



MAQĀSID AL-SHARĪ'AH ON THE PROTECTION AND DEVELOPMENT OF HUMAN INTELLECT AMONG SECONDARY SCHOOL STUDENTS IN NASARAWA STATE.

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Abstract

Islamic scholars agreed that Islam has the goal of being a mercy to humanity. This, in fact, is the primary purpose of *Maqāsid al-Sharī'ah*. To achieve this goal, it is necessary to promote human well-being. The main purpose of this study is to examine the role of *Maqāsid al-Sharī'ah* in the protection and development of human intellect among secondary school students in Nasarawa State towards moral, scientific, and spiritual attainments. The study utilizes descriptive design that allows exposition of the elements for the preservation of human intellect from all forms of evil to the development of a scientific mind in the secondary school students of Nasarawa State. The study reveals that five fundamentally universal objectives namely, religion, life, intellect, lineage, and property are parts of the ultimate objectives of Islam which are to serve human interests and save them from harm. The principles of *Maqāsid al-Sharī'ah* can be applied to protect as well as develop secondary school student's intellect. The study recommends the learning and teaching of Islamic law be encouraged among secondary school students in Nasarawa State to ease for them its inculcation in all aspects of life for personal, state, and national development.

Introduction

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Allāh (SWT) has made *Sharī'ah* a complete, all embracing and comprehensive legal system, covering all aspects of man's life so as to provide guidance in accomplishing his tasks in life. Allah says:

For each one of you (the Messengers), we have introduced a path (divine law) and a system. (Qur'ān 5:48).

The primary objectives of the *Sharī'ah* is to regulate the relationship of man with Allāh and man with man. This is among many reasons the *Sharī'ah* cannot be separated from Islamic ethics. Various Qur'ānic injunctions revealed that the revelation came when some social, moral and religious necessities arose, or when some companions consulted the Messenger (SAW) concerning some significant problems which had wide repercussions and consequences on the life of Muslims. Allah categorically stated that God intends for you comfort; He does not want for you hardship. (Qur'ān 2:185)

Accordingly, *Sharī'ah* means that which has been revealed to the Messenger of Allāh, containing canonical laws which deal with the faith, morality and actions of



competent persons in terms that are either definitive or open to interpretation (Liman and Elesin 2)

The proposal on this thesis centers on *Maqāşid al-Sharī'ah* with focus on Preservation of Human Intellect and its Relevance to Secondary School Students in Nasarawa State. Similarly, the research examines the meaning of *Maqāşid al-Sharī'ah* and its origin based on the contributions of scholars to the development of its practicability in various aspects of human life. Fundamental elements that made *Maqāşid al-Sharī'ah* a topic of discussion among classical and contemporary scholars on its division and classification form part of the proposal of this thesis.

For the convenience of this seminar therefore, there fundamental elements of *Maqāşid al-Sharī'ah* that have been propounded by prominent scholars of Islamic law and been discussed in great detail. This theory of *Maqāşid al-Sharī'ah* was propounded by prominent scholars such as Al-Imām Ghazālī and Al-Imām Shātībī Imam Bannani, Asnawi, Imam Ghazali, Amidi Ibn al-Hajib, to Shaṭībī and Ibn Ashūr. After Shaṭībī, discursion on *Maqāşid al-Sharī'ah* met a deadlock for six centuries until the emergence of Ṭahir Ibn Ashūr which made *Maqāşid al-Sharī'ah* an independent scientific discipline.



The focus of this seminar is on the Protection and Development of Human Intellect with reference to Secondary School Students across all corners of intellectual endeavours. For the purpose of relating the proposal with this seminar, it is important to review the item of discussion from the fundamental elements of *Maqāṣid al-Sharī'ah*.

