

**CHALLENGES OF MUSLIM WOMEN IN THE WESTERN PART OF  
NIGERIA**

**BY**

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**SUBMITTED TO THE**

**INSTITUTE OF KNOWLEDGE INTEGRATION (IKI ACADEMY)**

**MAY, 2024.**

## **CERTIFICATION**

I certified that this study was carried out by Abdussalam Saudat Titillola with student number PG22020024 in the institute of knowledge academy (IKI Academy).

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## DEDICATION

This study is dedicated to Almighty Allah for all the blessings, seen and unseen, I offer this study as a grateful glean because in His mercy, I find my place, forever upheld, in His embrace and to my brother Dr. Abdussalam Olatunji Abdulrosheed, likewise to my parent Sheikh and Alhaja Murtadoh Abdussalam and finally to my husband and children for their support during the course of my study.

## **ACKNOWLEDGMENT**

For this accomplishment, many people have owned me their heart and pledged support, and I am using this avenue to thank everyone who has been concerned with this project. My deepest appreciation goes to God Almighty for the grace made available to me throughout the course of this study.

I am equally grateful to my supervisor Dr Elmira Akhmetova for her keen interest, valuable guidance, encouragement, and corrections at various stages of this study, JazakumLAHU Kairon Ma.

Finally, I appreciate everyone who has contributed to the success of this study. God bless you all

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background to the Study**

Conflicts and violence in the Western part of Nigeria have caused concern for the government, community leaders, religious leaders, and the public. Solutions have been proposed, but none has suggested the inclusion of Muslim women to solve the existing problems, although women constitute half of the population.

Many women groups have long worked to promote the status of Nigerian Muslim women in the South-West, but their voices have hardly been heard among the policymakers. Women had not taken any initiative to deal with their predicament. Besides, they face persecution and are publicly discredited when they defend their rights which are compromised by the conservative interpretation of religious code. Thus, they are labeled as “sinful women” or “vicious women” for having their ordeals exposed in public (Abdussalam, O. T, 2016).

Muslim women in Western Nigeria have paid a heavy price in the conflicts that have been ravaging the country, especially in the past two decades. They have endured unprecedented levels of sexual violence, along with related HIV infection, involuntary pregnancies, health complications, increasing food insecurity, and internal displacement. The level of poverty among Muslim women has increased and prices of food items have also gone up. Many husbands have lost their jobs, several students have been kidnapped in their various hostels and on their way to or from schools; female teenage hostages have been turned into suicide bombers and raped. Parents have been forced to keep their daughters away from school (Chouki El Hamel, 2002).

Nigeria is a country located in West Africa, known for its diverse cultures, ethnic groups, and rich natural resources. It is the most populous country on the continent and has a mix of traditional and modern influences.

The capital city is Abuja, and the largest city is Lagos. Nigeria has faced challenges such as political instability, economic issues, and social tensions, but it also has a growing economy and plays a significant role in regional affairs. Nigeria shares borders with Benin to the west, Niger to the north, Chad to the northeast, and Cameroon to the east. To the south, it has a coastline along the Gulf of Guinea, providing access to the Atlantic Ocean. The country's diverse geography includes savannas, forests, and coastal areas, contributing to its varied ecosystems and resources. (Arawomo 2016)

Nigeria is the most populous country in Africa, with an estimated population of over 220 million people. The population has been growing rapidly, presenting both opportunities and challenges for the country. Urbanization, fertility rates, and demographic trends contribute to the dynamics of Nigeria's population situation. The population of Nigeria in 2023 was 223,804,632, a 2.41% increase from 2022. Nigeria is an example of an overcrowded country. This means that they do not have enough resources to support everyone who lives there. This has caused a lot of problems in Nigeria, such as housing shortages, water pollution, shortages of water and food, lots of crime, and lack of education and healthcare (Johnson, 2023).

Nigeria's economy is characterized by its dependence on oil exports, making it susceptible to fluctuations in oil prices. The country has a diverse economic base, including agriculture, services, and manufacturing, but oil revenue remains a major contributor to the government's revenue. Challenges include economic diversification, infrastructure deficits, and issues related to corruption. The government has made efforts to address these challenges through reforms and initiatives aimed at promoting non-oil sectors and improving the business environment (Edward, 2018).

This study accordingly focuses on studying the challenges of Muslim women in Western Nigeria which consists of nine states across three geopolitical zones: Delta, Edo, Ekiti, Kwara, Lagos, Ogun, Ondo, Osun, and

Oyo States. Oyo is the largest state by area in the South West. It covers an area of 28,454 square km. Lagos State is the most populated state with over 20 million people residing therein.

## **1.2 Statement of the Problem**

One of the major concerns is the underrepresentation of Muslim women in the Western part of the country in the democratic system to make policy for women's causes whether in the legislative, judiciary, or administrative branches. The poor participation of Muslim women in government has led to a question if women are satisfied with not being engaged in solving their problems, or are intentionally excluded by the elite or certain religious leaders who stick to the conservative interpretation of religion.

Criticisms abound that women have not been accepted in public to defend their rights. This happened because women in other regions enjoy ample rights and play active roles in solving their issues, and participate in providing solutions through the amendments of laws and policies that affect children, women, and families. However, Muslim women in Western Nigeria have received insufficient support from either the general public or the government as far as attempts to educate and empower women or to open up spaces to embrace their participation at all levels (Yakubu, 2017).

Sustainable solutions to challenges faced by Muslim women may not prevail if women are still left to endure their suffering, trauma, and bitterness, as long as their tragedies are viewed as their personal trauma which warrants no attention from the society. Though women have the potential to become half of the efforts to solve the problems, they are simply left alone to face the suffering and the violation of their due rights. In this predicament, it is difficult for women to take bold steps and face the problems upfront. With that condition, the chance for peace to be restored is slim since women who can potentially and

effectively solve the problems are regarded as weak and their voices are unheard (Adamu, 2013).

Gender discrimination, cultural misunderstanding, and poverty are among the issues affecting Muslim women in Western Nigeria. There is a negative conventional belief that female and male children should not be treated equally. Women who pursue education are more likely to have a lifelong desire to learn new things, including values, attitudes, competence, and abilities. Many girls' access to school has been hampered by culturally misconceived notions. Such beliefs include the notion that she would be confined to domestic chores; also, she is thought to be only fit for the kitchen and the house, and thus she does not need to be educated simply because her function in the family does not require that. As a result of this orientation, many women are unable to reach their full potential.

