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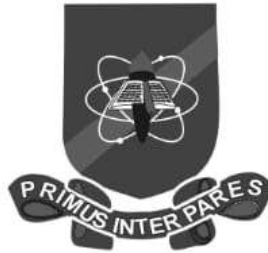
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A PUBLICATION OF THE DEPARTMENT OF RELIGIOUS STUDIES,  
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## **EDITORIAL**

It is with great pleasure and gratitude to Allah (SAW) that on behalf of the Editorial Board, I am presenting the 7<sup>th</sup> volume, December 2021 edition of Voyages Journal of Religious Studies, a publication of the Department of Religious Studies, Gombe State University. This edition of the publication has in it a number of articles from reputable scholars within the world of academia across disciplines.

Some of the issues covered in this volume center on Qur'an, ethics and morals, Islamic education, Da'wah activities, cultural values, pandemic in the teachings of Islam, Ulumul Hadith, peaceful coexistence and an examination of some biblical verses on stewardship as it applies to the Nigerian context.

My sincere gratitude goes to the authors who contributed their wealth of knowledge. I wish to acknowledge the efforts of the editorial consultants and the editorial board who work tirelessly to see the success of this edition. Thank you.

Lastly, we give a tribute to our former Editor-in-Chief, Prof. Umaru Dahiru, may Allah have mercy on him and grant him Jannah. Amin.

**Dr. Fatima Abubakar,**

Head, Department of Religious Studies,  
Gombe State University, Gombe, Nigeria.

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- Article should have a cover page containing title of the article, author(s) name, affiliation, cell number, valid email address and abstract of not more than **200** words and with keywords.
- Articles should not be under consideration for any other publication at the same time.
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- Articles should not exceed 20 pages in length, must be type-written, **double-line spaced and 12 font size of Times New Roman**.
- All in-text citations and works cited must conform to the **7<sup>th</sup> edition of the Modern Language Association (MLA) style**.
- A non-refundable assessment fee of **₦ 10,000** should be paid for peer review to the following account; if found publishable, a sum of **₦ 15,000 publication fees**, together with evidence of payment should accompany the corrected article to the above mail.
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# Islamization of Education through Cooperate Social Responsibility: A Case of Ulul Albab Science Secondary School, Katsina

Nuradeen Gidado Yanhoho<sup>1</sup>

## Abstract

Maqasid al-Shariah, or the goals and objectives of Islamic Law, can be used in Islamisation of knowledge to make man to know Allah. It can also be used in order to Islamize the secular activities and socio economic and educational space of life. And also, Hotels industry and all other related activities. Therefore, our secular Education can be promoted to Islam in the field of *Da'wah* by equipping *da'wah* with whip of the Shari'ah and to make them to exercise their own understanding of the Shari'ah. In Nigeria the system of education is based on secular system of education which is conducted without considering the Islamic system of education. Ulul Al-bab Science Secondary School is the first comprehensive post primary boarding institution established through private initiative in Katsina State. A Katsina based businessman and philanthropist, Alhaji (Dr) Bilya Sanda, (Khadimul Islam Katsina) conceived the idea of having a secondary school that will integrate Islamic philosophy of knowledge within the conventional secondary education in September 1996. the research find out that this unique institution is Islamize through Cooperate social responsibility, and give recommendations for the other institution like it in the state, country and the world in general, by using the quantitative and qualitative data collection.

**Keywords:** Islamization, Education, Social Responsibility, Ulul Albab, Science, Secondary School.

## Introduction

*Maqasid* is an Arabic word (singular *maqsid*) which carries the meaning of goals or purposes and when it refers to *Shariah (Maqasid Al-Sharia)* it specifically means the goals and purposes of Shariah. There are three other Arabic words that are found in the relevant literature of *usul al-fiqh* that convey similar meaning as *maqasid*. These words are *hikmah* (wisdom), *'illah* (effective cause) and *maslahah* (interest or benefits) (Kamali n.pag.).

