

# Attitudes Of Muslim Women Towards Teaching Of Islamic Studies In Secondary Schools In Itas/Gadau Local Government Area, Bauchi State

Dr. Bashir Liman Mashema

Garba Sa'adu Kawu

Aminu Saleh College of Education, Azare, Bauchi State,  
Nigeria

*Abstract: This research work was designed to find out the attitude of Muslim Women towards teaching of Islamic Studies in Itas/Gadau Local Government Area, Bauchi State. Four Objectives and four research Questions were formulated to guide the Study. The population of the Study consisted of Female Students in Selected Islamic Schools in Itas/Gadau Local Government Area, Bauchi State. Throughout the process of Simple random sampling, a total of 100 Women were selected to participate in the Study and 100 questionnaires were appropriately filled and return by the respondents, which were used in the analysis. Simple percentage score was used in analyzing the data collection. It was discovered based on the analysis that, the Women in Itas/Gadau Local Government have a positive attitude towards learning Qur'an, Hadith, Fiqh, and Sirah. Based on the above finding some recommendations were made among which all the Muslim Sisters should seek for Islamic Studies Knowledge as it was binding on every Muslim, Men, and Women to seek for knowledge.*

## I. INTRODUCTION

Education is a back bone for the development of any society. Therefore, seeking for knowledge is sacred duty and obligatory on every Muslims men and female. The first word related in the Glorious Qur'an was "Iqra" which means to be education (Men and Women). In other word Women should be given Islamic Education like their counterpart so as to fill the existing gap between men and women in term of knowledge and contributions toward National Development and it was the key to any success of every society. If female is well educated she can take care of herself and her children in a better way and give them proper guidance.

In support of the above point Aisha, (1973) seen women education as a pre-requisite for development of any society. This enables them to distinguish between right and wrong and enable them to actively perform their wonderful role as a major agent of socialization. In the tradition of Prophet (S.A.W) reported to have said that;

"A Mother is a School, if she is well educated them, the whole people activate the potential of an individual and to improve his mind and character in all spheres of life in order to attain spiritual virtues". (Malijubah, 1998).

In another tradition the Prophet Muhammad (S.A.W) to have said that;

"The perfect among the faithful is one whose moral character in the best and among you are those who are kindness to their Women (Bukhari)".

The Jahiliyyah society had greatness their against their children who they used to bury them alive, the Prophet (S.A.W) made them believed that helping the poor Female children could be a shelter for them from the hellfire in the hereafter. The first and foremost contributions that Islam made elevate is the social status of the Arabs women, gave her right to live, Islam forbid in human practices and light citizen the attitudes allowing parents to rejects their female children. Islam considers the practice as a crime and murder. (Shorish, 2000).

No disagreement is found on acquisition knowledge being on obligatory binding upon both man and women. The prophet (S.A.W) reported to have said that “seeking knowledge is obligatory upon every Muslims (Men and Women) Hadith Mishkat No. 2.

Lemu, (1923) views that attitude as

“The Societal Norms, Values, Socio-Cultural belief forming laid dawn rules and regulation governing any society”.

Attitude may develop as a result of Socio-cultural belief, lack of education, lack of guidance. Since the society particularly mother have a great rule to pay in bringing up their children by given them education. Some of the objectives of women education in Nigeria as identify (National Curriculum, 1969).

Include the following: Ali A.H (1984)

- ✓ To enable women to be good citizens.
- ✓ To develop the personality to women.
- ✓ To enable women to make contribution to life.
- ✓ To develop women spiritually, morally and academically sound. (Ali A.H, 1984).

The following Hadith can be clearly example of the attitude of women among the companions of the Prophet Muhammad (S.A.W) towards education. Abu Sa'id reported that: Women said to Prophet (S.A.W)! or the Prophet (said)

“Man have went ahead of us therefore appoint as special day for our benefits as well Prophet (S.A.W) fixed one day for them, He advise them and educate them about commitment of Almighty Allah” (Bukhari).

