

# The Role of Vestibular Schools' Syllabus towards Enhancing Security of Life: A Case of Zamfara State.

Qaasim-Badmusi Saheed Biodun Ph.D., Bello Muhammad Ph.D., Auwal Ibrahim Imam Ph.D.

Federal University, Gusau, P M B 1001, Zamfara State.

---

## Abstract

**Background:** Security of life is alarmingly degenerating in Zamfara State that used to be one of the most peaceful states in Nigeria. Banditry has become the order of the day in all local government areas of the state. It all started with theft of domestic animals by local bandits in some remote areas of the state and then deteriorated further to unorganized retaliation between the vigilante groups known as Yansakai and bandits. The security threat at present has gone out of control. From the foregoing, it is crystal clear that insecurity of life in Zamfara State is socio-political in nature and not ideological. Therefore, it is the thrust of the paper to examine the role of vestibular schools' syllabus in enhancing the security of life in Zamfara State.

**Materials and Methods:** Questionnaire was developed and adopted as research instrument. It was employed to collect the titles of recommended books for Tafsir, Hadith, Fiqh and Aadabin some of the selected vestibular schools of Zamfara State. Four recommended books, each from a series of books used in the four aforementioned fields of learning, were carefully selected. Some of the texts relating to Objectives of Shariah (Maqasid Ash-Shariah) in preserving security of life were consequently extracted from the selected books to guide the study.

**Results:** The findings show that the motive behind learning in vestibular schools in Zamfara State is to internalize acquired knowledge, please Allah (S.W.T.) and eventually gain access to Paradise. It is also observed that the selected texts are of two groups; one relating to promotion of security of life (Realization of benefit) and another related to protection of life from destruction (Repulsion of harm). It is further discovered that it is the sole responsibility of an Islamic state to apply the law of retribution (Qisas) for killing and prescribed punishment (hadd) for banditry (hirabah) and it should be noted that banditry is an unpardonable crime in Islam. Additionally, it is established that a group of murderers should be killed for collectively killing one soul as a way of protecting human life. It is similarly observed that the life of foetus is not left out of protection. In addition, it is traditionally recommended to seek remedy for every disease and perform ablution from the evil eye as means of promoting the security of life. Finally, vestibular school syllabus encourages individual Muslim to save human life in order to be among the pious servants of Allah.

**Conclusion:** From the foregoing, it is observed that the main task lies on the Zamfara State government regarding security of life. Hence, it has to play its role in applying the law of retribution (Qisas) for killing and prescribed punishment (hadd) for banditry (hirabah). It is also recommended that vestibular scholars be encouraged to establish more schools in order to create awareness in Zamfara State about the significance of security of life in Islam.

**Keywords:** Vestibular Schools, Recommended books, Selected texts, Specific Maqasid, Security.

---

Date of Submission: 07-12-2022

Date of Acceptance: 20-12-2022

---

## I. Introduction

Islam is a complete way of life which covers every facet of this life and the afterlife. Every walk of life of Muslims, whether spiritual or material, is expected to be an act of worship to please Allah. On this premise, enhancing security of life is considered as one of the prime objectives of Islam. and, by extension, one of the behavioral objectives of Islamic teachings. Unfortunately, Northern Nigeria that is densely populated by Muslims, is still witnessing an unprecedented level of insecurity of life and property. For instance, Zamfara State which used to be one of the most peaceful parts of the nation, lately became the den for armed bandits. This undoubtedly has adverse effects on the general socio-economic development of Nigeria. However, during the Sokoto Jihad period, Islamic vestibular schools had played a significant role in curbing the menace of insecurity due to their unique methods of instilling the content of recommended books. From the foregoing, the researchers deem it necessary to conduct research on the role of vestibular schools' syllabus towards enhancing security of life in Zamfara State. This paper is designed to cover only security of life. However, it is projected

that another two articles be written on the security of wealth and preservation of intellect for the direct impact they have on the security of life.

