

Sharia Implementation in Northern Nigeria

Further Documentary Materials V

Sharia Implementation and Women

Compiled by Muhammed Tabiu & Ibrahim I. Bello, edited by Philip Ostien

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Editor's notes:

1. References in what follows to *Sourcebook* are to P. Ostien, ed., *Sharia Implementation in Northern Nigeria 1999-2006: A Sourcebook* (Ibadan: Spectrum Books Ltd., 2007, five volumes). The documentary materials presented here are further to that work.

2. The documents and other information presented here were collected by Muhammad Tabiu and Ibrahim I. Bello and their research assistants in 2016, in the course of research into 'Sharia Implementation in Northern Nigeria Fifteen Years On', funded by the Nigeria Stability and Reconciliation Programme (NSRP) We are grateful for the financial support provided for this research.

3. A policy brief on sharia implementation's 'Impact on Women', based in part on the materials presented here, was written for NSRP in 2016 and is available at <http://www.qeh.ox.ac.uk/content/sharia-implementation-northern-nigeria-after-15->

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[years](#). A full study of 'Impacts of Sharia Implementation on Women', by Muhammad Tabiu and Ibrahim I. Bello, will be included in an edited volume entitled *Sharia Implementation in Northern Nigeria Fifteen Years On: Six Research Reports and an Overview*, forthcoming in 2018.

4. The *Sourcebook* also includes an essay on 'Sharia Implementation and Female Muslims in Nigeria's Sharia States', by J.M. Nasir, see Vol. III, 76-118.

5. As elsewhere in the *Sourcebook*, documents presented here have been retyped, spellings have sometimes been corrected and in the cases of some words standardised, grammatical errors have been corrected, and formatting has been standardised. For further discussion of these and other editorial decisions see *Sourcebook*, I, xv-xvi.

PERCEPTIONS SURVEY RELATING TO GENDER

1.

Results of perceptions survey relating to gender

As part of the research into ‘Sharia Implementation Fifteen Years On’ that was conducted in the first half of 2016, a perceptions survey was carried out in two Local Government Areas (LGAs) in each of three of Nigeria’s sharia states – Bauchi, Kano, and Niger. The methodology and the results are presented in detail in Ehrhardt 2017.¹ The following gives the questions and data about the answers, as they relate specifically to women.

a. Does hisbah treat women fairly and equally?

By state and LGA				Q54a Does hisbah treat women fairly and equally?				Total
				No	Yes	NA	Don't know	
Bauchi	LGA	Bauchi	Count	5	67		75	147
			% within LGA	3.4%	45.6%		51.0%	100.0%
	LGA	Toro	Count	0	96		54	150
			% within LGA	0.0%	64.0%		36.0%	100.0%
	Total	Count	5	163		129	297	
		% within LGA	1.7%	54.9%		43.4%	100.0%	
Kano	LGA	Fagge	Count	4	120		25	149
			% within LGA	2.7%	80.5%		16.8%	100.0%
	LGA	Kano Municipal	Count	2	140		3	145
			% within LGA	1.4%	96.6%		2.1%	100.0%
	Total	Count	6	260		28	294	
		% within LGA	2.0%	88.4%		9.5%	100.0%	
Niger	LGA	Chanchaga	Count	6	46	14	82	148
			% within LGA	4.1%	31.1%	9.5%	55.4%	100.0%
	LGA	Wushishi	Count	0	10	0	140	150
			% within LGA	0.0%	6.7%	0.0%	93.3%	100.0%
	Total	Count	6	56	14	222	298	
		% within LGA	2.0%	18.8%	4.7%	74.5%	100.0%	
	Total sample	Count	17	479	14	379	889	
		% within LGA	1.9%	53.9%	1.6%	42.6%	100.0%	

¹ David Ehrhardt, ‘Perceptions of Sharia Implementation in Northern Nigeria in Early 2016’, in *Sharia Implementation in Northern Nigeria Fifteen Years On: Six Research Reports and an Overview*, edited by Philip Ostien, A.R. Mustapha and M.S. Umar, forthcoming in 2017.

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By gender			Q54a Does hisbah treat women fairly and equally?				Total
			No	Yes	NA	Don't know	
1	male	Count	14	272	1	156	443
		% within 1	3.2%	61.4%	0.2%	35.2%	100.0%
	female	Count	3	207	13	223	446
		% within 1	0.7%	46.4%	2.9%	50.0%	100.0%
Total		Count	17	479	14	379	889
		% within 1	1.9%	53.9%	1.6%	42.6%	100.0%

b. Does hisbah treat young people fairly and equally?

