

---

---

Woman Education for Sustainable National Development: The Islamic Perspective.

By

**Bello-Ja'afar, Hidayah**

Department of Islamic Studies

Federal college of education

Zaria.

Email: [hbelloja39afar@yahoo.com](mailto:hbelloja39afar@yahoo.com)

---

---

**ABSTRACT**

*This study, aimed at explaining Islam and women education and its benefits to the society. It also discussed the type of education women needs and the factors that hinder them education. The paper found out that Islam accords woman a right to acquire knowledge. However, culture, customs and ignorance deny her this right. The paper recommended among other things that there should be enlightenment campaign for parents and husbands on the rights and duties of women. Furthermore, Government should provide free education for women, enact laws that will make women to enroll at schools and as well establish special schools for dropouts.*

**INTRODUCTION.**

The Qur'an which is a guide to all those who believe in it, describes that the learned and the ignorant are never the same. Therefore, education in Islam is a foundation for a sustainable pragmatic and comprehensive development of any society, particularly women education. Every citizen of Nigeria should have equal access to acquire education, irrespective of gender, economic, social or religious background from primary to university level, in accordance to his or her needs and abilities. As such, the potentials of woman should be developed for the benefit of the family unit and the society.

Education makes woman to have self-realization, develop her potentialities and make her to have self-confidence. It also uplifts her quality to worth emulation within the family unit and the society. As such, no woman should be denied her right to the acquisition of knowledge. The government should plan the curriculum in a way that will

suit the woman's aspiration and become beneficial to her life style. Although culture, misconception or misinterpretation of religious creed serve as a clog in the wheel of her educational progress. This paper will in line with the above start with the definition of education.

**Definition of Education.**

Fafunwa (1974) defines education as the aggregate of all processes by which a child or young adult develops the ability, attitude and other forms of behavior which are of positive value to the society in which he lives. Farrant (1980) views education as a network of worthwhile knowledge, skills and habits passed on to the next generations for effective citizenship and collective benefit of the society.

Sally (2002) in his writing defined education as: a process of learning especially in schools or colleges to improve knowledge and skills. Tanimu (2007) also defined

education as: A deliberate systematic process of leading person out of ignorance through instructions, discipline and collective development of physical, intellectual, aesthetic and spiritual faculties. Sharif (1976: 58-59) defined education as a process by which men and women, young and old are taught how to contribute to their own welfare and the welfare of the society they belong.

Al-Ilori (2009:46-47) described education (*At-Ta'alim*) as the process of eliminating illiteracy and ignorance. He continued that illiteracy (*Al-Umiyyah*) is the inability to read and write while ignorance (*Al-Jahalah*) is lack of basic knowledge about one's belief, religion, life and the ability to initiate ways to solve problems independently. He explained further that learning/knowledge (*Al-Ilm*) is what prepares an individual towards becoming useful, productive and beneficial to himself and his society at large.

From these definitions, education can be said to be a process that goes on constantly and continuously throughout life; that is to say, it is a life-long process. Therefore, education is meant to improve and refine in the child, the norms and culture of the society. As such, an effective education should be useful and beneficial to the seeker and the society in general.

### ***The position of education in Islam***

In Islam, to seek/search for knowledge is an important aspect that is given crucial attention because, the first revelation (Q96:1-5) mentioned or stressed or brings it out distinctly. Therefore, for a nation to sustain its development, the citizens especially the women need religious and purposeful education that has high moral standard. The Prophet said:

Acquisition of knowledge is obligatory on every Muslim" (Ibn Majah vol1 hadith No 244). Allah (S.W.T) says: "*Similarly (to complete my blessing on you) we have sent among you a Messenger (Muhammad) of your own, reciting to you our verses (the Quran) and purifying you, and teaching you the book (Quran) and the Hikmah (i.e. sunnah, Islamic law and Fiqh) and teaching you that which you used not to know. (Q2:151).*

From this verse, it is clear that one of the responsibilities of Prophet Muhammad (S.A.W) was to recite the Qur'an, purify his followers, teach them the Book on wisdom and other different knowledge This was why the Prophet stressed the need for acquiring knowledge. From Islamic view point, education is a continuous process that begins from birth and terminates at death. Islam is fountain of knowledge; hence, it must not be practiced in ignorance. The whole life and activities of mankind must be guided by knowledge the of Allah's rights on them. Therefore, acquisition of knowledge or skills that have rights of Allah in it is an act of worship and it is rewarded accordingly. More so, Allah in His Mercy has given mankind certain qualities that differentiate him from other creations. Mankind is given intelligence, power of speech and expression capacity to understand clearly the wisdom in Allah's creation and to explain the nature of such creations.