## II. Material and Methods

### Brief History of Zamfara State

Zamfara State is one of the North-Western States of Nigeria. It was created from the old Sokoto State on the 1<sup>st</sup> of October, 1996 by General Sanni Abacha. Its capital is Gusua. The State consists of fourteen Local Government Areas that are grouped into three senatorial Zones. Zamfara state has boundaries with Sokoto to the North, Niger and Kaduna states to the South, Kebbi State to the West, and finallyKastina State to the East. (QaasimBadmusi: 2021:38)

### Statement of Problem/ Justification

Armed banditry has become the order of the day in Zamfara State even though it is one of the Muslims populated states in Nigeria. It all started with theft of domestic animals by local bandits in some remote areas of the state and then degenerated further to unorganized retaliation between the vigilante groups known as *Yansakai* and bandits. The security threat at present has gone out of control. From the foregoing, It is crystal clear that insecurity of life in Zamfara is socio-political in nature and not ideological. However, it is an established fact that no religion or system has preserved life as Islam. Islam prohibits anything that may indirectly or directly lead to security threats. Hence, it is projected that vestibular schools syllabus which are primarily comprised of texts from the Qur'an and Sunnah have significant roles to play in curbing the menace of banditry in Zamfara State.

### Objectives of the Study

The goal of this research is to examine the role played by vestibular schools syllabus in enhancing security of life in Zamfara State. To attain this, the following objectives are to be accomplished:

- 1- Illuminating the method adopted in disseminating the contents of the recommended books in the vestibular schools of Zamfara State.
- 2- Establishing the nexus between the selected texts from the recommended books and the objective of Shariah in preserving human life.

## III. Literature Review

### Conceptual Framework

a- Vestibular Schools: means in this paper circles of learning where a Muslim scholar teaches and instills the content of one recommended Islamic book into a large number of individuals. When its contents is well digested and internalized by learners, the scholar starts another advance book.

b- **Syllabus:** Vestibular schools have no defined syllabus but rather a series of recommended books which are sequentially handled by experts. The recommended books may differ from one region to another especially the ones onJurisprudence. The selected books from the widely studied books in the vestibular schools of Zamfara State are:

- 1- *Tafsir al-Jalalayn* written by Jalal al-Din al-Mahalli (d. 864 A.H.) and Jalal al-Din al-Suyuti (d. 911A.H.). Al-Mahali first started writing from Suratu-l- Khaf to Suratu-l-Nasi and then Suratu-l-Fatihah but could not complete the remaining part of the Tafsir before he died. Thus, Al-Suyuti started again from Suratu-l-Fatihah to Suratu-l- Israai.(Dhabi, M. H., 237-239)
- 2- *Al-Muwwata*, written by Imam Malik
- 3- The *Risala*, written by 'Abdullah ibn Abi Zayd-al-Qayrawani.
- 4- *Ta'lim Al-Muta'allim Tariq Al-Ta'allum* written by Imam Al-Zarnuji.

### Theoretical Framework

The theory of Objectives of Sharia (*Maqasid-sh-Sharia*) has been adopted to carefully select texts and rulings contained in the selected books. Objectives of Sharia (*Maqasid-sh-Sharia*) are the wisdoms behind Islamic rulings. Considering its scope, Objectives of Sharia can be categorized into three namely:

- 1- General *Maqasid* are the objectives noticeable across the spectrum of Islam, such as justice, realization of benefit (*Jlibu-l-Maslaha*), and repulsion of harm (*Dar'u-l-Mafsadah*).
- 2- Partial *Maqasid* are the purposes observed throughout a particular section of Sharia, such as preservation of life in Islamic criminal law.
- 3- Specific *Maqasid* are the goals behind a specific text from the Qur'an or the Sunnah, such as intent of feeding the poor in banning Muslims from storing meat during *Eid* days (Auad; J., 2008:5)

**Methodology**

Research design, population, sample and sampling technique, instrument, validity of the instruments, procedure for data collection and methods of data analysis were briefly discussed below.

**Research Design**

Questionnaire was developed to collate titles of recommended Islamic books for *Tafsir*, *Hadith*, *Fiqh* and Ethics (*Adab*) and distributed among the selected vestibular schools proprietors in Zamfara State. This was to select the most widely read book in each of the aforementioned fields of learning.

**Population of the Study**

The population comprised a series of recommended books for *Tafsir*, *Hadith*, *Fiqh* and Ethics (*Aadab*) in the vestibular schools of Zamfara State.

