

# Islamic Perspectives on Girl Child Education: A Lesson to Nigerian Hausa Communities

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## Abstract

The purpose of this essay is to examine the Islamic viewpoint on female child education in Hausa communities in Nigeria and to talk about the significance of female education from a religious perspective. Additionally, it will look at how Nigerian Hausa communities approach the matter, emphasizing the obstacles girls face in their pursuit of an education as well as the attitudes and beliefs that shape educational procedures. Data was gathered via in-depth reviews of the pertinent literature and conversations with religious leaders, academics, and Hausa community members in order to examine Islamic viewpoints on the education of girls. The study's conclusions showed that Islam views education as a basic human right for all people. It also emphasized the importance of Hausa mothers in educating their daughters and the need for a deeper comprehension of the role that religion plays in promoting girls' educational success. The findings offers the Hausa communities a number of recommendations, such as raising female literacy and educational attainment in Nigerian Hausa communities and promoting the role of mothers in the education of their daughters. Policymakers and practitioners may find the current research helpful in raising awareness of the value of education for girls in Nigeria and around the world.

## A. Introduction

Approximately 130 million children between the ages of 6 and 11 do not attend school globally; of these, 70% are girls, and over 80% of the female population resides in Sub-Saharan Africa. For instance, in Nigeria, the national literacy rate for both sexes is 56% for girls and 72% for boys. Additionally, access to basic education is typically significantly lower in Hausa communities, where only 20% of women attend schools in the troubled northeast and northwest, respectively (Usman, 2023).

Education is a crucial cornerstone for improving the status of women and has been acknowledged as a central strategy for development. If women continue to be uneducated, discriminated against, and subjected to gender bias, no sustainable growth can take place. Expanding and enhancing educational opportunities, particularly universal access to basic education, is not just a self-serving goal but also expedites societal and fiscal progress (Jacob, 2021).

The data shows that in countries that invest in the education of females see increases in economic growth and productivity. As a matter of fact, the World Bank has declared that investing in girls' education is the most effective way to achieve development goals (World Bank, 2017).

Enhancing the standard of education, particularly for females, is essential to Nigeria's economic progress. There have been many ideas for improving the educational attainment of women since the 1985 Nairobi Declaration and the 1990 World Declaration on Education for All. There have been sincere attempts to raise the effectiveness and caliber of the educational system as well as the significance of education for Nigerian students (Madu & Obi, 2021).

Insurgent activity, poverty, early marriage, cultural impediments, inadequate educational infrastructure, and gender discrimination have all negatively impacted girls' education in Nigeria. The government and non-governmental groups have made great efforts, but there are still many obstacles that a girl child must overcome in order to receive a high-quality education (Usman, 2023).

Regrettably, there are still gender differences in schooling between boys and girls. Nigeria's national female literacy rate is barely 48 percent, while the national male literacy rate is 73 percent. Some states have even lower percentages of female literacy, enrollment, and achievement (UNICEF, 2018).

Particularly in the Hausa communities of northern Nigeria, girls' access to basic education has remained poor. In the country's northwest and northeast, as little as 20% of women are literate and have attended school. The percentage of children who are not in school is especially high in the northern region of the nation, where the ratio of females to boys enrolled in school varies from 1:2 to 1:38 (Anna, 2020).

This study aims to analyze gender differences at the Upper Basic level in the study region and evaluate the current state of girl-child education in the Gombe Metropolis of Gombe State in northeastern Nigeria.

## B. Research Methods

The study employs a qualitative research method in a novel way to comprehend the current situation of women education in Nigerian Hausa communities and the various societal and cultural barriers that setback women education in a study area within the period of 10 years (2014-2024), as well as to learn lessons from previous prominent women and their contributions toward girl child education in northern Nigeria. Semi-structured interviews with pertinent people were chosen from a sample of 107 participants from different categories of five groups in order to analyze how Islamic teachings could be used to address the challenge of low patronage of girls in school enrollment in the study area. A review and analysis of relevant literature from primary and secondary sources of data was maintained for gathering more data and the analysis process due to their validity and usefulness in exploring participants' experiences and viewpoints. The 107 participants in the interview involved these five groups which are Women Students Association, the Women Teachers Association, the School Head Teachers Association, representatives from government officials, and representatives from religious scholars. The participants were coded as WSA, WTA, STA, RGO, and RRS.

