

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

والصلاة والسلام الأتمان الأكملان على سيدنا رسول الله
وعلى آله وصحبه وسلم.

**MUSLIM WOMEN PARTICIPATION IN PUBLIC SERVICE FROM
ISLAMIC PERSPECTIVES: A CASE STUDY OF CONTRIBUTIONS OF
SELECTED MUSLIM WOMEN IN BAUCHI STATE (1980-2015)**

BY

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(SPS/14/MIS/00060)**

2019/1440

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**BEING AN M.A DISSERTATION SUBMITTED TO THE DEPARTMENT
OF ISLAMIC STUDIES AND SHARI'AH, IN PARTIAL FULFILLMENT
FOR THE REQUIREMENTS OF THE AWARD OF MASTER OF ARTS
IN ISLAMIC STUDIES, BAYERO UNIVERSITY, KANO**

2019/1440

DECLARATION

I hereby declare that this work "**Muslim Women Participation in Public Service from Islamic Perspectives: A Case Study of Contributions of Selected Muslim Women in Bauchi State(1980-2015)**" is the product of my research effort under the supervision of, **Dr. Muhammad Babangida Muhammad** and it has not been presented anywhere for the award of a degree or certificate and all sources used have been duly acknowledged.

MURJANATU BAGARI

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CERTIFICATION

I hereby certify that besides the references made to this work; the essay is the product of my efforts. It has not been presented either in part or in whole for a Master Degree in Arts elsewhere.

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This work is dedicated to my lovely and darling husband Barrister Khalil Abdullahi, who stood by my side, throughout my work and also to my lovely children Mardiya, Zainab and Muhammad.

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ABSTRACT

This research discusses and examines the Muslim Women Participation in Public Service from Islamic Perspectives, the challenges therein and contributions to societal development in Bauchi State. There is a research gap of displaying the vital role played by women and the developmental contributions they rendered in civil service. The need to fill this gap formed the basis for conceiving this research. Assessing contributions rendered by women civil servants, identifying the various challenges they faced in the place of work and finding possible solutions to the identified problems are the objectives of this research. To achieve these objectives, field work, interviewing some Muslim women in various ministries, local governments as well as teachers in various levels in Bauchi Metropolis were undertaken to obtain primary data. On the other hand, visit to some libraries of Colleges and Universities was undertaken to get secondary data. The findings of this research include the following: The Islamic law did not prevent the Muslim women to participate in public services, if they abide by the rules of shari'ah concerning their participation. The acts of worship and the permissible daily activities of Muslim women are not confined within the borders of their matrimonial houses rather extend to the level of their society. Finally, the research finds out the contributions of some notable Muslim women towards the societal development of Bauchi State ranging from community infrastructural developments, creating conducive working environment and staff motivation. The research also found molestation, child bearing and balancing official responsibilities and household activities as the major challenges faced by female Muslim civil servants. To improve the participation of female Muslims in public service, the research recommends that scholars should emphasize the permissibility and importance of female education and their participation in public service, husbands should support their wives as well as placing strong punishment against molesting female workers.

CHAPTER ONE

INTRODUCTION

During the time of Prophet Muhammad ﷺ, women were present in all spheres of the society, be it business, social welfare, educational and spiritual. Khadijah رضي الله عنها the first wife of the Prophet ﷺ played a vital role in the transformation of the Arabian Society.¹ Some of the wives of the Prophet ﷺ are to be cited as an example in this work. The first among them is Khadijah bint Khuwailid رضي الله عنها. She descended from renowned parents who belonged to the tribe of Quraysh. She was brought up on good morals and distinguished with strictness, reason, and decency to the extent that the people of her tribe, prior to the advent of Islam, called her at-Tahirah (the chaste woman).²

Her father was Khuwailid Ibn Asad. Accordingly her lineage meets that if the Prophet Muhammad ﷺ in the fourth grandfather. Her father enjoyed leadership, honour, and high rank among his people, so they paid him obedience and respect.³

Her cousin, Waraqah bin Nawfal, was a knowledgeable man, who had knowledge of Torah and Gospels. He had great influence on the life of Khadijah رضي الله عنها.⁴

Her mother was Fatimah bint Za'idah. In the pre-Islamic era, her grandfather was a hero. Fatimah's mother was Halah bint Abdul-Manaf Ibn al-Harith. Both her father and mother descended from homesite families; Khadijah was honorable, a pure soul, and good character.⁵

She was a successful business woman. The Prophet ﷺ married her when she was fourty. Khadijah رضي الله عنها set the greatest examples in loving her husband and all what he

¹Muhammad F.M. *The wives of the Prophet Muhammad; Their Strives and Their Lives*. (Cairo, Al-Falah Foundation, nd), P. 7

²Muhammad F.M. P7.