**Sample and sampling technique**

The sample is comprised of four selected books, each from a series of recommended books for Tafsir, Hadith, Fiqh and Ethics (*Aadab*). Using purposive sampling technique, the theory of specific *maqasid* was adopted to select the texts containing *maqasid* of the preservation of life. The selected texts relating to the preservation of life can be divided into two, viz:

- 1- Texts and rulings relating to promotion of security of life, such as promise to reward whoever saves a soul has the reward of saving all mankind.
- 2- Texts and rulings relating to protection of life from destruction, such as the law of retribution (*Qisas*).

**Research Instrument**

Table 1: The Questionnaire for collecting the titles of recommended books for *Tafsir*, *Hadith*, *Fiqh* and Ethics (*Adab*) in the vestibular schools of Zamfara State

<u>Name of Vestibular School</u>			
<u>S/N</u>	<u>Area of Learning</u>	<u>List of Recommended Books</u>	
1	<i>Tafsir</i>		
2	<i>Hadith</i>		
3	<i>Fiqh</i>		
4	<i>Aadab</i>		

**Validity of Instrument**

To ensure the validity of the Instrument, the questionnaire was validated by the expert in Islamic Studies Education.

**Method of data collection:**

The data were collected through distribution of copies of questionnaire among the selected proprietors of vestibular schools in Zamfara State. This is to collate the list of recommended books for *Tafsir*, *Hadith*, *Fiqh* and *Adab* (Ethics).

**Method of data analysis:**

Four recommended books each from a series of books used in the four aforementioned fields of learning were carefully selected. Some of the texts relating to Objectives of Shariah (Maqasid Ash-Shariah) in preserving and protecting security of life were extracted from those books to guide the study.

#### IV. Findings

**Table 2: Selected Texts Relating to Security of Life**

S/N	Name of Book	Realization of <i>Maslahah</i> (Benefit)	Repulsion of <i>Mafsadah</i> (Harm)
1	<i>Ta'lim Al-Muta'allim Tariq Al-Ta'allum</i>	<i>It is necessary for the student in his quest for knowledge to strive for the pleasure of God, the abode of the Hereafter, the removal of ignorance from himself and from the rest of the ignorant, the revival of religion, and the survival of Islam. For the survival of Islam depends on knowledge</i>	<i>It is necessary in the quest for learning not to neglect (both) the etiquette (adab) and the practice of the Prophet - for whoever is negligent of the etiquette is likewise deprived of the practice of the Prophet - and he who neglects the practice of the Prophet - is deprived of the fulfillment of his legal obligation. Moreover, he who is deprived of the fulfillment of his legal obligation is denied (goodness) in the Hereafter</i>
2	<i>Tafsir al-Jalalayn</i>	Saving one soul is equivalent to saving all mankind (Qur'an 5, verse 32)	Law of Retaliation ( <i>Qisas</i> ) (Qur'an 2, Verse 178-179) (Qur'an 5, Verse 45) (Qur'an 17, Verse 33)
		Refraining from slaying the soul which Allah has forbidden, that it be slain is one of the attributes of Allah's pious servants (Qur'an 25, Verse 68)	Prohibition of suicide and homicide (Qur'an 4, Verse 29)
			Allah has cursed whoever intentionally kills a Muslim (Quran 4, Verse 93)
3	<i>Al-Muwwata</i>	The one who sent down the disease sent down the remedy	The Blood-Money for the Foetus
		Wudu from the Evil Eye	Had all the people of Sana joined forces against him, I would have killed them all
4	<i>Ar- Risala</i>	No one may be killed for homicide except on the basis of just evidence, confession, or by the <i>qasama</i> when that is necessary	Rulings on Banditry (Hiraba)

#### V. Discussion

##### 1. **Ta'lim Al-Muta'allim Tariq Al-Ta'allum written by Imam Al-Zarnuji**

It is common knowledge among the vestibular schools in Zamfara State that *Ta'lim Al-Muta'allim Tariq Al-Ta'allum* (Instruction of the Student the Method of Learning) is among the first set of books recommended for beginners. As it is evident from its titles, it provides the student with essential etiquettes of acquiring knowledge. This is to make the student understand and internalize the objectives of seeking knowledge, the manners of relationship with the teacher, as well as the projected behaviors of the student in society before proceeding to learning other recommended books.