Maqāṣid al-Sharī'ah means higher objectives of Islam (Ibn Ashur, 12). Al-Raisuni (92) explains that the higher objectives are two namely, accruing of benefits and removing of harm. In order to understand these two specific objectives, there is a direct relationship with Qur'ān and Sunnah. In the process of identifying the benefits and harm, several objectives have been identified by scholars of jurisprudence where they have categorized these objectives into three; namely, *darūriyyāt* (vital necessities), *hājiyyāt* (important needs but not as critical as basic necessities) and *taḥsiniyyāt* (desirable and or luxuries) (Al-Raisuni 92).

Darūriyyāt: According to Muslim jurists, is related to things which if absence or interruption cause disruption of the whole process of life. It consist of five things namely, religion, life, intellect, lineage and property. In their totality, they are seen



as absolute requirements to the existence and spiritual well-being of every human beings. Interference with these elements or their interruption, causes destruction of life, cause chaos and the elimination of normal order in society (Kamali 92).

Thus, each command and prohibition and their relevant legislations aims directly or indirectly to attain one of these five basic values.

Hājiyyāt: according to Kamali, this include things that are complementary to the component elements of the first category, *Ḍarūriyyāt* (necessities). They are not in themselves a completely independent category. They play secondary role in relation to *Ḍarūriyyāt* as they seek to protect and promote them. Their main role is to remove severity and hardship in cases where such hardship and severity do not threaten the survival of the normal order (Kamali 39)

Tahsinīyyāt: This category occupies the lowest level in the hierarchical position of maqasid. It includes things that are in the nature of desirabilities and aim at attainment of refinement and perfection in the customs and conduct of the people at all levels. Therefore, to attain the level of desirability and perfection in 'ibadah, shari'ah encourages cleanliness of body and attire and recommends, for example, the use of perfume when attending Friday prayer (Da'wah Institute of Nigeria 162).

The five objectives of *Maqāṣid al-Sharī'ah* considered in the study are developed from the 12th century by the scholar Al-Ghazali in his work on *fiqh Al Mustafa*, then subsequently detailed by Ibn Taymiyah and and Abu Ishaq Al Shatibi (Mili 51).

Scholars have drawn conclusion that an objective is not valid if it does lead to the fulfilment of benefit and avoidance of harm (Auda 4). As such, jurists came up with criteria for validating an objective which include: clear text from Qur'ān and Sunnah, general benefit it brings to humanity and discredited due to contradicting text from Qur'ān and Sunnah.

The first identification of the five categories given above; i.e. faith, life, intellect, posterity and wealth, as the essential *Maqāṣid* (necessities) was made by Imam Abu Hamid al-Ghazali (d.505/ 1111 CE) in his book *al-Mustasfa fi 'ilm al-usul* (on legal theory of muslim jurisprudence). However, Imam al-Shatibi (d. 790 AH/1388 CE) was the first scholar to write about the *Maqāṣid* as an independent science in his book *al-Muwafaqat fi usul al- Sharī'ah* (reconciliation of the fundamentals of Islamic law) which was the first book dedicated to the science. Scholars are in agreement about the five essential values of al-Ghazali although some contemporary



scholars have added other *Maqāṣid* to the list. There are also minor differences between jurists in the nomenclature and order of importance of the five objectives.

One of the welfare requirements in the first category (*daruriyyāt*) deals with the preservations (a) religion (b) life (c) lineage (d) intellect (e) property. Preservation of human mind (intellect) is the concern of this research. This research aims at utilizing the principles of *Maqāṣid al-Sharī'ah*, with special focus on not only the preservation of the mind.

The relationship between the five universal *Maqāṣid* has been discussed with reference to authentic sources of Islamic *Sharī'ah*. Preservation of the intellect is an essential part of Islam. The position of intellect in the light of *Maqāṣid al-Sharī'ah* has been defined by many different scholars. The object of this study is not to delve into the different definitions and meanings of intellect, rather this seminar is structured as follows:: firstly, explain the merits of the intellect; secondly, explicate the interconnectedness of the intellect and *Maqāṣid al-Sharī'ah*, thirdly, describe how Islam preserves the intellect and lastly, elucidate the relevance of the *Maqāṣid al-Sharī'ah* to the need of secondary school students in Nasarawa State.