By gender			Q54b Does hisbah treat young people fairly and equally?				Total
			No	Yes	NA	Don't know	
1	male	Count	18	266	1	158	443
		% within 1	4.1%	60.0%	0.2%	35.7%	100.0%
	female	Count	13	197	13	222	445
		% within 1	2.9%	44.3%	2.9%	49.9%	100.0%
Total		Count	31	463	14	380	888
		% within 1	3.5%	52.1%	1.6%	42.8%	100.0%

c. Women's rights awareness in sharia states

By gender			Q37 I am aware of a programme or activity aimed at raising awareness of the rights and duties of women in Islam					Total
			no	yes	refuse to answer	NA	don't know	
1	male	Count	49	295	1	0	101	446
		% within 1	11.0%	66.1%	0.2%	0.0%	22.6%	100.0%
	female	Count	47	250	0	1	149	447
		% within 1	10.5%	55.9%	0.0%	0.2%	33.3%	100.0%
Total		Count	96	545	1	1	250	893
		% within 1	10.8%	61.0%	0.1%	0.1%	28.0%	100.0%

By gender			Q38 I am satisfied with the efforts being made to raise awareness on the rights and duties of women in Islam					Total
			no	yes	refuse to answer	NA	don't know	
1	male	Count	34	321	1	1	93	450
		% within 1	7.6%	71.3%	0.2%	0.2%	20.7%	100.0%
	female	Count	25	288	0	0	133	446
		% within 1	5.6%	64.6%	0.0%	0.0%	29.8%	100.0%
Total		Count	59	609	1	1	226	896
		% within 1	6.6%	68.0%	0.1%	0.1%	25.2%	100.0%

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By gender			Q39 The introduction of sharia has led to more knowledge and awareness of the rights accorded to women in Islam					Total
			no	yes	refuse to answer	NA	don't know	
1	male	Count	25	341	1	1	80	448
		% within 1	5.6%	76.1%	0.2%	0.2%	17.9%	
	female	Count	9	325	0	0	112	446
		% within 1	2.0%	72.9%	0.0%	0.0%	25.1%	
Total		Count	34	666	1	1	192	894
		% within 1	3.8%	74.5%	0.1%	0.1%	21.5%	

d. Whether the introduction of sharia has curbed certain practices harmful to women

By gender			40a Forced marriage			Total
			No	Yes	Don't know	
1	male	Count	71	342	37	450
		% within 1	15.8%	76.0%	8.2%	
	female	Count	48	337	65	450
		% within 1	10.7%	74.9%	14.4%	
Total		Count	119	679	102	900
		% within 1	13.2%	75.4%	11.3%	

By gender			40b Wife maltreatment/beating			Total
			No	Yes	Don't know	
1	male	Count	65	346	38	449
		% within 1	14.5%	77.1%	8.5%	
	female	Count	68	312	68	448
		% within 1	15.2%	69.6%	15.2%	
Total		Count	133	658	106	897
		% within 1	14.8%	73.4%	11.8%	

By gender			40c Abuse maltreatment of house girls			Total
			No	Yes	Don't know	
1	male	Count	76	298	75	449
		% within 1	16.9%	66.4%	16.7%	
	female	Count	49	268	129	446
		% within 1	11.0%	60.1%	28.9%	
Total		Count	125	566	204	895
		% within 1	14.0%	63.2%	22.8%	

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By gender			40d Girls hawking			Total
			No	Yes	Don't know	
1	male	Count	234	189	26	449
		% within 1	52.1%	42.1%	5.8%	100.0%
	female	Count	108	276	59	443
		% within 1	24.4%	62.3%	13.3%	100.0%
Total		Count	342	465	85	892
		% within 1	38.3%	52.1%	9.5%	100.0%

By gender			40e Rampant divorce			Total
			No	Yes	Don't know	
1	male	Count	193	225	31	449
		% within 1	43.0%	50.1%	6.9%	100.0%
	female	Count	154	224	70	448
		% within 1	34.4%	50.0%	15.6%	100.0%
Total		Count	347	449	101	897
		% within 1	38.7%	50.1%	11.3%	100.0%

e. Women participation in community affairs

By gender			Q41 How has the introduction of sharia affected the opportunities of women to participate and contribute to public and community affairs							Total
			++ ²	+ ³	no chng	- ⁴	-- ⁵	refuse to ans.	don't know	
1	male	Count	57	195	108	50	1	3	11	425
		% within 1	13.4%	45.9%	25.4%	11.8%	0.2%	0.7%	2.6%	100.0%
	female	Count	199	135	34	20	4	0	26	418
		% within 1	47.6%	32.3%	8.1%	4.8%	1.0%	0.0%	6.2%	100.0%
Total		Count	256	330	142	70	5	3	37	843
		% within 1	30.4%	39.1%	16.8%	8.3%	0.6%	0.4%	4.4%	100.0%

² Increased significantly.

³ Increased slightly.

⁴ Decreased slightly.

⁵ Decreased significantly.

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f. School enrolment and retention/ Islamiyya schools

By gender			Q42a Has the introduction of sharia improved enrolment and retention of girls in formal schools					Total
			No	Yes	3.0	Refuse to answer	Don't know	
1	male	Count	40	361	0	1	48	450
		% within 1	8.9%	80.2%	0.0%	0.2%	10.7%	
	female	Count	72	329	1	0	47	449
		% within 1	16.0%	73.3%	0.2%	0.0%	10.5%	
Total		Count	112	690	1	1	95	899
		% within 1	12.5%	76.8%	0.1%	0.1%	10.6%	

			Q42b Has the introduction of sharia encouraged seeking knowledge by women/girls in Islamiyyas			Total
			No	Yes	Don't know	
1	male	Count	22	407	21	450
		% within 1	4.9%	90.4%	4.7%	
	female	Count	73	328	48	449
		% within 1	16.3%	73.1%	10.7%	
Total		Count	95	735	69	899
		% within 1	10.6%	81.8%	7.7%	