However, going by the 1902 Sokoto Caliphate Literature Nana Asma'u the daughter of Shehu Usman Ibn Fodio was a leading Islamic Scholar, poet, a teacher and exceptionally prolific Muslims female who write them 60 books. In the contemporary society, the attitude emanated from negative view adopted by women toward seeking education can be derived into two (2) factors. The societal and women factors below are some of them:

- ✓ Cultural belief
- ✓ Exploitation of the girl child
- ✓ Gender inequalities or preference for the male child.
- ✓ Exclusion and seclusion of women.
- ✓ Early marriage.
- ✓ Force marriage.
- ✓ Lack of provision and care.
- ✓ Mis-conception and mis-interpretation of Islamic injection and value, such as traditional patriarchal interpretation of the Qiamah.
- ✓ Preference for western type of education for of an abomination such as Zina and Pregnancy.
- ✓ Ignorance some women belief that education limited to men only.
- ✓ Truancy or not attend lesson regularly or not paying attention during the lesson. Islam made seeking of religious knowledge being compulsory and binding upon every Muslims men and women as reported from the prophet (S.A.W), searching knowledge has no distance or time as mention in the following two traditions;

“Seek and struggle for knowledge as far as sin (china)” and he continue saying that “Seeking knowledge from the cradle to grave” (Hadith Bukhari and Muslim 1973).

## II. THEORETICAL FRAME WORK

Indeed attitude seems to cover all human behaviours and experiences. People are to develop attitude towards political, religious institutions, moral and philosophical system.

Daniel, (1997) in his functionalist theory attitude takes the view that attitude are determined by the functions they serve, because attitude helps them achieve their basic goals. Katz's theory also offers an explanation as to why attitude change? According to him an attitude change when it no longer serve it's function and individual feet blocked for frustrated. However, attitude change is achieved not so much by changing a person's information or perception about an object, but rather by changing person's underlying motivational and personality needs.

The Muslims women in our society are neglected largely as a result of ignorance and the misconception of Islam by the society and the attitude of some men and Muslims scholars who decided to ignore Islamic injunctions as regards to the right of women. Islam has given women the right and privileges they needed, what remained is left for them and the society to accrue best on God giving right. A large majority of women life in a pathetic state of ignorance, they do not know their creator much less how to worship Him, they do not know what is expected to them much less how to perform it., some of them are not given proper enlighten while others due to their careless attitude in general in which they will not take care for their Islamic education instead they turn their mind towards the physical world. If that is the case how could such people fear Allah and Worship Him and play their role as a school or play any constructive role in building the Muslims society.

## III. THE CONCEPT ATTITUDE

The term Attitude is defined as a societal norms, value, and socio-cultural beliefs forming laid dawn rules and regulation governing any society. Attitude may be developed as a result of socio-cultural beliefs, lack of education and guidance. Leman, (1973).

Eagly and Chalken, (1993) emphasize the tripartite (multicomponent) classification tendencies to disfavor, ordinarily expressed in cognitive affective and behavioural responses and form on the basic cognitive affective and behavioural processes.

Emaka, (1980) viewed attitude as combination of concept verbal information and emotion that result in a predisposition to respond favorable towards a particular object. Favorable or unfavorable evaluative reaction towards something or someone exhibited in one's beliefs feeling or intended behavior it is social orientation an understanding inclination of respond to something either favorable or unfavourable.

Attitude is an inferred property of the three responses closes and consistency of responses (formed on the basic 3 different types of processes).

- ✓ Cognitive – our thought, beliefs and ideas about something when a human being is the object of an attitude the cognitive components is frequently a stereo type e.g welfare recipient are lazy.

- ✓ Affective feeling or emotion that something involves e.g fear sympathy, hate, etc.
- ✓ Moto-cyclo or Behavioural tendency or disposition to act in certain ways towards something, might want to keep welfare recipient out of right board. Emphasis on the tendencies to act not the actual acting, what we intended and what we may do is quite different.

Hollander and Hunt, (1971) the discipline placement on attitude in social sciences inform that it's proper understanding may be guided by framework, philosophic and principles associated with social sciences such framework specified the inter-relatedness or sources functions and changes as requirement for a comprehensive understanding of attitude. Some refer to determinate of attitude, whether attitudes are changes the process of acquiring new attitude or revising one.

Mukherjee, (1978) suggested three components of attitude, cognitive, affective, and behavioural. He states that the attitude and behavior of an individual manifest consistently it such balance are achieved. This concept of balance is a system of an attitude that helps us to understand the stable character of attitudes which may be either positive or negative.

#### IV. STATUS OF WOMEN IN ISLAM

Before the advent of Islam, women at that time, generally lived oppressed. A life particularly in Arab society, the birth of a girl child for example was an unwelcome event to the point where they used to bury their daughters alive. Others left them to lives oppressed and miserable lives. Allah (S.W.T) said:

“And when the Female (infant) buried alive is questioned, for what crime she was killed”. (Q:81:8-9).

Only males used to inherit and the women did not receive a share of the inheritance of her relative no matter how rich they were or how poor and needy she might herself be, in fact, she was regarded as her husband's property and was inherited along with rest of his wealth upon his death. (Saleh, 2000).