Recently, several researchers have attempted to test the impact of a proper application of these *Maqāṣid* on the human environment in all its aspects. However, the empirical applications of the theory are still at its very tender stage. There has not been any research which focused on testing the theory using empirical analysis. Therefore, this research decided to apply some of the common applications in the humanities research domain, to conduct a theory testing before its application as a framework to measure the significance of preservation of the mind.

Conceptual Framework

Maqāṣid is the plural of *maqṣad*, from the root word *qaṣada* (to intend), or that which one intends to reach which is usually one's objective or purpose. In Arabic word, it means; objective, purpose, intent, aim or outcomes that are required by Islamic law by decree of resources through the Qur'an or the Sunnah; Ibn Faris (201) asserts that *Maqāṣid al-Sharī'ah* is the study of intention and the unfolding secrets of Islamic law and its laws for the benefit of mankind either by beneficial way or to avoid harm in this world and the hereafter. *Maqāṣid al-Sharī'ah* came about as a result of the need to bring out the beautiful teachings Islam has for the whole world, not only to see but feel and touch the goodness enshrined in all the laws that Allāh (SWT)

prescribes for all the creatures to benefit from them. After the time of the Prophet (SAW), the subsequent generations, of the companions', developed theories and classifications of *Maqāṣid* (Ibn 'Ashur 21). A suitable example is the development of the theory of 'levels of necessity' by Imam al-Juwaini (d.478 AH/ 1085 CE).

The purpose of expounding the concept of *Maqāṣid al-Sharī'ah* is to establish that every *Sharī'ah* legislation either on ritual worship or civil transactions has its underlying goal and benefit for mankind. Whenever mankind is ordered to perform an act of worship, Allah always explicitly justifies the reason for ordering such act by stating the rationale behind prescribing it and the benefit derivable from its observance.

The general principle under *Sharī'ah* is that all things which are pure themselves and good are lawful for diet as long as they are taken in reasonable and moderate quantities and all things which are not pure themselves are not suitable and not good and cannot be categorized as lawful diet because of their impurity and harmfulness to human health. There are therefore, certain foods and drinks which are forbidden for consumption under the *Sharī'ah*. (Abdulraheem 78) These include carcasses of animals and birds, pork, and anything slaughtered without invoking the name of

Allah. Abdulraheem (82) maintains that the rationale behind the prohibition of unlawful foods and drinks is that it serves as divine intervention in the best interest of man and for his own sake. This is because when the Qur'an describes the forbidden things as bad, impure and harmful it has a nexus with human's health. For instance blood consumption is forbidden under *Sharī'ah*, because it is a medium through which microorganism flourish and multiply bacteria and other germs. If people eat it there is the tendency of transmitting microorganism to the body which has adverse effect and dangerous to the health. It is therefore important to discourage eating all these forbidden foods because of their negative impacts on the body, mind and soul.

Secondary School Education

Achuonye (87) is of the opinion that secondary education, as the name implies, comes second; that is the second level of the three-tier system of education in Nigeria. Federal Republic Nigeria defined secondary education as; the education children receive after primary education and before the tertiary stage. It was introduced by the missionaries in Nigeria in the late 1850s. In his view, it is the bridge between the primary and tertiary levels. It is the spring board from where all



the students of higher education take off and all primary school leavers must pass through it to become useful to themselves and society.

According to Wikipedia, the free encyclopedia

Secondary education covers two phases on the International Standard Classification of Education scale. Level 2 or lower secondary education (less common junior secondary education) is considered the second and final phase of basic education, and level 3 (upper) secondary education is the stage before tertiary education. Every country aims to provide basic education, but the systems and terminology remain unique to them. Secondary education typically takes place after six years of primary education and is followed by higher education, vocational education or employment.^[1] In most countries secondary education is compulsory, at least until the age of 16. Children typically enter the lower secondary phase around age 11. Compulsory education sometimes extends to age 19

Protection and Development of Human Intellect of Secondary School Students in Nasarawa State Using *Maqāsid al-Sharī'ah*

Both parents and state government have repeatedly expressed the need to trace out the causes of the lukewarm attitudes of secondary school students towards discipline



and academic seriousness in Nasarawa State. As the bridge between primary and tertiary, students at this level of education, need to intellectual have their brains protected and developed through the application of the principles *Maqāsid al-Sharī'ah* as described in this seminar.