Another significant obstacle to girls' education is the low quality of education in many parts of the country as well as the lack of educational facilities. One of the justifications of the public for depriving women of education is that girls would eventually get married and engage in the household, thus, their education wouldn't be useful (Abubakre, 2010).

Muslim women often shoulder the family burden after the loss of their husbands. Similarly, in the cases when their husbands were injured or became disabled, they again had to provide their families with necessities. Although they may receive financial support from the state or private philanthropists, it is barely enough since they often have many children. With low education, women find it almost impossible to earn enough to feed their families, particularly to support their children's education. If they venture to work outside, they may become subjects to criticism and despise by local religious leaders.

The challenges accordingly are enormous in every aspect of the Muslim women's lives in Nigeria whether it has to do with education, healthcare,



wearing of the hijab, and protection against violence, insecurity, rape, or domestic abuse. Women and children are mostly affected by insecurity in communities and countries across the globe. When Muslim women go to the farms, they are at risk of being attacked as well as when they travel for their businesses (Asifa Siraj, 2011).

It seems that Muslim women in the Western part of Nigeria today are facing many problems which are similar to the problems of women in neighboring countries such as poverty, illiteracy, political repression, and patriarchy. This research focuses on the challenges of Muslim women in the western part of Nigeria.

### **1.3 Research Questions:**

The following research questions were raised by the researcher:

- What are the challenges of Muslim women in their daily lives in Western Nigeria?
- What can Muslim women do to overcome the challenges they face in Western Nigeria?

### **1.4 Research Objectives**

This study aims at asserting the following objectives:

- To determine the main challenges faced by Muslim women in the western part of Nigeria.
- To elucidate the potential of Muslim women in overcoming their problems in Western Nigeria.

### **1.5 Significance of the Study**

This research work is important both in theory and in practice for general knowledge as well as human existence. Studying the challenges facing Muslim

women in Western Nigeria holds significant importance for understanding and addressing issues related to gender, religion, and cultural dynamics. It can contribute to:

- Identifying challenges allows for targeted initiatives to empower Muslim women, promoting education, economic independence, and social participation.
- Addressing specific challenges helps advocate for gender equality within the broader context of Islamic values, fostering a more inclusive society.
- By addressing challenges faced by Muslim women, there is an opportunity to promote religious harmony and tolerance, fostering a society where diverse religious beliefs coexist peacefully.
- Understanding challenges can lead to improvements in healthcare, addressing specific health issues faced by Muslim women and promoting overall well-being.
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## **1.6 Scope of the Study**

In this research, the geographical scope under the term the Western part of Nigeria covers the following cities, towns and states:

- Ibadan city in Oyo State
- Iwo town in Osun State
- Ado-Ekiti in Ekiti state
- Lagos state

## **CHAPTER TWO LITERATURE REVIEW**

### **2.0. INTRODUCTION**

Muslim women pay “multiple penalties” for being a female and a Muslim in the labour market in Nigeria. Research has shown that 1 in 4 employers are reluctant to hire Muslim women due to concerns they will place family commitments ahead of professional tasks, and 1 in 8 Nigerian Muslim women were illegally asked about marriage and family values in job interviews (Jemilah, 2017). Muslim women have been prohibited from wearing head coverings (*hijab*) in several contexts. They have been harassed, fired from jobs, denied access to public places, and otherwise discriminated against because they wear *hijabs* (Abdussalam, 2015).

Muslim women, like all people in the Western part of Nigeria, have the right to practice their religion. They also have the right to be treated equally and the right not to be discriminated against or harassed because of their religion, their gender, or perceptions about their nationality or ethnicity. Numerous Nigerian law texts protect these rights. The convener of Hijab Rights Advocacy Group, Barr Mutiat Orolu postulated that “Nigeria Court of Appeal has upheld the use of the hijab as being in consonance with the provisions of Section 38(1) of the 1999 constitution (as amended), hence, a fundamental right. To deny any Muslim woman or girl who desires to wear the *hijab* from doing so is discriminatory. She further argued that “We have also recorded several cases, where public services like NIMC registration, Unified Tertiary Matriculation Examination (UTME exams) and even banks are located in facilities owned by the church, Muslim women in hijab are denied entry, our daughters have had to take off their hijabs in order to write UTME exams or even collect their ATM cards” (Jemilah, 2017).

She added that data capturing for biometrics is another hurdle Muslim Women in hijab must cross. While the constitutional provisions support the wearing of the hijab and the Nigeria Biometrics Standards Regulations, 2017 (the Federal Republic of Nigeria Official Gazette No. 117 1st November 2017 Vol. 104) as well as guidelines on Biometric Standards published by the National Identity Management Commission states “If an applicant wears a head covering for religious purposes (e.g. *hijabs*) or on medical grounds (e.g. eye patches), a photograph of the applicant wearing it will be accepted provided all facial features from bottom of the chin to top of the forehead (including both edges of the applicant’s face) are clearly shown. Muslim women are still forced to either bare their ears or remove their hijab completely especially when applying for international passports. She concluded that hijab was not fashion but a dress code to encourage morals in Muslim women” (Jemilah, 2017).

These rights protect Muslim women’s rights to participate equally in society, whether at work, at school, or other government offices, in the criminal justice system, or public places. Also, the wearing *hijab* by Muslim women is in line with the teachings of the Prophet Muhammad (peace be upon him), as recommended in the Qur’an which says "O Prophet, enjoin your wives and your daughters and the believing women, to draw a part of their outer coverings around them" (Q. 33: 59).

The role of women in most societies/religion is misunderstood by many, especially in Islamic settings. A Muslim woman is faced with economic challenges. She is denied her rights as a Muslimah. There are a lot of debates concerning the economic role of Muslim women in Nigeria. While some insist they stay at home, others believe women's participation in the economy is the best for everyone. A lot of theories have been developed on female subordination and biological analyses have proven inadequate over the years. Muslim women are perceived as objects of oppression and subjugation. The role of Muslim women reinforces the idea of gender asymmetry (Coles, 1991).

The issue of insecurity has remained the most challenging problem in the world including Nigeria. In Nigeria, reports of kidnapping, armed robbery, assassination and killing/bombing which lead to the loss of lives and destruction of properties kept on featuring in our media channels. In addition, women are the most vulnerable to this insurgency. They have been killed, widowed, raped or kidnapped (Abdussalam O.T 2015).

Accordingly, this chapter discusses various challenges that Muslim women face in the western part of Nigeria. It is divided into two parts to discuss the various problems related to employment opportunities and online registration and capturing for standard examinations like the Unified Tertiary and Matriculation Examination (UTME) or international passport registration.