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The approach to Maqasid was not given special attention even many of the reputable text of *usul al-fiqh* do not even have a section or chapter to the study of *maqasid*, until *al-Shatibi* (1388) gave Maqasid al-Shariah a special emphasis (Kamali n. pag.) One of the most important aspects of Muslim's life is to have a high moral standard. It mainly concerned with teaching and disciplining the society to have the best manners and personal characteristics. In this case, developing the society moral is automatically linked to the educational system. Ulul Albab played a vital role through Cooperate Social Responsibility by using Maqasid al-Shari'ah in serving the society within and outside its territory which this paper intent to write a scholarly paper which is expected to be used academically. Ulul-Albab Science Secondary School, Katsina used five objectives of Maqasid Al-Shari'ah as the importance and ways of Islamization of Education through Cooperate Social Responsibility.

The orders of importance or priority to these five objectives of Shariah, or Maqasid al-Shari'ah are going to be discussed. But I share the view of Kaura (2018) that we must acknowledge the arrangement posed by al-Ghazali which became most widely acceptable thereafter, notably in the following order of priority: 1. Protection of al-Din (Islam) 2. Protection of Life 3. Protection of Intellect or Faculty of Reason 4. Protection of Progeny or Offspring 5. Protection of Material Wealth (Kamali n.pag.).

### Classification of Benefits

The '*ulama*' have classified the entire range of *masalih--maqasid* into three categories in a descending order of importance, beginning with the essential *masalih*, or *daruriyyat*, followed by the complementary benefits, or *hajiyyat*, and then the embellishment *tahsiniyyat*. The essential interests are enumerated at five, namely faith, life, lineage, intellect and property. These are, by definition, essential to normal order in the society as well as to the survival and spiritual well-being of individuals, so much so that their destruction and collapse will precipitate chaos and collapse of normal order in the society. The *Shari'ah* seeks to protect and promote these values and validates measures for their preservation and advancement. For instance, *Jihad* has thus been validated in order to protect religion, and so is just retaliation (*qisas*) which is designed to protect life. The *Shari'ah* takes affirmative and punitive measures to protect and promote these values. Theft, adultery and wine-drinking are punishable offences as they pose a threat to the protection of private property, the well-being of the family, and the integrity of human intellect respectively.

In an affirmative sense again, but at a different level, the *Shari'ah* encourages work and trading activity in order to enable the individual to earn a living, and it takes elaborate measures to ensure the smooth flow of commercial transactions in the marketplace (Wahbah al-Zuhayli 50). The family laws of the *Shari'ah* are likewise an embodiment largely of guidelines and measures that seek to make the family a safe

refuge for all its members. The *Shari'ah* also encourages pursuit of knowledge and education to ensure the intellectual well-being of the people and the advancement of arts and civilisation. The essential *masalih*, in other words, constitute an all-encompassing theme of the *Shari'ah* as all its laws are in one way or another related to the protection of these benefits. These benefits are an embodiment, in the meantime, of the primary and overriding objectives of the *Shari'ah* (Wahbah al-Zuhayli 50).

The second class of the interests, known as *hajiyyat*, or complementary interests, are not an independent category as they also seek to protect and promote the essential interests, albeit in a secondary capacity. These are defined as benefits, which seek to remove severity and hardship that do not pose a threat to the very survival of normal order. A great deal of the concessions (*rukhas*) such as the shortening of *salah*, and opening of the fast for the sick and the traveller, which the *Shari'ah* has granted, are aimed at preventing hardship, but they are not essential since people can live without them if they had to. In almost all areas of obligatory *'ibadat* the *Shari'ah* has granted such concessions. Similarly, in the area of criminal law, the *hadith* which proclaims that "*prescribed penalties are suspended in all cases of doubt*" (Sahih al-Bukhari: Book 93: Hadith 34).