He further states that the number of wives a man allowed to have was not limited at that times, many women's lived under one husband without regards for the effect and this should have on the women or oppression of women and returned to them their proper status in mankind. Allah (S.W.T) said:

“O people! Indeed We Created you from a male and a Female”. (Q:49:13).

So Allah has stated that the women are in equal status with the men in terms of rewards and punishment for their actions. He said:

“Whoever work righteousness, whether male or female, while (or she) is true believer, verily to him we will give a good and pure life (in this world) and we will bestow on such their reward according to the best of their action”. (Q:16:97).

And He the Most High says:

“That Allah will punish the hypocrites men and women and the unbelievers, men and women”. (Q:33:73).

Allah deemed it as prohibited (Haram) that a woman be treated as part of her deceased husband inheritance. He further said:

“Oh you believer: you are forbidden on inherit women against their will”. (Q:4:19).

Therefore Allah (S.W.T) Guarantee to the women their independence and made them as inheritors. Not be inheritance of her Husbands and her near relation He said again:

“There is a share of men and women a share for women from what is life by parent and those nearest relation, whether the property be small or large to determine the shard”. (Q:4:7).

In the area of polygamy, Allah decreased an upper limit of four (4) wives and based on condition that, the man deals justify with each wife as far as he is capable. Allah also made it Obligatory to treat wives with kindness and equity. Allah (S.W.T) said:

“Allah lives with them on a footing of kindness and equity”. (Q:4:19).

And He decreed the bridal money as a right of women, and ordered that, it be paid to her in full, except that, she may decide to grant out of a generous heart and heart own good pleasure. He (S.W.T) said:

“And give the women their bridal money as a free gift, but if they of their own good pleasure remit any part of it to you take it and enjoy it without fear of any harm”. (Q:4:4).

Allah (S.W.T) made the women a guardian one who orders one, who prohibits within the house of their husband and have the authority over her children. The Prophet Muhammad (S.A.W) said:

“The woman is a guardian (custodian) in the house of her husband and she is responsible for her flock”.

And he made it obligatory on the husband to provide food, medication, cloth her and hold her with equity and honor. Women are recognize by Islam as a full and equal to man in the pursuit of education and knowledge. When Islam enjoying the teaching of Islam upon very Muslim, it make on distinction between man and women Lemu, (1973).

Almost fourteen centuries ago, Prophet (S.A.W) declared that, the pursuit of knowledge is incumbent on every Muslim male and female. This declaration was very clear and was implemented by Muslim throughout the history.

Women status as far as Islam is concern is equal partner of man in the procreation of human kind. He is the father, she is the mother and both are essential for life. He role is not less vital than his. By this partnership she has an equal share in every aspects, she is entitle equal right, she undertakes equal responsibilities, and in her, there as many qualities and as much humanity as they are in partner to his equal partnership in the production of human kind. Allah (S.W.T) said:

“O mankind! Verily we have created you from a single from a s ingle fair of male and female, and made you into nations and tribes that you may know each other”. (Q:49:13).

Physiological and psychological make-up of man and women both have equal rights and claims on one another, except for one responsibilities that of leadership. This is a matter which is natural in any collective life and which is consistent with the nature of man. The Holy Qur'an states:

“And they (women) have right similar to those (men) over them, and men are degree above them”. (Q:2:228).

Such degree is “Quiwama” (Foundation) maintenance and protection. This refers to natural differences between the sexes which entitle whether both sexes are to be protected. It implies no superiority or advantages before the law. Yet man’s role of leadership in relation to his family does not mean the Husband’s dictatorship over his will (Badaw, 1971).

#### V. CHALLENGES FACED BY MUSLIMS WOMEN

Cainish (1977): Made an attempt to show the public viewed the position of women in the society right from the birth of the girl. As soon as the girl attempts a reasonable age, the mother starts to teach her sub-ordinate role at home (for example cooking and washing dishes). He went to saying because of lack of sending female children to school for obtain a certain level of qualification, women in under developed countries accept defeat as being low status, they says what can I do? I am a woman.

Even though Islam emphasizes the right and importance of education, unequivocally access to education for Muslims women has deeply served. The holy Prophet (S.A.W) stated that:

“Whoever follows a path to seek knowledge then Allah will make easy for him a path to paradise”. (Muslim Book 35 No. 68:8).

Similarly the Holy Qur’an asks:

“Are those who know and who do not know equal?” (Q:39:9).

Great emphasis is place on education and no distinction is made between man and women, women are full and equal creation with men and are in the company of men they are greatly discriminated against by all their skill are the most celebration on the earth. The Muslim women possess the part of satisfaction of man’s learning without celebration it naturally; they possessed the inner ability to concept which is divinely imposed on them. They are seemed as the care givers the keepers of house and the developers of the environment and baby factories. Lemu, (1973).