### **2.1. Muslim Women as Mother, Wife or Daughter**

Traditionally, Nigerian Muslim women are expected to look after members of the family including their husbands and children. They are supposed to satisfy the needs of their husbands and teach their children to behave or even to keep their houses clean. Ideally, Muslim women are expected to behave nicely, and politely, be ready to forgive, and most importantly be patient and tolerant. But given the change and pressure, many women should take other roles as well. They should keep society informed of their problems and other issues and come out more openly.

That they come out in public may irritate some religious leaders. But the women's voices can make people pause and ponder about their problems ranging from seeing their husbands have many wives and not being able to support all their wives and children equally. As a result, many women with several children have to look after their families by themselves causing children to receive insufficient care. A divorce initiated by men can be easily done. They can simply say the term three times and that is enough to certify the divorce in the Muslim community in the western part of Nigeria. Open spaces for

discussion on women's matters should be made available as well as efforts to empower women economically and to help them to practice the right religious principle within their family and community and to understand the perspective of Islam on family and inheritance issues. They should be supported by local women's networks so that they become part of the consultation process. Also, women's networks should pick up certain issues for discussion to identify participatory solutions (Adeyemi, 2019).

## **2.2. Challenges of Muslim Women in the Western part of Nigeria**

Suraiya Nawab (2017) postulated that the challenges faced by Muslim women in Nigeria include the following types:

### **2.2.1. Economic Problems**

Due to various problems, women have to bear the burden of leading the family. An increasing number of Nigerian Muslim women in the western part of Nigeria have embarked on finding jobs outside their homes. But due to their low education, they end up working so hard to make ends meet and for their families to survive. In most cases, local women have no bargaining power as far as employment is concerned. Though certain work requires their skills and time, the remuneration they receive can be very meager.

Some Nigerian Muslim women including children and older persons are forced to go out and work to earn income for their families. Amidst the unrest, men feel too concerned about their safety and decide against working outside. Thus, women have to take on the roles to lead the families. Many women do not have many choices to make, though they would prefer lighter jobs with good earnings.

### **2.2.2 Human Trafficking**

Trafficked women and girls also encounter high rates of physical and sexual violence, memory loss, sexually transmitted diseases, and traumatic brain

injuries. Depression, anxiety, and PTSD rates are also high among sex and labor trafficking survivors, with higher rates typically reported by female survivors. Death is the most fatal consequence of human trafficking. Most victims, who have experienced sexual abuse, and rape, and have been exposed to health hazards may end up dying. Some may not be able to cope and may end up committing suicide. Human trafficking and modern slavery do not discriminate; they affect all genders and all ages. 71% of trafficking victims around the world are women and girls and 29% are men and boys (Kareem, 2019).

Human trafficking is one of the fastest growing criminal activities today and has been deemed the slavery of our modern age. No corner of the world is immune from the estimated 700,000 men, women, and children who are herded every year across international borders and sold into "sexual exploitation and forced labor" (Kareem, 2019).

### 2.2.3 **ILLITERACY**

In Nigeria, 60-62 % of out-of-school children are girls. Of the world's nearly 1 billion illiterate adults, 2/3 are women. 2/3 of the over 130 million children worldwide who are not in school are girls. Unfortunately, Muslim girls constitute the majority of these groups. Recent statistics show that about 70% of the mass of illiterates or semi-literates we have in this country are women (statisense.co, 2023).

In 2010, the female literacy rate was 60.01%. With time eventually, the rate has increased. Between 2010-2021, the female literacy rate in Nigeria increased by 18.9%. In 2021, the rate was 71.35%. Female literacy is one of the significant indicators of educational development for any society. In the case of Muslim religion, it found that at all Nigerian levels, the literacy rate of Muslims is very low, particularly Muslim women's literacy rate. Women, who make up half of society, have an undeniable effect on the development and transformation of nations. The illiteracy of this great human group will cause

irreparable damage to society and will cause the country to fall behind the caravan of modern civilized societies. Educated Muslim women have indisputable effectiveness and efficiency in the proper education of future generations which will result in an improved general level of literacy in society.

#### **2.2.4 Domestic Violence**

Most Muslim women who have suffered domestic violence have never reported their cases to the police out of fear, stress, shame, and not wanting anyone to know this. Seeking advice from respectable persons, they were told to be patient. It is believed, also, that good women shall not leak information regarding the vicious deeds committed by their husbands to others. They are supposed to bear with the suffering. Interviewing battered women in families, We Peace has found that most of them have been beaten up, if they shared their ordeal with anyone else, or ventured to report their cases. Such actions simply led to even more brute forces inflicted on them by their husbands. They are threatened that if they leak the story to others, no one will believe it and they will simply look down on the women. Reporting the case to the police simply makes them more vulnerable to more violent abuse and other threats including being opposed to or condemned by the community. As a result of the pressure, many women suffer severe mental trauma and they have no access to effective, comprehensive and equal remedies.

#### **2.2.5. Problems related to Sexual Transmission Infection (STIs)**

HIV/AIDS is one of the most common and severe diseases in Muslim society. According to Islamic teaching which disallows sexual misconduct, those having HIV/AIDS are not accepted by anyone and are simply neglected. Nevertheless, the prevalence of the infection has been on the increase and fearing rejection, those having HIV/AIDS decide not to come out. It thus impedes their access to medical services including antiretroviral treatment (ART) and other essential



treatments. It hampers efforts to prevent the spread of the infection to other family members as well. Religious scholars share different views on the issue; “No Muslim can get infected with HIV/AIDS. Though there are, it is fewer than other religions. We hardly have people who have HIV/AIDS. It is a curse from God, a sanction for those who are polygamous and sexually perverted” (Kareem, 2019).

Muslims ought to hold on to more empathetic and understanding views toward those having HIV/AIDS. Should we reject it outright, we shall miss out on the chance to learn important knowledge and to dissuade our children and family members from having the behaviors that may bring HIV/AIDS. It is necessary to have available treatment, kindness, sympathy with the patients, the arrangement of funeral, body bathing, and other issues to wrap up after someone passes away.