By nature, human beings are naturally born with the potentials for both rational, (straight thinking) and irrational (crooked thinking). According to Ellis (19), when man thinks rationally, he is happy, effective and lives a functional and successful life. But when man thinks irrationally he becomes ineffective, unhappy, and mentally ill thereby creating a lot of difficulties and compound his problems; strong link thus is involved between thinking and feelings.

Denga (13) asserts that man's emotional or psychological disturbances are largely a result of his thinking illogically. Man can also rid himself of most of his mental or emotional unhappiness and could learn to maximize his rational and minimize his irrational thinking. This whole is more than the sum of its parts but without the parts the whole cannot hold. (Ismail and Moussa 89). By and large, the nature of human mind, as stated and remarked by various scholars deteriorates if left unchecked.



Sharif describes that al-Farabi has dealt with the concept of intellect in several places in his work. He explains that the treatise had a wide circulation among the scholars of the East and the West in the middle ages, and it was translated into Latin at an early date. The work, according to Sharif, classifies the intellect into practical and theoretical intellect which helps the soul to attain its perfection. The latter is again classified into material, habitual, and acquired (Sharif 460-1)

This research is so particular on preserving human mind due to importance attached to a sound human mind. Human faculty enables humans to interpret sensory information from the environment to gain new knowledge, to think and formulate ideas, to distinguish the right from wrong and evil and to control voluntary human behaviour. It distinguishes humans from animals. Therefore, intellect should be protected and safe guarded in order to save the mind from injurious things that might harm the ability and function of the brain.

In this study, intellect is described as the faculty within the human being where the following activities take place: thinking, perceiving, reflecting, believing or disbelieving, understanding, remembering, analyzing, planning, creating ideas, deciding, learning, storing knowledge, questioning, problem solving, processing and

filtering of information gathered through various means, and shaping and determining how one feels and what one wants (Kabuye 159). It is “the complex of inner thoughts, feelings and desires. The Arabic concept for mind is ‘aql which appears in the Qur’an about forty nine times in the form of a verb ‘aqala, ya‘qilun, ‘aqalu, ta‘qilun, na‘qilu and ya‘qilu referring to the ‘use of intellect’ (Kabuye 160). Kabuye (161) believes that the wisdom behind the occurrence of ‘aql in the Qur’an is because “it has a dynamic application.” This means that if ‘aql were to be used in the Qur’an as a noun it would simply mean ‘intellect’ but its occurrence in the verb form gives it the meaning of “using the intellect or activating the intellect.” Therefore, disbelief and engagement in wrong acts are the consequence of not using the intellect correctly.

The Qur’an says, in this regards:

Did I not enjoin on you, O ye Children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed? And that ye should worship Me, (for that) this was the Straight Way? But he did lead astray a great multitude of you. Did ye not, then, understand? This is the Hell of which ye were (repeatedly) warned!” (Qur’an 36: 60-63).

In addition, the Qur’an also says:



When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth, almost bursting with fury: Every time a group is cast therein, its Keepers will ask, “Did no Warner come to you?” They will say: “Yes indeed; a Warner did come to us, but we rejected him and said, ‘(Allah) never sent down any (Message): ye are nothing but an egregious delusion!’” They will further say: “Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!”” (Qur’an 67: 7-10).

Intellect is an indispensable attribute of human beings; it is what distinguishes them from other creatures. No creature is blessed with the type of intellect human beings have. That is, the intellect that ascertains the truth from falsehood. Allah endowed human beings with intellect to meditate the signs of nature. Additionally, with the intellect, human beings are able to transform themselves, act morally and to do things that set them apart from other species on earth, such as exploitation of nature in the name of development. The Qur’an says:

Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them!” (Qur’an 31: 20)



Allah likens those who do not use their intellect to animals and in some cases even lower than them as the Qur'an confirms this:

Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they are heedless (of warning). (Qur'an 7: 179).

