

**ASSESSMENT OF THE CONTRIBUTIONS OF
WOMEN *ISLAMIYYAH* SCHOOLS TO THE
DEVELOPMENT OF EDUCATION IN
KADUNA STATE**

BY

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DECLARATION

Following the successful completion of this research work, I hereby declare that this thesis is a personal record of my study which has not been presented partially or wholly anywhere in any application for a higher degree. All quotations are based on APA style of referencing.

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Date

CERTIFICATION

It is hereby certified that Mrs. Safiya M.I. Maccido carried out this research work, *Assessment of the Contributions of Women Islamiyyah Schools to the Development of Education in Kaduna State* under the supervision of an assigned team of university staff. The work meets the requirement of awarding Master Degree in Education (Islamic Studies), Ahmadu Bello University, Zaria.

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This work is dedicated to my beloved Husband Dr Mouktar Ibrahim Maccido and to my sister Habiba Aliyu for their support and patience.

ACKNOWLEDGEMENT

The work of every Muslim starts and ends in the name of Allah (SWT). Praise be to Allah the Cherisher and Sustainer of the Worlds; Most Gracious Most Merciful. May His peace and blessings be upon Prophet Muhammad his family, companions and those who follow his way till the Last Day.

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ABSTRACT

some non Muslims and ignorant Muslims undermine or relegate women *Islamiyyah* schools as a place where only devotional practices are taught and reward of which could only be obtained in the hereafter. They regard women *Islamiyyah* schools to be primitive and uncivilized. Many people cannot differentiate between *Islamiyya* schools and traditional Qur'anic schools which syllabus is solely restricted to the rote learning of the Glorious Qur'an. It is assumed in this research that these misconceptions are due to lack of proper knowledge of Islamic education and lack of adequate dissemination of research findings on women *Islamiyyah* schools. This study has thus, attempted to assess the contributions of women *Islamiyyah* to the development of education in some selected *Islamiyyah* schools in Kaduna State. With the use of Likert type questionnaire and interview, it was revealed that *Islamiyya* teachers and students do not limit their search for knowledge to ritual or religious aspects of Islam; they are also engaged in acquiring Western system of education. This is an evidence that Islam is a complete way of life which *Islamiyyah* schools do try to uphold. The respondents agreed that the curriculum of women *Islamiyyah* schools is not limited to Qur'an alone. It includes other supporting subjects necessary for the understanding of the Qur'an in particular and Islam in general. This reject the notion that the Qur'anic schools are not different from those of *Islamiyyah* as the curriculum of the former is limited to the rote learning of the Qur'an while the latter is broader in scope including Qur'an, Hadith, Fiqh, Tauhid, Arabic among others. The finding also suggests that the first Null Hypothesis of "There is no significant difference between the syllabus of Qur'anic schools and that of women *Islamiyyah* schools", is rejected. 86% of the respondents show that women *Islamiyyah* schools are relevant to the understanding and performance of ritual practices of Islam. The fact that *Islamiyyah* schools educate Muslim women how to worship Allah, is a very significant contribution not only to education in Kaduna State but also to civilization in the country at large. 77.99% of *Islamiyyah* teachers and students from the sampled areas believe the schools have very good bearing on the social interaction of women with their husbands, parents, children, neighbours and society at large. These results are responses to the second and third Null Hypotheses which say, "There is no significant relationship between the teachings of *Islamiyyah* schools and acts of Ibadat of Muslim women" and "There is no significant relationship between the teachings of *Islamiyyah* schools and social life of Muslim

women”. The two Null Hypotheses are equally not accepted due to the fact that 86% and 77.99% of the respondents respectively reject any claim of lack of relevance of *Islamiyyah* schools to acts of Ibadat and social lives of Muslim women. The fact that 28% of the respondents have shown that they do have female teachers in their schools; it is a giant step to the right direction even though the percentage is far below to that of those who do not have female teachers in their schools (72%). Some decades back it was unthinkable to have women teaching in *Islamiyyah* due to the simple reason that advanced study on Islam was restricted to men only. Another positive finding for this research is the fact that many husbands have realized the positive impact of *Islamiyyah* schools on their wives and so they do allow them to attend the schools. 57% of the subjects studied in this research reject the Null Hypothesis VI which says, “Muslim men do not allow their wives to attend *Islamiyyah* schools”. This implies that *Islamiyyah* schools are very significant to Muslims in Kaduna State if not the husbands will not allow their wives to attend them.

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ABREVIATION AND DEFINITION OF TERMS

1. A.B.U – Ahmadu Bello University
2. A.D. –Anno Domini –After Dearth of Christ
3. A.C. – After Christ
4. A. H. – After Hijrah. (migration of the Prophet)
5. B. ed – Bachelor of Education
6. C. E. – Christian Era.
7. ed – Edited
8. etc – and so forth
9. i.e – that is
10. M. A. –Master of Art
11. M. ED – Master of Education
12. R. A. Radiyallahu Anhu /Anhuma (May Allah be pleased with him / with both of them)
13. S. A. W – Sallal- lahu alayhi wa Sallam (peace and blessings of Allah be upon him).
14. S.W.T. – Subhanahu wa Ta’ala (Allah the Exalted.)

TABLE OF TRANSLITERATION

Arabic Letters	Name	Transcription
ا	Alif	a
ب	Baa	b
ت	Taa	t
ث	<u>Thaa</u>	<u>th</u>
ج	Jeem	j
ح	Ha	h
خ	<u>Kha</u>	<u>kh</u>
د	Daal	d
ذ	<u>Dhaal</u>	<u>dh</u>
ر	Raa	r
ز	Zaa	z
س	Seen	s
ش	Sheen	sh
ص	Saad	ṣ
ض	Daad	ḍ
ط	Ta	ṭ
ظ	Za	ẓ
ع	‘Ayn	‘
غ	Ghayn	gh

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CHAPTER ONE:

INTRODUCTION

1.0 Introduction

Chapter one of thesis of this nature is generally an introduction to the whole work of the research. Its contents usually comprise of the background, problem statement, questions/hypothesis, objectives, significance, basic assumptions and scope and delimitation of the study. This is what this chapter is all about.

1.1 Background of the Study

Kaduna State is situated in north-central Nigeria. Its area includes the traditional emirate of Zaria and Jama'a towns. The state was created as one of the 12 states that replaced the then existing four regions of Nigeria by Yakubu Gowon regime in 1967. Kaduna was substantially reduced in size when its northern half became Katsina state in 1987. Kaduna is bordered by the states of Sokoto, Katsina, and Kano to the north; Bauchi to the east; Plateau to the east and south; and Niger to the west. Abuja Federal Capital Territory also borders Kaduna state to the southwest. Politically at present,

Kaduna State comprises of 23 local governments and three senatorial zones.

Zone I includes the following local government areas: Zaria, Sabo Gari, Soba, Makarfi, Ikara, Kudan, Lere, and Kubau.

Zone II comprises of Kaduna North, Kaduna South, Birni Gwari, Igabi, Chukun, Kajuru, and Giwa local government areas.

Zone III has local government areas of Sanga, Kachia, Kaura, Zango-Kataf, Jama'a, Kagarko, Jaba and Kauru (Encyclopædia Britannica Software, 2009: Kaduna).

The seven Hausa states (Hausa Bakwai) which include Daura, Kano, Zaria, Katsina, Gobir, Rano, and Biram; started receiving Islamic education as far back as 13th century through contact with Mali Empire. In the beginning of 19th century, Islamic education which is the broad concept of *Islamiyyah* system of schooling was developed and advanced in the emirate by the Jihad movement of Uthman Dan Fodio. No wonder almost all of the Hausa states and Fulani inhabitants are Muslims; in the south, however, there are about 30 other ethnic groups in the state, not all Muslim, of which the largest is the Gbari (Gwari) (Encyclopædia Britannica Software 2009: Kaduna). The Jihad brought about the influx of Islamically scholastic displays in terms of preaching, teaching/learning and literary works.

Many Quranic schools were also established under the supervision of the Emires (Regional Governors under the Caliphate of Sokoto) in order to teach Muslims how to read the Glorious Qur'an. This awareness of Islamic teachings was what informed resistance to western system of education. In that western system of education was organized and carried out by Christian missionaries who accompanied the colonial masters (British) not only to Kaduna State but also to other parts of Nigeria as a country in the 19th century (Stefan cited in Nehemia et al, 2000: 419-421).

Springing out of this Islamic awareness at a much later time, was the introduction of an Islamic movement called *Izalatul-Bid'ah wa iqamatis-Sunnah*. Meaning, Eradication of Innovations and Establishing the Sunnah of Prophet Muhammad (SAW) in 1979 in Jos. This movement rapidly spread all over the country more especially in the North. In Kaduna State and many other states in Nigeria, *Izalah* movement massively transformed Qur'anic/*Islamiyyah* schools into wide spread involvement of women in running and attending *Islamiyyah* schools. Before the introduction of *Izalah* movement, girl child education used to begin and end at Qur'anic school level where they only under went rote learning of The Glorious

Qur'an. Sound Islamic education was only restricted to the boys (Salawu 1993: 55).

1.2 Statement of the Problem:

The term *Islamiyyah* is from the word Islam, which in its literal meaning means peace, submission and obedience. In Islamic context, the word Islam implies total submission to the will of Allah. To the Muslims, it is only through submission to the will of Allah and by obedience to His commands that one can achieve true peace and enjoy lasting purity. *Islamiyyah* Schools are the brain child of Qur'anic schools. It came into Kaduna State through rapid changes in the society. This is because the traditional Qur'anic school system could not satisfy the needs of the present fast changing society. The *Islamiyyah* schools are more formally structured than the Qur'anic schools and they have broader syllabus.

For centuries many non-Muslim scholars have realized that Arabic as a language and Islam as a religion have contributed substantially to world civilization and culture. Daily Trust news paper (18/ 02/ 2008: 25) reported the Archbishop of Canterbury (Anglican Church) Dr Rowan Williams to have said that, the spread of elements of Shari'ah law in parts of Britain was "inevitable" due to its relevance. It is

amazing therefore, to see some non Muslims or ignorant Muslims who undermine or relegate *Islamiyyah* schools as a place where only devotional practices are taught and reward of which could only be obtained in the hereafter. In addition to such wrong notion, *Islamiyyah* schools are also thought to be primitive and uncivilized. Another problem observed by this researcher is that many western scholars cannot differentiate between *Islamiyya* schools and traditional Qur'anic schools which syllabus is solely restricted to the rote learning of the Glorious Qur'an.

These amazing misconceptions are due to lack of proper knowledge of Islamic education and lack of dissemination of research findings on Islam. Prejudice in analyzing the true findings of researches which favour Islam and inferiority complex on the side of some *Islamiyyah* School teachers are another cause of the problems.

Dissemination of proper Islamic teachings, thorough research and unbiased analysis on the contribution of *Islamiyyah* schools to the development of education among Muslim women in Kaduna State, are some of the issues aimed at addressing in this research.

1.3 Objective of the Study

The purpose of this research is to identify the contributions of women *Islamiyyah* schools to the life of Muslim women particularly in Kaduna State. Therefore the study has the following objectives.

1. To identify the subjects of Islamiyyah schools' syllabus and to compare and contrast the differences between the Islamiyyah schools and Qur'anic schools.
2. To describe the contributions of women Islamiyyah schools to the development of education in Kaduna state.
3. To find out whether Islamiyyah schools do enable Muslim women to fully understand the ritual aspects of their religion (Islam) and to adequately understand human and business transactions according to the teachings of their religion.
4. To find out whether Islamiyyah schools enable Muslim women to support their husbands and children.
5. To find out whether Islamiyyah schools enable Muslim women to seek Fard Kifayah knowledge (collective responsibility).
6. To find out whether islamiyyah schools encourage Muslim women to work in public service.
7. To find out whether Islamiyyah schools provide teaching job for their female graduates.

8. To find out whether women teachers in Islamiyyah schools serve as role models to other Muslim women.
9. To find out whether the Muslim organizations contribute financially or otherwise to the development of the schools.
10. To find out whether the Muslim parents allow their children to attend Islamiyyah schools.
11. To find out whether the Muslim husbands allow their wives to attend Islamiyyah schools.
12. To find out whether there are Muslim women organizations in Kaduna state.
13. To find out whether the Muslim women organize Da'awah activities.

1.4 Research Questions

The research questions of this study include:

1. What are the subjects of *Islamiyyah* schools' syllabus?
2. What are the differences between the *Islamiyyah* schools and Qur'anic schools?
3. Do women *Islamiyyah* schools have any impact on the development of education in Kaduna State?

4. Do *Islamiyyah* schools enable Muslim women to fully understand the ritual aspects of their religion (Islam)?
5. Do *Islamiyyah* schools enable Muslim women to adequately understand human and business transactions according to the teachings of their religion?
6. Do *Islamiyyah* schools enable Muslim women to support their husbands and children?
7. Do *Islamiyyah* schools encourage Muslim women to seek *Fard Kifayah* knowledge (collective responsibility)?
8. Do *Islamiyyah* schools encourage Muslim women to work in public service?
9. Do *Islamiyyah* schools provide teaching job for their female graduates?
10. Do women teachers in *Islamiyyah* schools serve as role models to other Muslim women?
11. Is there any interaction between or among various *Islamiyyah* schools to comparing one another weaknesses and strength for improvement?
12. Do the boards of management contribute financially or otherwise to the development of the schools?

13. Do the Muslim organizations contribute financially or otherwise to the development of the schools?
14. Do the Muslim parents allow their children to attend *Islamiyyah* schools?
15. Do the Muslim husbands allow their wives to attend *Islamiyyah* schools?
16. Are there Muslim women organizations?
17. Do the Muslim women organize Da'wah activities?
18. How often do *Islamiyyah* schools organize graduation ceremony?
19. Do the *Islamiyyah* teachers make use of teaching aids?

1.5 Significance of the Study

Conducting a research on the “Impacts of *Women Islamiyyah Schools to the Development of Education in Kaduna State*” would be very significant, in that modern Muslims are generally facing huge amount of educational and moral challenges not only from non-Muslims but also from weak minded Muslims. These challenges demand extraordinary efforts from Muslims women all over the world more especially those of Kaduna State who generally and

economically depend on their male counter part and have little or no voice in public service.

This study will enlighten educational administrators and planners, women activist, political activities and educationists about the relevance of *Islamiyyah* schools. It will play a vital role in appraising the objectives, goals and values of *Islamiyyah* schools.

One of the rich natures of Islam is that it makes search for and dissemination of knowledge compulsory on every body. This research is part of compliance to that order. The order for seeking for knowledge is obviously stated in the following *Hadith al-Qudsi* (Holy Hadith) cited in *Bughyatul-Muslimin* (nd): 2; Allah (SWT) says:

Know me before you worship

The order to disseminate knowledge can be deduced from many places in the Qur'an. For example Allah (SWT) says in *Suratul-Asr*:

By (the Token of) time (through the Ages); Verily Man is loss. Except such as have Faith and do righteous deeds and (join together) in the mutual teaching of Truth and of

*Patience and Constancy. (Qur'an
103: 1-3)*

The above chapter of the Qur'an in fact contains both the order to seek knowledge and the order to teach others; because no one can have faith without knowledge.

Furthermore, this study is an act of *Da'awah* activities as it is enjoined by the Almighty Allah who says in *Suratu Ali-Imran*:-

*Let there arise out of you a band of people
inviting to all that is good, enjoining what is right
and forbidding what is wrong; they are the ones
to attain felicity. (Qur'an :3: 104).*

Other researchers may use the data presented in this research as a source of reference when writing on such topic like the role of Muslim women in the society and any research on *Islamiyyah* schools.

1.6 Hypothesis

The following hypotheses are postulated for this study.

- 1 There is no significant difference between the syllabus of Qur'anic schools and that of women *Islamiyyah* schools.

- 2 There is no significant relationship between the teachings of *Islamiyyah* schools and acts of Ibadat of Muslim women.
- 3 There is no significant relationship between the teachings of *Islamiyyah* schools and social life of Muslim women.
- 4 There is no significant relationship between the teachings of *Islamiyyah* schools and *Fard Kifayah* (collective) responsibilities of Muslim women.
- 5 There is no inter-school quiz and Qur'anic recitation's competitions between or among various *Islamiyyah* schools.
- 6 Muslim men do not allow their wives to attend *Islamiyyah* schools.

1.7 Scope and Dilimitation of the Study

The scope of this research is the roles of *Islamiyyah* schools' teachers, students, proprietors/sponsors, parents and Muslim organization. The subjects of school syllabus will also be covered.

All the *Islamiyyah* schools in Kaduna State should have been studied in this research if not the whole country. But due to financial constraint and logistic problems, the study is limited to some selected *Islamiyyah* schools in the three Senatorial Zones of Kaduna State.