			Q42c Has the introduction of sharia created more opportunities for vocational training for women			Total
			No	Yes	Don't know	
1	male	Count	47	354	48	449
		% within 1	10.5%	78.8%	10.7%	
	female	Count	80	307	61	448
		% within 1	17.9%	68.5%	13.6%	
Total		Count	127	661	109	897
		% within 1	14.2%	73.7%	12.2%	

			Q42d Has the introduction of sharia improved availability of adult education for women			Total
			No	Yes	Don't know	
1	male	Count	41	358	50	449
		% within 1	9.1%	79.7%	11.1%	
	female	Count	80	298	67	445
		% within 1	18.0%	67.0%	15.1%	
Total		Count	121	656	117	894
		% within 1	13.5%	73.4%	13.1%	

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g. Zakat and gender issues

			Q19a Who are the managers of the zakat organizations? (Men only?)					Total
			No	Yes	Refuse to answer	88.0	Don't Know	
1	male	Count	111	176	1	8	132	428
		% within 1	25.9%	41.1%	0.2%	1.9%	30.8%	
1	female	Count	70	214	1	1	152	438
		% within 1	16.0%	48.9%	0.2%	0.2%	34.7%	
Total		Count	181	390	2	9	284	866
		% within 1	20.9%	45.0%	0.2%	1.0%	32.8%	

			Q 19b Who are the managers of the zakat organizations? (Includes women?)					Total
			No	Yes	Refuse to answer	88.0	Don't know	
1	male	Count	119	152	1	8	146	427
		% within 1	27.9%	35.6%	0.2%	1.9%	34.2%	
1	female	Count	170	99	1	1	164	435
		% within 1	39.1%	22.8%	0.2%	0.2%	37.7%	
Total		Count	289	251	2	9	310	862
		% within 1	33.5%	29.1%	0.2%	1.0%	36.0%	

			20a Who are the main recipients of zakat? (Men?)			Total
			No	Yes	Don't know	
1	male	Count	28	343	73	444
		% within 1	6.3%	77.3%	16.4%	
1	female	Count	121	188	127	436
		% within 1	27.8%	43.1%	29.1%	
Total		Count	149	531	200	880
		% within 1	16.9%	60.3%	22.7%	

			20b Who are the main recipients of zakat? (Women?)			Total
			No	Yes	Don't know	
1	male	Count	68	298	77	443
		% within 1	15.3%	67.3%	17.4%	
1	female	Count	184	125	126	436
		% within 1	42.2%	28.7%	28.9%	
Total		Count	252	423	203	879
		% within 1	28.7%	48.1%	23.1%	

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			20c Who are the main recipients of zakat? (widows)			Total
			No	Yes	Don't know	
1	male	Count	34	332	77	443
		% within 1	7.7%	74.9%	17.4%	100.0%
	female	Count	70	240	128	438
		% within 1	16.0%	54.8%	29.2%	100.0%
Total		Count	104	572	205	881
		% within 1	11.8%	64.9%	23.3%	100.0%

h. Sharia system: rating of confidence in the system

			Q28 How would you rate your confidence in the Sharia Court system in your state				Total
			confident	neutral	not confident	don't know	
1	male	Count	295	66	42	42	445
		% within 1	66.3%	14.8%	9.4%	9.4%	100.0%
	female	Count	259	42	42	43	386
		% within 1	67.1%	10.9%	10.9%	11.1%	100.0%
Total		Count	554	108	84	85	831
		% within 1	66.7%	13.0%	10.1%	10.2%	100.0%

			Q29q Sharia Courts treat women well					Total
			Agree	Neutral	Disagree	Refuse to answer	Don't know	
1	male	Count	322	22	12	5	88	449
		% within 1	71.7%	4.9%	2.7%	1.1%	19.6%	100.0%
	female	Count	271	16	3	0	159	449
		% within 1	60.4%	3.6%	0.7%	0.0%	35.4%	100.0%
Total		Count	593	38	15	5	247	898
		% within 1	66.0%	4.2%	1.7%	0.6%	27.5%	100.0%

2.

**Kano State's *A Daidaita Sabu*
social reorientation programme on women**

Researcher: Lami Sumayya Murtala (May 2016)

A Daidaita Sabu is the Hausa code name for the Kano State Societal Re-orientation programme supervised by the Directorate of Societal Re-orientation. It is one of the programmes designed to help sensitize and educate the citizenry towards full implementation of the sharia legal system. The programme covers spheres of everyday life and aims to re-orient commitment to the moral values that will improve everyday practices, both in the private and public sectors, rural and urban communities, as well as in vulnerable groups such as children, youth and women. Women are given special emphasis in the activities of the Programme.

There is an *A Daidaita Sabu* unit on women. It co-ordinates the activities of the programmes in relation to women and is headed by a woman. It is entrusted with inculcating in women the following: fear of Allah, good motherhood, respect for elders and authority, truthfulness and humility, and primacy of family life.

As the *A Daidaita Sabu* programme strives to raise moral standards amongst women and remind them of their duties and obligations it is also very mindful of their numerous problems and therefore hinges its intervention on the following objectives:-

- i. To pursue total societal reorientation to the betterment of the ummah.
- ii. To develop women's potentials for self- development and enhancement of family life.
- iii. To create conducive atmosphere for the emergence of a woman whose life is governed by the sharia.