#### 2.2.6 Poverty

Poverty is one of the calamities that Allah has decreed should happen, either to a specific person, a family, or a society. Poverty has negative effects on Muslim women's beliefs and conduct. Immoral behavior becomes widespread to a large extent because of poverty, as a means of meeting people's needs, so theft, murder, *zina*, and sale of haram things become widespread. Undoubtedly these things harm individuals and societies. Allah tells us that some of the *mushrikin* (unbelievers) used to kill their children, the apples of their eyes, either because of the poverty in which they were living or for fear of poverty that might befall them. Allah says of the first case “...kill not your children because of poverty - We provide sustenance for you and for them” (Q. 6:151). Also, He says of the second case “And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin” (Q. 17:31). The high rate of poverty among Muslim women in the western part of Nigeria enables most Muslim women to join other religions.

In Islam, poverty has bad consequences: it could lead to many bad, dangerous social and moral circumstances, like the spread of theft, bribery and corruption, armed robbery, kidnapping, terrorism, insurgency, assassination, prostitution, adultery, hatred, enmity, envy and so forth. The poor hating and fighting the rich is yet another bad consequence of poverty. Again due to poverty, there is a lack of proper parenting. Even parents can't afford for healthy diet for their children. Hence in countries with poverty, we can notice children with malnutrition and related diseases. Many diseases can be prevented by vaccination during childhood. These vaccines are quite expensive and those in poverty may not be able to afford them. Hence they tend to suffer from diseases. Children in families with poverty are discouraged from education. Instead, they are instigated by parents to take up small-wage work or jobs to keep up the expenses. Hence, these children can be deprived of proper education. Many parents get divorced due to poverty. Hence the children may become orphans as neither of the parents' wishes to care for them. Wealth is a type of strength and can act as a morale booster. Hence we can see that children who suffer poverty are more pessimistic.

### **2.3 Theoretical Framework**

Jamilah (2017) opined that two theoretical frameworks, Social Identity Theory and Theory of Prejudice, were applied to analyze and explain the challenges faced by Muslim Women in the Western part of Nigeria. Muslims in general, and female Muslims, in particular, have been facing discrimination resulting from aversions to Islamic symbols (e.g. hijab) and practices (e.g. five daily prayers). Islamophobia and negative sentiments against Muslims are particularly evident in areas where Muslims are the minority. This phenomenon is not confined to developed countries but also manifests in developing countries such as Nigeria.

Social Identity Theory was initially introduced by Tajfel (1978), and later by Tajfel and Turner (1979), and states that people can exhibit certain kinds of group behavior such as in-group solidarity and being hostile to out-groups when forming social identity. Turner et al. (1987) also emphasised that when a particular group grows more prominent, its features can strongly influence attitudes and behaviours. Consequently, differences in both inter- and intra-groups will be highlighted and given more emphasis. This theory, in a way, explains why Muslims Women in the Western part of Nigeria are discriminated against and why Muslims Women who exhibit more Islamic symbols (such as hijab and prayers) are further discriminated against.

Similarly, the Theory of Prejudice also deals with the issue of group thinking and negative perception. Prejudice is the tendency of an individual or group of people to have negative thoughts and emotions towards other groups. It can also result in preconceived judgments about individuals based on their group membership. The out-groups (the prejudiced against people) are rejected and hated. For instance, those who have a prejudice against Muslims may believe that Muslims are dangerous, intolerant, etc. Prejudice can be approached in three ways. First is the personality-centered approach, which aims at locating the causes of prejudice from a personality dynamic perspective. Prejudiced people see in others characteristics and feelings that they cannot accept. Those who are intolerant may not only deny their intolerance but also may accuse the prejudiced against people of intolerance. The second approach is the cultural-based approach. As the name indicates, this approach focuses on the effect of cultural norms and social situations. For instance, in certain social situations, the dominant group may deny minority groups resources in order to preserve their social interests. This approach also acknowledges the fact that prejudice may be passed from generation to generation. The last approach is based on the power-conflict theory, which elaborates on the dark inner workings of rationalizing exploitation, racism, etc. This third approach, in a way, explains the dynamic of

prejudice experienced by minority groups such as the Muslim women in the western part of Nigeria, who are accused of being prejudicial by those who are prejudiced against them in the first place.

#### **2.4 Historical Background**

Suleman Dangor (2001) submitted that a quick perusal of Islamic history indicates that women played a prominent role in government, education and politics. The Prophet's wife, A'ishah, is held in great esteem by all Muslims, not only because of her status as one of the 'mothers of the believers' but especially because she is regarded as one of the greatest authorities on hadith. Any tradition that can be traced back to her is considered by scholars to be authentic. She is also accepted as an authority on the commentary of the Qur'an and jurisprudence. A'ishah and another wife of the Prophet, Umm Salamah, were consulted during the compilation of the hadith as they were considered the best authorities on the Prophet's life and teachings. Men travelled all the way from Iraq, Syria, and Egypt to seek guidance from A'ishah.

Fatima, the Prophet's daughter, whose knowledge of poetry, history, and theology was acclaimed, used to deliver lectures on ethical and moral issues to the Prophet's Companions. The house of the Prophet's granddaughter, Sukainah bint a-Hussain, prominent in literature and poetry, was a meeting place for famous Arab poets and scholars. In the early days of Islam, there were women physicians, one of whom was Zaynab. Rafidah, Umm Muta and Umm Kabsha were experts in medicine and surgery" (Abdussalam, 2015).

During the Abbasid Caliphate (750-1258 AD), women were appointed to teach the caliphs' children, instructing them in music, literature, Arabic calligraphy, and poetry. In the 11th century, the Sheikha Shuhda lectured publicly to large audiences at the Cathedral Mosque of Baghdad on literature,

rhetoric, and poetry. Fatima bint al- Mundhir (died 763 AD) was recognized as an authority on hadith. In the 14th century, Cairo and Damascus boasted of several highly respected women teachers. Some influential queens graced the courts of the Abbasid Caliphate. One of the most famous was Khairuzan, wife of the Caliph al-Mahdhir.

## 2.5 Factors Affecting Muslim Women's Activities in Western Nigeria

Smith (2007) submitted the following factors that affect Muslim Women:

- **Academic Factor:** At times academic deficits impair Muslim Women's ability to function effectively and efficiently in society. Factors that contribute to academic dysfunction include the following: developmental reading problems, developmental mathematics problems, developmental writing disorder, developmental spelling problems, lack of basic skills, problems in the conception of information, and lack of reinforcement.
- **Environmental Factor:** Environmental factors are defined as those factors that Muslim women may be exposed to at home or in the community that may have a profound impact on women's ability to function well, these factors may include: Home issues such as the following: partner abuse, fighting among parent, separation, divorce, family illness, economic hardship, loss of partner job, move into a new neighborhood, family mental illness, drug abuse, and others.
- **Intellectual Factor:** There may be times when Muslim women's challenges in the environment may be the result of intellectual factors. When these factors are present, the woman may manifest several symptoms. Some factors that fall under this category include undetected limited intellectual ability, also, detected gifted intellectual capacity can be some of these symptoms. Limited intellectual ability can cause stress in Muslim women for fear of socio ridicule. Societal reactions and disappointment are some of these reliable that lead to intellectual factors.