CHAPTER 2: LITERATURE REVIEW

2.1. Introduction

It is the fundamental human rights of a Nigerian Muslim child to receive Islamic education. This assertion according to Bidmos (2001) is based on the United Nations Convention and the then Organization of African Unity (O.A.U) now African Union's (A.U.) charter on right of the child (1991) which is equally established in the National policy on education (1998) and the constitution of the Federal Republic of Nigeria 1999 that "no child will be forced to accept any religious instruction which is contrary to the wishes of his or her parents" (chapter iv,38:2). This chapter shall therefore give the definitions of the broad aims and objectives of Islamic education, itemize the content of Islamic education curriculum, highlight on the status of women *Islamiyyah* school teachers and students as well as the method of teaching the various subjects in the school and the roles of Muslim parents and organizations in running *Islamiyyah* schools. Other vital issues discussed in this chapter include the need for Muslim women education, what a Muslim woman needs to know, achievements of some prominent Muslim women scholars in the field of knowledge, the ordinance for Muslim women to go out and seek

their needs such as knowledge and basic right of Muslim women to education.

2.2 Aims and Objectives of Islamic Education

The first world conference on Muslim education in Saudi Arabia (1977) observed that “Education should aim at the balance growth of the total personality of man’s spirit. Intellect, the rational-self, feeling and bodily sense... the ultimate aim of Muslim education is the realization of complete submission to Allah on the level of individual, the community and humanity at large”.

Abu Aali (1980: 54-55) views Islamic education as a means towards self-actualization by which an individual looks realistically at his abilities, his point of weakness and strength. Self-actualization is a goal, which all school of thought in education, seek to achieve or even come close to. A reference point of Islamic education vis-à-vis self-actualization according to Abu Aali is where Allah (SWT) says in *Suratul-Insan*:

Verily we created man from a drop of mingled sperm in order to try him: so we gave him (the gifts) of hearing and sight. We showed him the way:

whether he be grateful or ungrateful

(rests on his will) Qur'an 76:2-3.

The statement, “*we showed him the way*” in the above Qur’anic verse refers to the knowledge of what is good and bad in man’s life which Islamic education provides for Muslims.

Hussain and Ashraf (1979: 37-38) state that education is the transfer of experience which can be divided, for a Muslim, into two categories: experience in the form of skill or technical knowledge which nature varies from age to age and which is bound to change constantly; and experience based on some constant or permanent values embodied in religions and scripture. The latter consist of those eternal truth which are not subject to change and which for a Muslim are defined in the Qur’am and *Sunnah* of Prophet Muhammad (S.A.W) in the clearest possible terms.

The system of education as further argued by Hussain and Ashraf (1979: 37-38), which has been characteristic of Muslim society down the ages, has always attempted to uphold the premises referred to above. Believing as it does that the true aim of education is to produce men who have faith as well as knowledge, the one sustaining the other. Islam does not think that the pursuit of knowledge by itself without reference to the spiritual and moral goal

that man must try to attain, can do humanity much good, knowledge divorced from faith is not only partial knowledge it can even be described as a kind of new ignorance. Islam considers the man who has lost faith in God but has extensive acquaintance with books as a person who has acquired only a fragmentary view of the universe.

Al- Attas (1979: 38-39) observes that the level of education that is termed today as university originated from Islamic perspectives of man's education. He stated that the very name for the institution which was derived from Latin: "*universitatem*" clearly reflect the original Islamic "*Kulliyya*," meaning totality or universality. The university was conceived in emulation of the general structure, in form, function and purpose of man. It was meant to be a microcosmic representation of man- the universal man (*al-insan al-kulliy*). Education that centres around all the needs of man, but the university as it was later developed in the west and emulated today all over the world no longer reflects man in totality. Its main objective is the material needs of man and nothing is established about his spiritual needs and fined purpose. In contrast the practicability of the original aim of university is very feasible in Islamic education. Knowledge is generally classified into two kinds viz: the knowledge of prerequisite to revealed knowledge which represents the "*Fard Ayn*" (individual

responsibility) knowledge whose parts have been integrated to form the core knowledge of individual in Islamic education; and knowledge of science which represents the "*Fard Kifayah*" (collective responsibility) knowledge whose parts have been deployed according to priorities of service to state and society in the Muslims community. *Fard Ayn* knowledge is the aspects of Islamic education that are obligatory on every individual Muslim without exception, to acquire it. It includes the knowledge of how to observe the five daily prayers, respect due to one's parents, personal hygiene etc... *Fard Kifayah* knowledge on the other hand deals with role play education. Based on the needs of a particular community it is obligatory on all the members to have imams, medical doctors, engineers, teachers etc... if a band of people satisfactorily do one of them, that aspect will suffice for other members. *Fard Ayn* knowledge is the focus point of this research in that it is the major area of *Islamiyyah* schools.

Yemani (1987: 68-69) asserts that education in Islam should concentrate on three major components: the body, the spirit, and the brain. The reason given by Yemani is that in human nature there is what makes it overstep the destinies of angels as they were asked to bow down to Adam because of his knowledge, and there is also in human nature what takes it down below the rank of the devil as it can

be abased to be the lowest of the low. So, the spirit has its place in education as the body has place. They are like the two wings of the bird indispensable to it if it wishes to fly. But when does the bird fly? Why it flies? And to where it flies? So is the function of the brain in the man's head.⁷ This view is a pointer to the fact that the nourishment for the body are good food and exercise; for the spirit are belief in Allah and sound moral behaviour; and for the brain are sound and positive skills.

Al-Aroosi (1980: 122) opines that Islamic education aims at creating a type of thinking and a pattern of study which should be the basis of human behavior and its peculiar relation to all activities undertaken as prescribed by Islamic Jurisprudence. The whole purpose of the Islamic *sharia* as further explained by Al-Aroosi (1980), is to effect the greatest possible co-ordination between man and his God-given and native potentialities.

Al-Aroosi (1980: 122) continued to argue that Islamic education is different from specialization in Islamic disciplines of the mind. The deference resides in the fact that Islamic education seeks to inculcate an honest motivation for human conduct. In other words, it seeks to shape motives according to the moral patterns laid down by Islamic philosophy and the ethical governance of life in its diverse

manifestations. This of course assumes the teaching of Islamic disciplines that define Islam as a belief and a way of life.

2.3. The Content of Islamic Education Curriculum

In an attempt to define the aims and objectives of Islamic education earlier it was discussed that Islamic education aims at the over all development of man's personality through the training of his spirit, intellect, feelings, rational-self and bodily senses. The type of education that will help achieve these objectives ought to include both fundamental knowledge and professional knowledge. Professional knowledge has been defined by Hamid (1989: 27-29) as a knowledge which a person would need in order to earn a living. This will require knowledge of a particular discipline or skill. He also describes fundamental knowledge as knowledge through which everyone must have to fulfil his natural function as a human being that is the function of being a Muslim. Hamid gives the curriculum content of fundamental knowledge as follows.

- (a) The Qur'an being a revealed knowledge from God, is the most important link of Muslim with reality. A Muslim must therefore acquire knowledge of the Qur'an and its essential guidance.

- (b) Muslims need to have knowledge of the *Sunnah* of Prophet Muhammad (S.A.W). This is because his *Sunnah* is the practical method or path for implementing Islam. The *Sunnah* includes what the noble prophet said, what he did, and what he agreed to.
- (c) From the Qur'an and the *Sunnah* Muslims need to have a knowledge of the *shariah* or the Islamic moral and legal system which regulates man's action. Muslims need to know the sources of the *Sharia*. Its transactions, that is, what is *halal* (lawful) and what is *haram* (unlawful) and the principles and value that govern each.
- (d) In order to really understand the Qur'an, a Muslim needs to acquire knowledge of Arabic. A sufficient knowledge of Arabic is also necessary in order to perform obligatory duties like *salat* or prayer.

Khrusro (1981: 83-84), opines that the basic features of Islamic education are the inculcation of belief in Allah, faith, in the Prophet and the basic attitude that all human activity should follow in the way of Allah as stated in both the Qur'an and *Hadith*; and to create in the minds of Muslim youth a resilience, an adaptability and a mechanism for adjustment to worldly matters other than the fundamental Muslim

beliefs. To buttress his claim, Khusro explained that the Arabs were the first people to demonstrate such a resilience and adaptability during the heyday of Islamic intellectual pre-eminence. They acquired Greek learning, and subjected it to investigation and expansion in such diverse fields as algebra, geometry, astronomy, chemistry, philosophy and medicine.

Doi (1985: 69) describes the importance of learning Arabic Language in Islamic education curriculum in this statement.

It is beyond a shadow of doubt that Arabic language is in many respects the classical language of western Africa and in the non-Arabic speaking Muslim countries. It is studied because it is the language of the Qur'an and, therefore has a great spiritual value. In fact the history of the teaching of Arabic through out the Islamic world. But particularly in the non Arab world has the history of spread of Islam.

Qasmi (1980: 79) observes that Islamic education curriculum should be based on the following:

1. The Qur'an, the art of reciting it and its exegesis
2. *Ahadith*, that is the *sunnah* of the Prophet, their reading and understanding and deducing rules of law from them, that is, *al-Fiqh* and *al-Ijtihad*.
3. To be accomplished in this education. A student must have full commandment of Arabic grammar and *Usul al Fiqh* and *Ahadith*.

Chaudhri (1980: 14-15) terms an aspect of Islamic education curriculum as essential subjects, the content of which deals mainly with rituals, he also proposed the following as its contents:

1. Beliefs: This deals with *Tawheed* that is, oneness of Allah, prophethood, the Qur'an, morality and metaphysics.
2. Practice: under this the following should be treated: *Salat*, *Sawm Ramadan* (fasting), *Zakat* (Islamic Taxation), *Hajj* (pilgrimage) and *Da'wah* (propagation).
3. Islamic culture: This comprises of the history of Islamic culture and education, Muslim institutions and their functions, modern challenges and Muslims movement, and Arabic Language.

It is noteworthy that the above stated contents of the curriculum of Islamic education cover all what is taught in *Islamiyyah* schools in

Kaduna State with addition of what is taught under “secular” education. The aspect of *Islamiyyah* schools includes studies on the Glorious Qur’an (*Tajweed* and *Tafsir*), *Hadith*, *Tauheed*, *Fiqh*, *Sirah*, Arabic etc.

2.4. The Role of *Islamiyyah* School Teacher

Islamiyyah school teachers face two major problems viz, the secularist’s view of man and the view of using religion for material success only. As rightly observed by Bidmos (1996: 17-20), the secularists feel that man is the sole master of his life; If man wants to achieve success he does not need religion but vigorous efforts as spelt out by norms and value of his society, Nigerian society being secularly oriented, it is not surprising to see *Islamiyyah* school teachers being regarded as less important vis-à-vis other disciplines’ teachers which are considered secular.

The second problem according to Bidmos (1996: 17-20) is due to misconception about religion. Religion is regarded as a medium of communicating request to God. Requests like healing the sick and seeking a job constitute the inputs for people trooping to places of worship. Once their request is not granted on time they either change religion or abandon it all together. From Islamic point of view, man

and woman worship God because that was the initial purpose of creation; God the creator normally and unsolicited of course takes care of the needs of His creatures.

In a related work, Bidmos (1984: 53) says that the duty of *Islamiyyah* teacher therefore, is to interpret the ultimate goal of man's existence on earth. The teacher is responsible for the spiritual upbringing of the youths, tendering their emotion and molding their characters for becoming obedient to their creator and useful citizens in their society.

He further explains that when an educational system is designed without adequate provision for spiritual training, it is the whole society that suffer it, in that people will become too materialistic too individualistic and extremely heartless. The *Islamiyyah* teacher whose life style must be exemplary communicates religion to the youth in a way to curtail their animalistic tendencies and make them see beyond the material values.

Dukuly (2002: 17-18) cited Sharifi (1983) to have emphasized the purification of intention (Niyya) in the dealing of Muslims as it was stated by Prophet Muhammad (S.A.W) that:

*Verily actions are judged by motives
and intentions*“(Bukhari and Muslim).

Sharifi argues that all motives therefore, such as desire for progress, academic ambition. Love of reputation, competition and even the intention of helping and serving fellow man without having God in view should not seem justified in the eyes of real Muslim scholars. What matters in their view is the nobility of knowledge and the purification of intention which compel every student and teacher to foster in himself fundamental spiritual virtues. Knowledge and virtue go together in Islamic education. Sharifi cited a quotation of another scholar in person of Nadavi to support his view: “A virtuous teacher teaches the truth. The teaching of half truth is dangerous. And there is no neutrality in truth”.

In order to illustrate more on the rules and regulation concerning *Islamiyyah* teacher Sharifi adopted the format given by a sixteen century Muslim scholar, Zian ud-Din Ahmad Amili Jabali. These include:

- i. *Islamiyyah* teacher must be qualified in his profession. And this qualification must be manifested in his behavior, mental as well as physical.
- ii. He should be humble and must be aware that what he knows is a gift from God. Particularly when he is asked and does not

know the matter in question he should humbly and shamelessly confess it to the students.

- iii. He should be kind and have sympathy with his students, encourage them on the way of acquiring knowledge, and respect their personality.
- iv. He should not feel jealous if his students happen to study with another scholar. If he finds out in the same city where he stays he should, without hesitation, guide his students to him. This point is simply saying that an *Islamiyyah* teacher should be humble and not to be envious.
- v. When finishing a lesson, if he finds mistakes in his explanation he should mention it to his students. This attitude of the teacher will help his students to learn how to be honest.
- vi. Finally, he should never forget that his personality and his whole behaviour are looked upon by his students and common people as an example and a model to be followed.

These are some of the qualities expected of *Islamiyyah* teacher with regard to his relationship with students.

Concerning the broad mindedness of *Islamiyyah* teacher, he needs to have knowledge of comparative education. Comparative

education is defined by Apiabu (1996). As “a process of finding out similarities and differences between education systems in order to improve standard of education”. Allowing policy makers and teachers of an *Islamiyyah* system to interact with their counterparts from other *Islamiyyah* schools where a system of education has been successful, will definitely improve their own standard. The comparison is done by either visiting those schools or inviting their experts for inspection or examination.

Dukuly (2002: 19) therefore quoted Saqeb (1994) where the latter urges Muslim scholars to be fully involved in comparative education because according to him, it is an obligation in Islam. The Qur’an says,

*Do they not travel through land so that
their minds may learn wisdom”
(Suratul-Hajj, Qur’an 22: 46).*

Sabiq (1994) also mentions two other *Hadith* of the Prophet to buttress his point. “*Seek knowledge from the cradle to the grave*”. And “*Seek knowledge even if you would have to travel to China*”.

These *Ahadith* teach us that knowledge has no limit therefore, being a teacher should not stop one from seeking for knowledge. Moreover an *Islamiyyah* school teacher should not limit himself or

herself to one place in seeking knowledge since the Prophet could urge Muslims to seek for knowledge even in china when there was little number or no Muslims in that place at that time. In other words the mind of *Islamiyyah* school teacher should be a comparative mind and versatile in accordance with Islamic teachings which command Muslims to develop an inquisitive and searching mind in order to observe and reflect positively about the signs of God.

2.5. Learners in *Islamiyyah* Schools

Teaching and learning are two way traffics. When a qualified and honest teacher is prepared to teach his efforts can only be meaningful if his students are ready to learn. Sharifi again puts forward some suggestions made by Amili Jaba'l which can help *Islamiyyah* students to be ready for learning viz:

- (i) A student of *Islamiyyah* school should abstain from evil and whatever displeases God. As a matter of fact some scholars assume a relation between confusion and committing sin.
- (ii) As we know, the students enjoy full freedom in choosing friends and Teachers as the case may be. With respect to this freedom, it is advised that a

student should first enquire about the moral and intellectual stand of the friend and scholar before choosing them as friends and teachers.

- (iii) He should pay attention to the levels and the hierarchy of knowledge and should follow them respectively.
- (iv) While it is advised that a student should behave with his teacher in a soft and polite manner, it is emphasized too that he should concentrate during the teaching process and should correct his teacher if he should find any error in his expression.

2.6. Method of Teaching in *Islamiyyah* Schools

Of all the educationally approved methods of teaching, no one method can be labeled as “the best method.” Opeloye (1989: 43) cites a quotation from Africa journal of Research in education stating that there are several variables that determine appropriateness of a teaching method namely: the type of student, the subject matter, the condition under which teaching is to take place and the envisaged outcome of teaching. In view of this, the educationists talk of “the most appropriate method” rather than “the best method”. A method would be considered most appropriate if it is able to realize the

envisaged outcome of teaching. This is to agree with the view that students' achievement must be an important criterion for successful teaching.

