scholars who were later dispatched to various towns and villages
5. To disseminate the teaching of Islam, the organization provided for the payment of salary to these scholars. (Yunusa 2006:31).

### **Methods of Da'awah and Activities of Jama'atu Nasril Islam**

Among the Da'awah methodology and activities of the Jama'atul Nasril Islam in Taraba state as follows:

- 1- **Preaching:** the organization has established a lot in her preaching mission nationwide as a means of propagating Islam. This organization carries out these activities mostly in Juma'ah mosque (Friday mosque) and in public especially when requested by an individual in the community mostly during ceremonial occasions.
- 2- **Islamic Culture:** the organization tries her best through its teaching and preaching in reviving the Islamic culture. It shares exemplary practice in adhering to real Islamic culture and upholding to them strongly.  
It also enjoy on the Muslim to practical's Islamic culture such as mode of dressing, greeting, eating, etc
- 3- **Unity of Muslims:** the organization through its preaching and doctrines lays emphasis on the unity of Muslims as taught in both glorious Qur'an and Hadith of prophet Muhammad (SAW).
- 4- It therefore admits all Muslims to its membership (irrespective of organization he belongs. This doctrine of inviting the Muslims may be a reason for its quick acceptability all over the century and even by the authority and this tend helps much toward the spread of Islam.
- 5- **Conversion:** one of the greatest methodologies of this very organization is that deserves to be mention is conversion of non Muslim to Islam.

The organization through its preaching and a series of Islamic activities has succeeded in converting the non Muslims to Islam through intellectual means.

- 6- **Islamic Activities:** the organization also organizes lectures, seminars, symposium, and Islamic competitions for the benefit of the people as a means of propagating the religion of Islam.
- 7- **School:** the organization has also established schools with Islamic basis in its effort toward the propagation of Islam. All branches of Islamic knowledge are taught in these schools
- 8- **Mosque:** the mosque played a significant role in the propagation of Islam. As a practice this organization encourages and mobilizes for the construction of mosque in different part of the local governments. (Yunusa 2006:41)

## **JAMA'ATU IZALATIL BID'AH WA IQAMATIS SUNNAH (JIBWIS)**

### **Origin of the Izalah in Nigeria**

The idea of the formation of Izalah movement started with teaching of sound *aqeedah* by Sheikh Abubakar Mahmud Gumi and the release of his controversial book titled *aqeedah al-saliha* in 1972 con deeming and rejecting the doctrines of Tariqah in totality and even declared some practices as unbeliever, his students then were mainly civil servants, businessmen and the general public in the Sultan Bello mosque Kaduna. The students who were from various places started teaching and preaching what they learn from Sheikh Gumi individually and among such students was Sheikh Isma'il Idris bin Zakariyya from Bauchi. He was enrolled into the Nigerian Army as an Imam, so people started accusing him of using his army uniform to preach and finally resigned from the army in favor of his da'awah and preaching activities around 1973.

On 12<sup>th</sup> of March 1978 in Jos, the capital of plateau state, Jama'atu Izalatil bid'ah was formally launched. In his good will message to the launching, through his representative Sheikh Abubakar Gumi advised that the clause wa iqamatis Sunnah be added to the name, and thus was born Jama'atul Izalatil bid'ah wa 'iqamatis Sunnah (Izalah). Once it was inaugurated it extensively embarked on preaching campaigning and recording audio cassette and looting of treaties and pamphlets. (Girbo 2012).

Izalah came into existence in Jalingo local government through the old Hayatul Islam, the organization was established by some Muslim activist in 1986 who were

having a same views and ideologies of that of Izalah, the organization has been accepted to some Muslims youth and some few old men, the first people to lead the organization were Alhaji Adamu Lamido-Gora as chairman, and assisted by Malam Musa Dangambo, then Malam Musa Magaza as Secretary General of the organization. (M. Dangambo 2014, July).