Animals can't understand the purpose of life and don't behave morally; they can neither discriminate the right from wrong nor think of the consequences of their actions. It is therefore not out of place to categorize the use of intellect into three:

- (1) Those who think clearly and correctly. They are conscious of the limitations of intellect. Therefore, they are the ones who are duty-bound to guide others
- (2) Those who "(succumb) to fanatic faith and belief without intellectual assessment and evaluation" and
- (3) Those who believe firmly "that they know what they really do not;" they are unconscious of the limitations of the intellect because of their rejection of revelation



and faith. This group is worse than the second one because it misleads innocent masses. (Kabuye 162)

It is worth noting that in order to have a mind that thinks clearly and correctly, a person must offset egotism, self-conceit, pride, passion, emotion and self-interest and humble himself/herself to Allah, the Creator and the all-Knowing. Unsubmissive mind lives in doubt and illusion. It is haunted by many unanswered questions about the fundamental aspects of reality. Consequently, it doesn't live in peace and tranquility. Mind (intellect) is what connects a human being to the truth. Therefore, those who do not use their intellect are those who deprive themselves of guidance; they are unable to distinguish and choose the good from evil, truth from falsehood. This is confirmed in the Qur'an where it says:

(When this message was delivered), (Pharaoh) said: "Who, then, O Moses, is the Lord of you two?" He said: "Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance. (Qur'an 20: 50).

Sound mental ability is the basis of responsibilities imposed upon human beings by Allah (Kabuye 163). They are assigned with the responsibility of developing the earth and taking care of everything on it, among others. The following are not



accountable for their actions: (1) an insane person until he recovers his senses (2) a child until he reaches the age of understanding (puberty) and (3) one who is asleep until he wakes up (Musnad Ahmad 2516; Vol. 1, 293). Intellect is also the store of knowledge and a means to its attainment. Human beings possess the cognitive abilities to understand, learn from experience, apply reason and make decisions.

Knowledge that is based on the mind is called 'intellectual knowledge'. Other means and types of knowledge are: tangible knowledge, obtained by the five senses and divine knowledge, obtained through revelation. Intellect is the basis of human beings' free will and accountability. They are able to choose freely between the right and wrong, truth and falsehood, belief and disbelief: "*Indeed, We guided him to the way, be he grateful or be he ungrateful.*" (Qur'an 76:3). It is evident in this verse that Allah has guided human beings to know what is good and what is bad.

How Islam Preserves the Intellect

Mental purity is one of the objectives of Islam. Islam aims, among others, to free human mind from all obstacles to iman (belief in Allah and the hidden reality) and to guide people on how to act upon evil whispers and negative and evil thoughts.

Mental purity is critical to mental and physical health, productivity and efficiency.

Hence it is a duty of every human being to work ceaselessly to preserve their mind (intellect). The Prophet (peace and blessings be upon him) described the role and importance of the mind as follows:

Truly in the body there is a morsel of flesh which, if it be sound, all the body is sound and which, if it be diseased, all of it is diseased. Truly it is the heart.

The role and importance of the intellect is particularly evident in the following verses:

So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts. (Quran 22: 46)

Similarly:

Surely the worst of beasts in God's sight are those that are deaf and dumb and do not reason." (Qur'an 8:22)

The above verses indicate that mind is the driver of one's actions, the governor of senses, the container of intellect and the vehicle for all knowledge that a human being acquires from cradle to the grave. It is the faculty by which Allah has honoured a human being and favoured him over other creatures (Qur'an 17:70).