Imam Al-Zarnuji made it crystal clear while explaining "The Purpose of Study" that knowledge must be sought to please Allah and to gain entrance to Paradise because it is an act of *Ibadah*. He said:

*It is necessary for the student in his quest for knowledge to strive for the pleasure of God, the abode of the Hereafter, the removal of ignorance from himself and from the rest of the ignorant, the revival of religion, and the survival of Islam. For the survival of Islam depends on knowledge*(Al-Zarnuji, 6)

Among the duties of vestibular scholars is to ensure that their students properly digest and internalize the above text and the likes. This will certainly pave way for them to inculcate morals and beneficial knowledge to their students.

Imam Al-Zarnuji further underlined the need for not neglecting the etiquette (*adab*) and the practice of the Prophet in seeking for knowledge. He remarked:

*It is necessary in the quest for learning not to neglect (both) the etiquette (adab) and the practice of the Prophet for whoever is negligent of the etiquette is likewise deprived of the practice of the Prophet (Muhammad) and he who neglects the practice of the Prophet (Muhammad) is deprived of the fulfillment of his legal obligation. Moreover, he who is deprived of the fulfillment of his legal obligation is denied (goodness) in the Hereafter* (Al-Zarnuji, 45)

##### 2. **Tafsir al-Jalalayn**

*Tafsir al-Jalalayn* is among the widely read books of *Tafsir* in West Africa especially Nigeria. This is because its language is lucid and laconic. On this premise, it was selected from several books of *Tafsir* recommended for vestibular schools in Zamfara state.

The selected texts from *Tafsir al-Jalalayn* were grouped into two as follows:

- a. The Quranic verses that vividly illuminate the promotion of security of life.

b. The Quranic verses that clearly reflect the protection of life from harm.

**a. The Quranic verses that illuminate the promotion of security of life.**

To encourage saving life, Allah made it graphically clear in the Qur'an that whoever saves the life by refraining from suicide and homicide for the sake of Allah will be rewarded for saving the life of all mankind. Commenting on Qur'an 5, verse 32, *Tafsir al-Jalalayn* remarks:

*... whoever saves the life of one, by refraining from slaying, it shall be as if he had saved the life of all mankind — Ibn 'Abbās said [that the above is meant] in the sense of violating and protecting its [a soul's] sanctity [respectively]. Our messengers have already come to them, that is, to the Children of Israel, with clear proofs, miracles, but after that many of them still commit excesses in the land, overstepping the bounds through disbelief, killing and the like. (Jala al-Dīn M. &Jala al-Dīn S., 118)*

The above text depicts that the law given to the Children of Israel also protects a soul's sanctity as revealed to the Prophet Muhammad.

Furthermore, while highlighting the attributes of His pious servants in the Qur'an, Allah mentioned refraining from slaying the soul which He has forbidden, that it be slain. Remarking on Qur'an 25, Verse 68 *Tafsir al-Jalalayn* says:

*And [those] who do not call on another god along with God, nor slay the soul which God has forbidden, that it be slain, except with due cause, and who do not commit fornication — for whoever does that, namely, [whoever does] one of these three things, shall meet with retribution. (Jala al-Dīn M. &Jala al-Dīn S., 409)*

**b. The Quranic verses that reflect the protection of life from harm.**

Quranic verses are in abundance to establish that the protection of life from destruction is one of the objectives of the Qur'an. Scanning through *Tafsir al-Jalalayn*, it was observed that Allah has not only prohibited involving in whatever leads to suicide or homicide, but also cursed whoever involves in these crimes and prescribed the law of retribution to serve as punishment for murderers and deterrent for others. However, it is essential to make it clear that it is the sole responsibility of an Islamic state is to carry out the punishment in order to avoid anarchy and unorganized retaliation.