Two years later Izalah was established by some scholars of the northern Nigeria, looking at the doctrine of Izalah by Hayatul Islam Jalingo, the organization accepted Izalah and the name of the organization was change to Izalah, similarly the appointed leaders of Hayatul Islam maintain their positions respectively, but later on the chairman has been changed to Malam Adamu Lushi up to the present days. (M. Dangambo 2014, July).

## Aims and Objectives

The aims and objectives of this organization shall be discussed as follows:

1. To promote the fundamental teaching of Islam as laid down in the Holy Qur'an and Hadith of the Prophet (SAW).
2. To disassociate ourselves from any claims that anybody within the context of Islam has received any further revelations from almighty God after the Holy Prophet's death, or that the Prophet has left anything secret unrevealed only to reappear again after centuries and make certain revelations of his message to a few selected people, or that he has passed any directives to anyone after his death.
3. Eradicating innovation from Islamic religion and reinstate the tradition of the Prophet Muhammad (SAW) in order to unite all Muslims in the country as commanded by Allah (SWT) in the Holy Qur'an.
4. To hold fast, all together, by the rope which Allah stretches out for you, and be not divided among yourelves.
5. To alert all Muslims so as to be aware of books written by unscrupulous teachers (Malams) just to bring confusion in Islam.
6. To enlighten the people about the activities of some so-called Muslims who have been distorting the true teaching of Islam. (Yunusa 2006:35).

## Methods of Da'awah and Activities of the Izalah

1. The Izalah group style themselves as those who withdraw from unlawful innovations and disagree fundamentally with that they regarded as the excessive respect and honor given to founders of the Sufi (Turuq) the main platform is that the entire Sufi proposal of an ecstatic experience of God was not a valid criterion by which to judge what is right and wrong.
2. The Izalah used to organize a national *wa 'azi* (preaching), monthly to any state fell to host, the reasons is just to preach and the perception of Sufis and their practices of Islam which Izalah see and perceive as mere innovators of Islam, hence Izalah members regarded leaders of the Sufi orders as rapacious *Ulama* who must be done away with their ideas should be condemned and true color exposed. (Yola 2000:55).
3. Izalah is trying to shun away all the claims of Tariqah that some of their scholars are seeing Allah of Prophet as Izalah said that the Prophet had completed his duty of extending Allah's Messages to the entire mankind without reducing anything, for them anybody who claims to be communicating with God or relates to the Prophet in dream is nothing but a liar. Qur'an 30:31 and a Hadith respectively stresses that any Muslim who misrepresent or *falsify* what Allah (SAW) and His Prophet say is an unbeliever until he repents, also Qur'an 3:80. (Yola 2000:56).
4. Education: this is also one area of their concern as they give priority to both male and female of Muslim and they established many schools almost every nook and corner of the society, currently, it has 15 Primary and Secondary schools within the State.
5. Preaching: this organization undertook preaching as one of its ways of propagating Islam, these are carried out as daily, weekly, monthly and even yearly basis and the organization has achieved a lot in this perspective. (Yunusa 2006:40).

## THE CAUSES OF DRUG ABUSE AND YOUTH RESTIVENESS IN TARABA STATE

Base on the research conducted the findings shows vividly that the following may be part of the causes of drug abuse and youth restiveness in the state:

1. Rivalry over girls
2. Rumour mongering among the youth and people of the state at large
3. Availability of the harmful drugs
4. Absence of parental responsibilities
5. Society and social activities
6. Lack of adequate education in the society
7. Peer group
8. Selfishness of leaders
9. Population growth
10. Unemployment saga in the society
11. Politics and youth involvement
12. Inadequate security agencies and personnel. (Committee report, 2018)

### Identification of Major Youth Groups (Base) and Areas of Sales of Illicit Drugs

Youth groups (BASE); in our own contents the name “Base Group” drive from youth groups that share common interest, at times illegal or otherwise, the group membership consists of same age mate, 15 to 35 years old. Their activities involve political thuggery, fighting, rape, gangsterism and other criminal activities. (Committee report, 2018)