The problems hindering progress and wellbeing of women which the *A Daidaitu Sabu* programme focuses on include, illiteracy and limited educational opportunities, marital instability, improper socialization (poor upbringing) of children, that is the issue of *tarbiyya*, moral degeneration, poverty, lack of skills and investment resources, and inadequate knowledge of rights and their violation at various levels.

Various approaches are adopted by *A Daidaita Sabu* to effectively address women's vulnerability among which are initiatives that would promote self employment among women, training the leaders of women organizations, funding the societal re-orientation programmes of women NGOs and CBOs, media programmes to focus on women's rights, responsibilities and opportunities, initiatives that would uphold the dignity and respect for women, and sensitization of parents (men and women alike) on *targiyya* (proper upbringing) of children.

To co-ordinate and carry out the various activities in the *A Daidaita Sabu* intervention, a women committee was formed comprising of the Governor's Special Advisor on Women Affairs as chairperson, 2 directors, 2 representatives of women

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NGOs, one representative from MSO/FOMWAN, one representative each from the Sharia Commission and the Hisbah Board, and one female Islamic scholar. A deputy director serves as the secretary. The committee is assigned the following functions:-

- i. To liaise with the Council on Societal Re-orientation concerning policy guidelines and implementation.
- ii. To plan and monitor the execution of societal re-orientation programmes for women.
- iii. To provide guidelines on the programmes to relevant agencies and women organizations.
- iv. To organize special training programmes on societal re-orientation for women.

A Daidaita Sabu programme uses the media extensively to sensitize and mobilize on all components of its programme including its intervention on women. A document on the 3rd anniversary of the programme highlights as follows:

Broadcast inputs include:

- Radio Kano daily at 12.30pm
- Pyramid Radio FM twice a day at 6pm and at 8.30pm
- Raypower Radio FM daily at 10.30am
- CTV Kano three times week (Mon/Wed/Fri)
- NTA Kano three times a week (Tue/Thu/Sat)
- AIT Kano twice a week (Sat/Sun) at 10-11am
- Radio Nigeria Kaduna one weekly programme
- Voice of Nigeria one weekly programme
- (Radio Kano, Pyramid Radio, Raypower and CTV stations cover monthly *Zauren Shawara* live for three hours).

Public Forum on Women Issues are held periodically to get more input to enable fine tuning of the various interventions geared towards improving the lives of women. *A Daidaita Sabu* has over the years addressed issues such as forced marriage, domestic violence, literacy, divorce etc.).

A Daidaita Sabu Zauren Shawara: Other avenues in which women issues are discussed and resolved mostly in favour of women are the *Zauren Sulbu* which means dispute resolution forum and *Zaurukan Shawara* which the *A Daidaita Sabu* programme calls Neighbourhood Forum (*Zaurukan Shawara*) and which works this way:

It has a respected person from the cognate area of the *z aure* as chairman, the ward/village/district head of the given area, the councillor representing the ward, an Imam, representatives of the women and the youth NGOs, hisbah and vigilante groups. The secretary is to be appointed by the members of the *z aure*.

Functions

- i. To supervise societal re-orientation programmes at the community level.

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- ii. To work with the CBOs and liaise with the Local Government Societal Re-orientation Committee.
- iii. To serve as a forum for all the CBOs and the entire community for discussing problems, designing programmes and overseeing their implementation.
- iv. To carry out mobilization and public enlightenment activities for the benefit of members of its immediate community.
- v. To give particular attention to youth development, security, sanitation, traffic control and other matters.
- vi. To make provision for the welfare of its community through initiatives that border on cooperation, thrift etc.

3.

A sample of public enlightenment and sensitization activities on women's rights carried out recently by sharia institutions, related state institutions and NGOs in sharia states

Bauchi

A Bauchi Sharia Commission public enlightenment radio programme called Doka, Garkunawar Dan-Adam on Globe F.M. Station (in 2007) anchored by Sa'ad Muhammad Sambuwal (current CR of SCA) and Barr. Aliyu bin Idris (former MULAN Chair, and current Legal Adviser to Sharia Commission) which ran for a quarter (Interview with Barr. Aliyu bin Idris, legal adviser to Sharia Commission, Bauchi, 31st March 2016).

Bauchi Ministry of Women Affairs: 'Women request *tafsir* teachers. The Ministry identifies such Mallams for the women to enlighten them on their sharia rights and duties'. The Ministry is planning a workshop involving ulama' and will partner with young girls to discourage rampant divorce. The ministry is also planning to do an advocacy programme that will sensitize families on rape because despite the fact that it is rampant, families cover up and do not want investigations or prosecutions because that will jeopardize the girl's future due to the stigma. The Director (Children) also mentions a campaign against rape the Ministry is carrying out in collaboration with Child Rights Network, a national NGO (Interview with Hajiya Asabe Hamma, Hon. Commissioner of Women Affairs and Social Development, Bauchi, 31st March 2016).