Protects a secondary interest in that it regulates the way punishments are enforced. These punishments are in turn designed to protect the essential interests through judicial action. In the sphere of *mu'amalat*, the *Shari'ah* validated certain contracts, such as the sale of *salam*, and that of lease and hire (*ijarah*) because of the people's need for them notwithstanding a certain anomaly that is attendant in both. In the sphere of family law, once again the *Shari'ah* permits divorce in situations of necessity by way, that is, of a concession, which is aimed, in the final analysis, at ensuring the well-being of the family and defending it against intolerable conflict (Kamali n.pag.).

A *maslahah* of the second class is elevated to the rank of the essential *maslahah* when it concerns the public at large. To illustrate this, the validity of *ijarah* may be of secondary importance to an individual but it is an essential interest for the society at large. Similarly, certain concessions that are granted in the sphere of *'ibadat* may be secondary to the survival of an individual but it becomes a matter of primary interest for the community. In the event of a conflict arising between the various classes of interest, the lesser of these may be sacrificed in order to protect a higher interest. When there is a plurality of conflicting interests and none appears to be clearly preferable, then prevention of evil takes priority over the realisation of benefit. This is because the *Shari'ah* is more emphatic on the prevention of evil, as can be seen in the *hadith* where the Prophet (peace be on him) has reportedly said: "*When I order you to do something, do it to the extent of your ability, but when I forbid you from something, then avoid it (altogether)*" (Nawawi: Hadith 9).

The third class of *masalih*, known as *tahsiniyyat*, are desirability's as they seek to attain refinement and perfection in the customs and conduct of people at all levels of achievement. The *Shari'ah* thus encourages cleanliness of body and attire for purposes of prayer and recommends, for instance, the wearing of perfume when attending the congregational Friday prayer; contrariwise, it discourages the consumption of raw garlic on that occasion (Kamali n.pag). The next section concentrates on Ulul Al-Bab Science Secondary School, Katsina and how it uses Maqasid al-Shariah as part of its programs.

### **History of Ulul Al-Bab Science Secondary School, Katsina Nigeria**

Ulul Al-Bab Science Secondary School is the first comprehensive post primary boarding institution established through private initiative in Katsina State. A Katsina based businessman and philanthropist, Alhaji (Dr) Bilya Sanda, conceived the idea of having a secondary school that will integrate Islamic philosophy of knowledge within the conventional secondary education in September 1996. He was supported by Alhaji (Dr) Ibrahim Coomassie and Ambassador Zakari Ibrahim (Oral interview, 2018). On first October 1996, a twelve-member Study Group chaired by Justice Musa Danlandi Abubakar was inaugurated. They worked for eight weeks and came up with a Blueprint that was submitted to the State Government in November 1996.

The Government granted a provisional approval for the establishment of the School in December 1996 (Oral interview, 2018). In February 1997 an Implementation Committee comprising of eight members was charged with logistics and financial requirements. They submitted detailed implementation plan in December 1997 (Oral interview, 2018). On 28<sup>th</sup> January 1999, all initial structures supporting infrastructures and facilities were completed. On Friday 14<sup>th</sup> May 1999 the institution was officially commissioned (Oral interview, 2018).

### **Organizational Structure**

The Ulul-Albab project has 3 bodies which are responsible for the management of its affairs viz:

- i. The Board of Directors: This is made up of all the Shareholders who finance the project.
- ii. The Executive Management Committee (EMC): This body is made up of experts in Education and other professions. It is responsible for designing all the policies of the school and ensuring that there is compliance and conformity to these and other educational policies in running the affairs of the school.

- iii. The Senior Management Committee (SMC): This is a body of all the Senior Masters /Mistresses in the school. It is answerable to the EMC through the Principal. It provides the needed leadership in running the affairs of the school on daily basis through the execution and supervision of the policies designed by the EMC (Oral interview, 2018).