These problems may not be detected earlier while others may misinterpret these factors as immaturity, stubbornness, or lack of motivation on the part of Muslim women. When these factors are not quickly detected or identified, such women are left with stress and this will lead to avoidance of them in the western part of Nigeria.

- **Medical Factor:** Medical factors that may contribute to Muslim women's academic dysfunction can be numerous. One would assume that any serious medical condition may have already been identified by the woman's parent. Medical conditions that may impair Muslim women's ability to function adequately in the classroom may include the following: vision problems, hearing problems, neurological problems, muscular problems, attention deficit disorder, and coordination problems.
- **Psychological Factor:** Psychological factors that contribute to Muslim women's dysfunctional activities include the following: clinical depression, mental illness, anxiety, eating disorder, personality disorder, phobia (fear), psycho-sexual dysfunction, sleeping disorder, adjustment reaction, and others.
- **Social Factor:** Social factors may contribute to a woman's stress and consequently interfere the Muslim women's activities. While social factors are cruel factors at many ages, it becomes more of a factor as one approach. Social pressure and peer influence sometimes create an imbalance in women's functioning. This imbalance may often result in lower average energy for activities-related issues because of intense energy that is needed in the social activity, A social factor that may lower women's average energy and that can result in academic dysfunction includes the following: peer rejection, pre-occupation with male friends, low social status, social victimization, difficulty with social intimidation, scape-goat status.

- **Language Factor:** Language provides the foundation upon which communication, problem-solving integration, analysis and synthesizes knowledge take place. Therefore, language deficit can have a profound impact on Muslim women's activities. Difficulty may arise in a woman's language development which may be seen in their day to day activities. Language issues may arise from difficulties in the following areas: non-verbal language, oral language (listening and speaking), written language (reading and writing), and pragmatic language (using language for a specific purpose) such as asking for help.

## 2.6 Trailblazing Muslim Women in Islamic History

Hessy Trishandiani (2013) suggested that people should be aware of inspiring Muslim women. There are lots of female Muslim names that are taking action to make the world a better place, with their notable contributions in the arts, science, sports, and politics.

Some of those names may be familiar to us. As Muslim women leaders go, we have Benazir Bhutto, the first woman in Pakistan to lead a political party and the first prime minister of Pakistan; Halimah Yacob, the first female president of Singapore, and Megawati Sukarnoputri, the first female president of Indonesia. We also have Muslim women who are in sports and making history through their hard work, determination, and persistence, like Aries Susanti Rahayu, a speed climber from Indonesia; Sarah Attar, a track and field athlete from Saudi Arabia; and Stephanie Kurlow from Australia as the world's first *hijabi* ballerina.

During the time of the Prophet Muhammad (PBUH) many women were widely important and contributed to different leadership areas. The following is a brief account of some of these women — the most inspiring women from Islamic history with their sacrifice, love, faith, devotion, and intelligence, and had a big contribution to the legacy of Islam.

### **Khadija bint Khuwaylid**

Born in 555 AD, Khadija bint al-Khuwaylid was the first wife of the Prophet Muhammad (PBUH), the first woman believer of Islam, also known as the “mother of believers.” Khadija is remembered as a powerful woman in her own right and a great example of the power and respect that is owed to Muslim women. She was born to a father who was a successful merchant and she inherited her father’s skills at a time in history when society was male-dominated and dangerous. Upon her father’s death, she took over the business and traded goods through the primary commerce centers at that time. According to the documentary *The Life of Muhammad*, Khadija was known for breaking stereotypes in that era, 1,400 years ago, because she was the one who proposed to the Prophet. Until now, she remains one of the most powerful and inspiring figures in Islamic history.

### **Aisha bint Abu Bakr**

Aisha is remembered as the youngest wife of Prophet Muhammad (PBUH) and was a scholar. She also played a major role in the politics of her times. Aisha led an army against the fourth caliph Ali ibn Abi Talib in the Battle of the Camel in 656 CE. After this loss on the battlefield, Aisha retreated to her home. She started narrating hadiths and spreading the Islamic word. Aisha is known to have narrated 2,210 hadiths about various topics including those about inheritance and pilgrimage. After the death of the Prophet, her relevance in the Islamic community increased manyfold.

### **Sumayyah bint Khayyat**

Sumayyah remains one of the most tragic yet inspiring examples of the powerful women in Islamic history. She is known as the first martyr of Islam and was one of the first who had openly defied the Quraysh leaders of the time.



Born a slave but freed later in her life, Sumayyah married Yasir Ibn Amir and was one of the first families to convert to Islam. The leading Quraysh tribes kidnapped and tortured Summayah and forced her to renounce her faith in Islam and reject the Prophet Muhammad (PBUH), but Sumayyah refused to back down in the face of tyranny and injustice. She didn't want to disavow her belief in Islam. Because of her devotion to Allah and Islam, she was then murdered by Abu Jahal, a Meccan and Quraysh leader.

### **Nusaybah bint Ka'ab**

Nusaybah bint Ka'ab Al Maziniyyah was one of those who embraced Islam in the early days of revelation. She believed that women had the same duty in defending the new religion as men. Nusaybah gained a reputation as the most distinguished woman who took part in the Battle of Uhud, but her participation in battles did not end with that battle. She was present on a number of occasions, including the Treaty of Aqabah, Hdaybiyah, as well as the battles of Khaybar, and Hunayn. She was revered by Abu Bakr Al Siddique as well as Umar bin Al-Khattab who continuously praised her struggle and courage. Under the leadership of Abu Bakr, Nusaybah fought brilliantly at Al-Yamamah and had multiple injuries, and also lost her hand! Nusaybah is very inspiring for us because her courage on the battlefield was also matched by her steadfastness in faith.

### **Khawlah bint Al-Azwar**

Khawlah was the daughter of one of the chiefs of Bani Asad tribe and a companion of Prophet Muhammad (PBUH). Her family was among the first converts to Islam. Khawlah's father, Al-Azwar, trained her in all the arts of swordsmanship and she became a perfect knight. It's no wonder that Khawlah was described as one of the greatest female warriors in history and was once compared to Khalid Bin Walid by opponents on the battlefield. Khawlah

became a legend during her life and remains a legend to this day. She set an example to men and women alike that one should fight for what they believe in.