Despite all the challenges, the Muslims women still face in almost all aspect of human life ranging from social, economic, political, and educational problems are inter play of those factors resulted to evaluation of the societal norms and values. Moreover with drawing a girl from school thinking that she is not good for her to be educated is also a factor responsible as well as neglect by government (Cardinal Principles of Islam). Lemu (1973).

The restrictions women are facing in education differ from one region to another throughout the Muslim World, for instance in Afghanistan there is a denial of adequate education for young girl and women are still prevalent in rural areas, where girls are force into early marriage and denied basic education.

Numerous schools for girls have been burned dawn and some girls have even been poisoned to death for dating to go to school, unfortunately 80% of Afghan women are illiterate and only 20% of girls have access to education (the plight of Afghan women). (Zera, 2007).

Like other parts of Muslims World, Nigeria is not an exception from them especially among the Fulani tribe of

Itas/Gadua, girls are given out for marriage as under age, sometimes as old as infant because some fathers used to promised to give their daughters to someone as soon as they came to the world, this will be maintained even after the dead of the father. (Abdullah, 1988).

According to Islamic law, women cannot be force to marry anyone without her consent. As reported from Ibn Abbas that:

“A girl, come to Prophet (S.A.W) and said her father force her to marry without her consent, the Prophet (S.A.W) gave her choice.....between accepting to marriage or invalidating it”.

In other version the girl said “Actually I accepted this marriage but I wanted to let women know that parent have no right to force a husband on them”. (Ibn Maja No. 1873).

Other factors such as poverty and shortage of nearly schools are among the hindrance of girl’s education particularly in remote area (strengthening education in the Muslim World).

It is a great impediment for free and equal access to education. In various regions, Muslim girls are also force to marry at very early age and thus kept at home instead of in the classroom. They are taught that their only role is that of a wife and of a mother and are discouraged from seeking education and professional opportunities (straightening education of the Muslim World) Abdullah (1988).

#### VI. IMPERATIVE OF TEACHING KNOWLEDGE

No disagreement is founded on the acquisition of knowledge being binding and obligatory upon both Men and Women. Importance and excellence of knowledge has been highlighted both indirectly at about 500 (five hundreds places in the holy Qur’an, the first verse of such kind is the first word revealed upon the holy prophet Muhammad (S.A.W) likewise, this considered as first command of Allah to His prophet (S.A.W) and both Men and Tinn (sexes). The most High says:

“Read! Seek Knowledge! Be educated! (Male and Female) (Q9:1)

The holy Qur’an and Hadith of prophet (S.A.W) emphasizing the importance of knowledge and seek it, we mentioned some of them in this work. Knowledge is the road of Iman and belief leads a person to fear Allah (S.W.T). Allah (S.W.T) said:

“It is only those who have knowledge fear Allah (S.W.T) (Fatir 33:28)

Knowledge comes before Ibadah and regulates it, so no Ibadah is accepted unless it is based upon correct knowledge. The purpose of creation of men and jinn is only to worship Allah alone. Allah (S.W.T) says:

“I created not the man nor Jinn except to serve me. (Q:51:56)

Allah the most high command Muslim to seek knowledge in order to know and worship correctly and properly. He said in hadith Al qudis:

“Knew Me before you worship Me, for how can you worship me without knowing Me” (Hadith Bukari and Muslim)

Allah said:

“Virally, we have created man in to toil and struggle have we not made for him a pair of eyes and a tongue, and a pair lips and shows him the two ways (Obedience’s and disobedience’s), (Q90:410).

After providing us with the capability to contemplate, think and differentiate between things. He instructed us to know Him and his prophet (S.A.W) and to know his (Dean) religious. He said.

“so know that there is no God except Allah, ask forgiveness for your sign and for believing men and the believing Women. Allah knows well your moving and your place of rest.” (Suratul 49:19).

If Muslim truly realizes the importance of Islam places on knowledge and its virtues they will definitely be seen to learn and teach others. They will start with themselves, family, their neighbours and community at large.

One Mu’awiyah (1788) are a senior in which he said I heard Allah’s messenger saying “If Allah want to do good to a person, he make him very knowledgeable in the (deen) religion”. (Bukhari and Muslim).

Though initially, all Muslims are equal in the sight of Allah, those who believe been granted knowledge move up to high ranks Allah says: those who have Taqwa.

“Virally the most honored of you in the sight of Allah is he who has most Taqwa”. (Q:49:13).