The duration of seeking knowledge as expressed by the Prophet (SAWS) that "A acquisition of knowledge is from cradle to grave" i.e. so long as one is alive, one

continues to learn throughout the stages of one's life. Based on the above, marriage or womanhood (gender) should not stop the woman from acquiring knowledge but it should be a means of continuous seeking for purposeful knowledge towards developing her social, economic, political and spiritual life and that of her society at large.

In addition, happiness and God Consciousness comes out of correct knowledge and ability to manipulate skills that would enable an individual to fear Allah in all his effort of earning his livelihood.

Allah says... "only those who have knowledge truly fear Allah. (Q35:28)

This is for the fact that it is through education that one does fulfill his goals and discover what was previously hidden from him. Allah says "He teach man what He knows not (Q96:5). The soul by its nature longs for the acquisition of new knowledge at each stage of its growth in order to stimulate the mind. Thus, whoever desires happiness throughout his life must seek for correct knowledge and proper enlightenment. Abu-Hurayrah reported the Messenger of Allah Muhammad (SAW) to have said: "No poverty after being educated" (Bukhari). In another Hadith the Messenger of Allah, Muhammad was reported to have said: "Whoever among you is looking for this world should seek for knowledge and whoever is looking for hereafter should seek for knowledge, whoever is looking for both should seek for knowledge". (Bukhari/Muslim)

The hadith indicates that acquisition of knowledge is the most perfect means for attaining peace in this world and in the hereafter. Allah (SWT) also says "...Allah will

exalt in degree those who have been granted knowledge..."(Q58:11)

### **Islam and woman education**

Islam accords the right to acquire adequate and maximum knowledge to woman as it is to man. This is for the fact that acquisition of correct knowledge leads to progress and awareness. Whereas lack of education or correct knowledge hinders women from advancement and constructive contribution to the development and sustainability of her community. On this, the Prophet(s) Said:

Acquisition of knowledge is obligatory on every Muslim (Ibn Majah vol 1 Hadith no 244).

However, in some Muslim communities, few women are educated when compared to the number of educated men. Also, in many African countries, parents prefer the education of boys and see no need for the education of girls. Thus, in some cases the girls do engage in some pretty jobs in order to fetch money to train their brothers. This practice is not accepted by the Shariah because it denies the woman her right to education and positive contribution to her community. Looking at the importance of education to the lives of mankind as mentioned earlier, woman is not exempted from this obligation (i.e. seeking for knowledge) at any stage of her growth and development. This is because she has the responsibility of making sure that her home complies with the Shari'ah because the Qur'an says that it is both collective and individual responsibility to guide against evil (Q5:105; 66:6 & 5:2). Allah (the Most High) also says:

Allah will exalt in degree those of you who believe and those who have been granted knowledge and Allah is well acquainted with what you do (Q58:11).

Therefore, woman cannot afford to miss this divine gift that is provided for those who acquire education. Hence, denying woman her right to acquire education is not only wrong in Islam, but it is a criminal offence because it disfigures the real image of Islam and it is an outright rejection of the Shar'iah rules on education. The status of woman spiritually is equal with that of man in the sight of Allah (the Creator). As the nurturer of peace and moral standard of any society, woman needs to be educated formally, informally and in non-formal structure. Also, for a Muslim woman to discharge her duties effectively as either a mother, sister or daughter, she must acquire benefiting knowledge which will help her in molding the behaviors of her children and all those that are close to her. In order for a woman to take care of the physical, emotional, spiritual and intellectual development of her wards and children for better tomorrow she needs to be educated.

As earlier mentioned, every citizen should be accorded right to education irrespective of gender differences because education develops the potentials of the learner. It would not be easy for a woman to bring up leaders of tomorrow if she is not educated because; the mother's lap is the first school of the child and as the saying goes: "charity begins at home". Obviously, an educated woman brings up her children wisely and well guided than a woman that is not educated.