S/N	NAME OF THE GROUPS (BASE)	LOCATION
1	Star Boys	Muhammad Nya Primary School, Jalingo
2	Oga Solo	Turaki ‘B’ Clinic Sabon Gari by Oga Solo Mini Market, Jalingo
3	Chennels Wicket	Adj. Jauro Musa Abba Tukur’s House, Sabon Gari

4	Wicket Banana	Muhammad Tukur Primary, School, Jalingo
5	Do or Not	Government Technical School, Base Centre
6	Black Shadow	Mai Jidda Plaza, Nasarawo, Jalingo
7	Do	Nyabu Kaka
8	Majidadi Kwon	Gadan Bobboji, Jalingo
9	Wicket Boys	Karofi Bridge, Jalingo
10	One Mafia	Kogin Sarki
11	Golden Shadow	Kogin Sarki
12	Alanta	RCCN, Sabon Gari
13	Champion	Saminaka Junction
14	Strong Boys	Nukkai Bridge, Jalingo
15	Kona Rolly Boys	Road Block round about, Jalingo
16	Ataka	Optt. Hassan Primary School
17	Asubba	Before Peacock College, Jalingo
18	D. Apple	Behind FMC Hospital, Jalingo
19	Black Tiger	Jalingo Main Market
20	20 Battalion	Before Rubby Classic School
21	Black Shadow	NTA Behind Mai Jidda plaza
22	To Go Emergency	Investment Qtrs, Magami
23	Kaka Mafia	Yabun Kaka
24	Respectable	Sabon Gari
25	Expandable	Water Board, Magami, Jalingo
26	V.B.L.M.	Water Board, Magami, Jalingo
27	Wicket Axe	Behind Magami Cemetery By Nurul Islam
28	G. Shirt	Beside Mayo Gwai Mosque
29	Red Mafia	Dorowa
30	Wicket Lion	Mayo Gwai Bus Stop
31	Jakiri	Unguwan Sarkin Noma

32	Manu Spark	Nasarawo, jalingo
33	Snipers	Magami Gindin mangoro
34	Idi Shaidan	Behind Sabon Gari Mosque
35	Expensive	Kogin Dutsen Sabon Gari
36	Untouchable	Behind Primary Board
37	Strong Boys	NNPC Mega Station, Oppt. A. A. Kassa, Jalingo
38	Red Kusa	Mayo-Gwai
39	Black Ninjas	Unguwan Fulani
40	Red Devil	ANCOPSS
41	Exclusive	ANCOPSS
42	Roggets	ANCOPSS
43	Gaga Fighters	ANCOPSS
44	Jardose	ANCOPSS
45	Black Diamond	ANCOPSS
46	River Base	ANCOPSS
47	Always Fighters	ANCOPSS
48	One Man Squard	ANCOPSS
49	33 Boys	ANCOPSS
50	10-10	ANCOPSS
51	Sara Dole	ANCOPSS
52	Zaman Lafiya	ANCOPSS
53	Black Axe	ANCOPSS

(Commettee report, 2018)

### Identified Points of Sales of Illicit Drugs in the State

S/N	LOCATION
1	Forest
2	Dorowa
3	Sabon Layi Adjacent first Bank

4	Mayo Gwai Bus stop
5	Road Block Round About
6	In-front of Jalingo main market
7	Nukkai Bridge
8	Mile Six Market
9	Kogin Sarki
10	Kogin Malam Garba
11	Otta Farm Yakubu Kaka
12	Maijidda Plaza
13	Sabon Gari Mobile Base
14	Ramin Tipper
15	Mafindi Primary School, Jalingo
16	La-Mangoro
17	Behind A. A. Kassa, Jalingo
18	Jankada River
19	Opposite Nguroje
20	Abdullahi Chemist, Moyo Gwai
21	Behind Green Beach resort
22	Bakin Rijiya Dunu Guest in
23	Behind A.A. Rano fillig station, opp base centre
24	Gate '2' Jalingo main market
25	River Side old Magami
26	Medicine Hawkers (Basket)
27	Scraps Dealers (Baban Bola)
28	Old Post Office (Tashan Lau)
29	Sambisa Safni Quarters