Regarding the law of retribution (*Qisas*), *Tafsir al-Jalalayn* reads while analyzing Qur'an 2, Verse 178-179

*O you who believe, prescribed, made obligatory, for you is retaliation, on equal terms, regarding the slain, both in the attributes [of the one slain] and in the action involved; a free man, is killed, for a free man, and not for a slave; and a slave for a slave, and a female for a female. .... In retaliation there is life for you, that is great longevity, O people of pith, possessors of intellect, because if the would-be killer knew that he would be killed [in retaliation], he would refrain [from such action] and would have thereby given life to himself and to the one whom he had intended to kill; and so it [retaliation] was stipulated by the Law, so that you might fear killing, fearing retaliation. (Jala al-Dīn M. &Jala al-Dīn S., 31-32)*

In Qur'an 5, Verse 45, Allah made it clear that failure to apply the law of retribution is evil. *Tafsir al-Jalalayn* highlights:

*And therein, in the Torah, We prescribed, We made obligatory, for them that a life, be slain in return, for a life, if it has slain one; and an eye, should be gouged out, for an eye, and a nose, is to be cut off, for a nose, and an ear, is to be amputated, for an ear, and a tooth, should be pulled out, for a tooth (a variant reading has the last four [nouns] in the nominative); and for wounds (read wa'l-jurūhu or wa'l-jurūha) retaliation, that is, the person is entitled to retaliate if this is feasible, as in the case of a hand or a leg; but in cases where one is not able to [retaliate], this is left to arbitration. Although this stipulation was prescribed for them, it is established in our Law; but whoever forgoes it, that is, retaliation, out of charity, able to restrain himself, then that shall be an expiation for him, of what he has done [of other sins]. **Whoever does not judge according to what God has revealed, in the matter of retaliation and otherwise, those are the evildoers.** (Jala al-Dīn M. &Jala al-Dīn S. 120-121)*

To strike the balance, in Qur'an 17, Verse 33, Allah also warns us of exceeding limit in applying the law of retribution. In this vein, *Tafsir al-Jalalayn* explains:

*And do not slay the soul [whose life] God has made inviolable, except with due cause. Whoever is slain wrongfully, We have certainly given his heir, the one inheriting from him, a warrant, a sanction [to retaliate]*

against the slayer; but let him not commit excess, [let him not] overstep the bounds, in slaying, by slaying other than the killer [of the one slain], or by other than that [instrument] with which he [the slain] was killed; for he is supported [by the Law]. (Jala al-Dīn M. &Jala al-Dīn S. 300)

Islam does not only prohibit homicide but also forbid suicide. While commenting on Qur'an 4, Verse : 29, Tafsir al-Jalalayn reads

*O you who believe, consume not your goods between you wrongly, unlawfully according to the Law, through usury or usurpation, except it be trading (tijāratun, also read tijāratun), so that the goods be from trade effected, through mutual agreement, through mutual good-will: such [goods] you may consume. And kill not yourselves, by committing what leads towards destruction on account of some affiliation, be it in this world or the Hereafter. Surely God is ever Merciful to you, when He forbids you such things (Jala al-DīnM. &Jala al-DīnS., 89-90)*

Allah also curses whoever internationally terminates a Muslim's life and promises that Hell will be his/her final abode. *Tafsir al-Jalalayn* in Quran 4, Verse 93, states that:

*And whoever slays a believer deliberately, intending to kill him, with something that is lethal, aware of the fact that he [the slain] is a believer, his requital is Hell, abiding therein, and God is wroth with him and has cursed him, He has removed him from His mercy, and has prepared for him a mighty chastisement, in the Fire: this may be explained as [referring to] the person that deems such [killing] licit, or as being his requital if he were to be requited, but it would not be anything new if this threat [of punishment] were to be forgone, because of what He says: Other than that [that is, idolatry] He forgives whomever He will [Q. 4:48]. It is reported from Ibn 'Abbās that it [the verse] should be understood as it stands, abrogating other verses of 'forgiveness'. The verse in [sūrat] al-Baqara [Q. 2:178] clearly indicates that the one who kills deliberately should be killed in return, or if he is pardoned then he has to pay the blood-money, the value of which has already been mentioned. It is made clear in the Sunna that between the intentional and the unintentional, there is a type of killing that is identified as [being with] quasi-deliberate intent (shibh al-'amd), where the killer has slain with what in most cases is not [a] lethal [implement]. In such a case, there is no [right to] retaliation and blood-money is paid instead, so that it [this type of killing] is described as intentional, but [considered] unintentional in [that there applies] the fixing of the period [for payment] and the sharing of the burden [by the killer's clan]; in this [case] and that of intentional killing redemption is more urgent than in unintentional killing. (Jala al-Dīn M. &Jala al-Dīn S., 100)*