These Muslim women's legacy and devotion continue to inspire and touch the hearts and lives of Muslims to this day. The example they have left behind for mankind remains timeless.

## **2.7 Conclusion**

This chapter discussed several issues related to challenges that Muslim women face in the western part of Nigeria such as poverty, human trafficking, illiteracy, domestic violence, and economic problems. The last part of the chapter provided some examples of influential Muslim women from Islamic history.

## **CHAPTER THREE METHODOLOGY**

### **3 Introduction**

This chapter discusses the research design used for this study, the data related to population, sample and sampling techniques, validation and reliability of the instrument as well as methods of data analysis used to process the data generated with a bid to answer the research question and achieve the stated objectives of this research.

#### **3.1 Research Design**

In this study, survey design was used because it requires less rigorous and less demanding in term of skills to collect the opinions or data from the selected subjects. Also, the questionnaire was designed to seek answers to the questions according to the topic. The investigation obtained information directly from respondents (Muslim women) with their views on the topic titled: Challenges of Muslim Women in Western Nigeria.

#### **3.2 Population of the Study**

The population of this study comprises Muslim women in Western Nigeria. The region now consists of nine states, across three geopolitical zones. In all, there are 18,485,986 Muslim women in Western Nigeria as Table 1 shows.

**Table 1. Female Population in the Western States of Nigeria**

S/N	States in Western Nigeria	Number of Muslim Women
1.	Delta State	619,917
2.	Edo State	525,470

3.	Ekiti State	395,142
4.	Kwara State	2,130,600
5.	Lagos State	7,287,362
6.	Ogun State	2,105,235
7.	Ondo State	1,063,320
8.	Osun State	1,996,110
9.	Oyo State	2,392,830
	<b>TOTAL</b>	<b>18,485,986</b>

Source: CIA Word Fact Book estimated (2023)

### 3.3 Sample and Sampling Technique

The sample size of this study was 120 Muslim women from the study area. The sample frame was all the states in the western part of Nigeria while four states were randomly selected through a simple random sampling method. This sampling technique is necessary due to the size of the sample population because it enables each element of the population equal and independent chance of being included in the sample and the sample resulting from the application of this procedure is said to be unbiased.

### 3.4 Instrumentation

A questionnaire titled 'Challenges of Muslim women in Western Nigeria'. The questionnaire consists of three (3) sections A, B and C.

Section A deals with the demographic information of the respondents where questions such as Marital Status, Educational qualification, and age were asked.

Section B deals with the main challenges of Muslim women in Western Nigeria.

Section C determines what Muslim women can do to overcome the challenges they face in the western part of Nigeria.

### 3.5 Data Collection Procedure

The questionnaire was administered to the respondents and was collected back from the respondents personally by the researcher.

### 3.6 Validation of the Instrument

The evaluation of the instrument used for this study passed through the process of validation through the supervisor and the expert's judgment of other professionals.

### **3.7 Reliability of the Instrument**

The instrument was tried-tested to determine its reliability. The test-retest reliability was tested with split-half reliability index. To ensure the reliability of the instrument, test-retest of a day interval was carried from different school. The result obtain was 0.72 which is responded to be an acceptable level of reliability.

### **3.8 Methods of Data Analysis**

The response gathers from the instrument was analyzed with simple percentage, frequency table, descriptive, and chi-square statistical analysis.

### **3.9 Conclusion**

This chapter discussed the data collection and analysis methods used in this study.

## CHAPTER FOUR RESULTS AND FINDINGS

### 4.1 Introduction

This chapter presents the analysis, interpretation and discussion of collected data based on the research objectives, research question and research hypothesis in respect of the challenges faced by the Muslim women in the western part of Nigeria. This chapter examines the key numerical facts required to answer the research questions and test the research hypothesis. The results are presented in percentage distribution, frequency table, chi-square, and many other statistical components.

**Table 2. Analysis of Demographic Characteristics**

<b>Personal Data</b>	Frequency	Percentage	Cumulative Percentage
<b>AGE</b>			
21-30	89	74.2	74.2
31-40	29	24.2	98.2
41-50	2	1.6	100
<b>Total</b>	120	100	
<b>Marital Status</b>			
Single	50	41.7	41.7
Married	68	56.7	98.3

Divorce	2	1.6	100
<b>Total</b>	120	100	
<b>Educational Qualification</b>			
School Certificate (O'level)	10	8.3	8.3
NCE	30	25.0	33.3
ND	20	16.8	50.1
B.Sc.	59	49.1	99.2
B.Ed.	1	0.8	100
<b>Total</b>	120	100	
<b>Occupation</b>			
Civil servant	40	33.33	33.33
Trader	50	41.67	75.00
Private workers	20	16.67	91.67
Unemployed	10	8.33	100
<b>Total</b>	120	100	
<b>Working Experience</b>			
1-5 years	78	65.0	65.0
6-10 years	35	29.2	94.2
11-15 years	4	3.3	97.5
15 years above	3	2.5	100
<b>Total</b>	120	100	

Source: Field Survey, (2024)

Table 2 shows the demographic characteristics or personal information of the respondents in the study area. As regards their age, 74.2% of the respondents are between the ages of 21 to 30 years, 24.2% are between the ages of 31 to 40 years and 1.6% are between the ages of 41 to 50 years. The majority of the respondents are between the ages of 21 and 30 years. In terms of marital status, 56.7% of the respondents are married, 41.7% are single and 1.6% of the respondents are divorced. It means that the majority of the respondents are married.

In the area of educational status, 8.3% of the respondents are school certificate holders, 25.0% are NCE holders, 16.8% are ND holders, 49.1% are B.Sc. holders and 0.8% are B.Ed. holders. It means that the majority of the respondents are B.sc holders. Subsequently, in terms of occupation, 33.33% of the respondents are civil servants, 41.67% are traders, and 16.67% are private workers while 8.3% of the respondents are unemployed, which means the majority of the respondents are civil servants. However, based on working experience, 65% of the respondents fall within 1-5 years, 29.2% of the respondents fall within 6 to 10 years, 3.3% of the respondents fall within 11-15 years, and 2.5% of the respondent fall within the range of 15 years above. Then, the majority of the respondents are within 1-5 years of working experience.