³Muhammad F.M. P7.

⁴Muhammad F.M. P7.

⁵Muhammad F.M. P7.

desired. For instance, she granted Zayd bin Harith رضي الله عنه to the Prophet ﷺ, when she felt that he loved him. Likewise, she pleasantly accepted Ali bin Abi Talib رضي الله عنها as a member of her house due to Prophet's wish. Allah سبحانه وتعالى showered incessant favors upon such union. He blessed them with boys and girls: Al-Qasim, Abdullah, Zainab, Ruqayyah, Umm Khulthum and Fatimah. Khadijah رضي الله عنها contributed much to the life of the Prophet ﷺ. When the Prophet ﷺ was inclined to worship Allah in solitude, Khadijah رضي الله عنها could not endure to be away from him, she did her best in order to look after him. When going to the cave, she kept watching him and then sent whosoever could guard him without disturbing him. Angel Jibril met the Prophet ﷺ when he was in the cave of Hira. He went home scared, pale and trembling. He said cover me cover me. In that situation, the rational wife encouraged her husband. She said: By Allah, Allah will never make you lose. You keep good terms with your relatives, you are truthful, you help the weak; you are a good host to your guests and help the afflicted. She pleased him with good tidings.⁶

Khadijah رضي الله عنها was the first to believe in Allah and His Messenger and to embrace Islam. She supported her husband and believed him endured the most severe kinds of torture and persecution. She relieved him when he was hurt or rejected. When they called him a liar, she alone remained true.⁷

When Quraish boycotted Muslims to besiege them, politically, economically and socially, she stood by Muslims in Abu Talib's Valley, leaving her house to stay there. Three years after the siege, Abu Talib died followed by Khadijah رضي الله عنها, three years

⁶ Muhammad F.M. The Wives of the Prophet Muhammad; Their Strives and Their Lives. (Cairo, Al-Falah Foundation, nd), P. 21

⁷ Muhammad F.M. P. 21

before migration to Madinah. The Prophet ﷺ suffered many afflictions after the death of Khadijah who was his truthful Minister.⁸

Khadijah رضي الله عنها was really an excellent example in the field of the call to Allah and striving for His cause. She was a wise wife who gave all what she had to please Allah and His Messenger. May Allah be pleased with Khadijah bint Khuwailid رضي الله عنها, a chaste mistress, loyal wife, truthful and the striving believer in the cause of belief, who offered all what she had of worldly benefits. May Allah give her the best reward.⁹

The second wife to be taken into consideration is the mother of the believers A'ishah bint Abu Bakr رضي الله عنها. A'ishah bint Abu Bakr رضي الله عنها was one of the wives of the Prophet ﷺ. She was born in the year 613/614 and died in the 678 equivalent to 17th Ramadan 58AH at the age of sixty four. A'ishah رضي الله عنها had an important role in early Islamic history, both during Prophet's life and after his death. In Sunni tradition, A'ishah رضي الله عنها is portrayed as being scholarly and inquisitive. She contributed to the spread of Prophet's message and served the Muslim community for forty four years after his death. She is also known for narrating two thousand two hundred and ten hadiths, not just on matters related to Prophet's private life, but also on topics such as inheritance, pilgrimage, and eschatology. Her intellect and knowledge in various subjects, including poetry and medicine, were highly praised by early luminaries such as al-Zuhri and her student Urwah ibn al-Zubayr. Her father Abu Bakr, became the first Caliph to succeed Prophet ﷺ, and after two years was succeeded by Umar bin Al-Khattab رضي الله عنها.¹⁰

During the time of the third Caliph Uthman رضي الله عنها, A'ishah had a leading part in the opposition that grew against him, though she did not agree either with those responsible

⁸ Muhammad F.M. *The Wives of the Prophet Muhammad; Their Strives and Their Lives*. (Cairo, Al-Falah Foundation, nd), P.25

⁹ Muhammad F.M. P. 26

¹⁰ Muhammad F.M. P.41

for his assassination, nor with the party of Ali رضي الله عنها. During the reign of Ali رضي الله عنها, she wanted to avenge Uthman's death, which she attempted to do in the Battle of the Camel. She participated in the battle by giving speeches and leading troops on the back of her camel. She ended up losing the battle, but her involvement and determination left a lasting impression.¹¹

Afterwards, she lived quietly in Madinah for more than twenty years, took no part in politics, became reconciled to Ali and did not oppose Caliph Mu'awiyah. After Prophet's death, which ended A'ishah and Prophet's fourteen years long marriage, A'ishah lived fifty more years in and around Madinah.¹²

Much of her time was spent learning and acquiring knowledge of the Qur'an and the Sunnah of Prophet ﷺ. A'ishah رضي الله عنها was one of three wives (the other two being Hafsa bint Umar and Umm Salamah) who memorized the Qur'an. Like Hafsa رضي الله عنها, A'ishah رضي الله عنها had her own script of the Qur'an written after Prophet's death.