Basically, as also argued by Opeloye (1989: 44), there are two approaches to teaching, viz the teacher centered approach and student centered approach. The latter is given preference over the former by the educationist, for it is believed to facilitate learning more effectively. Teaching is said to be teacher-centered when the teacher employs lecture method. On the other hand, teaching is regarded as student-centered when the following methods are used: discussion method demonstration method, project method, discovery or deductive method, Socratic method, dramatic method, library method and so on.

Lecture method is a process of delivering verbally a body of knowledge according to a preplanned scheme. The teacher does most of the talking, he presents ideas and concepts, develops and evaluates them, and summaries the important point without the students' full participation. Lecture method is thus characterized by one way communication. One of the defects of this method lies in the fact that it makes students passive recipients of ideas and does not encourage the enquiring and creative mind. Opeloye, therefore

suggests that the method is not appropriate at the primary and secondary school levels because the students have a relatively short attention span.

However, if the lecture method has to be used perhaps because of the nature of the subject matter which lends itself to teacher talk, the following steps can be taken to cater for the needs of the slow learners:

- i. Injecting periods of practical demonstration and questions and discussion into the body of the lecture.
- ii. Devising a method of emphasizing important points.
- iii. Being as humorous as possible.
- iv. Constant checking on students' understanding by consciously observing students reaction during the course of the lecture.
- v. Adapting language to the level of students' understanding.

As mentioned earlier, the most appropriate approach to teaching is the student-centered approach because the student is adequately involved in the learning process and this aids learning effectively. This view according to Opeloeye, is confirmed by Froebel's assertion which is extracted from Nacino-Brown et al (1982: 46) that, "to have found one fourth of the answer by his own

effort is of more value and to the child than it is to half-hear and half-understanding it in the words of another”.

In the student- centred approach teaching is not synonymous with storytelling, the teacher’s dominance in class activities is considerably reduced. Instead, the teacher sets in motion all kinds of activities to expose students to the type of experience designed to change their behaviour. For instance, the teacher can draw the student’s attention to a chart showing the stages of water ablution (wudu). Having told them what to look for, the students would be able to know through observation the stages of ablution without much verbalization. The role of the teacher in this context is that of an initiator. By adopting the method described here the teacher has not only taught the subject matter, he has also taught how to observe it.

Active learner participation is the major characteristic of the student-centre approach to teaching. To facilitate the student’s participation the teacher has to encourage prior preparation for class work by the students, by giving them assignment on the topic to be taught. In the student-centre approach, the subject matter to be imparted, the instructional materials to be used and the methodology to be applied are based on the needs of the students. The teachers cannot just decide to teach anything they are in the mood to teach. The use of

this approach affords the teacher the opportunity of exploiting the student's experience. Teachers should not think it is impossible for the students to be more experienced than they in the subject being taught. In a lesson on *Hajj* (pilgrimage) for instance, it is only reasonable for a teacher who has not performed the religious rite to utilize the experience of some of the students who have performed it.

Generally speaking the various teaching methods are interwoven in a lesson. This made Opeloye (1989: 47) to assert that no one of the methods can be used in isolation because in a particular lesson we find that as the teacher tells (as in lecture method) he also asks questions (thus using Socratic method); students' responses facilitate discussion (using discussion method); some of the teacher's questions make students deduce (thus using deduction method); some action may be demonstrated or acted (using demonstration method); some assignments are also given (using or encouraging project method). The implication of the combination of these various methods for an *Islamiyyah* school teacher is that he or she should be able to effectively handle and apply them to his or her lesson in order to promote meaningful learning in the classroom setting.

2.7. The Roles of Muslim Parents and Organizations in Running *Islamiyyah* Schools

The role of Muslim organizations has not been encouraging in the teaching process of Islamic studies. Aderinoye (1993: 47) observes that even though the Government took over public schools, the right of participation is still granted, for example, Christian associations retained close relationship with government on ownership which made the founding fathers of such schools the chairman of Board of Governors". Government Secondary School (G.S.S.) Minna is one of the examples. More so Christian parents are involved in teaching their children with Christian doctrines in schools and in churches through activities like Boys Scouts, Girl Guides and Nigerian Fellowship Society (NIFES) where as there are very few Muslim organization that are associated with public school.

This is the same attitude some Muslim parents do display to the running of *Islamiyyah* schools in Kaduna State, which means that the parents do not bother about the progress of their children in learning Islam.

The importance of the roles of Muslim parents and organization can play in teaching and learning in *Islamiyyah* schools cannot be

over emphasized. This is because spotlight individuals in every community set pace for other to follow which can be deduced from this Qur'anic verse of *Suratul-Israa'*:

When we (God) decide to destroy a town, we command those among them who are given the good things of this life (to be obedient) but they Continued to transgress so that the word is proved true against them: then We destroy them utterly Qur'an17:16.

And having realized that the conversion of prominent Quraish and other community leaders will facilitate the propagation of Islam, Prophet Muhammad (S.A.W) made frantic efforts to preach to or pray for them. One of such prayers was the prayer he made for either Umar bn al-Khatlab or Abu Jahl should embrace Islam (Hadith from Musnad Ahmad bn Hanbal).

Therefore, if educated Muslim parents be it members of P.T.A or Islamic organization should be actively involved in the management of *Islamiyyah* schools by helping the authorities concerned about the procurement of teaching and learning equipments and facilities and organizing learning activities (inviting

guest speakers for public talk on Islam for example) and making sound suggestions about disciplinary measures in schools, it will not only encourage students about *Islamiyyah* schools but also it will facilitate the task of the teachers in teaching and training them good moral behaviours.

2.8. The Need for Muslim Women Education

A Muslim woman is responsible just as a man is, so she is also required to seek knowledge, whether it is "religious" or "secular", which will be of benefit to her. When one recites the verse in *Surat Taha*

*“ . . . But say, `O my Lord! Advance me
in knowledge.” (Suratu Taha, Qur'an
20:114)*

And hears the *Hadith*,

Seeking knowledge is a duty on every Muslim," (Ibn Majah)

one knows that the teachings of the Qur'an and *Sunnah* are directed at men and women equally, and that women are also obliged to seek the kinds of knowledge that have been made obligatory for individuals and communities (*fard `ayn* and *fard kifayah*) to pursue them from the time that this obligation was made known to the Muslim society.

The Muslim woman understands the high value that has been placed on knowledge since the earliest days of Islam. The women of the *Ansar* asked the Prophet (SAW):

"Appoint a special day for us when we can learn from you, for the men have taken all your time and left nothing for us." He told them, *"Your time is in the house of so-and-so [one of the women]."* So he came to them at that place and taught them there (al-Bukhari Hadith 101).

The Muslim women had a keen desire for knowledge, and they never felt too shy to ask questions about the teachings (*ahkam*) of Islam, because they were asking about the truth, and

Allah is not ashamed [to tell you] the truth" (Suratul-Ahzab Q33:53).

Many reports illustrate the confidence and maturity with which the early Muslim women posed questions to the Prophet (SAW), the great teacher, seeking to understand their religion more fully. `A'ishah (RA) reported that Fatima bint Abi Hubaish came to the

Prophet and said, "O Allah's Apostle I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?"

Allah's Apostle replied,

No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it has finished wash off the blood (take a bath) and offer your prayers." Hisham (the sub narrator) narrated that his father had also said, (the Prophet told her): "Perform ablution for every prayer till the time of the next period comes (al-Bukhari Hadith 228).

Another narration given by Aisha (RA) concerning early Muslim women's curiosity about understanding their religion reads as follows:

Narrated Aisha A woman asked the Prophet about the bath which is taken after finishing from the menses. The Prophet told her what to do and said,

"Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it" He said, "Subhan Allah! Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it (al-Bukhari Hadith 311).

Umm Sulaym bint Milhan, the mother of Anas Bn Malik, came to the Prophet (SAW) and said, *"O Messenger of Allah, Allah (SWT) is not ashamed (to tell) the truth, so tell me, does a woman have to perform ghusl if she has an erotic dream?"* The Messenger of Allah (SAW) said,

In case a woman sees that, she must take a bath. Umm Sulaym said: I was bashful on account of that and said: Does it happen? Upon this the Apostle (peace be upon him) said: Yes (it does happen), otherwise how can (a child) resemble her? Man's discharge (i.e. sperm) is thick and white and the

*discharge of woman is thin and yellow ;
so the resemblance comes from the
one whose genes prevail or dominate
(Muslim 1972: 179).*

Muslim reports that Umm Sulaym came to the Prophet (SAW),
when

*`A'ishah (May Allah be pleased with
her) was with him, and when Umm
Sulaym asked this question, `A'ishah
said, "O Umm Sulaym, you have
exposed women's secret, may your
right hand be rubbed with dust!" The
Prophet (SAW) said to `A'ishah,
"Rather your hand should be rubbed
with dust; O Umm Sulaym, let a
woman perform ghusl if she saw such
a dream (Muslim 1972: 179).*

The women of that unique generation never hesitated to strive
to understand their religion; they used to put questions directly to the
Prophet (SAW) about whatever happened to them. If they doubted a

person's opinion (*fatwa*), or were not convinced of it, they would enquire further until they were sure that they understood the matter properly. This is the attitude of the wise and intelligent woman. This was the attitude of Suwaiba bint al-Harith al-Aslamiyyah, the wife of Sa`d Bn Khawlah, who was from Banu `Amir bn Lu'ayy and had been present at Badr. He died during the Farewell Pilgrimage; she was pregnant, and gave birth shortly after his death. When her *nifas* ended, she prepared herself to receive offers of marriage. Abu'l-Sanabil bn Ba`kak (a man from Banu `Abd al-Dar) came to her and said, "Why do I see you preparing to receive offers of marriage? By Allah (SWT), you will never get married until four months and tens days have passed." Suwaiba (later) narrated: "When he said this to me, I got dressed and went to see the Messenger of Allah (SAW) in the evening. I asked him about it, and he told me that my *`iddah* had ended when I gave birth to my child, and said that I could get married if I wished (al-Asqalani: www.alsafyoon.com)."

Suwaiba's efforts to understand the *shari'ah* ruling precisely represent a blessing and benefit not only for Suwaiba herself, but for all Muslim women until the Day of Judgement. Her *hadith* was accepted by the majority of earlier and later scholars, above all the four Imams, who said that the *`iddah* of a widowed woman, if she is

pregnant, lasts until she gives birth, even if she were to give birth so soon after her husband's death that his body had not yet been washed and prepared for burial, and it becomes permissible for her to re-marry.⁴³ What a great service Suwaiba did to the scholars of the Muslim *ummah* by seeking to understand the *shari'ah* rulings precisely and to reach a level of certainty about this issue.

Islam has made the pursuit of knowledge obligatory on women and men alike, as the Prophet (SAW) said: "*Seeking knowledge is a duty on every Muslim* (Ibn Majah)." In other words, it is a duty on every person, man or woman, who utters the words of the *shahadah*, so it comes as no surprise to see Muslim women thirsting for knowledge, devoting themselves to its pursuit. Muslim women of all times and places have understood the importance of seeking beneficial knowledge, and the positive effects this has on their own characters and on their children, families and societies. So they seek knowledge enthusiastically, hoping to learn whatever will benefit them in this world and the next.

So whatever role a woman is to play, whether a wife and mother or a career woman whose work is outside the home (or, indeed, both!), she needs knowledge. There is no excuse for denying Muslim girls and woman an education. It is worth pointing out here

that it is never too late to learn; even if you “missed the boat” first time around, for whatever reason, you can still make up for lost time. *Islamiyyah* schools and correspondence courses are available to adults in almost all subjects; libraries and their wealth of books and other materials are open to all- so there is really no excuse not to learn (Khattab 1993: 32)! There are even women’s groups, up and down Kaduna State and other places, attending *Islamiyyah* schools and running courses not only in skill acquisition but also in confidence-building and employment-related training (tailoring at Islamic Trust of Nigeria, Zaria for example) just for women. These groups exist because even non-Muslims women may find learning, training and working with men difficult, for many reasons.

Knowledge can be roughly divided into two categories- “religious” and “secular” – although this division is not absolute, and may even be described as artificial: Islam has to do with all of life, not just formal acts of worship such as prayer and fasting (Khattab 1993: 32).

Religious knowledge: In order to practice Islam, every Muslim needs to know at least the requirement of prayers, fasting etc. Women also need to know how feminine conditions such as menstruation and post-natal bleeding affect their performance of

these duties. It should also be pointed out that women need to be able to read Qur'an too; some Muslim cultures seem to regard this as a boys-only area and neglect to teach their daughters – this is wrong. As stated above, it is never too late to start teaching your daughters, or to start learning yourself (Khattab 1993: 34)!

Secular knowledge: in most *Islamiyyah* schools today in Kaduna State women are taught to realize that every job requires a certain amount of knowledge; the homemaker's task is certainly not one to be underestimated! A wife and mother needs to be as organized as any "professional", and to have many practical skills: cookery, sewing, basic first aid, teaching, and house maintenance!

It is no exaggeration either to say that a mother needs a basic knowledge of virtually every subject you could think of, to deal with all those questions children will ask (failing that, you have to know where to find answers: teaching children how to look things up in books is very worthwhile!). Children will ask about Allah (*Tauhid*), why do we perform ablution (*Fiqh*), what is the meaning *hayya alal- falah* in calling for prayers (Arabic), when was Prophet Muhammad (SAW) born (*Sirah*), and much, much, more (Khattab 1993: 35).

2.9. What the Muslim woman needs to know

The first thing that the Muslim woman needs to know is how to

read the Qur'an properly (with *tajwid*), and to understand its meaning. Then she should learn something of the sciences of *hadith*, the *sirah* of the Prophet (SAW), and the history of the women of the *Sahabah* and *Tabi'in*, who are prominent figures in Islam. She should acquire as much knowledge of *fiqh* as she needs to ensure that her worship and daily dealings are correct, and she should ensure that she has a sound grasp of the basic principles of her religion (www.alsalafyoon.com). Then she should direct her attention to her primary specialty in life, which is to take proper care of her house, husband, family and children, for she is the one whom Allah (SWT) has created specially to be a mother and to give tranquility and happiness to the home. She is the one to whom Islam has given the immense responsibility of raising intelligent and courageous children. Hence there are many proverbs and sayings nowadays which reflect the woman's influence on the success of her husband and children in their working lives, such as, "the mother is a school," "Behind every great man is a woman," and "The one who rocks the cradle with her right hand rocks the world with her left," etc (www.alsalafyoon.com). No woman can do all of that unless she is open-minded and intelligent, strong of personality and pure of heart. So she is more in need of education, correction and guidance in forming her distinct

Islamic personality.

It is unwise for women's education to be precisely the same as that of men. There are some matters that concern women only, that men cannot deal with; and there are matters that concern men only, that women cannot deal with. There are things for which women were created, and others for which men were created, and each person should do that for which he or she was created, as the Prophet (SAW) taught. When the Muslim woman seeks to learn and specialize in some field, she should bear in mind the Islamic teaching regarding her intellectual, psychological and social make-up, so that she will prepare herself to fulfill the basic purpose for which she was created, and will become a productive and constructive member of her family, society and *ummah*, not an imitation of men, competing with them for work and taking up a position among men, as we see in those societies which do not differentiate between males and females in their educational curricula and employment laws (www.alsalafyoon.com).

Whatever a woman's academic specialty is, she tries to understand it thoroughly and do her work perfectly, in accordance with the teaching of Islam as directed by the Prophet (SAW):

Allah (SWT) loves for any of you, when he does something, to do it well (al-Bayhaqi www alsalafyoon.com).

2.10. Muslim women's achievements in the field of knowledge

History is full of prominent examples of remarkable women who sought knowledge and became highly proficient. Foremost among them is the Mother of the Believers `A'ishah (RA), who was the primary source of *Ahadith* and knowledge of the *sunnah*, and was the first *faqihah* in Islam when she was still a young woman. Imam al-Zuhri said: "If the knowledge of `A'ishah (RA) were to be gathered up and compared to the knowledge of all the other wives of the Prophet (SAW) and all other women, `A'ishah's knowledge would be greater (www alsalafyoon.com)."

How often did the greatest of the *Sahabah* refer to her, to hear the final word on matters of the fundamentals of Islam and precise meanings of the Qur'an. Her knowledge and deep understanding were not restricted only to matters of religion. A *faqih* of the Muslims, `Urwah ibn al-Zubayr, was quoted by his son Hisham as saying: "I have never seen anybody more knowledgeable in *fiqh* or medicine or poetry than `A'ishah (Muslim cited at www alsalafyoon.com)."

Imam Muslim cited in www.alsalafyoon.com, reports that `A'ishah (RA) heard her nephew al-Qasim ibn Muhammad ibn Abi Bakr (RA) make a grammatical mistake, when he and his (paternal) cousin were talking in front of her, and she told him of this mistake. Imam Muslim commented on this incident: "Ibn `Atiq said: `Al-Qasim and I were talking in front of `A'ishah (May Allah be pleased with her), and al-Qasim was one who made frequent mistakes in grammar, as his mother was not an Arab. `A'ishah (RA) said to him, "Why do you not speak like this son of my brother? I know where the problem comes from: he was brought up by his mother, and you were brought up by your mother . . ."