### **3. MALIK'S MUWATTA**

The Imam Malik's School of thought is the most commonly practised in Zamfara State. Thus, the Muwatta written by Imam Malik is among the recommended books for vestibular schools in ZamfaraState. It is regarded as a book of Hadith and Fiqh. Ahadith relating to enhancement of security of life were selected from it as follows:

- a. *Ahadith* that shed light on the promotion of security of life.
- b. *Ahadith* that explain the protection of life from harm.

#### **a. Ahadith that shed light on the preservation of life.**

Islam adopts many mechanisms to promote security of life. Among these channels is that it encourages Muslims to seek remedy for every disease. ImamMalik narrated in his Muwatta as follows:

*Zayd ibn Aslam narrated that a man received a wound in the time of the Messenger of Allah, may Allah bless him and grant him peace. The blood clotted in the wound and the man called two men from the Banu Ammar tribe. They looked at it and claimed that the Messenger of Allah, may Allah bless him and grant him peace, said to them, "Which of you is the better doctor?" They said, "Is there any good in medicine, Messenger of Allah?" Zayd claimed that the Messenger of Allah, may Allah bless him and grant him peace, said, "The one who sent down the disease sent down the remedy. (Section: Treating the Invalid, Book 50, Number 50.5.12)*

In the same vein, it recommends performance of ablution (*Wudu*) as remedy from the Evil Eye.Muwatta narrates:

*Abu Umama ibn Sahl ibn Hunayf said, "Amir ibn Rabia saw Sahl ibn Hunayf doing a ghusl and said, 'I have not seen the like of what I see today, not even the skin of a maiden who has never been out of doors.' Sahl fell to the ground. The Messenger of Allah, may Allah bless him and grant him peace, was approached and it was said, 'Messenger of Allah, can you do anything about Sahl ibn Hunayf? By Allah, he cannot raise his head.' He said,*

'Do you suspect anyone of it?' They said, 'We suspect Amir ibn Rabia.' " He continued, "The Messenger of Allah, may Allah bless him and grant him peace, summoned Amir and was furious with him and said, '**Why does one of you kill his brother?** Why did you not say, "May Allah bless you?" Do ghushl for it.' Amir washed his face, hands, elbows, knees, the end of his feet, and inside his lower garment in a vessel. Then he poured it over him, and Sahl went off with the people, and there was nothing wrong with him. (Section: Wudu from the Evil Eye Book 50, Number 50.1.2)

**b. Ahadith that explain the protection of life from harm.**

The life of foetus is not left out of protection in the vestibular school syllabus of Zamfara State. A hadith narrated by Imam Malik in his Muwatta says:

*Abu Hurayra narrated that a woman from the Hudhayl tribe threw a stone at a woman from the same tribe, and she had a miscarriage. The Messenger of Allah, may Allah bless him and grant him peace, gave a judgement that a slave or slave-girl of fair complexion and excellence should be given to her* (Section: The Blood-Money for the Foetus Book 43, Number 43.7.5)

To protect a single soul, Islam stipulates killing a group of murderer for collectively killing a soul. Umar – May Allah be pleased with him- said as reported in Muwatta:

*Umar ibn al-Khattab killed five or seven people for one man whom they had killed secretly by trickery. Umar said, "Had all the people of Sana joined forces against him, I would have killed them all.* (Section: Killing Secretly by Trickery and Sorcery Book 43, Number 43.19.13)

**4. Ar- Risala**

The Risala, written by 'Abdullah ibn Abi Zaydal-Qayrawani is one of, if not the most widely read, the books of the Malik's school of thought in the vestibular schools of Zamfara State. The following are Islamic rulings on the security of life as lie within.