## C. Results and Discussion

### *Virtue of Education in Islam*

From the Islamic perspective, man and woman do not come to this world accidentally without any mission or purpose in their lives. This principle is clearly laid down in the Qur'an:

*“Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us? (Qur'an 23:115)”*

The message of this verse is that both men and women need to understand how valuable their time is here on Earth. Furthermore, because he or she will be brought back to face the repercussions of their deeds when they are with their Lord in the hereafter, they have specific missions, visions, responsibilities, and messages that they must carry out during their lives here on Earth as well as in the hereafter.

When asked about their religious perspectives on the subject, one respondent in the research region who was an Islamic scholar responded as follows:

*For all Muslims, male or female, education is essential for overall growth and the attainment of a prosperous life on earth as well as salvation in the Hereafter (RRS).*

Education is essential for understanding and accepting Allah, for building moral character, and for learning how to live a life that is appropriate in this world (Ayoade, 2020). This evidence demonstrates that Islam has prioritized knowledge and education over all other concerns since the time of the revelation. This means that, from an Islamic perspective, the most important programmed activity that occurs in humans is the development of moral and intellectual traits under divine guidance. This indicates that the primary goal of education is to help men and women seek virtue in line with Din al-Islam, which has no conflict with the material lives of people. An individual may follow the educational system to the fullest of his potentialities and abilities in gaining knowledge by conforming to good moral values as well as legal precepts. If we refer to the *Hadith* where Prophet Muhammad SAW reported have said:

*“Every newly born child is born in a state of fitrah. Then his parents make him a Jew, a Christian, or a Magian, just like an animal born intact. Do you observe any among them that are maimed (at birth)?” (Muslim: 2658).*

This indicates the importance of the parental role and their duty to provide fundamental knowledge. This indicates that Muslim parents, especially women, have the ability to instill the Sunnah, which includes the reciting of prayers (du'a) while feeding, clothing, and performing other household tasks, identifying what is halal and haram during these tasks, and cultivating other areas of education. These are the duties and approaches a woman takes to raising her kids.

One of the mothers and an accomplished woman attested to the following in her answer to the aforementioned viewpoint:

*A picture of the nature and virtue of education, which extends its goal beyond intellectual brilliance, may be obtained by weighing the current issues. The outcomes of this education could influence Muslims to apply their knowledge for the good of others and themselves in line with Islamic teachings, which center on the advancement of all human capacities—physical and spiritual as well as the creation of a society that promotes balanced growth (WTA).*

According to Muhammad et al (2023), this environment may in fact allow every Muslim to willingly give themselves completely to Allah, preserve their superiority and dignity as His servants and vicegerents in this life, and ultimately achieve happiness and wealth in the Hereafter.

For any Muslim (man or woman) who is concerned with the full development of the human being in order to attain a successful life in this world and salvation in the Hereafter, education in Islam is essential. Muslim scholars establish that life after death is just as important as life here on Earth when it comes to the dissemination of information within the Islamic educational system.

Regarding Islamic education, the Prophet Muhammad (pbuh) instructed the Companions on the meaning of Qur'anic verses and helped them become authentic Muslims by believing in Allah, the superiority of akhlaq, mu'amalat, and other topics pertaining to life in this world and the Hereafter (Ayoade, 2020).

A father in the study area and an Islamic scholar responded as follows when asked about their respective religions' positions on the issue:

*Numerous Islamic writings have stated that education in Islam began at the very beginning of the religion, with the first verses of revelation given to the Prophet Muhammad (pbuh) beginning with the command, "Read!" This data demonstrates that Islam has prioritized knowledge and education over all other concerns since the time of the revelation (RRS).*

This indicates that the primary human program is the development of moral and intellectual traits under divine supervision, according to the Islamic perspective. Thus, education and knowledge are essential for understanding and believing in Allah, for building moral character, and for learning how to live a life that is appropriate in this world.