The educated woman quenches the thirst of knowledge in her children by giving relevant answers to their questions there by developing their inquisitive tendencies, she monitors their behavior and academic progress but this would not have been possible if she is uneducated. Islam enjoins Muslim women to seek for knowledge but it is the tradition, custom and ignorance that denied her her right to acquire knowledge and to contribute to the sustainability of her country. On this Arikewuyo (2003) expressed that:

The place of women cannot be over emphasized in accomplishing the clamor for control of population, increasing the standard of literacy, high moral standard and discipline and the overall success and stability of a nation (P4)

Islam gives women the right to acquire knowledge since the early days of Islam. To prove this, the Holy Prophet (SAWS) said:

Acquisition of knowledge is obligatory on every Muslim; (male and female). (ibn Majah)

He also said:

When you train a woman, you train a nation and when you train a man, you train an individual because the mother is the first school of the child.

From these two statements of the Prophet (SAWS) the woman should not be discriminated against on her rights to acquire knowledge because it is a religious right. Parents are also enjoined to educate or train

their female children because of the tasks ahead of them after marriage. If the parents fail, then it becomes a duty on the husband to educate her. Allah (the Most High) commanded the believers to protect themselves and their families from the torment of the Hell fire (Q66:6). In translating this command, the Prophet of Allah Muhammad (SAW) was reported to have said; “every child has three rights over his parents:

- a. Choosing a good mother for the child
- b. Giving good names to the child
- c. Providing purposeful education.

Furthermore, woman should be allowed to acquire knowledge even if she needs to travel a far distance. The Prophet (SAWS) said:

“Seek knowledge even though you may have to go to China for it”. (Ibn ‘Abd al-Barr)

He (SAW) also said “Almighty Allah makes the path to paradise easier for him who walks on it for getting knowledge (Muslim). This is to say that, if the knowledge needed is not at her doorstep, she should be allowed to go to distant places where such knowledge can be acquired. However, it should be noted that the policy on women education should have high moral standard guidelines so that the seeker and what is sought could be beneficial to herself, her family and the nation at large. In Islam at the point of marriage contract, certain duties and responsibilities of the husband are mentioned such as feeding, clothing, shelter, sexual satisfaction and purposeful education are being transferred from her parent to the husband according to his ability and capability. Allah (the Most High) pictured out the importance of education, where He says;

Say: Are those who know equal to those who do not know? It is only men of understanding who will remember (i.e. get a lesson from Allah’s signs and verses) (Q39:9).

From the above quotation of the Qur’an, there is a glaring difference between the educated woman and an ignorant or uneducated woman. What differentiates humankind from animal is man’s ability to think rationally, as such, a woman would only be able to contribute wisely if she is adequately educated.

The early Muslim women were known for their readiness to acquire knowledge to the extent that they once told the Prophet (S) that

You are usually surrounded by men, why did you not give us a particular day so that we too may ask questions. The Prophet agreed, this he did by himself and at times he sent some companions to educate the women (Bukhari Vol Bk 3, Hadith no 1.101, p151)

Besides their eagerness to seek for knowledge, the female companions of the Prophet also took part in propagating the teachings of Islam and contributed to the fields of education and interpretation of Islamic law. They contributed effectively to all the spheres of the Ummah (Community) to the extent that everybody benefited from their intelligence, wisdom and gentle but firm strength of character (Mahmood, 2001:11)

Muslim woman like her male counterpart has greater role to play in the development and sustainability of her society. Her refusal to participate in state matters will bring a setback in her society’s development

and sustainability. This is because the active participation and great contribution of the early female companions of the Prophet (S) in the affairs of the Muslim community, helped in no small measure to the development and advancement of Islam and the survival of the Ummah. This was possible because of their knowledge and intelligence. For instance, Aisha bint Abubakar (RA) (The wife of the Prophet (S)) had a sharp and wonderful memory. She reported over two thousand Hadith because of her close and long association with the Prophet, Also, she was an authority in Islamic Jurisprudence and Tafsir. Same with Hafsa bint Umar bn Khattab (who was also a wife of the Prophet). She imparted knowledge to many. Umm Salamah was also intelligent, she was an authority in giving verdicts (Fatawa) on Islamic Jurisprudence.