- a- Rulings on promotion of security of life
- b- Rulings on protection of life from harm

**a- Rulings on promotion of security of life**

Homicide must be undoubtedly established before applying the law of retribution in order not to terminate the life of an innocent soul. In this regard, the Risala underlines:

*No one may be killed for homicide except on the basis of just evidence, confession, or by the qasama when that is necessary.* (Qayrawani 'A. A. Z.: 302)

**b- Rulings on protection of life from harm**

Rulings on mere killing is different from that of banditry (Hiraba) in some aspects. The Risala speaks:

*There is no pardon in the case of murder done for financial gain. [When someone kills a person in order to take his property, then it is not permitted to pardon him, or there is no pardon which is effective, even if the victim was an unbeliever and the killer a free Muslim because killing in this way is hiraba (aggravated robbery) and when the robber kills, he must be killed, even if it is for a slave or an unbeliever. Pardon is not permitted in this because it is the right of Allah. According to this, he is killed by a hadd punishment, not retaliation.] [Hashiyya: Pardon in this case cannot be issued by the victim, relatives or ruler, even if the victim is an unbeliever, because this is a right of Allah and pardon is not permitted in it.] (Qayrawani 'A. A. Z.: 305)*

## **VI. Conclusion**

The findings show that the motive behind learning in vestibular schools in Zamfara is to internalize acquired knowledge, please Allah and eventually gain access to Paradise. It is also observed that the selected texts are of two groups; one relating to promotion of security of life (Realization of benefit) and another related to protection of life from destruction (Repulsion of harm). It is further discovered that it is the sole responsibility of an Islamic state to apply the law of retribution (*Qisas*) for killing and prescribed punishment (hadd) for banditry (hirabah) and that banditry is an unpardonable crime. Additionally, it is established that a group of murderers should be killed for collectively killing one soul as a way of protecting human life. It is similarly observed that the life of foetus is not left out of protection. In addition, it is recommended to seek remedy for every disease and perform ablution from the evil eye as means of promoting the security of life. Finally,

vestibular school syllabus encourages individual Muslim to save human life in order to be among the pious servants of Allah

### **VII. Recommendations**

From the foregoing, it is observed that the main task lies on the Zamfara State government regarding the security of life. Hence, it has to play its role in applying the law of retribution (*Qisas*) for killing and prescribed punishment (hadd) for banditry (hirabah). It is also recommended that vestibular scholars be encouraged to establish more schools in order to create awareness in Zamfara State about the significance of security of life in Islam.

### **Acknowledgements**

We are grateful to the Tetfund office for funding this research with the reference number: TETF/DR&D/CE/UNIV/GUSAU/IBR/2020/VOL.1/07. through the Research Center of Federal University Gusau, Zamfara State

We are also appreciative of the selected proprietors of the vestibular schools in Zamfara State who filled in the questionnaires during this study for their cooperation in making the research possible through various kinds of assistance.

### **References**

- [1]. Al-Zarnuji (2003) Instruction of the Student the Method of Learning, (trans) G.E. Von Grunebaum & Theodora M. Abel, Starlatch, America.
- [2]. Anas M. (n.d.) Muwatta (Trans): `A'isha `Abdarahman at-Tarjumana & Ya`qub Johnson.
- [3]. Auad; J. (2008) Maqasid Al-Shariah as Philosophy of Islamic Law, IIIT, London.
- [4]. Dhabhi, M. H. (n.d.) At-Tafsiruwa-Mufasiruna, Wahba, Egypt.
- [5]. Jala al-Din M. & Jala al-Din S. (2007) Tafsir Jalalayn (Trans) Feras Hamza, Royal Aal al-Bayt Institute for Islamic Thought, Amman Jordan.
- [6]. Qaasim Badmusi S. B. & Masama A. A. (2021) Evaluation of Methods of Teaching Arabic and Islamic Studies Among Senior Secondary Schools In Zamfara Central Senatorial Zone. IOSR Journal of Research & Method in Education (IOSR-JRME) e-ISSN: 2320-7388, p- ISSN: 2320-737x Volume 11, Issue 2 Ser. VI. [www.iosrjournals.org](http://www.iosrjournals.org)
- [7]. Qayrawani 'A. A. Z. (n.d. ) The Risala

Qaasim-Badmusi Saheed Biodun Ph.D, et. al. "The Role of Vestibular Schools' Syllabus towards Enhancing Security of Life: A Case of Zamfara State." *IOSR Journal of Research & Method in Education (IOSR-JRME)*, 12(06), (2022): pp. 54-61.