`A'ishah (RA) had a curious mind and was always eager to learn. Whenever she heard about something she did not know, she would ask about it until she understood it. Her closeness to the Messenger of Allah (SAW) meant that she was like a vessel full of knowledge.

Imam Bukhari cited in www.alsalafyoon.com, reports from Abu Mulaykah that `A'ishah (RA), the wife of the Prophet (SAW) never heard anything that she did not know, but she would keep going over it until she understood it. The Prophet (SAW) said,

Whoever is brought to account will be punished." `A'ishah said: "I said, `But does Allah (SWT) not say (`Soon his account will be taken by an easy reckoning') (Suratul-Inshiqaq, Qur'an 84:8)" He said, "That refers to al-`ard (when everyone is brought before Allah (SWT) on the Day of Judgement); but whoever is examined in detail is doomed.

In addition to her great knowledge, `A'ishah (RA) was also very eloquent in her speech. When she spoke, she captured the attention of her audience and moved them deeply. This is what made al-Ahnaf ibn Qays say:

I heard the speeches of Abu Bakr, `Umar, `Uthman, `Ali and the khulafa' who came after them, but I never heard any speech more eloquent and beautiful than that of

*‘A’ishah.” * Musa ibn Talhah said:*

“I never saw anyone more

eloquent and pure in speech than

‘A’ishah (RA) (www alsalafyoon.

com).

Another of these brilliant women who achieved a high level of knowledge was al-Shaffa, the teacher of Hafsat (RA) another wife of the Prophet (SAW). al-Shaffa was a poet who composed a lot of interesting poems and became so prominent that the Prophet (SAW) used to give her credit for her intelligent way of constructing eulogies (www alsalafyoon.com).

The daughter of Sa`id ibn al-Musayyab, Fatima was another prominent scholar of her time. Her father refused to marry his daughter to the khalifah, `Abd al-Malik ibn Marwan, and instead married her to one of his righteous students, `Abdullah ibn Wada`ah. `Abdullah went in to his wife, who was one of the most beautiful of people, and one of the most knowledgeable in Qur'an, *Sunnah* and the rights and duties of marriage. In the morning, `Abdullah got up and was preparing to go out. His wife asked him, "Where are you going?" He said, "To the circle of your father Sa`id ibn al-Musayyab,

so that I may learn." She said, "Sit down; I will teach you what Sa`id knows." For one month, `Abdullah did not attend Sa`id's circle because the knowledge that this beautiful young lady had learned from her father (and was passing on to him) was sufficient (www.alsalafyoon.com).

Fatimah, the daughter of the author of *Tuhfat al-fuqaha'*, `Ala' al-Din al-Samarqandi (d. 539 AH) was another prominent female scholars. She was a *faqihah* (jurist) and scholar in her own right: she had learned *fiqh* from her father and had memorized his book *al-Tuhfah*. Her father married her to his student `Ala' al-Din al-Kasani, who was highly distinguished in the fields of *al-usul* and *al-furu'* (the Basis and Branches of Jurisprodence). He wrote a commentary on *Tuhfat al-fuqaha'* entitled *Bada'i` al-sana'i`*, and showed it to his shaykh, who was delighted with it and accepted it as a dowry for his daughter, although he had refused offers of marriage for her from some of the kings of Byzantium.. The *fuqaha'* (jurists) of his time said, "He commentated on his *Tuhfah* and married his daughter." Before her marriage, Fatimah used to issue *fatwas* (legal decision) along with her father, and the *fatwas* would be written in her handwriting and that of her father. After she married the author of *al-Bada'i*, the *fatwas* would appear in her handwriting that of her father and her

husband. Her husband would make mistakes, and she would correct them (www.alsalafyoon.com).

Apart from `A'ishah (RA), the other wives of the Prophet (SAW), the daughter of Sa`id ibn al-Musayyab, and Fatimah al-Samarqandi, famous women scholars were not something rare among Muslim women during the first three generation of Muslims. There were innumerable learned women, who studied every branch of knowledge and became prominent in many fields. Ibn Sa`d devoted a chapter of *al-Tabaqat* to reports of *Hadith* transmitted by women, in which he mentioned more than seven hundred women who reported *Hadith* from the Prophet (SAW), or from the trustworthy narrators among the *sahabah*; from these women in turn, many prominent scholars and imams also narrated *Hadith* (www.alsalafyoon.com)

Al-Hafiz ibn `Asakir (d. 571 AH), one of the most reliable narrators of *Hadith*, who was so trustworthy that he was known as *hafiz al-ummah*, counted eighty women among his shaykhs and teachers.⁶² If we bear in mind that this scholar never left the eastern part of the Islamic world, and never visited Egypt, North Africa or Andalusia - which were even more crowded with women of knowledge - we will see that the number of learned women he never

met was far greater than those from whom he did receive knowledge (www.alsalafyoon.com).

One of the phrases used by scholars in the books of Hadith is: "Al-shaykhah al-musnidah al-salihah so-and-so the daughter of so-and-so told me . . ." Among the names mentioned by Imam Bukhari are: Sitt al-Wuzara' Wazirah bint Muhammad ibn `Umar ibn As`ad ibn al-Munajji al-Tunukhiyyah and Karimah bint Ahmad al-Maruziyyah. They are also mentioned by Ibn Hijr al-`Asqallani in the introduction to *Fath al-Bari* (www.alsalafyoon.com).

The position of these great women is enhanced by the fact that they were sincere and truthful, far above any hint of suspicion or doubt - a status that many men could not reach. This was noted by Imam al-Hafiz al-Dhahabi in *Mizan al-I`tidal*, where he states that he found four thousand men about whose reports he had doubts, then follows that observation with the comment: "I have never known of any woman who was accused (of being untrustworthy) or whose *Hadith* was rejected (Salawu 1993: 55). "

The history of Sheikh Uthman Dan Fodio's *Jihad* is not far fetch; so also the immense contribution of two of his daughters – Nana Asma'u and Aisha in the spread of Islam through teaching and

literary works. The two daughters would organize other women both in the urban and rural areas of Sokoto and its environs and teach them various aspects of Islamic education. They also wrote many books on *Fiqh*, *Tauhid*, *Sirah* and so on (Salawu 1993: 55).

Kaduna State Muslim women, looking at the magnificent heritage of women in Islamic history, are filled with the desire for knowledge, as these prominent women only became famous and renowned throughout history by virtue of their knowledge. Their minds can only be developed, and their characters can only grow in wisdom, maturity and insight, through the acquisition of useful, beneficial and correct knowledge.

2.11 The Ordinance for Muslim Women to Go out and Seek for their Needs Such as Knowledge

If the practice during the time of the Prophet Muhammad (SAW.) and his companions was something to go by, one will notice that women during the early period of Islam were not totally confined to their houses as some of us have it now in Kaduna State. They came out on occasions under the stress of economic, social, religious and intellectual necessities. However, when they did come out, their

mode of dressing and movement were such that did not make them objects of attraction to the people of the opposite gender. Unnecessary intermingling of the genders was never approved by Islam (Salawu 1993: 54).

The supporters of the *purdah* system use the following verse of *Suratul- Ahzab* to support their argument:

*And stay quietly in your homes and
make not a dazzling display, like that of
the former times of ignorance (Qur'an
33:33).*

Using this verse, the supporters of *purdah* argue that close and complete confinement of women to their house is what Allah means. This is misinterpretation because a look at the preceding verse, that is Qur'an 33:32 which starts with "O you wives (women) of the Prophet ..." will show that Allah is referring to the Prophet's wives. And they were being addressed thus because of the very important position occupied them in the society as the "*Mothers of the faithful*". So, "*stay in your houses*" here does not mean that they should not go out to take care of their needs and other civic responsibilities such as going to school to learn or teach, working as medical doctors or nurses. By staying at home and not making a dazzling display of their

charms, the Qur'an is referring to the practice of women in the pre-Islamic Arabia. Then, women moved freely and frequently mixed with men on objectionable intimate terms (Salawu 1993: 54). This is the kind of life which Islam wanted to replace with a life of decency and responsibility. So, it can be said without any doubt that Islam does not prohibit women from going out completely. The following verses from the same *Suratul-Ahzab*, can be used to support this stand:

O Prophet! Tell your wives and daughters and the believing women that they should draw over themselves some of their outer garments (Jalabib) over themselves (when in public) (Qur'an, 33:59).

In another verse from *Suratul-Nur*, Allah says:

And say to the believing women that they should lower their gaze and guard their chastity; and that they should not display their charms (in public) except what (must ordinarily) appear thereof (Qur'an, 24:31).

These two verses laid down some precautionary measures for women going out of their houses. If Islam intended to prohibit the total movement of women outside their houses, it would, not be necessary to lay down any restriction on the way they dress and move. Women are permitted to come out for the satisfaction of their legitimate wants. In the Prophet Muhammad's (SAW) time, there was a woman named Zainab Aattare who sold perfumes and had the Prophet as one of her customers (Salawu 1993: 54). One can now see that a woman can come out of her house but when she does, the Qur'an directed her to put on an over-garment. Majority of the Muslim scholars, jurists and other religious authorities agreed that by the phrase "*what appears thereof*" in Qur'an 24:31, reference is being made to the face and hands of a woman. When outside the house, the entire body of a woman should be kept fully covered except her face and palms. It was reported by Bukhari that the Prophet Muhammad (SAW) said to women:

It is permitted for you to go out for your needs (hajjah).(al-Bukhari vol I, Hadith 149, Alim Software 2000).

So the practice in the days of the Prophet as evidenced by history and traditions, confirms the view that women came out of their

homes frequently for the satisfaction of the economic, intellectual and religious needs but always dressed in fully, wearing a loose over-garment which would completely hide their bodily charms and features, in Islam, woman can also take part in social activities in so far her participation is consistent with chastity and virtue. Almighty Allah says in *Suratul- Baqarah*,

*There is no blame on you for what they
(women) do for themselves in a lawful
manner (Qur'an, 2:234).*

With the arguments in the foregoing passages, it can be seen that the *purdah* system as we presently have it in some places in Kaduna State, where women are denied their right to education and right to satisfy their economic and social needs is purely a non-religious social custom.

This custom of *purda* otherwise known as *Kulle* (keeping women at home without going out for their needs) is not generally found among Muslim women in the rural areas. In the rural areas women are often obliged to work on the farm and sell in the market. While most girls attend Qur'anic schools, very few continue religious or secular education beyond that point (Salawu 1993: 54). Once married and put in *purdah*, the husbands of these girls do not usually

make provision for those who want to further their education. Religious knowledge, which is supposed to be compulsory for all, is therefore left at the infantile level. There have been precedents, however, from the Jihad period of women who were learned Islamic scholars. Among them are Nana Asama'u and Aishah- both daughters of the Jihadist, Sheikh Uthman Danfodiyo.(Salawu 1993: 54).

The Prophet (S.A.W) devoted special attention to the teaching and training of women. He is reported to have said,

*Whoever brings up three daughters,
teaches them good manners and skill,
marries them (to good men) and treats
them well, for him (is promised)
Paradise. (Abu Dawd cited in Aftatur
Rahman 1997: 192)*

The Prophet (S.A.W.) used to give special time during which he taught them the principles of Islam (Abu Dawd cited in Aftatur Rahman 1997: 192).

Some Muslim scholars are of the view that it is obligatory upon women to migrate in order to seek knowledge in case of need. In this respect Ibn Hazm said:

Women, like men, are obliged to travel to seek knowledge in religious matters. They are all obliged to know the rulings pertaining to ritual bathing, prayer, fasting, lawful and unlawful drinks, food and clothing. There is no difference between man and woman in this respect. Women should know the lawful and unlawful words and deeds by either depending on themselves or by going to seek knowledge from scholars (Inul-Hajj (nd) cited in Aftatur Rahman 1997: 207).

On this also Ibnul-Hajj, a Maliki jurist, said:

If a woman demands her rights with respect to knowledge of Din from her husband, and refers the matter to the ruler (i.e. the law) and insists on religious education, for it is her right that either the husband should teach her himself or allow her to acquire

education outside the house, it is obligatory for the ruler to force the husband to fulfill this right, as he does in respect of secular rights, for religious rights are more certain and more important than the latter (Carel 1984 cited in Ibrahim 2008).

The right to education must be exercised with due consideration to the natural differences between male and female both physiological and psychological which make their primary functions different. Prof. Alexis Carried, a Nobel Prize winner points out this after giving an extensive exposition of the differences between the two genders where he said:

The same intellectual and physical training and the same ambitions, should not be given to young girls as to boys. Educators should pay very close attention to the organic and mental peculiarities of the male and the female, and to their natural functions (Salawu 1993: 55).

Most of the educated Muslims now want for wives educated women who will also work outside the home after marriage. So, many women are now allowed to go to school and continue till graduation in the universities. It has been noted that no nation can develop fully without the participation and cooperation of its women folk. Gibe (1947) rightly quoted a Turkish poet, Sea Gok Alp who wrote, "So long as the full worth of women is not realized, the life of the nation is incomplete" (Salawu 1993: 56). The practices of *Kulle* among the Muslims clearly represent a different Islamic interpretation of the status and role of women. Before the advent of western education, girls in Kaduna State and other parts of the country were generally trained to be good wives and mothers. In preparation for these roles, girls, at a very early age were expected to help in running the affairs of the house.

Today, as a result of education and changing cultural values, women in Kaduna State are trying to pursue multiple roles in an integrated, patterned life situation. They are trying to deal with the discrepancies of their multiple roles which either are given to them (others-directed) or developed by them (self-directed) (Salawu 1993: 57). The old-fashioned attitudes of Muslims towards the education of their women are steadily changing.

Currently, a Muslim woman, just like her Christian counterpart all over the world, has a role to play not only as a wife but as a daughter, a housewife, a mother, a producer and as a citizen and community mobilizer. Thus more is expected of her now than in the olden days.

As mentioned earlier, the need for educated young men to have wives who would match their educational attainment was felt with the increase in the number of educated men who are Muslims in Kaduna State. Women, being the mothers of the next generation need to be given the best and a sound education possible in order to give the coming generation the very best foundation and background to sustain our civilization. As a daughter, a woman needs to assist her parents at old age and help towards the upbringing of her younger ones and relatives. As a wife, she is expected to look after her husband and discuss intelligently with him about his work, current affairs and about the future of their children.

As a mother, her child-bearing and child-rearing roles are crucial for the country's development. She is expected to bring up her children in a way that will help them to meet the challenges of the present-day world. Women often have the sole responsibility for the

health and welfare of the family, as well as being the custodians and propagators of the cultural and traditional values of Islam.

Within the society, many cases of delinquency originate from homes where parents are careless with the children. The mother's influence on her children is, therefore, very great especially during their formative years; and a mother with a good general education with Islamic bias, will be in a better position to help the growing child tremendously (Ibrahim 2008: 15).

2.12. Muslim Woman's Right to Education

The Prophet (S.A.W) devoted special attention to the teaching and training of women. He is reported to have said,

*Whoever brings up three daughters,
teaches them good manners and skill,
marries them (to good men) and treats
them well, for him (is promised) Paradise.”*

(Abu Daud)

The right to education must be exercised with due consideration to the natural differences between male and female both physiological and psychological which make their primary functions different. Prof. Alexis Carried (cited in Salawu 1993: 55), a Nobel Prize winner points out this after

giving an extensive exposition of the differences between the two genders where he said:

The same intellectual and physical training and the same ambitions, should not be given to young girls as to boys. Educators should pay very close attention to the organic and mental peculiarities of the male and the female, and to their natural functions.

Whatever a woman's academic specialty is, she tries to understand it thoroughly and do her work perfectly, in accordance with the teaching of Islam as directed by the Prophet (SAW):

Allah (SWT) loves for any of you, when he does something, to do it well (al-Bayhaqi (nd).

Some Muslim scholars as stated earlier, are of the view that it is obligatory upon women to migrate in order to seek knowledge in case of need. In this respect Ibnul-Hajj, a Maliki jurist, said:

If a woman demands her rights with respect to knowledge of Din from her

husband, and refers the matter to the ruler (i.e. the law) and insists on religious education, for it is her right that either the husband should teach her himself or allow her to acquire education outside the house, it is obligatory for the ruler to force the husband to fulfill this right, as he does in respect of secular rights, for religious rights are more certain and more important than the latter (Ibrahim 2008, 55).

This view is illustrated by the desire of early Muslim women in acquiring education as they never felt too shy to ask questions about the teachings (*ahkam*) of Islam, because they were asking about the truth. It against this background they told the Prophet (SAW) to:

Appoint a special day for us when we can learn from you, for the men have taken all your time and left nothing for us." He told them, *"Your time is in the house of so-and-so [one of the women]."* So he came to

them at that place and taught them there

(Bukhari vol. I, *Hadith* 101).