Borno

Ministry of Women Affairs and Social Development, Borno. According to Bawagana Kyari, the Deputy Director Women Affairs, the Ministry in collaboration with certain NGOs has organized workshops and seminars, television discussions, drama, jingles to enlighten women about their rights. For some discussions some Islamic clerics are called upon to enlighten women about their rights. The Ministry also organizes discussions where malams are called to educate women about their rights. It also conducts enlightenment programs during the 16 days of activism from the 8th of November to the 10th in collaboration with a UN Agency. The Ministry also does enlightenment through rallies, TV discussions, drama, jingles, international women's day celebration, seminar and workshop to enlighten them about their rights. These enlightenment programmes are especially in the area of violence, both genders are invited (Interview, Maiduguri, 4th April 2016).

Fati al-Hasan, notable Islamic scholar and preacher in Maiduguri: We have *da'awah* enlightenment programmes which explain to women their obligations towards their husbands and in collaboration with the men preachers who in turn explain to the husbands their obligations towards their wives. At a preaching session where I addressed the public, I made an impact where a reputable community leader stood up in the midst

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of the people and declared that he would give his wives their rights (Interview, Maiduguri, 4th April 2016).

Mal. Mohammed Abdullahi, Director of Religious Affairs, Ministry of Religious Affairs, Borno: The Ministry collaborates with NGOs to link them with Islamic scholars and also attends conferences in relation to women, like the one organized by the Centre of Islamic Legal Studies in Zaria, which was a conference on Women's Rights through the sharia in 2004 and another in Bauchi (Interview, Maiduguri, 5th April 2016).

Sheikh Ali Mustapha, Director of Sharia, Min of Religious Affairs, Borno: We collaborate with NGOs to for educational awareness (*da'awah*). We have opened mosques that give special consideration for women. Married women are invited for education, such as the mosques in Banki, Tashan Alade, and Bama, and women schools too. During Ramadan last year, lectures were conducted for women at night at the mosque in 1000 Housing Estate at the Ahmad Jaha Islamic Centre. For *Ramadan Iftar* IDP women and widows are assisted by contracted to prepare food for distribution free as iftar. We contact them through the public or organisations or public awareness programmes (Interview, Maiduguri, 5^{Re} April 2016).

Kano

Sadiyya Adamu, Former Chair, FOMWAN, Kano Chapter: We have conducted many trainings and workshops, and collaborated with many NGOs on trainings to empower women with life skills, some on nutrition and health, on HIV/AIDS awareness and testing before marriage, on reproductive health and family planning, girl-child education, polio, malaria, TBA training, promotion of maternal health, etc. We run a regular radio program on the role of women in Islam. Others are *da'awah* programs and charity activities. Example: collaboration with OSIWA on sensitization of both men and women on human rights and responsibilities in Islam, and sensitization lectures in schools and Islamiyyas (Interview, Kano, May 2016).

Fatima Abubakr, Assistant Director, Kano State Hisbah Board: Activities of Kano Hisbah Board Women Department: The Women's section carries out the following:

- Some progress has been made, especially with sensitization and awareness of the rights and duties of women, but still there is more that needs to be done.
- Sensitization: Lectures in all the senatorial zones. We conduct sensitization on girl child education from our LGA offices, we do sensitization on education, hygiene, personal safety/protection etc.
- Empowerment: giving women startup capital and training them o various businesses.
- Humanitarian assistance: E.g. to widows, orphans, IDPs and refugees/returnees.
- Agricultural support to women farmers.
- We also have the welfare committee which we established from our (staff's) personal earnings. We tasked ourselves to pay certain minimum amounts of money

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and in the end we used the money to buy food stuff and clothes for widows and children during Ramadan. We also do enlightenment on marriage and divorce, etc.

- Conducting sensitization lectures at girls secondary schools: Considering the rampant cases of rape, trafficking in person and other social vices in the state in which almost all the victims are women and young girls, Hisbah Board organized a sensitization programme in all the Girls Secondary Schools in the State, especially boarding schools. Students were admonished on the effect of such social vices and their impact on them. They were also sensitized on how to avoid being victims.
- We have been doing serious work on girl child education even at the LGA level. We go to communities and promote enrolment. We enrol our own kids there to serve as role models to encourage the villagers to also take their kids to school (Interview, Kano, May 2016).

4.

**Effects of sharia implementation on women's education:
views of some women educationists**

(Extracts from interviews conducted for this research projects between April and June 2016)

Hajiya Yardada Maikano, ES, Kano State Universal Basic Education Board (SUBEB):

The agency [SUBEB] was established in 1980 with the aim of eradicating illiteracy and promoting literacy for both males and females. It is focused on providing services to both gender, however, over the years, we have had special programs for women only. We also have women centres in almost all the 44 LGAs of Kano State where we run programs for women's literacy and vocational skills. The agency does public enlightenment, 6-month basic literacy programme, continuing education programme, vocational skills programme, basic mass communication, guidance and counselling.

What difference (if any) have you noticed in the enrolment and retention of women in your centres within the past 15 years? Would you say SI has had an impact on that trend or not?

There have been more women and girls enrolled in our schools, and typically of adult education, these people want the education, they want the opportunity to learn. When they come, they usually stay until they finish. They come because they need something, and so they are determined to finish despite difficulties. Many of them proceed to the next levels. Many women develop more interest as the facilitators offer variety in their teaching methods and options available. So retention is also good.