The messenger of Allah (S.A.W) give glad tidings to any who undertakes the tax of teaching knowledge. Abu Huraira reported:

“For him who embarks on part of seeing knowledge, Allah will ease for him the way to paradise”.

(Muslim), if no Hadith on the importance of knowledge besides this one had been enough for Muslim. Yet the Prophet (S.A.W) did more than that, He prays Allah for Ibn Abbas that “O Allah Bestow on him the knowledge of the book (Qur’an)” (Bukhari).

He urged his companion in another Hadith that “Convey (what you learn from me) even if only a one verse---

“(Bukhari). He made special (Du’a) supplication for whom deliver his saying that;

“May Allah brighten the face of the person who has what I say and retain it, then conveys it to others: For sometimes one who hears from another remember it better than the original hears himself”. (Ahmad and Tirmithi).

He also said that, the Ummah those who have Islamic knowledge are his heirs. The companion Abu Darah (R.A) reported he had the messenger of Allah saying. “The Ummah are heirs to the Prophet, and the Prophet do not leave an inheritance of Dirham and Dinar by (they left) knowledge’s. He who acquires knowledge acquires a verse portion”. (Abu Daud and Tirmithi).

In another report He (S.A.W) said.

“Whoever follows a path seeking knowledge, Allah will ease for him a way to paradise”. (Bukhari).

The Hadith that will give in this chapter is the popular Hadith of the Prophet (S.A.W) in which he reported to have said:

“Seeking for knowledge is a secret duty imposed upon every Muslim whether male or female”. (Ibn Majah).

Abdurrahman (1980) states that, women have the same as men in the acquisition. The Prophet Muhammad (S.A.W) said:

“The search for knowledge is a duty for every Muslim male and female, seek knowledge from cradle to grave”.

The acquisition of knowledge is essential for both man and women not only to know God with all their attributes, but also to learn the teaching so that they may find out what is right and proper way of life for them. And this duty fall as much upon man because equal responsibilities and accountability for the omission and commission on the day of judgment, if they did not acquire the knowledge how can they possibly follow the way of God (Rufa’i 1994).

From the various Hadith that was made mentioned earlier, we understood that a woman being the first teacher for her children, need to be educated Islamically in order to bring up the children in an Islamic model of life for the society at large, after knowing who is her creator and how to worship him, but most of Muslim sisters in Nigeria particularly in Bauchi State deed not considered seeking religion as something more importance for them, and in some case they were not given right to the education more specifically in the villages around Itas/Gadau.

Rufa’i (1996) recommended that, women should have the choice of curriculum the same examination, the same teaching staff and equipment of the same equality like counter parts.

The Muslim sisters in Itas/Gadau regard seeking for religious knowledge as duty of men only. This is wrong because as far as Islam is concern there is no different between man and woman in seeking knowledge. Abdullahi, (1988). He goes by saying both men and female are equal as far as seeking knowledge in general is concerned. However, in the actual selection of profession of or technical subject, women may have to learn different, subject area from those of man to suit their own physiological, biological, practical needs and functions. Muslim women they don’t want to go to school because they misperceived the system of education as a spoiling agent, they did not like to seek for knowledge rather, to go for marriage. He further states that, secular educations will allows might of sexes to most Muslim co-education create disrespect in women to their husband.

According to Lemu, (1973), that Islam encourages the search for knowledge, especially the education of women when it seems as a pull for the development for any society. This is enabling them to distinguish between right and wrong, and to enable them to actively perform their big role as a major agent of socialization in the society. Unfortunately, majority of women are still uneducated and cannot distinguish between what is good and bad for them, this constraint has made it difficult to realize their basic right, duties and obligations.

She also stated that, women has vital role to play in their home and in the society at large in home they play an important role as a wife and a mother. As a wife she provides her husband with the companionship comfort, solace, and refuge in term of trouble. As a mother she matures the child from conception through birth still puberty. She gives the childcare, love tenderness, compassion and mercy, besides giving him the right types of Islamic upbringing and training. As a child spend much of his early and later childhood with the mother shows that women play the vital roles in shaping the mind of the next generation of human being. The question to ask here is can we leave this duty in the hand of Ignorance

bulk of the people that we know our women to be? Everyone knows that this is a dangerous situation. (John, 1990).

Other women thinking that once they have tasted the western type of education they tend to be loved like western in seeking for freedom (From Allah's law) and liberation such women are made to believe that, Islam does give women her true freedom and reached her to second status. This mind of such women filled with the desire to acquire material things which is certainly not the objective of life.