CHAPTER 3:

RESEARCH METHODOLOGY

3.0 Introduction

This chapter is concerned with the procedures that were used for the definitions of population, sample selection, research instruments, data collection and data analysis of the study. Population is the entire group of individuals or items from which a sample may be selected for statistical measurement; while sample is a representative selection of a population that is examined to gain statistical information about the whole (Microsoft® Encarta® 2008. *Encarta Dictionaries*, © 1993-2007 Microsoft Corporation).

3.1 Population

The population of this study is the entire Women *Islamiyyah* schools and their students and teachers in Kaduna State. Management boards of *Islamiyyah* schools in Kaduna State are also part of the population. There are three senatorial zones and 23 local government areas in the state; for convenience, three local government areas were selected from each senatorial zone.

3.2 Sample

Selection of the local government areas (L.G.As) was based on the highest concentration of *Islamiyyah* schools, and number of

Muslim population except in the case of Southern Kaduna which has fewer Muslim Population. Following the adoption of these criteria, Sabo-Gari, Soba and Zaria (L.G.As) were selected from Zone One; Kaduna North, Kaduna South and Birnigwari (L.G.As) from Zone Two; Sango, Kachiya and Zango-Kataf from Zone Three.

For emphasis, five *Islamiyyah* schools were randomly selected from each sampled local government area which gave us a total number of 45 *Islamiyyah* schools. Random sampling implies that every individual member of the population has a definite probability of been selected (Microsoft® Encarta® 2008. *Encarta Dictionaries*, © 1993-2007 Microsoft Corporation). Ten students, five teachers and one member of the boards Management were also selected from each school totaling 450 students and 225 teachers and 45 members of boards of trustee.

3.3 Research Instruments

Two major instruments were used to collect the required data for this study. They are: Questionnaire and Interview.

a) Questionnaire

The researcher designed the questionnaire. The items were reviewed a couple of times, and categorized into two different sets before submitting them to the supervisor for corrections and suggestions. The two sets of the questionnaire were arranged as follows: one for students and the other one for teachers. The questionnaire for the students was on:

- i. Background and experience of students
- ii. Islamiyyah school' curriculum
- iii. The behaviour of *Islamiyyah* teachers
- iv. School activities and their effects on the teaching and learning
- v. Relevance of *Islamiyyah* schools to public service
- vi. The attitudes of Muslim parents towards *Islamiyyah* schools

The teachers' questionnaire was based on the following:

- i. Background and experience of teachers
- ii. Managements' attitudes to the subject
- iii. Islamiyyah school' curriculum
- iv. School activities and their effects on the teaching and learning

b) Unstructured Interview

The interview that was conducted by the researcher was used for the representative of boards of trustee members every one of them was interviewed separately. The purpose of this interview was to collect information on the role of Management boards in the teaching process of *Islamiyyah* schools, the areas considered in the interview were:

- i. The problem of teaching and learning in *Islamiyyah* schools
- ii. The attitudes of the management, boards of management and Muslim organizations to *Islamiyyah* schools
- iii. Academic performance of students and their general behaviour
- iv. Extra curricular activities

3.4 Method of Data Collection

The investigator collected the data through the use of questionnaire of Likert type with five options and unstructured interview. Likert type questionnaire is a scale measuring the degree to which people agree or disagree with a statement, usually on a 3-, 5-, or 7-point scale. It was discovered in the Mid-20th century by Rensis Likert (1903-1981), a U.S. psychologist (Microsoft® Encarta® 2008. *Encarta Dictionaries*, © 1993-2007 Microsoft Corporation). The

researcher herself and friends carried out the administration of the questionnaire and interview.

3.5 Method of Data Analysis

Having collected the data, the appropriate filled questionnaires were sorted out, tabulated to present the results and with the use of percentage they were descriptively analysed. As for the unstructured interview the responses of the subjects were summarily analyzed.

CHAPTER 4:

FINDINGS AND ANALYSIS

4.0 Introduction

This chapter deals with the tabulation of the results and descriptive analysis of the questionnaires. It is worth mentioning here that the subjects used in the investigation of this study were promised confidentiality i.e. the names were not mentioned. But the names of their schools were listed in Appendix I.

4.1 Research Questions for the Teachers

As mentioned under the sampling of this study in Chapter III, five teachers were investigated from each of the 45 *Islamiyya* schools selected within nine Local Government Areas of Kaduna State which total 225 teachers. Out of the 225 questionnaires administered to them, one hundred and fifty (150) returned representing 66.66%. This is a reasonable percentage for the study. The total number of items set in the questionnaire is seventeen (17).

Out of the forty-five (45) *Islamiyah* schools considered for the research, thirty (30) schools returned their filled questionnaires which represent 66.66% of the sampled schools. This is also a reasonable

and good number for the study. All the three Senatorial Zones were represented in the study as shown on table 33 in Appendix I.

QUESTION 1: What Are the Qualifications of the *Islamiyya* School's Teachers?

TABLE 1: Qualifications of Teachers

QUALIFICATIONS	NO. OF TEACHERS	PERCENTAGE
M.ED /M.A./M.SC.	2	1.33%
B.A/B.SC/ B.ED	14	9.33%
N.C.E.	34	22.66%
DIPLOMA	10	6.66%
SSCE/HIS	40	26.66%
NONE OF THE ABOVE	50	33.33%
TOTAL	150	100%

If one adds the following percentages stated above in Table 1: 2%, 9.33%, 22.66%, 6.66%, and 26.66% for the teachers' qualifications, it will be clear that 66.67% of *Islamiyya* schools' teachers do not limit their search for knowledge to ritual or religious aspects of Islam; they are also engaged in acquiring Western education which is necessary for our survival in this world. This is an

evidence which shows that Islam is a complete way of life which *Islamiyyah* schools do try to uphold.

Question 2: What are the Years of Teaching Experience?

TABLE 2: Years of Teaching Experience:

NUMBER OF YEARS	NO. OF TEACHERS	PERCENTAGE
0 – 5	5	3.33%
6 – 10	42	28%
11 – 15	45	30%
16 – 20	17	11.33%
21 – 25	28	18.66%
26 – 30	6	4%
31 and Above	7	4.66%
TOTAL	150	100%

The result displayed in Table 2 may not have direct impact on the topic of this study. But it suffices to say that most of the data were collected from well experienced teachers who have over 10 years teaching experience if one combines the respondents that ticked between 11 and 31 years (68.67% of the subjects). This is not a bad trend for *Islamiyya* schools.

QUESTION 3: What the subjects taught in *Islamiyyah* schools?

TABLE 3: Curriculum of *Islamiyyah* school includes: Qur'an, Hadith, Fiqh, Tauhid, Arabic and Sirah

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	58	38.66%
AGREED	64	42.66%
UNDECIDED	—	—
DISAGREED	28	18.66%
STRONGLY DISAGREED	—	—
TOTAL	150	99.98%

The responses of the subjects (teachers) in Table 3 overwhelmingly (81.32%) agreed that the curriculum of *Islamiyyah* schools is not limited to Qur'an alone. It includes other supporting subjects necessary for the understanding of the Qur'an in particular and Islam in general.

QUESTION 4: Is there any difference (s) between *Islamiyyah* and Qur'anic Schools?

TABLE 4: There is difference (s) between *Islamiyyah* and Qur’anic Schools

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	64	42.66%
AGREED	62	41.33%
UNDECIDED	2	1.33%
DISAGREED	22	14.66%
STRONGLY DISAGREED	—	—
TOTAL	150	99.98%

Table 4 contains a back up information to the preceding table.

The Qur’anic schools are different from *Islamiyyah* as the curriculum of the former is limited to the rote learning of the Qur’an while the latter is broader in scope including Qur’an, *Hadith*, *Fiqh*, *Tauhid*, Arabic among others. This is the view of 83.99% of the respondents if you combine both Strongly Agreed and Agreed responses. The remaining 16.01% does not see any difference between the two schools. This is wrong.

The above result also suggests that the first Null Hypothesis of “There is no significant difference between the syllabus of Qur’anic schools and that of women *Islamiyyah* schools”, is rejected on the ground 83.99% of the respondents believe that there is a significant

difference between the syllabus of Qur'anic schools and that of women *Islamiyyah* schools.

QUESTION 5: Do the *Islamiyyah* Schools enable Muslim women to understand and practice ritual aspects of Islam?

TABLE 5: *Islamiyyah* Schools enable Muslim women to understand and practice ritual aspects of Islam

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	45	30%
AGREED	84	56%
UNDECIDED	—	—
DISAGREED	21	14%
STRONGLY DISAGREED	—	—
TOTAL	150	100%

Another important information for this study has been generally given by 86% of the respondents in Table 5. It has to do with the relevance of *Islamiyyah* schools to the understanding and performance of ritual practices of Islam. The fact that *Islamiyyah* schools educate Muslim women how to worship Allah, is a very

significant contribution not only to education in Kaduna State but also to civilization in the country at large.

QUESTION 6: Do the *Islamiyyah* Schools enable Women to respect the rights of other people?

TABLE 6: *Islamiyyah* Schools enable Women to respect the rights of other people

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	37	24.66%
AGREED	80	53.33%
UNDECIDED	—	—
DISAGREED	33	22%
STRONGLY DISAGREED	—	—
TOTAL	150	100%

Table 6 shows that 77.99% of *Islamiyyah* teachers from the sampled areas believe the schools have very good bearing on the social interaction of women with their husbands, parents, children, neighbours and society at large. There is a common saying that an idle mind is a devil workshop. If *Islamiyyah* schools do help women in

knowing the rights of their loved ones and other people, it is a very welcome development and relevant to socio-economic lives of Kaduna State.

The results on Tables 5 & 6 are responses to the second and third Null Hypotheses which say, “There is no significant relationship between the teachings of *Islamiyyah* schools and acts of Ibadat of Muslim women” and “There is no significant relationship between the teachings of *Islamiyyah* schools and social life of Muslim women”. The two Null Hypotheses are not accepted due to the fact that 86% and 77.99% of the respondents respectively reject any claim of lack of relevance of *Islamiyyah* schools to acts of Ibadat and social lives of Muslim women.

QUESTION 7: Do the *Islamiyyah* Schools encourage Muslim women to seek for Western type of education?

TABLE 7: *Islamiyyah* Schools encourage Muslims women to seek for Western type of education

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	—	—
AGREED	106	70.66%
UNDECIDED	6	4%
DISAGREED	38	25.33%
STRONGLY DISAGREED	—	—
TOTAL	1500	100%

70.66% of the investigated teachers do not see any friction between *Islamiyyah* Schools and Western type of education. Majority of the respondents consider *Islamiyyah* schools and Western method of education as means of fulfilling spiritual and physical needs of man respectively. This data refutes the wrong feeling and misconception about the role of *Islamiyyah* which look down upon the schools and see no relevance of them to the society in Kaduna State which is the view of 29% of the subjects under study.

The fourth Null Hypothesis of this research has been equally rejected by the above result in that 7.66% of the subjects hold that there is significant relationship between the teachings of *Islamiyyah* schools and *Fard Kifayah* (collective) responsibilities of Muslim women.

QUESTION 8: Do *Islamiyyah* Schools encourage Muslim women to work in public service?

TABLE 8: *Islamiyyah* Schools encourage Muslim women to work in public service

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	—	—
AGREED	83	55.33%
UNDECIDED	3	2%
DISAGREED	15	10%
STRONGLY DISAGREED	49	32,66%
TOTAL	150	100%

As expected by the researcher this item of the questionnaire was very polemic during the investigation. It is very difficult now at days to get out right majority on whether Muslim women should be allowed to work outside home or not. 55.33% of the respondents in this study believe that Islam permits women to come out for the satisfaction of their legitimate wants. As stated earlier in chapter two (2.11), in the Prophet Muhammad's (SAW) time, there was a woman named Zainab Aattare who sold perfumes and had the Prophet as

one of her customers (Salawu 1993). The Qur'an directs Muslim Woman to put on an over-garment. Majority of the Muslim jurists and other religious authorities agreed that by the phrase "*what appears thereof*" in Qur'an 24:31, reference is being made to the face and hands of a woman. When outside the house, the entire body of a woman should be kept fully covered except her face and palms. It was reported by Bukhari that the Prophet Muhammad (SAW) said to women:

It is permitted for you to go out for your needs (Hajah). (Bukhari vol. I, Hadith 149)

Consequently, some Muslim scholars are of the view that it is obligatory upon women to migrate in order to seek knowledge in case of need. In this respect Ibnul-Hajj, a Maliki jurist, said:

If a woman demands her rights with respect to knowledge of Din from her husband, and refers the matter to the ruler (i.e. the law) and insists on religious education, for it is her right that either the husband should teach her himself or allow her to acquire education outside the house, it is obligatory for the ruler to force the husband to fulfill this right, as he does in respect of secular rights, for religious

rights are more certain and more important than the latter (cited in Ibrahim 2008: 55).

Contrary to this view, 43% of the subjects hold that women should be confined to their home which is sometimes referred to as *Purda/Kulle*. This is due to the wrong interpretation of this verse of the Glorious Qur'an in *Suratul- Ahzab*:

And stay quietly in your homes and make not a dazzling display, like that of the former times of ignorance (Qur'an 33:33).

Using this verse, the supporters of *pardah* argue that close and complete confinement of women to their house is what Allah means. This is misinterpretation because a look at the preceding verse, that is Qur'an 33:32 which starts with

O you wives (women) of the Prophet! ...,

will show that Allah is referring to the Prophet's wives. And they were being addressed thus because of the very important position occupied them in the society as the "*Mothers of the faithful*". So, "*stay in your houses*" here does not mean that they should not go out to take care of their needs and other civic responsibilities. By staying at home and not making a dazzling display of their charms, the Qur'an

is referring to the practice of women in the pre-Islamic Arabia. Then, women moved freely and frequently mixed with men on objectionable intimate terms. This is the kind of life which Islam wanted to replace with a life of decency and responsibility. So, it can be said without any doubt that Islam does not prohibit women from going out completely. The following verses from the same *Suratul-Ahzab*, can be used to support this stand:

O Prophet! Tell your wives and daughters and the believing women that they should draw over themselves some of their outer garments (Jalabib) over themselves (when in public) (Qur'an, 33:59).

In another verse from *Suratul-Nur*, Allah says:

And say to the believing women that they should lower their gaze and guard their chastity; and that they should not display their charms (in public) except what (must ordinarily) appear thereof (Qur'an, 24:31).

These two verses laid down some precautionary measures for women going out of their houses. If Islam intended to prohibit the total movement of women outside their houses, it would, not be necessary to lay down any restriction on the way they dress and move. Women are permitted to come out for the satisfaction of their legitimate wants.

QUESTION 9: Are there female teachers in *Islamiyyah* Schools?

TABLE 9: There are Female teachers in *Islamiyyah* Schools

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	—	—
AGREED	42	28%
UNDECIDED	—	—
DISAGREED	90	60%
STRONGLY DISAGREED	18	12%
TOTAL	150	100%

The fact that 28% of the respondents in Table 9 have shown that they do have female teachers in their schools; it is a giant step to the right direction even though the percentage is far bellow to that of those who do not have female teachers in their schools (72%). Some

decades back it was unthinkable to have women teaching in *Islamiyyah* due to the simple reason that advanced study on Islam was restricted to men only.

QUESTION 10: Is there annual quiz and Qur'an recitation competition among various Female students in *Islamiyyah* Schools?

TABLE 10: Cooperation among various Islamiyyah Schools

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	—	—
AGREED	48	32%
UNDECIDED	—	—
DISAGREED	98	65.33%
STRONGLY DISAGREED	4	2.66%
TOTAL	150	100%

Table 10 shows that the degree of cooperation and sharing ideas among *Islamiyyah* schools is not strong as 67.99% of the subjects disagree or strongly disagree that there is no inter schools Qur'anic competition. Although this study focuses on the contributions of women's *Islamiyyah* schools to the development of education in Kaduna State, and not on their problems; but whatever enhances

their teaching/learning will definitely enhance their contributions to the state.

Null Hypothesis Five has unfortunately been accepted in Table 10. 67.99% of the respondents observe that “There is no inter-school quiz and Qur’anic recitation’s competitions between or among various *Islamiyyah* schools. This is not a good trend for women’s *Islamiyyah* schools. Comparison through competitions does help in improving standard.

QUESTION 11: Do the Parents/ guardians pay the School fees of their Wards as When due?