I would say that the awareness created on the importance of educating women by the ulamas in their preaching, and through various Islamic programs has really helped, not only in showing women the importance of education, but also in showing men the importance of allowing their wives and daughters to go to school and obtain both formal and informal education.

Also, there is some collaboration between the agency and many Islamiyya schools, particularly with the women centres. Some Islamiyyas request the agency to allow them use the premises of the women centres for their lessons. We allow them to use our facilities.

Sometimes, they request us to give them teachers/facilitators when they want to introduce formal/secular education to their curriculum. So we may give them the teachers for some of their lessons. Others have the arrangements of hiring the teachers to teach the Islamiyya students formal lessons, and they request the agency to pay them. Sometimes we donate materials such as books, chalk, etc to the Islamiyya schools.

As mentioned, this has been assisted by the awareness of the importance of education in Islam and the fact that sharia allows both gender to go out in search of education. It helped to show the importance of husbands to allow wives and daughters

to seek for and get educated. Many programs on Islamic platforms show the importance of protecting women's rights in Islam. Issues of maltreatment, negligence and neglect of family members, etc, and many cultural perceptions were discussed as backward and unIslamic in fatwas. It has helped make impact in homes.

Hajiya Hadiza of OFEDEC and lecturer at School of Nursing and Midwifery, Gusau:

Before the implementation of sharia in Zamfara, schools like Sambo Day Secondary School located in the state capital Gusau was a co-educational with both male and female students; and by then most parents in the state objected to that system of mixing male and female in school together and so affected the enrolment of female students. The enrolment was very poor. But after sharia implementation all the co-educational schools in the state were no more in existence and therefore were separated from mixing male and female wards. This happened after the implementation of sharia in Zamfara and with that new development, the parents started sending their female wards to school and so the number of enrolment of female child in both Primary, Secondary and Tertiary institution increased. She also pointed out that, as a lecturer in the School of Nursing and Midwifery, there was poor enrolment of female students, but after implementation of sharia in Zamfara state the number of admission increases to over 350 female students unlike before. Similarly, another participant supported the position of Hadiza and said that in term of enrolment of female wards to school there is so much improvement she considered as dividend of sharia implementation in the state.

Hajiya Sadiya Muhammad Bakura a staff of IFAD, Gusau, Zamfara State:

Our primary assignment is to go to the rural communities to sensitize women on the importance of adult education and other related issues such as building the capacity of women in skill acquisition. We also embarked on building the capacity of women in the rural areas by recruiting them as midwives. This happened after implementation of sharia in Zamfara had started. We also encourage the girls that are married before completing their school to continue with their education. The school for continuing education in the state capital was created purposely for married women. The enrolment of girl-child has improved unlike before. The fact that women are now appointed into political offices must have motivated some people into sending their wards to school.

Hajiya Bintu Aliyu Kiliga of Annur Women Association, Gusau, Zamfara State:

Annur Women Association has built schools to encourage Islamic studies and western education among women. One is located at Unguwar Dallatu, Gusau, and others at Tungar Lada of Talata Mafara and Tsageru, Tsafe local Government to boost adult education. Each of the 25 members of Annur is sponsoring a girl-child to further her education depending on their means up to the tertiary level. The members also visit prisons in the state where they meet women to examine their problems and find way of solving them with the little resources.

Hajiya Halima Aminu Sufi, Chief Administrator Khayruzzad Islamiyya Yakasai, Kano State:

Khairuzzadi Islamiyya school was the first Islamiyya for women in Kano State, established and run by a woman. It started around the late 80s by a very learned woman, Hajiya Hassana Ahmad Sufi who taught Islamic knowledge at the houses of dignified and wealthy families in Kano State, and then later decided to open her own school at home. She was the daughter of Hajiya Maimunatu Ismail (Hajiya Iya) who was the teacher for the Royal Family at the Emirs Palace. Thus, Hajiya Hassana had the privilege of learning alongside the royal family (HRH Abdullahi Bayero) and grew up with some of his children. The owner herself was literate in both Arabic and English, and had diplomas and certificates she obtained as an adult. She was also a Primary school teacher at Shekara Girl's College.

At present, the school has two sections:

- A) Primary education section for young boys and girls
- B) The Women's Islamiyya, which offers two types of education, first is Islamic education by teaching various aspects of Islamic Law such as Quran, Hadith, tafsir, fiqh etc, and the second part provides adult education and certifies women with primary school certificate at the end of it. Subjects such as Math, English, Science, etc are taught to married women who didn't have opportunity to go to school or those who never finished schooling. At the end we issue them with a certificate and they then proceed to Gidan Makama for their secondary education.

Additionally, we have vocational training classes under the women's section.

Dispute resolution: Because of our role in the community, the school has become an informal centre for dispute resolution.

Ramadan Tafsir: Our school is the first school that started the tafsir of the Holy Quran for women in the municipality.

After sharia implementation, would you say that your school has taken advantage of the sharia environment or are things as they were before sharia implementation? How different or how same?

Generally we have more students now, but to tell the truth, that is hardly attributable to the sharia implementation. Women in our community used to come even before the sharia implementation. We have many students. They also come because of our empowerment aspect in which we teach vocational classes. this is one of the most appealing aspect to prospective students.