### **Facilities**

The choice of a serene and conducive atmosphere for learning, is enhanced through the provision of basic and necessary facilities such as separate classrooms and hostels for boys and girls, sporting facilities, a college library, chemistry, physics and Biology laboratories, Typing pool, home economics lab and kitchen, Computer room, Internet café, laundry, a multi-purpose hall, Students' common rooms in traditional architecture. An 80 KVA generating set, a well-equipped dispensary and sickbay. All these are part of the standards that the management strives to sustain and improve (Oral interview, 2018).

### **Classroom facilities include:**

1. Chairs, tables, and desks.
2. White boards.
3. Instructional projectors
4. Computer Laptop per student
4. Relevant textbooks.
5. Scheme of work etc.

### **Population Growth**

The school commenced registration with 94 students (64 boys and 30 girls) in February 1999. The student population rose to 299 (184 boys and 115 girls) by the end of the 2000. In the year 2001 the population reached 443 students (261 boys and 182 girls). This grew steadily to 1053(497 boys and 456 girls) in the 2015/2016 academic session.

The Staff population grew from 23 in 1999 to 186 in 2008/2009 academic session. In the current academic session (2018/2019), Students population stands at 1098 while staff population rose to 216 (Oral interview with School Principal 2018).

### **Academic Programs**

The academic activities of the college commenced by 1998/99 session. The admission is strictly on merit. Students came from over 28 different states of the Federation. There are separate sections for male and female students, each with its separate facilities (Oral interview with School Principal 2018).

### **Curriculum**

The curriculum of the school conforms to the stipulations of the National policy on education, as well as guarantees the fulfillment of the objectives of the school. The

curriculum covers the effective domain, the cognitive and the psychomotor. The school syllabus covers foundation and conventional subjects as follows: (Oral interview with School Principal 2018).

### **The Foundation Subjects**

1. (Tawheed التوحيد) 2. Qur'anic memorization 3. Qur'an Science (علوم قران) 4. (Tajweed التجويد) 5. (Fiqh الفقه) 6. Moral guidance 7. العربية الخط 8. Nahw (Arabic grammar) 9. Community development service.

### **The Conventional Subjects**

#### **a)- National Policy on Education Prescription (JSS level):**

The school offers subjects at Junior Secondary School level as prescribed by National Policy on Education (NPE) these include both academic and pre-vocational as follows:

#### **JSS level:**

i. Mathematics ii. English Language iii. Agricultural Science iv. Arabic v. Business Studies vi. Computer Science vii. French viii. Hausa ix. Home Economics x. Integrated Science xi. Introductory Technology xii. Islamic Studies xiii. Social Studies

#### **SSS Level**

SS students will be allowed to register for maximum of nine (9) subjects at the SSCE from the following subjects offered in the school:

i. Mathematics ii. English Language iii. Agricultural Science iv. Arabic v. Biology vi. Chemistry vii. Economics viii. Further Mathematics ix. Geography x. Hausa xi. Home Management xii. Islamic Studies xiii. Physics

### **Academic Achievements**

The school attained 96.8% cumulative success in its entire first attempt in the SSCE WAEC between 2004 and 2018. Further positive achievements were made in area of science competitions, essay writings, and practical. The College won more than 162 different prizes at National and State levels between 2001 and 2014. One of our students represented Nigeria in 2007 during an International Science Competition. Two of our students also won at National Level and were nominated to represent Nigeria at the International Young Physicists Tournament in Germany and International Youth Science Forum in London in 2012.

So far, the school has graduated more than four thousand students pursuing

different courses in Nigerian and International Universities.