### ***Women's Education in Islamic Perspectives***

In Islam, the purpose of education is to assist each Muslim in fortifying his or her iman, yielding to Allah's will, and gaining knowledge that will enable them to become decent men and women.

Moreover, Islamic education makes use of the Qur'an and the Sunnah, along with their teachings and guidance, which address moral elements and denounce all forms of evil and immoral behavior in an effort to uphold good akhlaq. Islam instills in its followers the fear and love of Allah Almighty, the responsibility to answer to Allah for all of one's deeds, and the constant pursuit of Allah's pleasure and divine guidance (Bawa, 2017).

Thus, from the standpoint of Islam, education and knowledge are significant because they are both sources of justice and truth, meaning that obtaining knowledge and going through the educational process itself results in obtaining justice and truth. Islam is concerned with fundamental information, especially that which relates to the meaning of Islam and its teachings and practices, rather than only superficial things like grooming and beard maintenance (Chatterjee, 2020).

According to a spokesperson for the School Head Teachers Association:

*Tawhid, or the knowledge of Allah's oneness, is the most important and highest knowledge that a person can have since it is the way that leads straight to Allah and saves us from darkness (STA).*

As a result, increased education brings one closer to Allah and provides more opportunity for the development of akhlaq, which in turn directs one along the straight route to Paradise as reported by the hadith. According to the Prophet Muhammad (pbuh),

*"Whoever follows a path in order to seek knowledge thereby, Allah makes it easy for him, due to it, a path to Paradise." (Muslim, No. 2699).*

This is due to the fact that genuine information and instruction, such as that found in Din or Islamic education, may lead a person to Allah's pleasure and subsequently foster feelings of thanksgiving, love, fear, and hope for Him. Also, this might encourage someone to consistently carry out nice activities. Allah declares that:

*"is only those who have knowledge among His slaves that fear Allah." (Qur'an 35:28).*

It goes without saying that this clause fosters the growth of akhlaq. People who learn and educate themselves are conscious of the beauty of values and the truth, and they will act appropriately. They will avoid anything that is incorrect.

During the conversation, one of the representatives from religious scholars confirmed the following regarding the significance of having qualified and competent teachers who can instruct the younger generation:

*Ignorance will arise in the absence of information and education, and people may commit sins and other transgressions. Because a woman is a murabbiah and muaddibiah to her offspring, education is significant, important, and crucial in this regard. An essential component of a woman's ability to develop her way of thinking, instill in her children a lofty akhlaq and believe in Allah, is education. Despite being a slave, the Prophet stressed the value of education (RRS).*

Narrated Abu Musa Al-Ashari: "The Prophet said,

*'He who has a slave girl and teaches her good manners and improves her education and then manumits and marries her, will get a double reward; and any slave who observes Allah's right and his master's right will get a double reward (Bukhari, 723).*

It is evident that gender inequality does not exist in Islam when it comes to the right to education for men and women. Without education, how can a woman build the iman, teach her children about the Oneness of Allah, cultivate thankfulness, love, dread, and hope for Him, and submit to His will?

During the interview, a spokesperson for the Women Students Association expressed their opinion, saying:

*Of course, in the absence of information and education, a woman may descend to the status of a dumb or ignorant person, or perhaps even lower. Islam is highly concerned with women's education for this reason: if educated women, like "Murabbiah or Muaddibiah," raise the children of the Muslim ummah, they have the potential to change the community into a tawhidic ummah, a group of people who are able to acknowledge their existence in this worldly life, submit to Allah's will, and worship Him (WSA).*

Therefore, education and knowledge are mandatory for men and women in Islam. So, education for both men and women in Islam is essential.

### **Significance of Girl-Child Education and its Historical Episodes from Islamic point of View**

According to Islamic belief, a man and a woman are not here by mistake and have a purpose in life. The Qur'an lays forth this idea quite clearly:

*"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" (Qur'an: 23:115).*

This verse emphasizes how important it is for a man or woman to understand how valuable their existence is in this world. In addition, because he or she will be brought back to face the repercussions of his or her deeds when it comes to the hereafter, he or she has a specific mission, vision, tasks, and messages that must be carried out in both this life and the next.