TABLE 11: Payment of School fees in *Islamiyya*

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	12	8%
AGREED	35	23,33%
UNDECIDED	—	—
DISAGREED	103	68.66%
STRONGLY DISAGREED	—	—
TOTAL	150	100%

The above (Table 11) illustrates a general lackadaisical attitude of Muslims in terms of commitment to promise and duty. 68.66% of

the teachers report lack of payment of school fees. Some parents do take it for granted that *Islamiyyah* teachers are doing *Fisabilillah* (Charity) work and therefore expect no monetary demand from teachers. This notion is not only wrong, but also detrimental to the progress of Islam and its propagation. *Islamiyyah* teachers are ordinary human beings like parents; they need decent living like parents do in order to effectively carry out acts of *Ibadah*. Hence, parents need to know that decent living condition depends on good health and wealth for both parents and teachers.

QUESTION 12: Do the school managements help in providing teaching aids such as audio/visual equipments (CDs/Cassettes, Tape/CD players, TV) for effective teaching and learning?

TABLE 12: Provision of Teaching Aids

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	8	5.33%
AGREED	49	32.66%
UNDECIDED	3	2%
DISAGREED	90	60%

STRONGLY DISAGREED	—	—
TOTAL	150	100%

It could be said that lack of or partial payment of school fees is incapacitating the school management to provide adequate teaching aids for effective teaching and learning as 60% of the teachers disagree that the school management do not provide them. 2% do not have idea, the remaining 40% that is if one combines the responses for Strongly Agreed and Agreed options claim that their school managements do provide audio/visual equipments for teaching/learning activities.

QUESTION 13: Do Muslim parents allow their grown up daughters to attend *Islamiyyah* Schools?

TABLE 13: Female Children attending *Islamiyyah* Schools

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	26	17.33%
AGREED	82	54.66%
UNDECIDED	—	—
DISAGREED	42	28%
STRONGLY DISAGREED	—	—
TOTAL	150	100%

71.99% of the teachers of the studied areas testify that learning about Islam is no longer male dominated affairs as it used to be. Today Muslim parents have seen reason why their grown up daughters need to know about Islam as the sons do. While the remaining 28% still believe that restriction on girl education is still enforced in some places. This myopic reasoning calls for scholars to campaign against banning female children from going to school in order to learn about their religion and their worldly needs.

QUESTION 14: Do the Muslim men allow their Wives to attend *Islamiyyah* Schools?

TABLE 14: Married Women attending *Islamiyyah* Schools

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	20	13.33%
AGREED	66	44%
UNDECIDED	4	2.66%
DISAGREED	60	40%

STRONGLY DISAGREED	—	—
TOTAL	150	100%

Responses in Table 14 are another positive finding for this research in that it shows that many husbands have realized the positive impact of *Islamiyyah* schools on their wives and so they do allow them to attend the schools. This is the view of 57.33% (Strongly Agreed: 13.33% & Agreed: 44%) of the teachers under this study. 2.66% could not decide any position while, the remaining 40% said that some husbands do not allow their wives to attend *Islamiyyah* schools. For husbands not to allow their wives to seek for *Fard Ayn* knowledge (compulsory knowledge for every individual Muslim) can only be justify if the wives themselves have the knowledge or the husbands are in the position to teach them.

57.33% of the subjects studied in this research reject the Null Hypothesis VI which says, “Muslim men do not allow their wives to attend *Islamiyyah* schools”. This implies that *Islamiyyah* schools are very significant to Muslims in Kaduna State if not husbands will not allow their wives to attend them.

QUESTION 15: Are Muslim Women active in *D’awah* activities?

TABLE 15: Participation of Muslim Women in *D’awah*

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	—	—
AGREED	37	24.66%
UNDECIDED	3	2.0%
DISAGREED	93	62%
STRONGLY DISAGREED	17	11.33%
TOTAL	150	100%

It is just 24.66% of the investigated teachers indicated that Muslim women are involved and active in the propagation of Islam. The percentage is low as compare to 75.33% of those who do not see any impact of women being involved in *Da'awah* but the fact that some of the women have engaged themselves in *Da'awah* activities, it is a welcome development because the issue of their participation in the propagation of Islam was unthinkable some years back since after the era of Usman Dan Fodio's *Jihad*.

QUESTION 16: Do the *Islamiyyah* Schools organize graduation ceremonies annually for their female students?

TABLE 16: Graduation ceremony in *Islamiyyah* Schools

RESPONSE	NO. OF	PERCENTAGE
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	RESPONDENTS	
STRONGLY AGREED	—	—
AGREED	101	67.33%
UNDECIDED	—	—
DISAGREED	19	12.66%
STRONGLY DISAGREED	30	20%
TOTAL	150	100%

The result shown on Table 16 is an encouraging trend for *Islamiyyah* schools being that 67.33% of the respondents agreed that their schools do organize graduation ceremonies for the final year students. The importance of these ceremonies can never be over emphasized. They are avenues for soliciting fund for and advertising schools to parents and guardians. Graduating and upcoming students can also be motivated and encouraged respectively.

QUESTION 17: What Suggestions can you give to help improve *Islamiyyah* schools?

The suggestions made by the subjects of this research are summarized as follows:

Prosperous Muslims should invest in *Sadaqat al-Jariyah* (Continuous Charity) through proper funding of *Islamiyyah* schools.

Educated Muslims in Islamic Studies should give helping hands to *Islamiyyah* schools by coming to teach.

Parents and guardians should not take the sacrifice of teachers for granted and refuse to pay school fees of their children and wards respectively.

4.2 Research Questions for the Students

As mentioned under the sampling of this study in Chapter III, the number of students involved in this research was four hundred and fifty (450). This shows that ten students were taken from each of the forty-five (45) sampled schools. Taking cognizance of the fact that matured female students are the main target of this study, all the questionnaires were administered to them. It was believed that the maturity of the students will enable them to express their personal and independent judgment. Out of four hundred and fifty (450) questionnaires distributed, two hundred and fifty (250) were returned which represents 55.55%.

The total number of items set in the questionnaire is seventeen (17). There was no significance difference between the teachers'

questionnaire and that of students due to the facts that both groups were adults who could respond objectively and the main theme of the research is the contributions of women *Islamiyyah* schools to the development of education in Kaduna State.

QUESTION 1: What are the Qualifications of the Students?

TABLE 17: Qualifications of Students

QUALIFICATIONS	NO. OF STUDENTS	PERCENTAGE
M.ED /M.A./M.SC.	7	2.80%
B.A/B.SC/ B.ED.	19	7.60%
N.C.E.	76	30.40%
DIPLOMA	25	10%
SSCE/HIS	68	27.20%
NONE OF THE ABOVE	55	22%
TOTAL	250	100%

78% of the respondents indicate in Table 17 that there is harmony between *Islamiyya* and the Western types of schooling. The 78% of the students' qualification is spread across M.ED /M.A./M.SC., B.A/B.SC/ B.ED , NCE, Diploma and SSCE/HIS. Just as *Islamiyya* schools' teachers do not limit their search for knowledge to ritual or religious aspects of Islam; so also their students. Muslim prayers are based on the good things of this world in order to prepare for hereafter.

This preliminary information of the questionnaire (Qualifications) also revealed that the target was actually hit in the collection of data i.e. adult female students in *Islamiyyah* schools.

QUESTION 2: What are the Levels of Students Performance?

TABLE 18: Levels of Students (Beginners, Intermediary or Advanced)

RESPONSE	NO. OF STUDENTS	PERCENTAGE
Beginners	56	22.4%
Intermediary	131	52.4%
Advanced	63	25.2%
TOTAL	250	100%

Considering the fact that Intermediary and Advanced classes were more matured, they were given more questionnaires than Beginners' classes because of their level of advancement and assumed objectivity and consistency in their responses. This accounts for Table 4 showing 22.40% of the respondents for Beginners and the remaining 77.60% for both Intermediary and Advanced classes.

QUESTION 3: What the subjects taught in *Islamiyyah* schools?

TABLE 19: Curriculum of *Islamiyyah* school includes: Qur'an, Hadith, Fiqh, Tauhid, Arabic and Sirah

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	100	40%
AGREED	110	44%
UNDECIDED	—	—
DISAGREED	40	16%
STRONGLY DISAGREED	—	—
TOTAL	250	100%

The sampled students in Table 19 overwhelmingly (84%) agreed that the curriculum of *Islamiyyah* schools is not limited to Qur'an alone. They share the same idea with their teachers in Table 3 that the curriculum of *Islamiyyah* schools includes other supporting subjects necessary for the understanding of the Qur'an in particular and Islam in general.

QUESTION 4: Is there any difference (s) between *Islamiyyah* and Qur'anic Schools?

TABLE: 20: There is difference (s) between *Islamiyyah* and Qur'anic Schools

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	78	31.20%
AGREED	131	52.40%
UNDECIDED	3	1.20%
DISAGREED	38	15.2%
STRONGLY DISAGREED	—	—
TOTAL	250	100%

Table 20 contains a related information to the preceding table.

The Qur'anic schools are different from *Islamiyyah* as the curriculum of the former is limited to the rote learning of the Qur'an while the latter is broader in scope including Qur'an, Hadith, Fiqh, Tauhid, Arabic among others. This is the view of 83.60% of the respondents if you combine both Strongly Agreed and Agreed responses. The remaining 16.40% does not see any difference between the two schools. This is wrong.

The above result also suggests that the first Null Hypothesis of "There is no significant difference between the syllabus of Qur'anic schools and that of women *Islamiyyah* schools", is rejected on the ground 83.60% of the respondents believe that there is a significant difference between the syllabus of Qur'anic schools and that of women *Islamiyyah* schools.

QUESTION 5: Do the *Islamiyyah* Schools enable Muslim women to understand and practice ritual aspects of Islam?

TABLE 21: *Islamiyyah* Schools enable Muslim women to understand and practice ritual aspects of Islam

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	125	50%
AGREED	75	30%
UNDECIDED	—	—
DISAGREED	50	20%
STRONGLY DISAGREED	—	—
TOTAL	250	100%

Table 21 has to do with the relevance of *Islamiyyah* schools to the understanding and performance of ritual practices of Islam as claimed by 80% of the subjects. The fact that *Islamiyyah* schools educate Muslim women how to worship Allah, is a very significant contribution not only to education in Kaduna State but also to civilization in the country at large.

QUESTION 6: Do the *Islamiyyah* Schools enable Women to respect the rights of other people?

TABLE 22: *Islamiyyah* Schools enable Women to respect the rights of other people

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	21	8.40%
AGREED	153	61.20%
UNDECIDED	—	—
DISAGREED	76	30%
STRONGLY DISAGREED	—	—
TOTAL	250	100%

Table 22 shows that 69.60% of *Islamiyyah* students from the sampled areas believe the schools have very good bearing on the social interaction of women with their husbands, parents, children, neighbours and society at large.

The results on Tables 21 & 22 are responses to the second and third Null Hypotheses which say, “There is no significant relationship between the teachings of *Islamiyyah* schools and acts of Ibadat of Muslim women” and “There is no significant relationship between the teachings of *Islamiyyah* schools and social life of Muslim women”.

The Null Hypotheses are not accepted due to the fact that 80% and 69.66% of the respondents respectively reject any claim of lack of relevance of *Islamiyyah* schools to acts of Ibadat and social lives of Muslim women.

QUESTION 7: Do the *Islamiyyah* Schools encourage Muslim women to seek for Western type of education?

TABLE 23: *Islamiyyah* Schools encourage Muslims women to seek for Western type of education

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	—	—
AGREED	187	74.80%
UNDECIDED	17	6.80%
DISAGREED	46	18.4%
STRONGLY DISAGREED	—	—
TOTAL	250	100%

74.80% of the investigated students do not also see any friction between *Islamiyyah* Schools and Western type of education. They consider *Islamiyyah* schools and Western system of education as means of fulfilling spiritual and physical needs of man respectively.

The fourth Null Hypothesis of this research has been equally rejected by the above result in that 74.80% of the subjects hold that there is significant relationship between the teachings of *Islamiyyah* schools and *Fard Kifayah* (collective) responsibilities of Muslim women.

QUESTION 8: Do *Islamiyyah* Schools encourage Muslim women to work in public service?

TABLE 24: *Islamiyyah* Schools encourage Muslim women to work in public service

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	—	—
AGREED	150	60%
UNDECIDED	3	1.2%
DISAGREED	62	24.8%
STRONGLY DISAGREED	35	14%
TOTAL	250	100%

As discussed under Table 8 this item of the questionnaire was very polemic during the investigation. It is very difficult now at days to get out right majority on whether Muslim women should be allowed to work outside home or not. 60% of the respondents in this study

believe that Islam permits women to come out for the satisfaction of their legitimate wants. As stated earlier in chapter two (2.11), in the Prophet Muhammad's (SAW) time, there was a woman named Zainab Aattare who sold perfumes and had the Prophet as one of her customers (Salawu 1993).

QUESTION 9: Are there female teachers in *Islamiyyah* Schools?

TABLE 25: There are Female teachers in *Islamiyyah* Schools

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	—	—
AGREED	80	32%
UNDECIDED	—	—
DISAGREED	128	51.20%
STRONGLY DISAGREED	42	16.8%
TOTAL	250	100%

The fact that 32% of the respondents in Table 25 have shown that they do have female teachers in their schools; it is a giant step to the right direction even though the percentage is far bellow to that of those who do not have female teachers in their schools (68%). Some decades back it was unthinkable to have women teaching in

Islamiyyah due to the simple reason that advanced study on Islam was restricted to men only.

QUESTION 10: Is there annual quiz and Qur’an recitation competition among various Female students in *Islamiyyah* Schools?

TABLE 26: Cooperation among various *Islamiyyah* Schools

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	—	—
AGREED	100	40%
UNDECIDED	—	—
DISAGREED	136	54.40%
STRONGLY DISAGREED	14	5.60%
TOTAL	250	100%

Table 26 shows that the degree of cooperation and sharing ideas among *Islamiyyah* schools is not strong as 60% of the subjects disagree or strongly disagree that there is no inter schools Qur’anic competition. Although this study focuses on the contributions of women’s *Islamiyyah* schools to the development of education in Kaduna State, and not on their problems; but whatever enhances

their teaching/learning will definitely enhance their contributions to the state.

Null Hypothesis Five has once again been accepted in Table 26 as it was in Table 10. 60% of the respondents observe that “There is no inter-school quiz and Qur’anic recitation’s competitions between or among various *Islamiyyah* schools. This is not a good trend for women’s *Islamiyyah* schools. Comparison through competitions does help in improving standard.

QUESTION 11: Do the Parents/ guardians pay the School fees of their Wards as When due?

TABLE 27: Payment of School fees in *Islamiyya*

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	25	10%
AGREED	72	28.80%
UNDECIDED	—	—
DISAGREED	153	61.20%
STRONGLY DISAGREED	—	—
TOTAL	250	100%

The above (Table 27) illustrates a general lackadaisical attitude of Muslims in terms of commitment to promise and duty. 61.20% of

the teachers and students themselves report lack of payment of school fees. Some parents do take it for granted that *Islamiyyah* teachers are doing *Fisabilillahah* (Charity) work and therefore expect no monetary demand from teachers. This notion is not only wrong, but also detrimental to the progress of Islam and its propagation. *Islamiyyah* teachers are ordinary human beings like parents; they need decent living like parents do in order to effectively carry out acts of *Ibadah*. Hence, parents need to know that decent living condition depends on good health and wealth for both parents and teachers.

QUESTION 12: Do the school managements help in providing teaching aids such as audio/visual equipments (CDs/Cassettes, Tape/CD players, TV) for effective teaching and learning?

TABLE 28: Provision of Teaching Aids

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	20	8%
AGREED	50	20%
UNDECIDED	20	8%
DISAGREED	160	64%

STRONGLY DISAGREED	—	—
TOTAL	250	100%

It could be said that lack of or partial payment of school fees is incapacitating the school management to provide adequate teaching aids for effective teaching and learning as 64% of the teachers and students disagree that the school management do not provide them. 8% do not have idea, the remaining 36% that is if one combines the responses for Strongly Agreed and Agreed options claim that their school managements do provide audio/visual equipments for teaching/learning activities.

QUESTION 13: Do Muslim parents allow their grown up daughters to attend *Islamiyyah* Schools?

TABLE 29: Female Children attending *Islamiyyah* Schools

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	38	15.20%
AGREED	150	60.0%
UNDECIDED	—	—

DISAGREED	62	24.80%
STRONGLY DISAGREED	—	—
TOTAL	250	100%

75.20% of the students of the studied areas testify that learning about Islam is no longer male dominated affairs as it used to be. Today Muslim parents have seen reason why their grown up daughters need to know about Islam as the sons do. While the remaining 24.80% still believe that restriction on girl education is still enforced in some places. This myopic reasoning calls for scholars to campaign against banning female children from going to school in order to learn about their religion and their worldly needs.

QUESTION 14: Do the Muslim men allow their Wives to attend *Islamiyyah* Schools?