However, indisputably, there is more need for education in the state since the sharia implementation. People listen to *da'awah* and they want to learn more. So that has had an impact on enrolment and retention definitely.

What reforms were brought as a result of the sharia implementation which have impacted on women? Any discriminations?

- More women scholars.

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- -More women schools all over the State, in every local government area.
- More involvement of women scholars in radio and television activities.

5.

**Improvement in girl child's right to education in Zamfara
through sharia implementation**

Researcher: Dr Musa Abubakar

The introduction of sharia, particularly the exclusivity idea of creating focal schools for girls in all the 14 local governments in the state, has enhanced enrolment of children in schools. A related programme is the modern integrated *kulliyah* schools for female adults established by some Islamic organizations in which western education is taught alongside Islamic education. What sharia implementation contributed is the introduction of exclusivity policy through focal girls primary schools were established, and this restored the confidence of the people who hitherto were unwilling to send their children/wards to school. In addition to the segregated system introduced in the wake of the sharia implementation there are other factors such as UNICEF intervention on girl-child education, the role of NGOs in creating awareness and free feeding of girl-child that have played significant role too (Interview with Chairman, Universal Basic Education Board, Alhji Murtala Jangebe, Gusau, 6th June 2016).

Another factor was the establishment of the Female Education Board. The Board is the brainchild of sharia implementation. It was established in 2000 after the Zamfara Declaration, because the then Governor of Zamfara, Alhaji Ahmad Sani Yerima, wanted to enhance female education using the instrumentality of sharia, and to empower women economically. He set up a committee to advise him on the modalities for achieving his objective. Initially he wanted to name the agency as Agency for Women Empowerment under the Ministry of Women Affairs, but was advised by the Committee, which was headed by an educationist to consider creating an autonomous agency with the mandate of empowering women through education. The Governor accepted that and established the Female Education Board in 2000.

There were serious challenges at its inception as many teachers were hesitant to move to the agency as there were no schools under the Board. The government then ordered that Sambo Secondary School, a highly populated, co-educational school in the state capital be split by moving all the female students to the newly established Government Girls Day Secondary School Samaru. To avoid the problem of overpopulation another girls' school, i.e. Government Girls Day Secondary School Sarkin Kudu was also created.

Later the Governor ordered that FEB should take over seven secondary schools, viz:

- ✓ Unity Girls Secondary School K/Koshi;
- ✓ Government Girl Comprehensive Secondary School Moriki;
- ✓ Government Girls College Talata Mafara;
- ✓ Government Girls Arabic Secondary School Gusau
- ✓ Government Girls Day Secondary School Sarkin kudu

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- ✓ Government Girls Day Secondary School Samaru
- ✓ School for Continuing Education Gusau

In all the population of girls in these school was around 3000 at inception in the year 2000.

The Board lays emphasis on 3 components, viz:

- Enrolment;
- Retention; and
- Completion

Later, another component was added i.e. transition to tertiary institutions.

The situation of girl-child in those days was pathetic in that in one village in Bakura local government only two girls were schooling. The President Obasanjo was invited to launch the girl-child programme there. At the moment, the enrolment is impressive and one needs a team of policemen to control the crowd if he goes there during admission.

The Board embarked on intensive sensitization of the populace in collaboration with traditional institutions and local governments, media outfits, etc. What the government realized was that people don't like enrolling their female children in schools for fear of sexual abuse and illicit behaviours common in co-educational institutions. But because of the measures that were taken by the Board now the enrolment rate is in the neighbourhood of 60,000 girls in the school under this Board. Separation of male and female students is responsible for this development, and the feeding programme was used as stimulant to ensure retention and completion.

Boarding schooling is another problem observed as militating against girl-child education because many parent did not want their children to miss Islamic education. So in 2003, female day schools were established in Gusau along Bye-pass Gusau, others in Anka, Gummi, T/Mafara and Kaura Namoda. In 2004, each local government got one such school. The demand for female only schools persisted. Indeed people wanted all the schools in the state to be segregated but the government could not do that owing to financial constraints. Special primary schools were established as Pilot Primary Schools (all females) under the Board. There are 18 pilot primary schools in all, with one in each of the 17 Emirate Councils with Gusau Emirate Council getting additional one.

The enrolment figure for 2015 session was 52,716 for Secondary Schools and 6560 for the Pilot Primary Schools.

In terms of placement, the Board gives priority to women during recruitment exercise as 70% is reserved for them. But the number of male staff still remains more than the female. This is due to the fact that many women would prefer to work in the state capital where their families live.

Katsina State has borrowed a leaf from Zamfara and Sokoto State too is planning to create female education board similar to the one in Zamfara (Interview with Alh Aliyu Abdullahi K/Koshi Deputy Director, Schools' Management Services, Female Education Board, Gusau, 7th June 2016).

6.

**Participation of women Islamic scholars in the media:
A review of 13 episodes of ‘Taskar Alheri’**

A content review of one quarter of a radio programme featuring women Islamic scholars in 2014.

Research conducted by Lami Sumayya Murtala .

Name of Programme: ‘Taskar Alheri’ which translates ‘Fountain of Knowledge’.

Station: Freedom Radio Kano.