### **Vision**

*“To be a leading educational institution in Africa, providing an integrated and balanced system of learning that caters for the spiritual, moral, and intellectual upliftment of the learners in accordance with ethical values of Islam. Thereby ensuring and perfecting learners conduct that will lead to attainment of a balanced, just and united society for the betterment humanity.”*

### **Aims and Objectives:**

- i. To train students within the context of conventional educational policies well integrated with Islamic tenets.
- ii. To provide avenue and facilities for scholarship and acquisition of knowledge to pursue further studies in all fields of human endeavour, but particularly in field Science and Technology, for the development of the society.
- iii. To provide an integrated and balanced system of learning that caters for the spiritual, moral, intellectual and ethical values of Islam.
- iv. To further and ensure the attainment of a balanced, just and united society by inculcating the spirit of justice, honesty and selflessness in the service of humanity.
- v. To model the students’ daily activities based on Qur'an and Sunnah.

So, by all the activities and successes of Ulul Albab science secondary School Katsina, has it used Maqasid al-Shariah under the following three levels?

#### **1. Daruriyyat**

It is recognition of the decaying nature of Islamic morality that school such as Ulul-Albab Science Secondary School was built to provide both western and principally Islamic oriented education. One of the main targets of Ulul-Albab, is to build, mould, fashion, inculcate and inspire the students about the task ahead of them in building and maintaining a vibrant, pious, Allah’s Fearing, philanthropic and brotherly inclined Ummah, to uphold the banner of Islam and to ensure that trust, Justice and peace shall prevail in anywhere they find themselves.

In order to build up this generation of Students, Ulul-Albab management and staff has consciously maintained a policy of moral discipline and integrity within an

Islamic tenet. An exemplary life of the Prophet (SAW) and Sahabah (RA) were the daily etiquette the students are enforced to imbibe. Prayers are always held in congregation daily, and after each prayer, sometimes even a Junior Secondary student could be called upon to deliver a short digest. The real worth of woman is not on her exposed beauty, expensive dress or make up but her piety, likewise a man. Allah says in the Qur'an: "*Lo! The noblest of you, in the sight of Allah, is the best in conduct*" (Qur'an 49:13).

## **2. Hajjiyyat**

Ulul-Albab Science Secondary School, Katsina tries to make its Staff to work smoothly without hardship, the Management established financial bodies as follows in order to assist its Staff:

### **i. Ulul-Albab Staff Welfare Association**

This association was set to achieve the under listed aims and objectives:

- To create a readily usable funds for investment free of usury.
- To provide financial assistance to members for personal business on basis of shareholding.
- To encourage trading under *Musharakah* (Shareholding) and *Mudarabah* (Capital Investment)

### **ii. Ulul-Albab Staff Trust Fund**

This fund was set up to achieve the following aims and objectives:

- i. To guarantee pre-gratuity period (should a staff leave the service) which could provide Fund for members to carry on with life before the actualization of their gratuity after leaving the job.
- ii. To serve as autonomous body ready to cater for the needs of members on revolving loan scheme based on interest, and merit, and within the limit of available fund.

### **iii. Ulul-Albab Staff Relief Fund**

This fund was set up to achieve the following aims and objectives:

- i) Disbursement of loans
- ii) Purchase and sales of food items

iii) Sales of computer systems.

**iv. Ulul-Albab Staff Takaful (Insurance)**

This establishment was set up to achieve the following aims and objectives:

- To create Islamic (alternative) insurance for Ulul-Albab staff
- To help the staff members in times of losses
- To meet the contemporary need of insurance in an Islamic way
- To exhibit the practicability, economic pragmatism and effectiveness of Islamic insurance
- To encourage the neighbouring Muslim communities by serving as a role model towards the establishment of their own Islamic insurance and discontinuity from the western-oriented exploitative insurance policies.
- To give every member of Ulul-Albab a sense of belonging.

**V. Ulul-Albab Access (Pension) Fund**

This was established to achieve the following aims and objectives:

- i. To serve as an avenue for its members to save money for a rainy day
- ii. to serve as means of promoting members financial standing through regular contributions.
- iii. to put member's contribution into productive use by engaging in lawful businesses and partnering with other financial bodies in the school for the benefit of the members.
- iv. To serve as means for giving revolving loans to members for productive end.
- v. To serve as an avenue for giving soft loans to members during Eid-el-Kabir celebrations.
- vi. To refund members contributions at the end of every five years
- vii. To give every member a sense of belonging.