In this regard, the solution to the question of what the true purpose of human creation is is given in another verse.

*“And I (Allah) created not the jinn and mankind except that they should worship Me alone.” (Qur’an: 51:56).*

The verse makes it very evident that the primary reason humanity were created was for the purpose of worshiping Allah Almighty. Here, ibadah, or complete surrender to Allah's commands in terms of behavior and mindset, is the area of worship. The realm of total subjection is attested to by the Qur'an.

*“Say (O Muhammad), ‘Verily, my Salah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the Alamin (mankind, jinn, and all that exist).’ (Qur’an: 6:162).*

This indicates that the concept of ibadah is broad and encompasses all facets of a man's or woman's life, including daily actions, ideas, relationships, and so forth, in addition to the execution of required ibadat like Salah, Sawm, Zakah, and Hajj.

In Islam, education for girls is seen as one of the fundamental or sacred rights of all people. These rights include the unalienable right to life, property or riches, religion, or intellect, and family or progeny. The right to education falls under the cardinal rights of mind and intellect (al-Aql), which are central to the *deen* (faith) (Hidayat, et al., 2022).

Every human being is endowed with reason and has the capacity to be good and choose to work toward the development of harmony, according to the Quran (Q17:70, 95:4, 2:30–34, 33:72). Reason is respected as the means by which moral decisions about what is right and wrong are made.

Girls' education is essential to their faith because it broadens their knowledge, develops their ability to think critically, equips them with critical thinking skills, and helps them become better Muslims and community members. It enables women and girls to utilize the blessings that Allah has bestowed upon them (Surawan, 2022).

A government spokesman unequivocally stated that:

*Islam promotes women's education and enlightenment about religious teachings, since this has a significant impact on women's lives and the lives of their offspring in the future (RGO).*

After the battle of Badr, the Prophet (صلى الله عليه وسلم) founded the first school in Islamic history. Seventy men from the enemy ranks were captured during the fight. These inmates were educated individuals with strong reading and writing skills. The Prophet promised that the ransom would be paid and the prisoners released provided they taught ten Medinan children, both boys and girls, how to read and write (Purwasari, et al., 2023).

Since the beginning of Islam, women have held positions of leadership and great public status. In an attempt to educate women and girls, the Prophet (صلى الله عليه وسلم) urged his wives and daughters to pursue education. He taught ladies, and women were frequently present in the gatherings of the public that came to hear the Prophet (صلى الله عليه وسلم). Women were educated not just in Islamic sciences but also in other subjects like mathematics, poetry, and medicine in his household. He scheduled a day of the week to meet with the women and made preparations for them to receive instruction in the commandments (Purwasari, et al., 2023).

Women used to get religious explanations and instruction from the mothers of believers, including Aisha and Hafsa. Other male Companions followed suit, as they were eager to teach their wives the religious teachings, particularly those pertaining to practices that are unique to women, like ritual purification, menstruation, postpartum hemorrhage, prayer, marriage, divorce, breastfeeding, and so forth. In order to educate their girls and children, some friends used to host knowledge conferences at their houses (Surawan, 2022).

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### ***Roles Played by Muslim Women in the Fields of Education***

#### a) Hadith Scholarship

Following the Prophet Muhammad's demise, the Islamic community was able to preserve the historical memory of the Prophet through the leadership of his wives, Hafsa, Umm Habiba, Maymuna, Umm Salama, 'A'isha, and others. The work and contributions of these women were essential to the completion of authoritative hadith collections like Sahih Bukhari. In his book *Al-Muhaddithat: The Women experts in Islam*, Mohammed Akram Nadwi lists more than 8,000 female hadith experts throughout Islamic history. These female academics educated both men and women and frequently achieved great status in all fields of religious knowledge (Hidayat, et al., 2022).