Loss of rational capability does not only lead to the suffering of one individual but the society as a whole. Mental health is one of the five basic necessities of human existence. The rest are: religion, life, honour/lineage and wealth. One cannot lead an



honourable life or live in peace and security without preserving his mind. In order to preserve the mind, Islam has obligated and prohibited certain things. For example, it has obligated salat and pursuit of knowledge. It has prohibited intoxicants and everything that impairs the sobriety of the mind or has a negative effect on it (Qur'an 5: 90-91).

Evaluation of *Maqāsid al-Sharī'ah* on the Preservation of Human Intellect

Islam as a worldview is rooted in knowledge, intellectual exertion, and reason. The Qur'an repeatedly invites us to believe in Allah, the one true fashioner of the universe, by imploring us to ponder over the creation of the cosmos. Human beings are instructed to "travel through the earth and see how Allah originated creation," and we are given the tidings that "He will similarly produce a later creation [the Hereafter], for Allah has power over all things" (Qur'an 29:20).

The Qur'an challenges us to probe and to reflect, asserting that "whichever way you turn, there is the Countenance of Allah" (Qur'an 2:115). Our inner self constitutes no less vital a facet of reality, reflecting upon which unlocks some of the esoteric marvels of the creative order. "We will show them Our signs in the universe and in



their own souls as well, until it becomes manifest to them that it is the truth” (Qur’an 41:53). This being the case, the Qur’an then rhetorically asks: “Do they not reflect within themselves?” (Qur’an 30:8).

Complementing the explicit Qur’anic statements about the importance of reflection and seeking knowledge are umpteen narratives from the Prophet of Islam and those who were heirs to his wisdom and gnosis.

Da’wah Institute of Nigeria (DIN) compiled a comprehensive book in support of numerous textual references earlier stated. DIN (280) explains that the protection and enhancement of the intellect is also indicated in the command to travel on the earth in search of knowledge and use it add value to humanity.

A Parkistani Economist, Mahbub ul-Haq (d. 1998) developed a Human Development Index (HDI) in assessing the level of progress in social justice and development of various countries. Human development is development of the people through building human capabilities, for the people by improving their lives and by the people through active participation in the process that shape their lives (DIN 285).



DIN (286) analyzed that some contemporary Muslim scholars raised questions on how to measure progress in the attainment of *Maqāṣid al-Sharī'ah* such as with what indices can Muslims utilize *Maqāṣid al-Sharī'ah* to measure human progress in Muslim societies. Others such as Auda suggests that 'human development' should be a *Maqāṣid* in its own right as it is a contemporary expression of public interest which could be measured empirically via the UN "human development targets and which *Maqāṣid al-Sharī'ah* should aim to realize through Islamic Law. (DIN 286).

Utilizing *Maqāṣid al-Sharī'ah* in Preserving the Intellect of Secondary School Students

Globally, the national curriculum for secondary school Islamic studies curriculum vol.5 of the Federal Ministry of Education revealed that; the survival and welfare of the nation depends largely on the way of life of its individual members, their mental and moral orientation and cohesion in a society. This fact has already been recognized in Islam, which therefore, addresses itself to the whole way of life of individuals and the society so as to achieve a balanced result (*Maqāṣid al-Sharī'ah*). The aims and objectives of Islamic Studies according to the National Curriculum for secondary schools are stipulated as follows:



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- a. recognition of Allah as the creator and sustainer of the universe and the sole source of values;
 - b. cultivating of the sense of gratitude to Allah and submission to His guidance and moral law, both in our worship to Him and our behaviour towards out fellow men;
 - c. awakening of the faculty of intellect and reasoning in accordance with the Qur'anic injunctions which says "will you not use reasons and you not ponder and reflect";
 - d. encouragement of the pursuit of useful knowledge in accordance with the saying of the prophet Muhammad (S.A.W) "Their search or knowledge is a duty for every muslim male or female and the application of such knowledge for the benefit of humanity in the field of science, technology, Medicine and so on;
 - e. attainment of balanced development of the individual and community by giving due weight to the physical, social, intellectual, moral and spiritual needs of man;
 - f. awakening in the heart the consciousness of the presence of Allah as a witness of our action, thought and behavior, acting as a restraint on wrong doing whether public or private and as an incentive to good behavior; and
 - g. realization of human rights equally and brotherhood with emphasis on practical means of achieving social solidarity and ethnic harmony in place of greed and selfishness (Gyallesu 35).