Islam has commended the Muslims man to teach his wife (or wives) about the religious doctrines. Malik Ibn Al-Huwainth reported that the prophet (S.A.W) said "Go back to your family (women) and teach them, or to provide them a teacher to teach them, if this also is not possible then, the women are given the permission by Islam to leave their homes (in decent dressing) and go out to search for Islamic knowledge (Huriman, 1977).

#### VII. ATTITUDES OF PARENT TOWARD EDUCATING THEIR CHILDREN

An attitude is relatively ensuring system of belief about an object or situation that so predisposes one to respond in some evolution manner and it is used exclusively with references to a personal posture. Attitude like belief also manifests early in life and tend to persist or be influential throughout the life and partial over generation.

Potiskum (1973) Spoke on why parent still remain unattracted to educate their children and consequently the rejection of their children to schools. The further recalled the instance where some parent hides their children's in the close neighboring village when the period of enrolment to school starts. Some parents remain unconvinced up to day.

According to Gazali (1980) and by Rufa'i (1994) that the current attitude of parents to their children education, attitude towards subject matter altitude of parent is effect the education of their children can be influence by several factors one of which is social.

He further revealed that, the academic achievement of the student is influence by the parental social status, with the most significance index being parental level of education attainment. Also different must be stressed out from the attitude of an education and no education parent, because the former might have shed on traditional belief countered to the education of a child, while the later might be in full grip of tradition to be so inductive. Gazali (1980).

According to Kitara (1980) that the main factors facing against the effect of educating children in Nigeria, express the current attitude of which include the religion, social, culture and economic attitude.

Muslim women in Bauchi State like other across the country, have been subjected to such practice that scholar have documented the practices that endanger the survival and development of the female gender, for example UNICEF and Federal government publish on children's and women right in Nigeria (2001) provide disaggregate statistics on the bases of gender and geopolitical zones, some practices highlighted the available literature in relation to Northern Nigeria that preventing girls from attending school, as follows:

- ✓ Street hawking
- ✓ Force and early marriage
- ✓ Lack of provision and care etc.

According to literature the right of a girl to education has often been violated in the North either parent completely refuse to send their daughter to school or by sending them into streets to hawk, they prevent them from attending classes.

Mothers are generally blamed for their children absenteeism from schools. Because some mothers are dependents on their daughters to hawk, they sometime sabotage the schooling of these daughters by disrupting for withdrawing them from school (Unicef 2001) Street Hawking:

A study by shilling out in Kano Note that mother support girls in going hawking because of the benefit they receive from the proceeds. The proceeds can be used to buy marriage trousseaus (Kayan daki) for the girl and other preparation for the girl marriage while hawking the girls can fall free to men and are often sexually harassed.

Force and early marriage: Early marriage and force marriage this is a common practices among the Fulani in Bauchi State some parent are refused to served their daughters to school in instead they give them out for marriage at an early age, why they are not matured or matured enough to take up the responsibilities of being wives or affective mother, in most cases they are no physically, psychologically or morally matured enough to shoulder such responsibilities.

It is said to note that, the practice force marriage perpetuated by adult mother of the family, in many cases is for financial or social benefits (UNICEF/FGN, 2001).

Lack of provision and care: Another important practice effecting the child education relates to her entitlement to nutrition food and decent clothing, because of economic situation in the country. Parents find it increasingly difficult to care for the basic needs of their children.

According to NDHS (2003) reported that, children living in Nayta are disadvantage in term of nutritional status, for example there is a 55% prevalence of shunting in the north west zone and 43% in the north east zone compare with 18% in the south east and 25% in the south west.

Fafunwa (1974) reported that, in many parts of the African countries if child should not attend education is either because of their parents were poor to pay his education facilities that three working.

Hassan (1969) spoke bitterly against negative parental attitude of not given their female daughters chance for education he said "parent should be first to change retrogressive attitude "He also mark that" Education of women is like educating a nation and education a man is like educating an individual" He also advocated for a proper public enlightenment with the view to changing attitudes.

#### VIII. FACTORS AFFECTING WOMEN EDUCATION IN BAUCHI STATE

Education in any country cannot be allowed to remain the exclusive privilege of male section of the population, but in this country in the place like Bauchi state education of women is confronted with many challenges and problems in certain parts of the state, there is generally a common tradition of the

women being the workers in the home and on the hand in spite if the other influence she may exercise this is itself limited the number of girls being sent to school. (UNICEF and federal Government 2001).

Fafunwa (1974) due to the general discrimination he added the female role has been conceptualized by forming subordination to the males sex he continues saying that sex is biologically determined while gender is socially constructed. For instance there are sex role which women can perform by viture of their biology, such as breast feeding and given birth to babies. Moreover, the male domination of ownership and control at all level in society which maintain and operates the system of gender discrimination. It is also a system focus based on biology or even based on scripture. For instance, it was considered that women in learning Qur'an should not exceed to chapters from Suratul Al-fil to Nas.