#### b) Educational Institutions

There are several educational institutions that were founded by women or serves as patrons which include:

- 1) Fatima Al-Fihri founded the institution of Al-Qarawayyin in Morocco in 859, making it the oldest continuously operating institution in the world. Scholars from both Muslim and non-Muslim backgrounds studied at the renowned institution, which was a leader in the sciences, philosophy, and Islamic studies. Notable alumni included the Jewish philosopher Maimonides, the Muslim philosopher Ibn Rushd, and Pope Sylvester II, who is credited with introducing Arabic numerals to Europe.
- 2) Dhayfa Khatun, a Muslim woman who passed away in 1242, was active in politics and society. She also supported education in Aleppo and established two schools: the Khankah School, which focused on Shariah and other subjects, and the al-Firdaous School, which focused on Islamic studies and law.

#### c) Poetry, Science and Technology

Educated Muslim women also researched various areas and contributed to science and technology since the early days of Islam, which included.

- 1) From Baghdad, Almat-Al-Wahid Sutaita Al-Mahamli (d. 987) was a scholar in Arabic literature, hadith, and jurisprudence, among other subjects.
- 2) Lobana of Cordoba, who lived in the tenth century, was renowned for her proficiency in the sciences, particularly in the solution of challenging algebraic and geometrical puzzles.
- 3) Maryam Al-Ijliya (d. 967) was a northern Syrian astrolabe artisan whose creative creations were acknowledged by the ruler of the city.
- 4) Known for her exquisite poetry, Afghanistan's Rabai Balkhi, who lived in the ninth century, is credited as being the first female poet in contemporary Persian.

#### d) Medicine and Health

From the time of the Prophet Muhammad SAW till the present, women have worked in the medical area, which includes.

- 1) The earliest known female surgeon and nurse was probably Rufaida al-Aslamia, who lived from 620 to 621. She developed movable caravans to help her community in both times of peace and conflict. She taught many of the Prophet's companion's clinical skills and actively participated in a variety of community service projects to aid the underprivileged.
- 2) Layla, the real name of Shifa bint Abdullah, was referred to as Al-Shifa (the healer) due to her abilities.

An elderly mother and a representative of the Women Teachers Association advise that:

*Muslim biographers valued women scholars, thus they incorporated them into their lists of notable people and lives. This is intended to inspire female students to put out their greatest effort in studying religion and grasping the material that would help them in their practical and scientific lives (WTA).*

Several women scholars have specialized in various fields of knowledge at varying ages. In addition to those listed above, other women who have made contributions to the advancement of education include:

1) Asma' Bint Ibn Al-Furat Asad

Her father was the most renowned scholar and judge in the Maghrib (North-West Africa). She was the sole child of her father, and he used to teach her Fiqh, Hadith, and the Qur'an. She used to participate in discussions and go to her father's knowledge gatherings, or Halqah. Her father was slain in the city of Sousse in 213 AH after he was chosen to lead the army's conquest of Sicily. He had achieved a huge victory. Muhammad Ibn Abu Al-Jawad, the leader of the Hanafi scholars in Maghrib, was one of Asma's father's students and the man she married. In 250 AH, Asma passed away (An-Nadwī, 2007).

2) Hafsa Bint Sirin

She was the sister of Muhammad Ibn Sirin, a noble Tabi'i. She was reliable and well-versed in both Fiqh and other areas of knowledge. She was one of the most well-known Tabi'i women and a true worshipper. She lived for seventy (70) years, having finished memorizing of the Qur'an at the age of twelve (12). Muhammad, her brother, used to question her about the Qur'an's contents that he could not understand. Mahdi Ibn Maimun said that she spent thirty (30) years in her place of worship, only leaving for naps and to respond to the call of nature. 100 AH was her death date. Her customs are referenced in various Hadith literatures (An-Nadwī, 2007).