Programme synopsis: This is an interactive weekly Islamic religious programme which specifically targets women listeners but also accommodates views and questions from other listeners. It is meant to educate women on their religious obligations, their rights and duties under the sharia and also educate them on contemporary socio-economic issues.

The programme which features various women Islamic scholars is being presented by a lady presenter by name Hadiza Balanti.

Content analysis of the 13 episodes of the programme aired in the 2nd quarter of 2014 shows that the programme is being run according to the given synopsis.

The analysis goes as follows:-

Episode no. 1 - The programme featured **Malama Tasalla Nabulusi**. There was no specific topic. She only answered listeners’ questions sent via text messages on various religious aspects and matters ranging from the virtue of cleanliness, paying due respect to parents and religious injunctions regarding observing the daily obligatory prayers in some difficult situations. About ten women contributed in the programme via text messages.

Episodes nos. 2, 3& 4 - The programme featured **Zainab Ja’afar Mahmud Adam** widow of Late Sheikh Ja’afar Mahmud Adam who was a renown Islamic scholar that taught and fought for the rights of women under sharia . Zainab is very versatile in sharia. For three weeks running, Malama Zainab talked extensively on impact of social media in the society especially as it affects women. She highlighted both the positive and negative effects of the social media on teenagers and housewives alike. She cited the case of a woman who because she was so engrossed in chatting on the social media failed to pay attention to the alarm raised by her child who found his senior brother unconscious after taking over dose of certain medicine that was not even prescribed for him. The boy eventually died due to his mother’s negligence. She also gave few examples of how some female students failed their examinations as result of wasting a lot of time on the social media. Women’s participation in the three episodes via text messages was impressive.

Episode no. 5 - The programme featured another woman Islamic scholar **Malama Zainab Kabir Ahmad** who discussed examination mal practices explaining that Islam

frowns at cheating and all forms of dishonesty. Malama Zainab's analysis and listeners' contributions via the usual text messages seem to suggest that the falling standard of education in the country can to a large extent be attributed to examination mal practices. Malama Zainab proves to be very knowledgeable on the subject matter especially from Islamic perspectives.

Episode no. 6 - The programme featured **Malama Rukayyah Musa Makafin Dala** who handled the topic: 'How to ensure harmony in polygamous homes especially among co-wives (mates)'. The need for husbands in polygamous settings to be fair and just to their wives was stressed. Issues of equality and equity as well as rights and obligations of each member of the family were thoroughly treated in the Islamic perspective. As usual the programme was interactive.

Episode no. 7 - **Barrister Zuwaira Yusuf Ali** was featured and the discussion dwelt on 'Who is a woman, what are her rights and duties as well as obligations as a house wife under the sharia?'. The programme revealed ways by which women/wives can seek redress whenever their rights are trampled upon. Avenues for peaceful resolution of disputes were also highlighted. Listeners especially women showed a lot of enthusiasm in the programme as evidenced by the content of the text messages they sent.

Episode no. 8 – **Malama Kaltume A.T Abubakar** was another woman Islamic scholar who featured in 'Taskar Alheri' She treated the topic 'Teenage girls and the social ills affecting them?'. The discussion covered issues such as indecent dressing, rape, incest, violence, broken homes and rehabilitation services. Punitive measures to arrest the social vices have also been discussed in an interactive manner.

Episode 9- **Malama Kulthum** talked about how people have deviated from marriage according to the Sunnah of prophet Muhammad (SAW) and introduced certain innovations which have put unnecessary burden on both the parents of would be brides and bridegrooms to the extent that because would be bridegrooms cannot fulfil the material requirements imposed on them by the parents of the girls they are seeking their hands in marriage the girls stay for too long without getting married. This sometimes results in unwanted pregnancies.

Episode -10 **Malama Kulthum** was once again featured and who this time around took up the current issue of women now days don't give their husbands the respect they deserve, a situation which brings a lot of problems in their matrimonial homes. This may be responsible for the increasing rate of divorce in the society according to Malama Kulthum. As usual listeners' views were received via text messages.

Episode – 11 **Malama Rukayyah Abbas** wife to one of the renown Islamic scholars Malam Aminu Daurawa, the current Commander-General of the Hisbah Bard was the resource person on the programme and she treated issues concerning observance of the Ramadan fast particularly as they affect women. The programme was interactive as usual because listeners contributed.

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Episode – 12 **Malama Rukayyah** was also featured in this episode and she handled the topic ‘How to introduce children to fasting’.

Episode – 13 **Malama Sadiya Adamu** was featured. The programme had two segments. In the first segment, Malama Sadiya provided a backgrounder on the attitude of some parents who deceive people who come to seek the hands of their daughters in marriage. She said such parents despite the fact that they have given their consent in the first instance later dump suitors who have courted their daughters for some time in favour of wealthy people who surface and lavish them at the last hour. She said eventually such marriages don’t last and the consequences of the broken homes are better imagined. The second segment was a question and answer session on the topic discussed in the backgrounder.

Observation: there is a remarkable increase in the number of women Islamic scholars who feature in radio programmes in Kano state as a result of the implementation of the sharia legal system. This shows that an enabling environment has been created for women Islamic scholars to participate in the process of enlightening and educating women on their rights and obligations as mothers, wives, public officers, professionals and an integral part of the society generally in the context of sharia implementation.