Another factor affecting women education in Bauchi State is connected with the traditional patriarchal interpretation of "Qiyamah" (the Man are guardians of Muslims women) the concept used to justify various restriction Muslim women education for instance, imitating women's right to free movement is a great impediment to free and equal access to education, girls are not given them their right to attend school women were taught in the school that their only role is that of wife and a mother and of that, they were discouraged from seeking education (straightening education in the Muslim world).

In connection with the above view there are many scholars who made bad comments on women school or education in Bauchi State according to them Islam or Qur'an did not allowed women to go out seeking knowledge.

Early a force marriage is another factor which again writing the number of girls going school with an eye on the Purdah a type of marriage where the wife is confined through her marriage life, the parent little or no reason for her elaborate school education. M.A Johnson (1952). In relation with the Johnson views we know that early and force marriage is common practice among the Fulani tribe of Bauchi State, who used to give their daughter out for marriage in early year of age or even before the child come to world, they promised to give them some one and this promise will carry out even after their dead.

### IX. DATA ANALYSIS

The data Analysis were done according to the research question earlier raised as indicated by the following tables

S/N	QUESTION	YES	NO
1	Does the teacher teaches recitation of Qur'anic from Surah Naba'i to Nas	Yes 78%	N0 22%
2	Does the teacher teaches the different between Makkah and Madina Surah	92%	8%
3	Does the Teacher Explain how the revelation comes to prophet (S.A.W)?	95%	5%
4	Does the Teacher teaches the relationship beteen Qur'an and	95%	5%

Hadith?			
5	Does the teacher teaches the translation and lesson of Surah in Holy Qur'an	96%	4%

Table 1

Table 1: Above presented the frequency distribution on women attitude reciting the Holy Qur'an from Suratul Naba'i to Nasi. About 87% agreed that the Teacher teaches them the recitation of Holy Qur'an from Amma to Nasi. Similarly 92% agreed that the teacher teaches them the difference between Macca and Madinah Sunnah, with regard to item number three 95% of the respondent agreed that the teacher teaches them how the revelation came to the Holy Prophet (S.A.W) However 95% of the respondents believe that the teacher teaches them the relationship between Qur'an and Hadith. Mean while 96% of the responds agreed that the teacher teaches them the translation and lesson of some Surah in the Holy Qur'an.

Frequency distribution on the attitude of women towards Hadith Studies.

S/N	QUESTION	YES	NO
1	Does the teacher teaches Arba'una Hadith of Imam Al-Nawawi?	Yes 95%	N0 5%
2	Does the teacher teaches the classification of Hadith?	95%	5%
3	Does the teacher teaches the differences between Hadith and Hadithul Qudisi?	81%	19%
4	Does the teacher teaches the six (6) authentic collection of hadith?	98%	2%
5	Does the teacher teaches the quality of transmitted of the hadith?	80%	20%

Table 2

Table 2 Above presented the frequency distribution on women attitude towards studies on Hadith. About 95% of the respondent agreed that the teacher teaches them Arba'una Hadith of Imam Al-Nawawi, similarly 95% of the respondent agreed that the teacher teaches them the classification of the Hadith. Also 81% of the respondents agreed that the teacher teaches them the differences between Hadith and Hadith Qudsi. Furthermore, 98% of the respondents agreed that the teacher teaches them Six Authentic collection of Hadith. Finally, 80% of the respondents agreed that the teacher teaches them qualification of the transmitters of the Hadith.

S/N	QUESTION	YES	NO
1	Does the teacher teaches the pillars of Islam?	Yes 98%	N0 2%
2	Does the teacher teaches the different between Major and Minor (Tahara) cleanness?	92%	8%
3	Does the teacher explain how to perform ablution?	97%	3%
4	Does the teacher teaches perform comple Salah?	86%	14%
5	Does the teacher teaches how to give Zakkat and those that are in need?	88%	12%

6	Does the teacher teaches how to perform fasting in Islam?	94%	6%
7	Does the teacher explain how to perform hajj rituals and it's conclusion?	89%	11%

Table 3

Table 3: above presented the frequency distribution on women attitudes towards Fiqh Studies. About 98% agreed that the Teacher teaches them the pillars of Islam; similarly 92% also have agreed that the teacher teaches them the difference between Major and Minor Purification (Dahara) Cleanness. Also 97% of the respondents agreed that the teacher teaches them how to perform Ablution. Furthermore, 86% of the respondents have agreed that the teacher teaches them how to perform a complete Salah.