#### 4.2 Answer to Research Questions

Respondents were asked to indicate in the questionnaire distributed to them based on the research topic of the challenges of Muslim women in the western part of Nigeria.

Their responses are analyzed and presented in the table below.

4.2.1 Research Question One: What are the challenges faced by Muslim women in Western Nigeria?

**Table 3. Challenges faced by Muslim women in Western Nigeria**

S/N	ITEMS	SA	A	D	SD	Mean
1.	The country's rule of law does not favour Muslim women in practicing their religion	78 (65.0)	38 (30.8)	2 (1.7)	2 (1.7)	3.00
2.	Customers' behavior and reactions towards Muslim women are not encouraging.	27 (22.5)	85 (70.8)	6 (5.0)	2 (1.7)	3.14
3.	Your mode of work does not allows you pray at appropriate time.	27 (22.5)	82 (68.3)	9 (7.5)	2 (1.7)	3.12
4.	Muslim women are isolated by members of the community they found themselves due to their way of dressing.	17 (14.7)	82 (69.2)	9 (7.5)	2 (1.7)	2.94



5.	Dressing code in your chosen career is against the teaching of your religion.	44 (36.7)	68 (56.7)	7 (5.8)	1 (0.8)	3.29
	TOTAL	193 (32.17)	356 (59.33)	40 (6.67)	12 (2)	3.2

Source: Field Survey, (2024)

From Table 3, it can be seen that the majority of the respondents 65.0% (SA), 30.8% (A) agreed that the country's rule of law does not favour Muslim women in practicing their religion while few respondents 1.7% (D), and 1.7 (SD) agreed that Country's rule of law does not favour Muslim women in practicing their religion. Likewise, the majority of the respondents 22.5% (SA), 70.8% (A) that Customers' behavior and reactions towards Muslim women are not encouraging while few respondents 5.0% of respondents (D), and 1.7% (SD) opined that customers' behavior and reactions towards Muslim women are not encouraging. However, the majority of the respondents 22.5% (SA), 68.3% (A) agreed that Muslim women's mode of work does not allow them to pray at the appropriate time while few respondents 7.5% (D), and 1.7% (SD) of the respondent concluded that Muslim women mode of work does not allow you pray at the appropriate time. More so, 14.7% of the respondents (SA), 69.2% (A) agreed that Muslim women are isolated by members of the community they found themselves due to their way of dressing while 13.3% (D), and 3.3% of the respondent (SD) opined that Muslim women are isolated by members of the community they found themselves due to their way of dressing. Also, 36.7% of the respondents (SA), 56.7% (A) that dressing code in their chosen career is against the teaching of their religion while few respondents 5.8% (D), and 0.8% of the respondents (SD) opined that dressing code in their career is against the teaching of your religion. On the overall, 3.2 of 4 point Likert scale respondent submitted their opinion on challenges faced by Muslim women in Western Nigeria.

4.2.2 Research Question Two: What can Muslim women do to overcome the challenges they face in Western Nigeria?

**Table 4. Remedies to overcome the challenges faced by Muslim Women in Western Nigeria**

S/N	ITEMS	SA	A	D	SD	Mean
6.	Muslim women should pursue education by	55	62	3	0	3.43

	empowering women to gain knowledge, skills, and confidence to navigate challenges effectively.	(45.8)	(51.7)	(2.5)	(0.0)	
7.	Muslim women should engage in advocacy efforts to promote equality within their community and society for positive change.	15 (12.5)	97 (80.8)	8 (6.7)	0 (0.0)	3.06
8.	Muslim women should obtain financial independence through employment, entrepreneurship, or financial literacy initiatives to enhance autonomy and resilience.	22 (12.5)	86 (80.8)	12 (6.7)	0 (0.0)	3.08
9.	Cultivating assertiveness skills helps women voice their needs, rights, and opinions confidently and enabling them to overcome challenges.	22 (18.3)	85 (71.7)	13 (10.0)	0 (0.0)	3.05
10.	Offering mentorship programs and leadership training to empower Muslim women to take on a leadership role and advocate for their rights.	31 (25.8)	70 (58.3)	13 (10.8)	6 (5.0)	3.05
	TOTAL	145 (20.5)	400 (52.5)	49 (6)	6 (1)	3.16

Source: Field Survey, (2024).

From Table 4, it can be seen that the majority of the respondents 45.8% (SA), 45.8% (a) agreed that Muslim women should pursue education that empowers women to gain knowledge, skills, and confidence to navigate challenges effectively while few respondents 2.5% (D), and 0.0% (SD) opined that Muslim women should pursue education by empowers women to gain knowledge, skills, and confidence. Likewise, the majority of the respondents 12.5 (SA), and 80.8% (A) agreed that Muslim women should engage in advocacy efforts to promote equality within their community and society for positive change while few respondents 6.7% (D) and 0.0% (SD) agreed that Muslim women should engage in advocacy efforts to promote equality. More so, the majority of the respondents 18.3 (SA), 71.7% (A) agreed that cultivating assertiveness skills helps women voice their needs, rights, and opinions confidently and enables them to overcome challenges while few respondents 10.0% (D), and 0.0% agreed that cultivating assertiveness skills helps women voice their needs, rights, and opinions confidently and enabling them to overcome challenges. However,

majority of the respondents 12.5% (SA), 80.8% (A) agreed that Muslim women should obtain financial independence through employment, entrepreneurship, or financial literacy initiative to enhance autonomy and resilient while 6.7% (SD) and 0% (D) that Muslim women should obtain financial independence through employment, entrepreneurship, or financial literacy initiative to enhance autonomy and resilient Also, the majority of the respondents 25.8% of the respondent (SA), 58.3 (A) agreed that offering mentorship programs and leadership training to empower Muslim women to take on leadership role and advocate for their rights while 10.8% (D), and 5.0% of the respondent agreed that offering mentorship programs and leadership training to empower Muslim women to take on leadership role and advocate for their rights. Overall, 3.16 of 4 Likert scale respondents agreed on remedies to overcome the challenges faced by Muslim Women in Western Nigeria.

### 4.3 Research Hypothesis

Challenges of Muslim women in the western part of Nigeria were tested against the research objectives based on the results gathered from the questionnaire distributed to the respondents.

4.3.1 H<sub>01</sub>: There is no significant relationship between challenges facing Muslim women in the western part of Nigeria

Table 5 Relationship between the challenges of Muslim women in the western part of Nigeria

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.236 <sup>a</sup>	6	.406
Likelihood Ratio	3.567	5	.540
Linear-by-Linear Association	.013	1	.539
No. of valid cases	120		

5 cells (41.7) have expected less than 5. The minimum expected is 0.2.