**Vi. Ulul-Albab Farms Ltd.**

This was established to achieve the following aims and objectives:

- a. To foster unity among members

- b. To encourage self-help among members and to establish joint business among the members
- c. To jointly explore means of self-sustaining
- d. To sell agricultural products at a subsidized price to members
- e. To help students within the community to acquire more practical knowledge in agricultural field of study
- f. To enable interested members to acquire skills in various agricultural production at no cost.

### **Vii. Ulul-Albab Hajj Committee**

This was established to achieve the following aims and objectives:

- a) To assist the Ulul-Albab Staff to go for pilgrimage (Hajj) and Umrah within the stipulated time to fulfil one of the pillars of Islam (Hajj).
- b) To promote socioeconomic activities of all members
- c) To inculcate the spirit of teamwork and collective responsibilities within the staff
- d) to enhance cordial relationship among the members.

### **Viii. Ulul-Albab Zakat Committee**

This committee was established to achieve the following aims and objectives:

-to develop a written Zakat, Sadaqah and Awqaf policies for the school in accordance with the Qur'an and Sunnah.

-to manage the Zakat account and Sadaqah funds in Ulul-Albab Science Secondary Schools.

### **3. Tahsiniyyit:**

The primary aim of this Institution is to contribute its own quota to the betterment of our community academically, spiritually, socially and economically; thereby promoting excellent academic standard and high moral values that leads to good exemplary conduct in assisting the less privileged in the society. To achieve this, some programs were lined up:

1. Engaging the Staff and students in monthly Community Development Service

**The Villages visited within the last 6 years are as follows:**

S/N.	DATE.	VILLAGE.	LOCAL GOVT.	STATE	STUDENTS	POP.
1.	Sat 02/03/2013	Tsagero	Rimi	Katsina	152	
2.	Sat. 16/06/2013	Bugaje	Jibia	Katsina	188	
3.	Sat. 9/11/2013	Dan Nabaso	Katsina	Katsina	188	
4.	Sat. 1/2/2014	Yandaka	Batsari	Katsina	181	
5.	Sat. 01/03/2014	Jangefe	Batagarawa	Katsina	188	
6.	Sat. 24/05/2017	Muduru	Mani	Katsina	172	
7.	Sat. 5/03/2017	Tsanni	Batagarawa	Katsina	168	
8.	Sat. 17/03/2018	Kwaina	Batagarawa	Katsina	115	

- a) Publications and distributions of magazines, pamphlets academic planners and booklets that enlightens the populace on their religious, economic and social obligations. It also includes regular Friday sermons and rural Da'wah (preaching).
- b) Granting scholarships to qualified students
- c) Staff training and human resource empowerment
- d) International affiliation to universities and other educational Islamic institutions.

**Recommendations**

- i. All organizations in Katsina and the country in general, should copy from what Ulul-Albab Science Secondary School Katsina is doing in order to maintain its Staff.
- ii. All organizations whether public or private should use Maqasid-driven policies in the organization in order to Islamize it.
- iii. Muslims who specialize in one field or the other should use Maqasid al-Shari'ah to Islamize their area of specialization.

**Conclusion**

Ulul-Albab Science Secondary School, Katsina as a private boarding school, is one of the private boarding schools in Katsina Metropolis that change the curriculum from purely western to Islamic curriculum in order to copy the program of Maqasid al-Shari'ah which is supposed to be done by all schools in Katsina and Nigeria in general. As Maqasid Shari'ah aims at Protection of al-Din (Islam), Protection of Life, Protection of Intellect or Faculty of Reason, Protection of Progeny or Offspring and Protection of Material Wealth, and all these have been the practice of Ulul-Albab as an institution.

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