(Commettee report, 2018)

## The Ways of Applying *Hadd* Punishment

Islamic law contains the actual ways and procedures that if applied, neither the victim nor the accused could field offended. These laws (Islamic laws) contradict that of the common laws, especially while investigation. For instance, while gathering some facts, when interviewed one of the most senior high court judge in the state, he lamented that; The major problems of our laws fall into the hands of security agents i.e. policy. He continued by saying “our laws gives emphasis on written facts or documents, but the police that were said to be responsible in preparing such evidence that could proof the victim is guilty always change the contents of such evidence or corrupt it.

Doi 1997 affirmed that;

*It must be proved beyond any shadow of doubt that the murder was really committed by the criminal. No execution must take place in case of a homicide, except when men of integrity have given evidence, or where the murderer himself makes a confession or if the relatives of" the deceased swore 'qasama' oaths to confirm it. The relatives of the deceased will swear fifty limes (Qasama), after that, they will be entitled to have the accused executed. The oath is to be sworn by no less than two men in a murder case. And in respect of such an oath, never are more than one person executed. A qasama becomes necessary if the deceased declared that – on being wounded – so-and-so has my blood; or when one person testified against the accused, or when two people testified seeing the deceased being wounded if he survived all that and was able to eat and to drink.*

Meanwhile, from the above quotation i.e. assertion of Doi, and other authentic traditions proving case beyond reasonable doubt as obligatory. And only people of integrity are allowed to give evidence, or when the murderer himself/ confess. And it is known to many Muslim believers that; on the issue of (Qasama) it is applied 50 times by the relatives of the deceased, and they (believers) know its implication or consequences if it was aimed to give false evidence, both here and the Hereafter. Therefore, further stressed that;

*When the plaintiffs failed to swear, the defendants are asked to swear and free themselves from liability. They do that fifty times. If the defendant was not able to get some of his kinsmen*

*to swear with him, he swears alone fifty times. If the accusation of homicide is leveled against the group of people, each one of them will have to swear fifty times. But if kinsmen were suing in respect of murdered kinsmen, fifty of them must swear once each. But if there were less than fifty, the surplus oaths were re-distributed to them. However, a woman does not swear in a murder case. The heirs will swear in the event of accidental homicide in direct proportion to the amount they inherit of the blood wit, whether they are men or women. If the division should present a problem by producing fractions the person with the biggest share of the blood-wit shall be made to swear the extra oath.* (Doi, 1997)

However, in a situation where the plaintiff could not swear because he is afraid or guilty as stated above (implication of false Oath) the defendant produced his kinsmen to swear with him proving that he is not guilty.

If the relatives of the deceased person came, while others did not show up, in respect of an accidental killing, those present shall swear the full number of oaths in a qasama. If afterwards others turned up, they swear in direct proportion to their share of the estate. (Abdal'ati 1999)

Moreover, regarding the litigation, (Doi 1997) said

*The litigants shall swear standing. Qasama oaths are not sworn in respect of wounds, nor among the scripturaries, nor a person killed between two rows of warring enemies. Nor when a dead body is found in the vicinity of some settlement, there cannot be any pardon in respect of a treacherous murder. A man can pardon in respect of his own murder, if it did not involve treachery. But in respect of accidental killing, he can only waive up to one third of the Diyyah. If one of the sons of the victim a homicide case decided to forgive the killer, the killer cannot be executed. The remaining heirs can then have their shares of the blood-money .*

### **Avoiding Crime Committers as a Means of Curving Crimes**

Most of the members of *Kalare* were said to be active members of the group as a result of being too close to their friends. Although some were said to force to join the group especially the ladies as they affirmed to me during an interview. Allah in the Glorious Qur'an had warned the believers to shun away from sins and the people that commit sins

purposely aim at avoiding crime from the Islamic society. Imam Qurtabiy is reported to have said that the verse discouraging people to seat together with the committers of sin. (Doi, 1997)