About 88% of the respondents also agreed that teacher explain to them how to give Zakkat and those that in need. 94% also agreed that the teacher teaches them how to perform fasting in Islam and finally 89% of the respondents agreed that the teacher explain to them how to perform Hajj, Umara and their condition.

Frequency distribution on the attitude of women towards Sirah studies

S/N	QUESTION	YES	NO
1	Does the teacher teaches History of pre Islamic era (Jahiliyya Period)?	83%	17%
2	Does the teacher teaches the history of prophet Muhammad (S.A.W)	91%	9%
3	Does the teacher explain how Islam Spread?	88%	12%
4	Does the teacher teaches the treaty of Hudaibiyya?	82%	18%
5	Does the teacher teaches the history of rightly guidance Caliph?	75%	25%
6	Does the teacher teaches the battle of Badr and number of believers who were participated in the Badr?	89%	11%
7	Does the teacher teaches the of Sheikh Usman Dan Fodio and his contribution towards Islamizing northern Nigeria?	97%	3%

Table 4

The above table 4 shows the frequency distribution in respect of attitude on women towards Islamic history (Sirah). About 83% of the respondents have agreed that, the teacher teaches them the History of pre-Islamic period (Jahiliyyah Period). Similarly 91% Also agreed that, the teacher teaches their history of prophet Muhammad (S.A.W), whole 88% of the respondent agreed the, teacher explain to them how Islam was spread. Also 82% have agreed that, the teacher teaches the treaty of Hudabiyyah.

However 73% of the respondent's agreed that the teacher teaches them the History of rightly guided Caliph. Furthermore 89% of the respondents have also agreed that, the teacher teaches them Battle of Badr and Number of the believers who were participated in the battle of Badr. Finally

97% of the respondents have agreed that, the teacher teaches them history of Sheikh Usman Dan Fodio and his contribution towards Islamizing Northern part of Nigeria.

## X. DISCUSSION

The research was to examine and identify the attitudes of Muslim women towards teaching Islamic Studies in Itas/Gadua Local Government Area, Bauchi State. Therefore, the first finding of this research revealed that the women expressed a good view of Hussain, (1992), that the Islamic education of every Muslim child is to begin with Qur'anic teachings from his mother.

The second finding of the study also revealed that, the women express as a good attitude towards learning Hadith. This corresponds with the statement of Iemu, (1989) that Hadith is one of the branches of Islamic education which refers to saying duties, and action deed of the prophet Muhammad (S.A.W).

The third finding of the research revealed that the women also expressed a good attitude towards Fiqh studies, this have corresponds with the statement of (Abdulrahman 1980), Fiqh is one of the branches of Islamic education, therefore every muslim man and woman should perform all acts of Ibadat (worshiping) Such as purification, Salat, Zakkat, Fasting and Hajj etc.

The fourth finding of the study revealed that, the women expressed a good attitude towards Islamic history (Sirah). This Statement corresponds with the view of (Lemu 1987) that Sirah (Islamic History) is one of the branches of Islamic education. Therefore, Muslim women should acquire the knowledge of Islamic history (Sirah).

Finally the above discussion of the result of this research work is clearly shows the positive attitudes of women towards teaching the Islamic Studies in Itas/Gadu Local Government Area in Bauchi State.

## XI. CONCLUSION

Despite the effect by various organization at the Local Government in order to promotes the level of education in the State. Based on the result of the study, it could be conclude that, the Islamic schools teachers teaches the branches of Islamic education which includes Qur'anic studies, study on Hadith, Fiqh as well as Sirah (Islamic History) within the prescribed period.

The introducing of Islamic system of educating women towards teaching Islamic studies in Itas/Gadua Local Government area of Bauchi State was positive.

## XII. RECOMMENDATIONS

Based on the findings of the study, the following recommendations are made:

- ✓ That all Muslim women should seek for Islamic knowledge as it is binding on every Muslim men and



women to seek knowledge in order to know spiritual and legal duties ordained by Allah (SWT).

- ✓ However, the Muslim women are required to seek for western education knowledge in order to assist the religious activities that concerned Muslim in general.
- ✓ Parents are to put more efforts on safe guiding their children against any contact that can cause sexual abuse or any other form of abuse to their pupils.
- ✓ Muslim sisters are advised not to lay emphasis only in the normal teaching of Islamic education, but to attend Islamic seminars, lectures, debates and conference.

Bauchi State Government should establish Islamic education board and more institutions of learning in various parts of the state in order to bridge the gap which exists between Islamic education and western education. This will assist the women to participate fully socially and morally in affairs that affects Muslims in general.

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