The National policy on Education (2) states that “the Federal Government of Nigeria has adopted education as an instrument par excellence for effecting national development”. Education is, therefore, a necessity as it helps to prepare and equip learners for all aspects of life. Secondary school education therefore, emanated from policy statement by the Federal Government regarding plans for the Nigerian school system. Federal Ministry of Education (FME) states that the secondary school Islamic studies, spells out four broad objectives to be achieved at the end of its implementation, viz:

1. Prepare the students spiritually, morally, socially and intellectually for their role as Muslims
2. Give the students an insight into the broad view of Islam in both the past and the present;
3. Help the students to further their studies of Islam both formally and otherwise throughout life in accordance with the saying of the Prophet (S.A.W): seek knowledge from the cradle to the grave; and
4. Enable students to practice properly all their religious duties (Gyallesu 36). Gyallesu (32) further points out that the primary aim of secondary Islamic studies



education is to give the world a philosophy which gives standard of values and judgment that applies to all spheres and activities of human life. This was further confirmed by Islamic educationists, like Imam al Ghazali and others who believed that unless the philosophy succeeds in broadening its range of application and given Islamic concepts for all branches of knowledge, it will not be able to satisfy the new generation and save them from invasion of divided purposes of any paralyzing doubts.

Therefore, the goals of any educational system should not be and shall never be auto pain goals (without effort). It should be the process that trains its members of the society to be mentally disciplined and intellectually sound. That can make them acquire knowledge not merely to satisfy an intellectual curiosity or just for mental world benefit. Every knowledge should therefore be goal oriented such that any ideological goal which opposes the principles of *Maqāṣid al-Sharī'ah*, is bound to be frustrated.

Conclusion

We are living in a world that is full of problems due to overreliance on human perceptions and opinions which are fallible in all ramifications thereby giving little or no room for Allah's provisions. Unguided intellect is the biggest enemy to inner peace, happiness and tranquility. The object of this study is to explain the merits of the intellect, its interconnectedness with happiness, to describe how Islam preserves it and elucidate its limitations and the need for revelation. It is evident from the



available facts of this seminar that one of the distinctive characteristics of human beings is the intellect. Allah (SWT) created human beings and endowed them with intellect to think before making any decision, to reflect on nature (the world around them) to believe in the Creator, to acquire and store knowledge, and to solve problems among others. It is also evident from available irrefutable textual facts that human actions reflect their inner world. They are the mirror of their character. From a purified and guided character emanate praiseworthy action while blameworthy actions emanate from impure and unguided character. Last, but by no means the least, preservation of the purity of the intellect is one of the objectives of the *Maqāsid al-Sharī'ah*; it is one of its goals. Islam preserves the purity of the intellect through commands and prohibitions. For example, it commands every human being to seek true knowledge and prohibits intoxicants.

A vital principle that motivated Muslim scholars to develop such system of higher objectives is that they found in Qur'an and in Hadith a tremendous amount of texts and indicators that affirm the fact that *Maqāsid al-Sharī'ah* is all-purposeful and that God's deeds and rulings are of wisdom as He is All-Knowing All-Merciful.



The Qur'an thus is expressive, in numerous places and in a variety of contexts, of the purpose, rationale and benefit of its laws, to the extent that the texts stipulating these laws are characteristically goal-oriented. This feature of the Qur'an is common to its laws, teachings and good-manners, or "ethics". As Ethics are the good human characters of which Prophet Muhammad (SAW) has said to have come to perfect them.

The Intellect is the most important thing which is the source of man's honour and virtue. Also it is the most significant blessing which Allah (SWT) has favoured man with, so that he may distinguish the good from the evil, and the ugly from the beautiful by using it.

The preservation of the intellect which involves intellectual development covers proper education of children so that they become better parents as they grow up.



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