### **An Approach to Islam Moral Guide to the Children**

As part of inculcating children moral rightness Hamdi affirmed that; some parents don't live in their houses as they live outside that this habit definitely result in putting children into trouble, chaos and social voices;

He further stressed that; instead they engage in the following:

- (i) Buying and selling.
- (ii) Habitual travelling outside the country for either official or tourism
- (iii) Going for long vocation with friends.
- (iv) Keeping his family in different apartment especially when marries another wife and live together with her. ((Abdal'ati 1999))
- Naming his children with names that will lead either to laugh at them or naming them names that make them joyful or proud.
- Naming them with names that need to avoided e.g Fir'aun, Hamana, Qarun.

Meanwhile scholars were on the view naming the children will make them to adopt or behave with their behaviors. ((Abdal'ati 1999))

Some scholars have attempted to give some guide towards moral uprightness, aiming to curve any society from committing social vices or crimes. Hamid (nd) has analyzed some process of morals training and preventive measures to immorality. They are summarized as follows:

- It is among cause of immorality giving a child things he wants
- Also buying some expensive things (goods) or items at their teenage ages. Like motor cars, motor cycle etc.
- Being very tough (الشدة) to them more than bringing them closer through beating them always beyond the unit of Islam i.e not injure him or exceed limit. (Hamidi (nd))
- Being stingy to them in providing their basic needs that could lead them to look other means of getting these needs.

- Training the child to use or eat what is available within their parent's possession and capability.
- Being very vigilant, and inquisitive on his children by asking who are his friends , how he possessed some things.
- **المبالغة في إساءة الظن لهم**  
This involves misconception the children always. ((Abdal'ati 1999))
- Showing differences among them i.e preferring one upon one another
- Having interest in doing some good deeds or acts of worship with the children and shunning a way from committing sinful acts with them.
- Inculcating interest upon them to memorized glorious Qua'ran
- Having interest inculcating moral attitudes to the children
- Fulfilling promises to the children
- Avoiding sinful acts in the presence of family (children)
- Avoiding some audio visual aids containing advertisement of social vices or nudity e.g magazine, video, television, etc
- Too much fighting in the presence of children, or by beating their mother always that could definitely instill something into their mind. كثرة المشكلان بين الوالدين.
- Praying upon his children, the prayers of the parents to his family members has effects in changing or making the children to be good, especially his mother.
- Delaying the children in marriage especially the women (girls). As part of Islamic training has discouraged doing that. ((Abdal'ati 1999))

### Crime Detection under Shari'ah

While making comparative analysis between *Shari'ah* system of detecting the crime with western system of detection, which is full of corruption and errors as affirmed by many judges. For instance when I interviewed one of the high court judges in Gombe State i.e when I asked what are the factors contributing to the persistent of thuggery activities in Gombe? He answered that cause lies from the system of prosecution processes where by the panel code laws base must be of their evidence from only written document sources. (Anwarullah 2017)

However Justice Abdullahi is quoted from Jamatul Nasril Islam to have contended that:

*Islam has a method of crime detection distinct from the Western system under which a suspect's civil liberties are automatically curtailed and there seems to be double or triple indiscrimination during police investigation or interrogation. In Islam, mere suspicion is no ground for punishing a person unless crime is reported through a reliable source. The colonial aspect of some criminal codes is that a person apprehended on the basis of inadequate evidence may be proved innocent later, but his integrity may already have been impaired. An individual may be acquitted after a lengthy process of unfortunate humiliation and the current non-Islamic codes have failed to safeguard the honour of such a respectable individual. Furthermore, crime digging or crime framing is prohibited in Islam.*

## CONCLUSION

Islam as a Din from Allah (SWT) has emphasized the prohibition of bloodshed, homicide, or any criminal activity through divine scriptures given to all the messengers of Allah (SWT).