TABLE 30: Married Women attending *Islamiyyah* Schools

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	50	20%
AGREED	140	56%
UNDECIDED	3	1.20%

DISAGREED	57	22.80%
STRONGLY DISAGREED	—	—
TOTAL	250	100%

Responses in Table 16 are another positive finding for this research in that it shows that many husbands have realized the positive impact of *Islamiyyah* schools on their wives and so they do allow them to attend the schools. This is the view of 76% (Strongly Agreed: 20% & Agreed: 56%) of the teachers and students under this study. 1.20% could not decide any position while, the remaining 40% said that some husbands do not allow their wives to attend *Islamiyyah* schools. For husbands not to allow their wives to seek for *Fard Ayn* knowledge (compulsory knowledge for every individual Muslim) can only be justify if the wives themselves have the knowledge or the husbands are in the position to teach them.

76% of the subjects studied in this research reject the Null Hypothesis VI which says, “Muslim men do not allow their wives to attend *Islamiyyah* schools”. This implies that *Islamiyyah* schools are very significant to Muslims in Kaduna State if not husbands will not allow their wives to attend them.

QUESTION 15: Are Muslim Women active in *D'awah* activities?

TABLE 31: Participation of Muslim Women in *D'awah*

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	—	—
AGREED	70	28%
UNDECIDED	6	2.40%
DISAGREED	165	66%
STRONGLY DISAGREED	9	3.60%
TOTAL	250	100%

It is just 28% of the investigated students indicated that Muslim women are involved and active in the propagation of Islam. The percentage is low as compare to 72% of those who do not see any impact of women being involved in *Da'awah* but the fact that some of the women have engaged themselves in *Da'awah* activities, it is a welcome development because the issue of their participation in the propagation of Islam was unthinkable some years back since after the era of Usman Dan Fodio's *Jihad*.

QUESTION 16: Do the *Islamiyyah* Schools organize graduation ceremonies annually for their female students?

TABLE 32: Graduation ceremony in *Islamiyyah* Schools

RESPONSE	NO. OF RESPONDENTS	PERCENTAGE
STRONGLY AGREED	—	—
AGREED	151	60.40%
UNDECIDED	—	—
DISAGREED	53	21.20%
STRONGLY DISAGREED	46	18%
TOTAL	250	100%

The result shown on Table 32 is an encouraging trend for *Islamiyyah* schools being that 66.80% of the respondents agreed that their schools do organize graduation ceremonies for the final year students. The importance of these ceremonies can never be over emphasized. They are avenues for soliciting fund for and advertising schools to parents and guardians. Graduating and upcoming students can also be motivated and encouraged respectively.

QUESTION 17: What Suggestions can you give to help improve *Islamiyyah* schools?

The suggestions made by the subjects of this research are summarized as follows:

Prosperous Muslims should invest in *Sadaqat al-Jariyah* (Continuous Charity) through proper funding of *Islamiyyah* schools.

Educated Muslims in Islamic Studies should give helping hands to *Islamiyyah* schools by coming to teach.

Parents and guardians should not take the sacrifice of teachers for granted and refuse to pay school fees of their children and wards respectively.

4.3. THE Interview Conducted for School Board Members

The *Islamiyyah* school boards' members interviewed in this study were mostly parents / guardians and concerned Muslims. As stated under sample technique in chapter 3 (3.2), it was the intention of the researcher to interview one member from each of the forty five (45) sampled schools. But due to some logistic problems, the researcher could interview only 31 members. The good gesture of the interviewees was facilitated by the recommendations of the head teachers of the selected schools.

Below is the summary of the interview:

The interviewer first of all thanked the respondents for honoring her request.

The researcher first question was about the relevance of women *Islamiyyah* schools to the Muslim community in Kaduna State. It was overwhelmingly observed that presently, *Islamiyyah* schools are the most common and reliable vehicles for transmitting Islamic teachings to the upcoming generation.

The second question was on the differences between *Islamiyyah* and Qur'anic schools. The answer to this question was also one sided whereby all the interviewees put to the interviewer that *Islamiyyah* schools' curriculum is broader than that of Qur'anic schools and therefore more accommodating in terms of number of teachers and students.

The third question addressed the relevance of *Islamiyyah* to public service. 25 out of 31 interviewees (80.65%) answered that *Islamiyyah* schools teach among others, honesty, and kind treatment of neighbours which are vital components of public service. Hence, the relevance of *Islamiyyah* schools to public service in Kaduna State can never be over emphasized.

The fourth question dealt with payment of school fees. All the interviewees expressed their dissatisfaction about the negative attitudes of many parents / guardians towards the payment of school fees and other levies necessary for effective running of schools.

The fifth question centered on the role of board of trustees in helping the schools in terms of teaching aids, facilities, fund raising etc... This question was dodged by 19 out of 31 respondents (61.29%); the remaining 12 (38.71%) claimed that their boards of management do liaised with philanthropists on behalf of their respective schools in getting funds and some works done.

The sixth question was on the issue of husbands allowing their wives to attend *Islamiyyah* schools. 28 interviewees (90.32%) expressed happiness and satisfaction about the level of commitment of Muslim men and women with regard to enrolment in the schools. Being that *Islamiyyah* schools provide various sections: morning, afternoon and evening classes, many female adults use convenient time for their *Islamiyyah* lessons.

The seventh question was about Muslim women involvement and activeness in the propagation of Islam. 23 respondents (74.19%) did not answer this question. The remaining eight observed that Muslim women are involved and active in *Da'awah* in that they attend

Islamiyyah schools, Muslim Students Society's (MSS) annual vacation camping, invite renowned Muslim scholars to address them on Islamic matters regarding women.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter contains the ending parts of the study which include summary, conclusion, major findings and recommendations.

5.1 Summary

Chapter I is generally an introduction to a research work dealing with the background of the study, statement of the problem, research questions, hypothesis, significance of the study, objective of the study, scope and delimitation of the study. Of course this study has not deviated from that tradition. Under the background, Kaduna State being the area of the study was described as a state situated in north-central Nigeria covering the traditional emirate of Zaria and Jamaa towns with three senatorial zones and 23 local governments. The state came into contact with Islam since 13th century (C.E) under the influence of Mali Empire and since then it has been a Muslim dominated area more especially through the impact of revivalist movements including the revivalist movement of Sheikh Usman Dan Fodio in the 19th century and of recent *Izalat* movement. Before the *Izalat* movement, girl child education used to begin and end at infant

stage in Qur'anic school. Sound Islamic education was only restricted to the boys.

Under the statement of the problem, it was observed that some non Muslims and ignorant Muslims undermine or relegate *Islamiyyah* schools as a place where only devotional practices are taught and reward of which could only be obtained in the hereafter. Some others regard *Islamiyyah* schools to be primitive and uncivilized.

Another problem stated in this research is that many people cannot differentiate between *Islamiyya* schools and traditional Qur'anic schools which syllabus is solely restricted to the rote learning of the Glorious Qur'an. These amazing misconceptions are due to lack of proper knowledge of Islamic education and lack of dissemination of research findings on Islam.

Dissemination of proper Islamic teachings, thorough research and unbiased analysis on the contribution of *Islamiyyah* schools to the development of education among Muslim women in Kaduna State, are some of the tools aimed at addressing the above stated problems and their causes.

With regard to research questions and hypotheses, 18 questions and 6 hypothesis were raised focusing on the subjects of *Islamiyyah* schools' syllabus; differences between the *Islamiyyah*

schools and Qur'anic schools; the relevance of *Islamiyyah* schools to Muslim women's understanding of the ritual aspects of Islam, human and business transactions according to the teachings of their religion; encouragement of Muslim women to seek *Fard Kifayah* knowledge (collective responsibility); cooperation between or among various *Islamiyyah* schools; sources of funding and attitudes of parents/guardians and husbands to their daughters and wives attending *Islamiyyah* schools respectively.

Conducting a research on the “*Contribution of Women Islamiyyah Schools to the Development of Education in Kaduna State*” as stated earlier, would be very significant, in that modern Muslim women are generally facing huge amount of educational and moral challenges not only from non-Muslims but also from weak minded Muslims. These challenges demand extraordinary efforts from Muslim women all over the world more especially those of Kaduna State who generally and economically depend on their male counter part and have little or no voice in public service.

This study will enlighten educational administrators and planners, women activist, political activities and educationists about the relevance of *Islamiyyah* schools. It will play a vital role in appraising the objectives, goals and values of *Islamiyyah* schools.

Chapter II dealt with literature review. The areas reviewed under this chapter include: Aims and Objectives of Islamic Education, the Content of Islamic Education Curriculum, the Role of *Islamiyyah* School Teacher and Learners in *Islamiyyah* School, Method of Teaching in *Islamiyyah* Schools, the Roles of Muslim Parents and Organizations in Running *Islamiyyah* Schools, the Need for Muslim Women Education, What the Muslim woman needs to know, Muslim women's achievements in the field of knowledge, the Ordinance for Muslim Women to go out and seek their needs such as knowledge and Muslim Woman's General Rights.

It can be deduced from the literature review that Islamic education, aims at the balance growth of the total personality of man's spirit. Intellect, the rational-self, feeling and bodily sense... the ultimate aim of Muslim education is the realization of complete submission to Allah on the level of individual, the community and humanity at large. Man's spirit refers to human race in general term without any prejudice against women.

Some exemplary Muslim women scholars were also described to prove to both non-Muslims and weak minded Muslims that Islam has given women every right to seek for sound education in order to enable them play their roles in the society effectively.

Chapter III discusses the methodology of conducting this research. In an attempt to discuss the methodology of the research, the population, sample, research instruments, method of data collection, and method of data analysis were defined to guide the proceedings of the study. End Notes to Chapter 3 eventually ends the chapter.

It was stated that the population of this study, is the entire women *Islamiyyah* schools and their students and teachers in Kaduna State. Management boards of *Islamiyyah* schools in Kaduna State are also part of the population. Three local government areas were selected from each senatorial zone in order to represent each concerned community. This gave us sampled areas of the following local governments: Sabo-Gari, Soba and Zaria (L.G.As) were selected from Zone One; Kaduna North, Kaduna South and Birnigwari (L.G.As) from Zone Two; Sango, Kachiya and Zango-Kataf from Zone Three. Five *Islamiyyah* schools were randomly selected from each sampled local government area which gave us a total number of 45 *Islamiyyah* schools. And ten students, five teachers and one member of the Management boards were also selected from each school totaling 450 students and 225 teachers and 45 members of boards of trustee.

With regard to research instruments, Questionnaire and Interview were used to collect the required data for this study. The researcher designed the questionnaire and categorized it into two different sets before submitting the items to the supervisor for corrections and suggestions. The two sets of the questionnaire were one for students and the other one for teachers.

The researcher collected the data through the use of questionnaire of Likert type with five options and unstructured interview. Likert type questionnaire is a scale measuring the degree to which people agree or disagree with a statement, usually on a 3-, 5-, or 7-point scale. The researcher herself and friends carried out the administration of the questionnaire and interview.

Having collected the data, the appropriate filled questionnaires were sorted out, tabulated to present the results and with the use of percentage they were descriptively analysed. As for the unstructured interview the responses of the subjects were summarily analyzed.

5.2. Conclusion

Most of the data of the field study, were collected from well experienced teachers who have taught for over 10 years. Many *Islamiyya* school teachers engage themselves in acquiring Western system of

education which is necessary for our survival in this world. This is evidence to the fact that Islam is a complete way of life which *Islamiyyah* schools do try to uphold.

There is harmony between *Islamiyya* and the Western types of schooling. Just as *Islamiyya* teachers do not limit their search for knowledge to ritual or religious aspects of Islam; so also their students. Muslim prayers are based on the good things of this world in order to prepare for hereafter.

The curriculum of *Islamiyyah* schools is not limited to Qur'an alone. It includes other supporting subjects necessary for the understanding of the Qur'an in particular and Islam in general. This shows that Qur'anic schools are different from *Islamiyyah* schools as the curriculum of the former is limited to the rote learning of the Qur'an while the latter is broader in scope including Qur'an, *Hadith*, *Fiqh*, *Tauhid*, Arabic among others.

Thus, the first Null Hypothesis of "There is no significant difference between the syllabus of Qur'anic schools and that of women *Islamiyyah* schools", is rejected.

Women *Islamiyyah* schools are relevant to the understanding and performance of ritual practices of Islam. The fact that *Islamiyyah* schools educate Muslim women how to worship Allah, is a very

significant contribution not only to education in Kaduna State but also to civilization in the country at large.

They (schools) also have very good bearings on the social interaction of women with their husbands, parents, children, neighbours and society at large. This implies that the second and third Null Hypotheses which say, “There is no significant relationship between the teachings of *Islamiyyah* schools and acts of Ibadat of Muslim women” and “There is no significant relationship between the teachings of *Islamiyyah* schools and social life of Muslim women,” are rejected. The two Null Hypotheses are not accepted due to the fact that 86% and 77.99% of the respondents respectively reject any claim of lack of relevance of *Islamiyyah* schools to acts of Ibadat and social lives of Muslim women.

There is no friction between *Islamiyyah* Schools and Western type of education. Majority of the respondents consider *Islamiyyah* schools and Western method of education as means of fulfilling spiritual and physical needs of man respectively. This refutes the wrong feeling and misconception about the role of *Islamiyyah* schools which see no relevance of them to the society in Kaduna State as claimed by 29% of the subjects under study.

The fourth Null Hypothesis of this research has been equally rejected by 71% of the subjects. They hold that there is significant relationship between the teachings of *Islamiyyah* schools and *Fard Kifayah* (collective responsibilities) of Muslim women.

The issue of Muslim women working in public service is too polemic. It is very difficult now at days to get out right majority on whether Muslim women should be allowed to work outside home or not. 57% of the respondents in this study believe that Islam permits women to come out for the satisfaction of their legitimate wants. As stated earlier in chapter two (2.11), in the Prophet Muhammad's (SAW) time, there was a woman named Zainab Aattare who sold perfumes and had the Prophet as one of her customers (Ayodele 1993). The Qur'an directs Muslim Woman to put on an over-garment. Majority of the Muslim scholars, jurists and other religious authorities agreed that by the phrase "*what appears thereof*" in Qur'an 24:31, reference is being made to the face and hands of a woman. When outside the house, the entire body of a woman should be kept fully covered except her face and palms. It was reported by Bukhari that the Prophet Muhammad (SAW) said to women:

It is permitted for you to go out for your needs (hajah). (Bukhari vol. I, Hadith 149)

Contrary to this view, 43% of the subjects hold that women should be confined to their home which is sometimes referred to as *Purda/Kulle*. This is due to the wrong interpretation of this verse of the Glorious Qur'an in *Suratul- Ahzab*:

*And stay quietly in your homes and
make not a dazzling display, like that of
the former times of ignorance (Qur'an
33:33).*

The fact that 28% of the respondents in Table xii have shown that they do have female teachers in their schools; it is a giant step to the right direction even though the percentage is far bellow to that of those who do not have female teachers in their schools (72%). Some decades back it was unthinkable to have women teaching in *Islamiyyah* schools due to the simple reason that advanced study on Islam was restricted to men only.

The degree of cooperation and sharing ideas among *Islamiyyah* schools is not strong as 68% of the subjects indicate that there is no inter schools Qur'anic competition. This means "Null Hypothesis Five" has been accepted in Table XIII. 68% of the respondents observe

that “There is no inter-school quiz and Qur’anic recitation’s competitions between or among various *Islamiyyah* schools. This is not a good trend for women’s *Islamiyyah* schools. Comparison through competitions does help in improving standard.

There is a general lackadaisical attitude of Muslims in terms of commitment to promise and duty. 69% of the teachers and students themselves report lack of payment of school fees. Some parents do take it for granted that *Islamiyyah* schools’ teachers are doing *Fisabilillahah* (Charity) work and therefore expect no monetary demand from teachers. This notion is not only wrong, but also detrimental to the progress of Islam and its propagation. *Islamiyyah* teachers are ordinary human beings like parents; they need decent living like parents do in order to effectively carry out acts of *Ibadah*.

72% of the teachers and students of the studied areas testify that learning about Islam is no longer male dominated affairs as it used to be. Today Muslim parents have seen reason why their daughters need to know about Islam as the sons do.

Responses in Table XVII are another positive finding for this research in that it shows that many husbands have realized the positive impact of *Islamiyyah* schools on their wives and so they do allow them to attend the schools. This is the view of 57% of the

teachers and students under this study. By implication they reject the Null Hypothesis VI which says, “Muslim men do not allow their wives to attend *Islamiyyah* schools”. This implies that *Islamiyyah* schools are very significant to Muslims in Kaduna State if not the husbands will not allow their wives to attend them.