These few female companions mentioned are evidence that Islam enjoins all Muslims to acquire knowledge. In addition, Nana Asmau and Nana Aisha the daughters of Sheikh Usman Danfodiyo contributed greatly to the spread of Islam through their teachings and literary works on different aspects of Islam in the rural and urban areas of the Sokoto Caliphate (Ayodele, 1993). Thus, contemporary Muslim women need to emulate them and seek for true and correct knowledge in order to be able to contribute to the sustainability and development of their countries. However, the knowledge to be acquired should be guided by the tenets of Islam; that is, she should strictly guide her chastity, honour and morality. This means that all her contributions to the development of her society can only be possible and effective if she has acquired adequate and relevant, Religious and conventional education.

### **Benefits of women education**

The significant role a woman plays in molding the characters of leaders of tomorrow makes it necessary to equip her with sufficient resources and skills that would make her to contribute to the development of her area. Malik (1986) asserted that;

A properly educated girl should not only radiate her charm into the environment of her home but should also become equal partner of man in the wild field of national development (p47)

Osokoyo (2008:7)) also explained that the educated women are of greater ability to train her children for participation in the socio-economic activities of her society than the uneducated ones. Education is the means through which woman could care for herself, her children and her society. In order to encourage proper training of females, the Prophet said:

Whoever cared for his daughters until they are of age shall stand close to me on the Day of judgement like this: he put his two fingers together. And when he was questioned, he said caring for one daughter is also sufficient (Muslim had no 6364 p151)

This Hadith shows that educational training of women is given preference when compared to their economic empowerment because education promotes advancement and development more than anything else. An educated woman as a wife, mother, sister or daughter discharges her duties better than an uneducated one. This is because of her awareness and the series of subjects learnt at

school, which really improve her potentials and enable her to deliver her duties well. She will surely apply the knowledge acquired in all her affairs within and outside the home.

Education develops talents and potentials of individual because it is a developmental tool which can only be achieved through the contributions of both sexes. Therefore, if the woman is educated, she develops herself, gets rid of poverty, ignorance and escapes all sorts of backwardness in herself, her family and the society. Thus, she plays a vital role in the development of the society.

Young (1993) wrote that:

Education is empowerment, and empowerment simply means people taking control over their lives, gaining the ability to do things, set their agenda in life, affecting the ways others acts and consciously or unconsciously forcing changes in their behavior.

From this statement, if the woman is educated, she becomes empowered, she supplements the family income, and she becomes her husband's partner, shares all his joys and distresses. An educated woman finds it easy to meet her social and economic needs; to supports her family and society. In addition, she gets her social and political rights as men in a democratic setup which would have not been possible if she happens to be ignorant or uneducated. In fact, the moral standard of the people in a society will be subjected to series of questions if woman education is neglected because they are the manufacturers of society's populace.

### ***Types of education she needs***

Woman deserves quantitative and qualitative education because it is said that, "behind every successful man, there must be a woman" but an ignorant woman would not be able to contribute to the success of her family and society. However, for a successful contribution to the development of the society, the woman needs a purposeful education. The Shariah also enjoined that women should be educated and trained on how to take care of their families.

Islam proposes that women should have qualitative knowledge with high moral standards because they are the mothers of the future leaders of our noble nation. Therefore, woman education should be made compulsory with funding and facilities. It should also be designed in such a way that it does not oppose any established ethics, norms or cultural heritage of the society especially in terms of dressing and timing.

Furthermore, women education should deal with courses that concern or put her nature into consideration not those that are strictly for men because we are created with different physical structure. Therefore, she should be encouraged to specialize in fields or courses that are suitable to her nature. The educational system should prepare women to be more productive and become instrument from which social, moral and economic problems of the society would be drastically reduced to the minimal. In addition, the need of the society may also determine the type of education she might sought such as teaching, nursing, midwifery, pediatric medicine, gynecology, home management etc. Mainly, these jobs should be exclusively for women.

Upon all, woman should be encouraged to learn thoroughly and perfectly as much as possible in order to be able to

defend and protect herself, the family, and contribute wisely to the development of the society. Moreover, woman education should be geared towards providing her with functional education to enable her achieve a fruitful or productive life which prepares her towards family and societal responsibilities. The educational needs of the woman should be directed towards giving her an education, which will enable her to read and write. Umar (2002) said this would enable her to function meaningfully, have access to information, and communicate freely with people. In short, she needs literary education.