The above Chi-Square stipulated that rejecting the alternative hypothesis (H<sub>1</sub>) and accepting null hypothesis (H<sub>0</sub>) since table 4.3.1 related that there was no significant relationship between (independent variable) Challenges facing Muslim women and (dependent variable) the Western part of Nigeria. (R = 0.406, P>0.05). This implies that no relationship exists between the challenges of Muslim women in Western Nigeria

4.3.2 H<sub>02</sub>: There is no significant relationship between remedies to overcome the challenges faced by Muslim Women in Western Nigeria

**Table 6. Significant relationship between remedies to overcome the challenges faced by Muslim Women in Western Nigeria**

	Value	df	Asymp. Sig. (2-sides)
Person Chi-Square	5.568 <sup>a</sup>	2	.657
Likelihood Ratio	2.182	2	.309
Linear-by-Linear Association	1.056	1	.153
No. of valid cases	120		

7 cells (66.3%) have an expected count of less than 5. The minimum expected count .91

The above Chi-square stipulated the alternative hypothesis ( $H_1$ ) and accepted null hypothesis ( $H_0$ ) since table 6 related that there was no significance between (independence variation) remedies to over the challenges and (dependent variable) Muslim women ( $R = 0.657$ ,  $P > 0.05$ ). This implies that no relationship exists between remedies to overcome the challenges faced by Muslim Women in Western Nigeria.

#### 4.4 Discussion of Findings

Challenges of Muslim women in the western part of Nigeria vary widely depending on cultural, social, and geographical contexts. However, some common themes include limited access to education, unequal legal rights, restrictions on mobility and employment opportunities, and cultural norms that perpetuate gender inequality. These challenges can intersect with other factors such as socioeconomic status, ethnicity, and religious conflicts. Efforts to address these challenges often involved advocating for gender equality within religious interpretations, empowering women through education and economic opportunity, and challenging discriminatory laws and practices. This was supported by Laila Ahmed (2017), as she explores that employment provides Muslim women with financial independence and the ability to support themselves and their families. This economic empowerment can help alleviate poverty, reduce dependence on their relatives, and increase women's decision-making power within their households. Also, Fatima Mernissi (2019) postulated that many employment opportunities require education and training, which can empower Muslim women by enhancing their skills and qualifications. Access to education and vocational training programs can open doors to a wider range of job opportunities and enable women to pursue careers that align with their interests and goals.

However, Kecia Ali (2015) emphasized the importance of intersectional approaches that consider both religious and cultural factors in addressing gender inequality within the Muslim community. Likewise, Aminat Wadud (2018) asserted that Muslim women who are employed in various sectors should have a platform to advocate for their rights and challenge discriminatory practices in the workplace and society at large. By speaking out against gender-based discrimination and advocating for equal treatment, they can contribute to broader efforts to promote equality and social justice.

## **CHAPTER FIVE SUMMARY, CONCLUSION AND RECOMMENDATION**

This chapter presents the summary, conclusion, and recommendation on the challenges of Muslim women in the western part of Nigeria.

### **5.1 Summary**

This research work deals with the challenges of Muslim women in the western part of Nigeria. The major objectives of this research work are to determine the challenges faced by Muslim women in Western Nigeria; to determine what can Muslim women do to overcome the challenges they face in Western Nigeria. A thorough survey design with the use of a questionnaire was used to gather information from the respondents which were analyzed with both descriptive and inferential statistics. Based on the findings, the majority of the respondents 65.0% (SA), 30.8% (A) agreed that the country's rule of law does not favour Muslim women in practicing their religion while few respondents 1.7% (D), and 1.7 (SD) agreed that Country's rule of law does not favour Muslim women in practicing their religion. Likewise, 36.7% of the respondents (SA), 56.7% (A) that dressing code in their choosing career is against the teaching of their religion while few respondents 5.8% (D), and 0.8% of the respondents (SD) opined that dressing code in your choosing career is against the teaching of your religion. Based on the hypothesis testing, the researcher discovered that there was no significant relationship between (independent variable) challenges of Muslim

women and (dependent variable) the Western part of Nigeria. ( $R = 0.406$ ,  $P > 0.05$ ). This implies that no relationship exists between the challenges faced by Muslim women in the western part of Nigeria. Also, there was no significance between (independence variation) remedies to over the challenges and (dependent variable) Muslim women ( $R = 0.657$ ,  $P > 0.05$ ). This implies that no relationship exists between remedies to overcome the challenges faced by Muslim Women in Western Nigeria.

## 5.2 Conclusion

Muslim women in the western part of Nigeria face a range of challenges that intersect with cultural, social, and economic factors. These challenges include limited access to education, particularly at higher levels, which hinders their opportunities for personal and professional development. Additionally, traditional gender roles and patriarchal norms often restrict women's autonomy and decision-making power within their households and communities.

Furthermore, Muslim women in the western part of Nigeria may encounter barriers to economic participation such as limited employment opportunities and unequal access to resources. These challenges contribute to economic dependence and perpetuate the cycle of poverty among Muslim women.

Addressing these challenges requires a multifaceted approach that involves promoting access to education, empowering women economically, challenging gender norms and stereotypes, and advocating for legal and policy reforms that protect women's rights and promote gender equality. Additionally, efforts to engage religious and community leaders in promoting more inclusive and gender-sensitive interpretations of Islamic teaching can help create an environment that supports the full participation and empowerment of Muslim women in the western part of Nigeria.

## 5.3 Recommendation

The following recommendations were suggested by the researcher:

- Provide training, resources, and support for women entrepreneurs and economic empowerment initiatives, including access to microfinance and business development programs tailored to the needs of Muslim women.
- Advocate for legal reforms and policies that protect women's rights and promote equality, including laws against gender-based violence, discrimination, and unequal treatment in education and education.

- Collaborate with religious and community leaders to promote more inclusive interpretations of Islamic teachings that affirm the rights and dignity of women. Encourage religious leaders to advocate for gender equality and women empowerment within their congregation and community.
- Ensure access to quality healthcare services, including reproductive health services and family planning education, to empower women to make informed decisions about their health and well-being.

#### 5.4 Contribution to Knowledge

The researcher discovered that lack of materials and equipment, poor finance, and limited time frame are the problems encountered during the course of carrying out this research and thereby encourage any further researcher who wishes to work on this topic to address the mentioned defects.

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