According to a representative of government officials, the Nigerian government encourages teachers to be committed and role models in their profession:

*In general, academics were eager to instruct women. The biographies of women who learned religion from their dads, siblings, and husbands are preserved throughout history. These men are exemplary models of nondiscriminatory care and education for both men and women. The current government is focusing on how life, that is, daily responsibilities and duties, did not deter them from their duty to their families until their boys and daughters developed into wonderful role models in knowledge and piety (RGO).*

As a result, knowledge in Islam refers to a wide range of topics. The Quran states that learning encompasses both the religious and the secular and characterizes it as having a great scope. The Holy Quran contains numerous verses that encourage reflection and meditation on the universe's creation. Therefore, it is incorrect to exclude women from a broader range of education and to limit their participation to the study of religious sciences alone.

e) Women and Education in Hausa Communities

The Hausa communities are the majority in all of northern Nigeria. They are among those that place a high value on education for both sexes from an early age and send their children to traditional schools known as the Tsangaya system of education. The early introduction of Islam to the Hausa people of Northern Nigeria, who were already deeply ingrained in their culture when the British arrived, had a significant impact on their social, educational, and economic outlook. The British discovered a hierarchical society with centuries-old Islamic legal, educational, and commercial systems when they first arrived in the area in 1903. Every Muslim, male or female, has an obligation to pursue knowledge. Because of this, prominent scholar Sheikh Usman Danfodiyo was very clear about women's issues with education and advised them to pursue knowledge (Abdulrahman, 2017).

Great intellectuals, including women, were generated by the jihad of the 19th century and the following Sokoto Caliphate. Within the borders of the Sokoto caliphate, women wrote a great deal of literature. There is evidence of a group of very clever, educated, articulate, and determined women more than fifty works published by women.

According to Mustapha & Musa (2021), women's pre-jihad circumstances were appalling, with the majority of their status being related to marriage, captivity, and concubines. However, because to the jihadists' efforts, women's education started to take shape in Hausa land.

Malami (2018) claims that, Shehu was concerned struck by the pitiful status of women, who had been purposefully kept in the dark and treated like property. Ultimately, the endeavor led to the ascent of several female academics, especially in Shehu's family. These women produced numerous works and became knowledgeable in Islamic sciences. Nana Asmau was one of these ladies, and it was thanks to her work that women's education in Northern Nigeria was established (Abdulrahman, 2017).

Nana Asmau was a well regarded Islamic scholar. She was an instructor of men and women during the jihad. She inspired other women in the caliphate to seek education and have an impact on their communities by serving as an example.

Asmau's primary achievement was the establishment of the Yan Taru organization in 1830 with the aim of promoting women's education. This organization is made up of a network of Muslim women who collaborated with Nana Asma'u to teach women and children Islamic religious and literary education after receiving their teaching training from her (Bawa, 2019). These ladies and girls traveled from far-flung locations to take her classes; after completing their education, they went back to their hometowns to instruct married women and those unable to attend the school. They were guided by intelligent ladies known as *jajis*.

This extensive push for women's education produced well-spoken, intelligent ladies known as "Modibbe" the learned. Prior to the establishment of the Yan Taru, Asma'u started out by instructing the women and children in her home before moving on to the neighborhood and eventually the entire town. Asma'u utilized education as a weapon for state-building and identified it as women's political arena (Huda, 2019).

According to Bawa (2019), even after her passing, "Asmau established education for women that was skilled, fully organized, and successfully administered." Sheikh Usmanu Danfodiyo was married to four distinguished women scholars who spoke Hausa, Fulfulde, and Arabic: Hauwa'u, Maimuna, Aisha, and Hadiza. These women taught their kids traditional Islamic education with their husband, Sheikh.

Khadija, Fatima, and Maryam are three more female academics from the Sheikh Usman Danfodiyo dynasty that are widely recognized. These ladies were pioneers in the field of education. They were instrumental in the sharing of knowledge with their siblings, according to Abraham et al (2017). They wrote poetry in several Islamic subjects to efficiently spread their knowledge throughout the caliphate's communities. In order to make the writings of jihad leaders easier for the majority of Hausa speakers to understand, they also translated them into Hausa from Arabic or Fulfulde. In addition to the women in Shehu's household, other women in the caliphate made contributions to women's education, as Nana Asmau's elegies illustrate:

*The teacher of women, Habiba  
She was highly revered and had a great presence.  
I speak of Aisha, a saint, on account of her asceticism and determination.  
And Joda Kowuuri, a Qur'anic scholar  
Who used her scholarship everywhere?  
There were others who were upright in the community of the Shehu.  
I have not listed them.  
Very many of them had learned the Qur'an by heart.  
And they were exceedingly pious and zealous.  
The teacher of women, Habiba  
She was highly revered and had a great presence.  
I speak of Aisha, a saint, on account of her asceticism and determination.  
And Joda Kowuuri, a Qur'anic scholar  
Who used her scholarship everywhere?  
There were others who were upright in the community of the Shehu.  
I have not listed them.  
Very many of them had learned the Qur'an by heart.  
And they were exceedingly pious and zealous.*

Other women made important contributions to education and research in other sections of the Sokoto caliphate, including Yandoto, Katsina, and the Adamawa emirates. Sufi and grammarian Maimunatu Binta Qadhi Bazari was also a jurist. She wrote several books, including poetry and prose. She was the creator of Kastina's well-known Islamiyya School, which is renowned for teaching women and children. Amina, the daughter of Muhammad Nakashiri b. Ibrahim (c. 1877–1947), was cited by Bobboyi as an academic and mentor to the Adamawa royal family (Sule & Abubakar, 2018).

Goggo Zaituna, a fellow educator who lived from approximately 1880 to 1951, composed some religious poetry in Fulfulde. Before and during the jihad, Yandoto was a thriving hub of knowledge.

It was one of the major Islamic centers, along with Bornu, Kano, and Timbuktu. Despite the lack of attention that women received in pre-jihad Hausaland, Yandoto had produced notable female thinkers. Given these, it is reasonable to say that women's education led to significant contributions to Sokoto's literary output and its rich, well-documented history.

Early in the 1980s, a number of groups dedicated to educating women about their rights were founded, including Women in Nigeria (WIN) and the Federation of Muslim Women Association of Nigeria

(FOMWAN). More significantly, they started playing a significant role in advancing Islamic and women's education. Northern Nigerian women stated time and time again in the late 20th century that literacy was necessary for women in the community to understand their rights and be sure that these rights were fulfilled.

#### f) Barriers to Girl-Child Education in Hausa Communities

The following are some of the reasons why girls in Hausa villages do not finish or attend school:

1. Gender inequality: This is a widespread issue in many traditional communities where, in large families with few resources, boys are enrolled in school instead of girls due to the false belief that boys are the fathers' priority and that girls who will one day become wives must move into their husbands' homes after marriage. According to Premium Time (2019), traditionally, this is the reason they would rather invest their resources on educating men rather than women.

Teachers and school administrators are even being encouraged by the Nigerian government and other donor agencies to be committed to their work, serve as role models, and work for elimination of gender disparities as affirmed by representative from government officials.

*"Girls must receive an education if they are to gain self-determination, elevate their social standing, take on household and societal responsibilities, and be prepared to raise their own children."* (RGO).

2. Poverty and Economic Issues: The Hausa community, one of the most vulnerable and populous in Nigeria, has a high rate of poverty. Girls in typical villages are forced to work as housemaids or hawkers for meager pay, and they have little to no access to formal education. However, the situation is becoming worse as a result of several recent actions taken by religious scholars (UNICEF, 2018).
3. Ignorance of history: No one in Islam is denied the right to an education because of their gender, age, place of residence, or religious beliefs. Islam holds that the pursuit of knowledge is the primary precept and duty for all members of the human race. Women are especially encouraged to pursue knowledge because they bear the brunt of the tasks and responsibilities associated with their lifestyle (Mustaffa, 2019).

#### g) Advantages of Education for Girls in Modern Hausa Communities

Islam holds that education is a divine mandate for both sexes. There is no question that women have an obligation to study knowledge and grow in it, just like men do, based on the Quran and hadith. With almost 800 instances, the Holy Quran emphasizes the value of knowledge acquisition above all else.