She also needs health education to acquire useful health behavior e.g. environmental health and sanitation, personal hygiene, first aid, healthy eating habits etc. She will also be free to ask useful questions on health matters. In addition, if she is given vocational education, she becomes empowered and self-reliant. With this, she earns her living because it exposes her to various skills. Umar (2002) is of the view that vocational education is done in variety of ways. It comes in small-scale projects aimed at training the women to be self-employed.

Likewise, she needs liberal education for self-realization; she knows the purpose of her being and behaves decently within and outside home. Home management is another important aspect of knowledge that a woman needs because she is the manager of the home. With this knowledge, she understands better how to maintain the house and her surroundings.

### ***Factors that hinder woman education.***

Woman is discriminated against because of her weak-nature compared to man. Her biological role of child bearing is

given much priority over all other roles and contributions that she could make in the society. In most society and races, experience show that woman has been abused, marginalized, discriminated against and denied her rights to acquire education and other things in the life. Thus, it created a wide gap in the literary level between man and woman. This also has adversely affected her participation to the development or contributions to the development of the nation. The cause of this denial could be attributed to the following reasons;

1. Poverty and early marriage.
2. Societal norms.
3. Broken home.
4. Child labour and poor enrolment of girls.
5. Misconception or misinterpretation of religious instructions.

It is a fact that sometimes low-income earners have a nonchalant attitude towards the acquisition of knowledge of their female children because they term it to be waste of resources. As such, they marry out their daughters early to relieve themselves of the expenses of caring for their needs.

In most cases, the societal norms and traditions give preference to the male child over the female child. On this, MacDowell (1980) is of the view that some modes of traditional education that encourages sex differentiation were greatly encouraged and supported by the colonial masters and the missionaries. Traditionally, the woman is made to understand that “whatever knowledge she acquires ends in the kitchen”. As such, it is mere waste of time and resources to educate a woman. In such a situation, a twelve-year-old girl that such statements are being rehearsed into her ears always will surely prefer marriage to schooling. This

shows the extent to which tradition and norms hinder women from being educated.

Broken home is another factor that hinders women from schooling. This is because in most cases, to take good care of the children in broken homes or single parenthood becomes a problem. As such, the female child is given out as house maid or sales girl or is married out in preference to educating her.

Child labour is also another reason. This is when the girl is given out as house cleaner in order to earn money for either the parents or guardians. Sometimes, the money realized from her job is used for training her brothers. At the end, the woman becomes uneducated and cannot contribute positively to the development of the society. This also contributes to the poor enrolment of girls in schools.

Finally, is the problem of misconception or misinterpretation of religious creeds. Majority of the areas where the woman is denied her right to education, unfortunately are Muslim dominated areas. This is why many assume or conclude that Islam does not allow woman education. However, this is nothing but the misinterpretation of religious creeds. Islam obliged everyone to seek for knowledge because the first command in the first revelation to the Holy prophet [S A W S] reads;

In the name of Allah,  
The Beneficent the  
Merciful  
Read! In the Name of  
your Lord Who  
Creates  
He created man from  
a clot (of blood)

Read! And your Lord is The Most  
Generous. He teaches by the pen  
He teaches man what he knows  
not (Q96:1-5)

In a hadith Qudsiyy (Allah the Most High) said we should know (learn about Him) before we worship Him because if we do not know Him, how shall we worship Him. To know Allah is to seek knowledge of Him. The Qur'an encourages contemplation and study of the creations of Allah in heaven and on earth, contemplation on human nature, and to study the history of the past people (obedient and disobedient ones). It also encourages us to ponder over events. These instructions are not for men alone but for all. This shows that woman is denied her right to education without religious backings. In addition, the early Muslim women arranged for classes with the Prophet (SAWS). They attended the classes and asked questions. Why is woman denied her right to education under the pretense of religion?

As mentioned earlier, the Prophet said, "Seeking for knowledge is incumbent on every Muslim, male and female". This instruction gave no room for gender disparity. Nevertheless, the disparity came in through either ignorance of the teaching of the religion of Islam or through hiding facts or denial of rights.

Islam never restricted woman from being a full participating member of her society, but, there are rules guiding her outings. The nature, customs, traditions, and ignorance refused her from participating and contributing fully to the development of the society. Ahmad (1988) in his writing reported the comments made by Sheikh Usman Dan Fodiyo on restricting the acquisition of knowledge to men alone where he said:

Alas! How can they shut their wives, their daughters and their captives in darkness of ignorance, while daily they impart knowledge to their students?