From the old testament Mathew V: 38, the Old Laws reads: “eye for eye” Allah also emphasized his command and wisdom behind establishing retribution (Qisas), from Q:2:178 and 179. The exegetes and the jurists had made that more apparently i.e., philosophy and merits behind retribution. Muslims jurists, therefore, outline some conditions, and factors to be considered before executing Qisas, options of retaliation as mentioned from the Qur'an, factors obligating Oath its procedures etc.

However, from what I obtained indicates that drug abuse and youth restiveness (thuggery) had been a menace to Gombe Local Government Area of Gombe State, where by youths always involves themselves in culpable homicide always, Girls were raped in daily basic. Regarding that the research had work into efforts made by some Sociologists who studied deviancy and crime e.g. Quelete and Query and some rationalist that studied common motive for drug abuse and youth restiveness (thuggery). To obtain money goods, to gain pleasure from intoxications, obtain excitement.

## References

- Abdal'ati, H., "Islam in Focus", (Riyadh: International Islamic Publishing House, 1999)
- Abubakar, M. A., "The Effects of Drug abuse among youth in Danbatta Local Government Area,Kano State", Unpublished M.Sc. Dissertation submitted to the (Department of Sociology, Bayero University, Kano, 2009)
- Abu- Huzaifah, U.I., No: 23 water board road, Jalingo, 45 years, Al-Bayan Islamic school, Jalingo. 10<sup>th</sup> July, 2013, 10:32 am.
- Anwarullah, "The criminal law of Islam" (Islamabad: Shari'ah Academy, International Islamic University, Pakistan, 2017)
- Alchaine, O.S., Chize U.B, "State of Human Rights in Nigeria" (Gwarampa: Panaf Press, Abuja, Nigeria, 2012)
- Doi, A. (1997), "Shariah: The Islamic Law" London, Taha Publishers, London, United Kingdom.
- Alhaji Musa Dangambo, Unuwan Bakin Kasuwa residence, Jalingo, 68 Years, in his houde, near main market, Jalingo 13<sup>th</sup> July 2013, 5:15pm.
- El-helbary K, Siddiqui MM, (trans), "The Lawful and the Prohibited in Islam" (NP, nd,.)
- El-Jaza'iriy, (Trans) "The Approach of the Muslim A Book Outlining Doctrines, Ethics, Morals Workships and Behavior" (Beirut: Dar al-Kotoob Al- Ilmiyah , Beirut, Lebanon, 2012)
- Girbo, A. M., *Tarihin Kafuwani Izalah*, (Jos: 2013),
- Jama'atul Nasril Islam, "Understanding Shari'ah in Nigeria" (Lagos: Spectrum Books Limited Nigeria, 2001)
- Jami'u, M.A., "Tackling the Nigerian Security Challenges: The Islamic Panacea". (European Scientific Journal. Vol. 9. 2013)
- Jami'u, S, "Islam & Politics in Nigeria". Ilorin: Laugark Investment Ltd, Ilorin Nigeria, 2012)

Lamido, A.A (August) “*Youths Unemployment, Poverty and Political Violence in Nigeria*” a Paper Presented at the National Conference on Political Violence Organised by Department of Sociology Gombe State University, Gombe, Nigeria, 2012)

Loimeier R., *Islamic Reform and Political Change in Northern Nigeria*, (Evanston: Northwest University press, 1997)

Yunusa M., *The Role of Islamic Organizations in the Spread of Islam in Kogi*, unpublished. B.A. thesis submitted to department t of Education, Ahmadu Bello University, Zaria (2006).

Yola D. S., *Religious Awareness and Islamic Political Activism in Kano*, unpublished M.Sc. thesis, submitted to the department of Political science, Bayero University, Kano (2000).

Zakari M., Unuwan Sarkin-noma residence, Jalingo, 68 Years, in the Zawiyya near main market, Jalingo 13<sup>th</sup> July 2013, 5:15pm.