It is just 27% of the investigated teachers and students that indicated that Muslim women are involved and active in the propagation of Islam. The percentage is low as compare to 73% of those who do not see any impact of women being involved in *Da’awah* but the fact that some of the women have engaged themselves in *Da’awah* activities, it is a welcome development because the issue of their participation in the propagation of Islam was unthinkable some years back since after the era of Usman Dan Fodio’s *Jihad*.

67% of the respondents said that their schools do organize graduation ceremonies for the final year students. The importance of these ceremonies can never be over emphasized. They are avenues for soliciting fund for and advertising schools to parents and guardians. Graduating and upcoming students can also be motivated and encouraged.

5.3 Major Findings

Chapter IV contains the tabulated results of the findings which can be summarized as follows:

(1) In this research, 66.67% and 78% of the investigated *Islamiyya* teachers and students respectively do not limit their search for knowledge to ritual or religious aspects of Islam; they are also engaged in acquiring Western system of education. This can be seen from their qualifications as they are spread across M.ED /M.A./M.SC., B.A/B.SC/ B.ED , NCE, Diploma and SSCE/HIS This is an evidence that Islam is a complete way of life which *Islamiyyah* schools do try to uphold.

Most of the data were collected from well experienced teachers who have taught for over 10 years and from advanced female students.

(2) The responses of the subjects (teachers & students) overwhelmingly (81.25%) agreed that the curriculum of *Islmiyyah* schools is not limited to Qur'an alone. It includes other supporting subjects necessary for the understanding of the Qur'an in particular and Islam in general. This was reiterated by 83.75% of the respondents whereby they showed that the Qur'anic schools are different from *Islamiyyah* as the curriculum of the former is limited to

the rote learning of the Qur'an while the latter is broader in scope including Qur'an, Hadith, Fiqh, Tauhid, Arabic among others.

The above result also suggests that the first Null Hypothesis of "There is no significant difference between the syllabus of Qur'anic schools and that of women *Islamiyyah* schools", is rejected.

(3) 86% of the respondents show that women *Islamiyyah* schools are relevant to the understanding and performance of ritual practices of Islam. The fact that *Islamiyyah* schools educate Muslim women how to worship Allah, is a very significant contribution not only to education in Kaduna State but also to civilization in the country at large. 77.99% of *Islamiyyah* teachers and students from the sampled areas believe the schools have very good bearing on the social interaction of women with their husbands, parents, children, neighbours and society at large.

These results are responses to the second and third Null Hypotheses which say, "There is no significant relationship between the teachings of *Islamiyyah* schools and acts of Ibadat of Muslim women" and "There is no significant relationship between the teachings of *Islamiyyah* schools and social life of Muslim women". The two Null Hypotheses are equally not accepted due to the fact that 86% and 77.99% of the respondents respectively reject any claim of

lack of relevance of *Islamiyyah* schools to acts of Ibadat and social lives of Muslim women.

(4) 71% of the investigated teachers and students do not see any friction between *Islamiyyah* Schools and Western type of education. Majority of the respondents consider *Islamiyyah* schools and Western method of education as means of fulfilling spiritual and physical needs of man respectively. This data refutes the wrong belief and misconception about the role of *Islamiyyah* which see no relevance of them to the society in Kaduna State as claimed by 29% of the subjects under study.

The fourth Null Hypothesis of this research has been also rejected by the above result.

(5) It is very difficult now at days to get out right majority on whether Muslim women should be allowed to work outside home or not. 57% of the respondents in this study believe that Islam permits women to come out for the satisfaction of their legitimate wants. As stated earlier in chapter two (2.11), in the Prophet Muhammad's (SAW) time, there was a woman named Zainab Aattare who sold perfumes and had the Prophet as one of her customers (Ayodele 1993). The Qur'an directs Muslim Woman to put on an over-garment. Majority of the Muslim scholars, jurists and other religious authorities

agreed that by the phrase “*what appears thereof*” in Qur’an 24:31, reference is being made to the face and hands of a woman. When outside the house, the entire body of a woman should be kept fully covered except her face and palms. It was reported by Bukhari that the Prophet Muhammad (SAW) said to women:

It is permitted for you to go out for your needs (hajah). Bukhari

Contrary to this view, 43% of the subjects hold that women should be confined to their home which is sometimes referred to as *Purda/Kulle*. This is due to the wrong interpretation of this verse of the Glorious Qur’an in *Suratul- Ahzab*:

And stay quietly in your homes and make not a dazzling display, like that of the former times of ignorance (Qur’an 33:33).

(6) The fact that 28% of the respondents have shown that they do have female teachers in their schools; it is a giant step to the right direction even though the percentage is far bellow to that of those who do not have female teachers in their schools (72%). Some decades back it was unthinkable to have women teaching in

Islamiyyah due to the simple reason that advanced study on Islam was restricted to men only.

The degree of cooperation and sharing ideas among *Islamiyyah* schools is not strong as 68% of the subjects indicate that there is no inter schools Qur'anic competition.

(7) Unfortunately, Null Hypothesis Five has been accepted by 68% of the respondents by agreeing that “There is no inter-school quiz and Qur'anic recitation's competitions between or among various *Islamiyyah* schools. This is not a good trend for women's *Islamiyyah* schools. Comparison through competitions does help in improving standard.

A general lackadaisical attitude of Muslims in terms of commitment to promise and duty has been confirmed by 69% of the teachers and students. They report lack of payment of school fees. Some parents do take it for granted that *Islamiyyah* teachers are doing *Fisabilillahah* (Charity) work and therefore expect no monetary demand from teachers. This notion is not only wrong, but also detrimental to the progress of Islam and its propagation.

60% of the teachers and students said that the school managements do not provide teaching aids. This can be attributed to lack of payment of school fees.

(8) 72% of the teachers and students of the studied areas testify that learning about Islam is no longer male dominated affairs as it used to be. Today Muslim parents have seen reason why their daughters need to know about Islam as the sons do.

(9) Another positive finding for this research is the fact that many husbands have realized the positive impact of *Islamiyyah* schools on their wives and so they do allow them to attend the schools. 57% of the subjects studied in this research reject the Null Hypothesis VI which says, “Muslim men do not allow their wives to attend *Islamiyyah* schools”. This implies that *Islamiyyah* schools are very significant to Muslims in Kaduna State if not the husbands will not allow their wives to attend them.

(10) It is just 27% of the investigated teachers and students that indicated that Muslim women are involved and active in the propagation of Islam. The percentage is low as compare to 73% of those who do not see any impact of women being involved in *Da’awah* but the fact that some of the women have engaged themselves in *Da’awah* activities, it is a welcome development because the issue of their participation in the propagation of Islam was unthinkable some years back since after the era of Usman Dan Fodio’s *Jihad*.

The *Islamiyyah* school boards' members interviewed in this study were mostly parents / guardians and some concerned Muslims.

Below is the summary of the interview:

It was overwhelmingly observed that presently, *Islamiyyah* schools are the most common and reliable vehicles for transmitting Islamic teachings to the upcoming generation in Kaduna State.

25 out of 31 interviewees (80.65%) stated that *Islamiyyah* schools teach among others, honesty, and kind treatment of neighbours which are vital components of public service.

On the question of the role of board of trustees in helping the schools in terms of teaching aids, facilities, fund raising etc... This question was dodged by 19 out of 31 respondents (61.29%); the remaining 12 (38.71%) claimed that their boards of management do liaised with philanthropists on behalf of their respective schools in getting funds and some works done.

28 interviewees (90.32%) expressed happiness and satisfaction about the level of commitment of Muslim men and women with regard to enrolment in the schools. Being that *Islamiyyah* schools provide various sections: morning, afternoon and evening classes, many female adults use convenient time for their *Islamiyyah* lessons

5.4. Recommendations

Having identified some of the misconception areas about women *Islamiyyah* schools and problems they face, it is hereby recommended that:

1. Muslims should study the Glorious Qur'an and *Hadith* of the Prophet (S.A.W) and adhere to their teachings.
2. House of Representative and National Assembly should table the issue of Hajj exercise , hence, it will not be out of place if they should pay their attention to the running of women *Islamiyyah* schools financially, morally and otherwise..
3. The findings of this study could be used in carrying out *Da'awah* activities as is enjoined by the Almighty Allah who says in *Suratil Ali-Imran:-*

Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong; they are the ones to attain felicity.(Qur'an: 3: 104).

4. The scope of this research is limited to some selected women *Islamiyyah* schools in Kaduna State. Generalization of the findings of this study on all women *Islamiyyah* schools in Kaduna State can never be guaranteed. The researcher

therefore considers it essential for other researchers to carry out more study of this nature not only in Kaduna State but also in the whole country.

5. Teaching and learning process should include variety of techniques and methods in order to carry every body along especially with the use of teaching aids.
6. Schools authorities should try to organize staff development programmes in the areas of seminars and workshops.

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**APPENDIX I: TABLE 33 SHOWING NAMES OF THE
INVESTIGATED SCHOOLS**

**Table 19: Names of the investigated schools, their Local
Government Areas & Zones:**

S/N	Schools	Local Gov. Area	Zone
1	Darul-Qur'an, Tudun Saibu, Soba	Soba	I
2	Tarbiyyatul-Islam, Soba	Soba	
3	A.S.D. Islamiyya School, Soba	Soba	
4	Markazus Salafiyya, Tudun-Wada, Zaria	Zaria	
5	Ma'ahd-Ulumddeen , Babban-Dodo, Zaria	Zaria	
6	Muhammad Kayi Islamiyya School, Ang. Bashir, Zaria	Zaria	
7	Sheikh Abubakar Gumi, Zaria	Zaria	
8	Dandada Minhaj Islamiyya, Zaria	Zaria	
9	Madrasatul-Tarbiyyatul-Islami, Sarki Noma, Giwa	Giwa	
10	Ahbabus-Sunnah, Gangara,	Giwa	
11	Mal. Ahmadu Ulum ad-Deenil-Islam, Gangara	Giwa	
12	Tahfizul-Qur'an, Shika, Giwa	Giwa	
13	Madrasatul-Ibtida'iyah, Yaka-Wada, Giwa	Giwa	
14	Al-Amin, Hayin Banki, Kaduna	Kaduna North	
15	Madrasat Misbahul-Islam, Ung.Rimi, Kaduna	Kaduna North	
16	Hajara Islamiyyah, Bida Road, Kaduna	Kaduna North	
17	Darul-Ma'arif, Kawo, Kaduna	Kaduna North	
18	Nurul-Islam, Badarawa, Kaduna	Kaduna North	
19	Tarbiyyatul- Islamiyyah, Tudun-Wada, Kaduna	Kaduna South	
20	Madrastu Nurud- Deen, Malali, Kaduna	Kaduna South	

21	Nurul-Islam, Tudun-Wada, Kaduna	Kaduna South	II
22	Hidayatul-Islam, Kafachan	Jama'ah	
23	Nurul-Bilad, Rail-Way Quarters, Kafachan	Jama'ah	
24	Hafsat Madrasatul-Islamiyya, Kaduna Road, Kafachan	Jama'ah	
25	Fajrul-Islam, Ung. Sarki, Kafachan	Jama'ah	
26	Salamatu Institute, Hayin Gada, Kafachan	Jama'ah	
27	Islamic Centre, Kagarko	Kagarko	
28	Ummu 'Aisha, Jere, Kagarko	Kagarko	
29	Nuru al-Bab, Kagarko	Kagarko	
30	Madrasat Thaqafah, Kagarko	Kagarko	

APPENDIX II: TEACHERS' QUESTIONNAIRE

ISLAMIC STUDIES SECTION

DEPARTMENT OF EDUCATION

FACULTY OF EDUCATION

AHMADU BELLO UNIVERSITY, ZARIA

TEACHER'S QUESTIONNAIRE

Dear Mallam/ Mallama,

The aim of this questionnaire is to gather information on the contributions of Islamiyyah schools to the development of education among Muslim women in Kaduna State

Kindly assist us to get facts of the matter. Your response will be treated in confidence.

We rely on your co-operation.

Name of School.....

Please tick the option applicable to you or to your school:

1. Qualification:

(a) B.Ed/B.A rabic/ ISS (c) B.Sc/B.Ed other studies (e) N.C.E Arabic / ISS

(d) N.C.E. Other subjects (f) Diploma: Arabic/ISS (g) Diploma: Other

subjects

(h) S.S.C.E/HIS

(i) Non of the above

2. Age:

(a) 15 – 25

(b) 26 – 35

(c) 36 – 45

(d) 46 – 60

3. Years of Teaching Experience:

(a) 0 – 5

(b) 6 – 10

(c) 11 – 15

(d) 16 – 20

(e) 21 – 25

(f) 26 – 30

(g) 31 and Above

S/N		Strongly Agreed	Agree	Uncertain	Disagree	Strongly Disagree
4	The subjects taught in <i>Islamiyyah</i> school include: Qur'an, Hadith, Fiqh, Tauhid, Arabic and Sirah					
5	There is no difference between <i>Islamiyyah</i> and Our'anic Schools					
6	<i>Islamiyyah</i> Schools enable Muslim women to understand and practice ritual aspects of Islam					
7	<i>Islamiyyah</i> Schools enable Women to respect the rights of other people					
8	<i>Islamiyyah</i> Schools enable Women to respect the rights of their husbands and children					
9	<i>Islamiyyah</i> Schools encourage Muslims women					

	to seek for Western type of education					
10	<i>Islamiyyah</i> Schools encourage women to work in public service					
11	There are female teachers in <i>Islamiyyah</i> Schools					
12	There is annual quiz and Qur'an recitation competition among various <i>Islamiyyah</i> Schools.					
13	Parents/ guardians pay the School fees of their Wards as When due.					
14	The school management does help in providing teaching aids such as audio/visual equipments (CDs/Cassettes, Tape/CD players, TV) for effective teaching and learning					
15	Muslim parents <i>Islamiyyah</i> do allow their grown up daughter to attend					

	Islamiyyah Schools.					
16	Muslim men allow their Wives to attend Islamiyyah Schools.					
17	Muslim Women are active in D'awah activities					
18	Women <i>Islamiyyah</i> Schools organize gradual ceremony annually for their graduates					
19	<i>Islamiyyah</i> school teachers do use teaching aids in the course of teaching					

20. What suggestion could you make to help improve the teaching in *Islamiyyah* schools?

APPENDIX III: STUDENTS' QUESTIONNAIRE

ISLAMIC STUDIES SECTION

DEPARTMENT OF EDUCATION

FACULTY OF EDUCATION

AHMADU BELLO UNIVERSITY, ZARIA

STUDENT'S QUESTIONNAIRE

Dear student.

The aim of this questionnaire is to gather information on the contributions of Islamiyyah schools to the development of education among Muslim women in Kaduna State

Kindly assist us to get facts of the matter. Your response will be treated in confidence.

We rely on your co-operation.

Name of School.....

Please tick the option applicable to you or to your school:

1. Qualification:

(a) B.Ed/B.A rabic/ ISS (c) B.Sc/B.Ed other studies (e) N.C.E

Arabic / ISS (d) N.C.E. Other subjects

(f) Diploma: Arabic/ISS (g) Diploma: Other subjects

(h) S.S.C.E/ HIS (i) Non of the above

2. Level: (a) Beginner (b) Intermediary (c) Advanced

3. Age:

(a) 15 – 25 (b) 26 – 35 (c) 36 – 45 (d) 46 and above

		Strongly Agreed	Agreed	Uncertain	Disagreed	Strongly Disagreed
4	The subjects taught in <i>Islamiyyah</i> schools include: Qur'an, Hadith, Fiqh, Tauhid, Arabic and Sirah					
5	There is no difference between <i>Islamiyyah</i> and Our'anic Schools					
6	<i>Islamiyyah</i> Schools enable Muslim women to understand and practice ritual aspects of Islam					
7	<i>Islamiyyah</i> Schools enable Women to respect the rights of other people					
8	<i>Islamiyyah</i> School enable Women to respect the rights of their husband and children					
9	<i>Islamiyyah</i> Schools encourage Muslims women to seek for Western type of					

	education					
10	My School encourages women to work in public service					
11	Female teachers in <i>Islamiyyah</i> Schools serve as role models to other Muslim Women					
12	There is annual quiz and Qur'an recitation competition among various Islamiyyah Schools.					
13	Parents/ guardians pay the School fees of their Wards as When due.					
14	The school management does help in providing teaching aids such as audio/visual equipments (CDs/Cassettes, Tape/CD players, TV) for effective teaching and learning					
15	Muslim parents do allow their grown up daughters to					

	attend Islamiyyah Schools.					
16	Muslim men allow their Wives to attend Islamiyyah Schools.					
17	Muslim Women in are active in D'awah activities					
18	Women <i>Islamiyyah</i> Schools organize gradual ceremony annually for their graduates					
19	<i>Islamiyyah</i> school teachers do use teaching aids in the course of teaching					

20. What suggestion could you make to help improve the teaching in *Islamiyyah* schools?