From the ongoing discussion, it is clear that these factors contribute greatly to the poor enrolment of women into schools from primary to university as compared to their male counterpart. As such, they are denied the right to contribute to the development of the society.

## CONCLUSION

The value and worth of woman could only be realized if she is provided with beneficial functional education so that she could achieve a fruitful life and prepare her for the family and societal responsibilities. Education makes her to acquire self-confidence and develop her potentials. None of these can be possible if she is denied her right to be educated.

Therefore, the government, the religious leaders, parents, guardians and husbands should encourage and support the woman in acquiring a fruitful and beneficial education. This is because an educated woman contributes much better to the development of the nation than an uneducated woman.

## RECOMMENDATIONS

After all that have been discussed in this paper, I wish to forward the following recommendations:

1. There should be enlightenment campaign programs for the parents and husbands on the rights and duties of women. This enlightenment programs should

involve religious and community leaders through Mosques, Churches, radio, television, cassette, seminar, conferences and public lectures so that the people at the grassroots can understand and appreciate the high value that is placed on woman education.

2. The government should contribute by subsidizing the school fees for girls, give employment to the skilled women, provide non-interest loan scheme for women, award scholarship or bursary to women in order to encourage and support them.
3. The government should also make laws or decree that will enforce the enrolment of women into schools, regardless of their age or marital status.
4. Second-chance schools for women dropouts should be established for those who left school without completion.
5. Woman should be encouraged to study those disciplines that are strictly for female. Thus, her feminine nature should be considered in planning the curriculum.
6. More girls' schools should be established and more female teachers should be employed to encourage and retain the woman at school.
7. Parents and husband need to enroll their daughters, wards and wives into schools and colleges in order that they could be useful to

themselves and their societies

#### REFERENCES:

- Abu Dawud Sunan Abu Dawud
- Ahmad, K. (1988): "The intellectual Antecedents of the Sokoto Caliphate".
- Al-Ilori A.A (2009). *Al-Islam al-yaum wa gadan fi Nigeria*. 3<sup>rd</sup> edition. Lagos: Darun-Nur Company for publication and distribution.
- Arikewuyo A.I (2003) "The rights of a woman to acquisition, ownership and disposal of property: The Shariah perspective". An unpublished Ph.D theses submitted to the Department of Religions, Unilorin, Ilorin.
- Ayodele S.A (1993). "Education and the status of women in Sokoto state: Implications for counseling". In *Muslim Education Quarterly*. Cambridge U.K: The Islamic Academy vol II
- Fafunwa, A. B. (1974). *New Perspective in African Education*. London: Macmillan.
- Farrant, J. S. (1980). *Principles and Practice of Education*. U. K: Longman Group.
- Hafiz A.T (2007). English translation of Sunan Ibn Majah with commentary. Riyadh: Darus salam. vol 1
- MacDowell, D. (1980). "The impact of the National Policy on Education". *International review on Education*.
- Mahmood, A.G (2001). *Great women of Islam*. Riyadh: Darussalam.
- Malik, F. H (1986). *Wives of the Prophet*. New Delhi: Taj company
- Muhammad M.K (ND) *Sahih Al-Bukhari* Beirut: Dar Al-Arabia
- Oshokoya I. O. (2008). "Towards minimizing woman's contribution to National Development through Education" In Marcie Boucouvales and Rashid Aderinoye (eds). *Education for Millennium development*. Ibadan: Specturum books limited vol II
- Sally, W. (2002) (ed). *Oxford Advanced Learner's Dictionary*. New York: Oxford University Press.
- Sharif M.M (1976). *Islami and Educational Studies*. Lahore: Institute of Islamic culture.
- Siddiqi Abdulhamid (2007) (Trans). *Sahih Muslim*. Beirut: Dar Al-Arabia.
- Tanimu, I. M. (2007). *Essentials for foundations of Education*. Zaria: Ya-Byangs Publishers.
- Umar, F. M. (2002). "Girl-Child Education: Issues, Problems and Prospects". In *Reading in Adult and Non-formal Education*. Kano: Department of Adult Education and Community Services, Bayero University.
- Young, K. (1993). *Development studies: planning development with Women, Making a World of Difference*. London: Macmillan Press.
- Yusuf, A. A. (1978). *The Holy Quran, Text, Translation and Commentary*. Washington DC: The Islamic Centre.