In the Holy Quran, Allah orders both men and women to increase their knowledge and condemns those who are not learned. The very first revelation to Prophet Mohammed (صلى الله عليه وسلم) starts with the word read and says:

*Read. Read in the name of thy Lord who created; [He] created the human being from blood clot. Read in the name of thy Lord who taught by the pen: [He] taught the human being what he did not know" (Q96: 1-5)*

A fundamental tenet of Shariah is that when a commandment is revealed, the feminine gender is likewise encompassed by it, regardless of whether the masculine version of the word is employed. The fundamental tenets of Islam, including prayer, fasting, pilgrimage, and almsgiving, vanishes for women if this idea is ignored. While the majority of the commandments are expressed in the masculine form by God Almighty and the Holy Prophet (صلى الله عليه وسلم), women are nevertheless required to act and abide by these laws (Purwasari, et al., 2023).

The hadith and sunnah also affirm that both men and women have a duty to pursue higher education<sup>3</sup>. Women and girls who are denied the opportunity to educate themselves are stopping themselves from carrying out the holy duty that Allah has prescribed and from interfering with their akhiraah, or afterlife.

There are several advantages to educating girls, including:

1. It Boosts Economic Productivity: According to Hidayat et al. (2022) educated girls are more likely to be well-paid and eager to support their families financially.

As the representative of the Women Teachers Association acknowledged during the interview, education is a treasure and may enhance the Ummah's economic growth and stability. "Education is more than the ability to read and write," the representative said.

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*It is the process of gaining values, knowledge, and abilities in a range of fields that enables people to meaningfully contribute to the social, political, and economic well-being of their families and communities. No civilization can advance economically, socially, or politically without educating its people (WTA).*

2. It Promotes General School Enrollment and Literacy: Inclusive education, particularly the literacy of women, aids in the general enrollment and retention of children in educational institutions, particularly girls. It can also have a positive impact on the economic prosperity, safety, and well-being of these children as well as enhance the security of their communities and nations.
3. It Lowers the Risk of Mortality Rate: Education for girls not only boosts women's engagement in the labor force but also lowers the rates of maternal and infant mortality, significant health cases among them, and educational investment in their offspring.
4. It Aids in the Development of Resilience and Harmony in Society: Women are the main emphasis in fostering social cohesiveness, stability, and resilience in families and society at large, which speeds up the healing process after internal and external war and conflict.
5. It strengthens economies and reduces poverty: Developing economies and lowering poverty levels necessitate that nations take advantage of the abilities, productivity, and skills of all of their people, both men and women. In addition to improving women's employment and production, closing the gender gap and educating girls in STEM fields will also help close the skills gap and lessen occupational segregation. Women's education helps create capital in families and underprivileged areas, which leads to a more equitable allocation of capital. Strong, safe, and sustainable economies are facilitated by women's access to the labor market and economic involvement.
6. It reduces crime and violence: Women's education reduces crime and violence, and children benefit from improved psychological health and happiness. Because educated women make better and more informed decisions for their children's well-being, including shielding them from illness, it results in healthier and happier families.

The researchers certified that during the entire research time, no research implications were seen. They proposed that because the current study's focus is solely on the Hausa communities in Nigeria, despite the nation's diversity of ethnic groups, it should be restricted to "Islamic Perspectives on Girl Child Education: A Lesson to Nigerian Hausa communities." Thus, there is a need to carry out comparable study with a potential focus on various populations.

#### **D. Conclusion**

Islam views education as a means of elevating human intellect and character to a level befitting of a being formed "in the best of molds." The current secular educational environment poses a significant obstacle to maintaining the distinctive characteristics of Muslims, especially their moral fiber and sense of self, as secularist ideology rejects Islamic values as the foundation for personal growth. Islamic paradigms for women's education are therefore crucial to implementing Islamic perspectives and practices in education; on the other hand, spiritual development is a basic requirement for enabling people to reach a point of iman certainty and to increase their awareness of Allah, who in turn causes them to naturally desire goodness and refrain from evil. Educating women as Murabbiah or Muaddibiah is one of the most important stages towards resolving this issue. This will enable them to fulfill their tasks and obligations in accordance with the Islamic educational system and raise a new generation of Muslims toward tawhidic ummah in Muslim societies.

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