A'ishah delivered public speeches, became directly involved in war and even battles, and helped both men and women to understand the practices of the Prophet ﷺ. A'ishah garnered more special privilege in the Islamic community for being known as both a wife of The Prophet ﷺ and the daughter of the first Caliph. Being the daughter of Abu Bakr tied A'ishah to honourable titles earned from her father's strong dedication to Islam. For example, she was given the title of al-Siddiqah bint al-Siddiq, meaning 'the truthful woman, daughter of the truthful man', a reference to Abu Bakr's support of the Isra and Mi'raj.¹³

After the death of Prophet ﷺ, A'ishah رضي الله عنها was discovered to be a renowned source of hadiths, due to her qualities of intelligence and memory. A'ishah رضي الله عنها

¹¹ Muhammad F.M. *The Wives of the Prophet Muhammad; Their Strives and Their Lives*. (Cairo, Al-Falah Foundation, nd), P. 53

¹² Muhammad F.M. P.53

¹³ Muhammad F.M. P.53

conveyed ideas expressing Prophet's practice (Sunnah). She expressed herself as a role model to women, which can also be seen within some traditions attributed to her. The traditions regarding A'ishah habitually opposed ideas unfavourable to women in efforts to elicit social change. Not only was A'ishah supportive of Prophet ﷺ, but she contributed intellectually to the development of Islam. A'ishah was known for her "...expertise in the Qur'an, shares of inheritance, lawful and unlawful matters, poetry, Arabic literature, Arab history, genealogy, and general medicine." After the death of Prophet, A'ishah was regarded as the most reliable source in the teachings of hadith. A'ishah's authentication of Prophet's ways of prayer and his recitation of the Qur'an allowed for development of knowledge of his Sunnah of praying and reading verses of the Qur'an. During A'ishah's entire life, she was a strong advocate for Islamic education for women, especially in law and the teachings of Islam. She was known for establishing the first madrasah for women in her home. Attending A'ishah's classes were various family relatives and orphaned children. Men also attended A'ishah's classes, with a simple curtain separating the male and female students. Amongst the Islamic community, she was known as an intelligent woman who debated law with male companions. A'ishah was also considered to be the embodiment of proper rituals while partaking in the pilgrimage to Makkah, a journey she made with several groups of women. For the last two years of her life, A'ishah spent much of her time telling the stories of Prophet ﷺ, hoping to correct false passages that had become influential in formulating Islamic law. Due to this, A'ishah's influence continues to impact those in Islam¹⁴.

Another wife to be taken into consideration is the mother of the believers, Hind bint Abi Umaiyah رضي الله عنها. She is also known as HindulMakhzumiyyah or Umm Salamah. She was born in the year 596 and died in the year 683 at the age of eighty seven. Her real

¹⁴ Muhammad F.M. *The Wives of the Prophet Muhammad; Their Strives and Their Lives*. (Cairo, Al-Falah Foundation, nd), P. 55

name was Hind. Her father was Abu Umayyah ibn Al-Mughirah ibn 'Abdullah ibn 'Umar ibn Makhzum ibn Yaqa'ah also known as Suhayl or Zadar-Rakib. He was an elite member of the Quraysh tribe, known for his great generosity, especially to travelers. Her mother was 'Ātikah bint 'Āmir ibn Rab'ah, of the Firas ibn Ghanam branch of the Kinanah.¹⁵

Umm Salamah was married to The Prophet ﷺ at the age of thirty two. Only his sixth and seventh wives (Umm Salamah and Zaynab, respectively) were his direct cousins whom he had known since their childhood. Umm Salamah was a widow with three children and a fourth born almost immediately after their marriage. Umm Salamah became the eldest of all of Prophet's wives. She became the highest ranking wife of Prophet, only behind Khadijah. Her elevated status among the rest of the wives was as result of her presence in many wars and her defense of the household of Prophet ﷺ. Her accounts of Prophet ﷺ's narrations were (three hundred and seventy eight total narrations of Hadith), and her unwavering defence of Imam Ali's personality and leadership following Prophet ﷺ's death¹⁶

She once asked the Prophet ﷺ "Why men are mentioned in the Qur'an and why we are not?" In a response from heaven to the Prophet ﷺ, Allah declares that the two sexes are of total equality as members of the community and believers. It does not matter the sex, as long as the person is faithful and has the desire to obey Allah, they will earn Allah's grace. This act by Umm Salamah, sets the precedent and shows that women could go directly to the Prophet ﷺ when unsatisfied with a gender role associated with them in society. Umm Salamah possessed very good judgment, rapid powers of reasoning, and unparalleled ability to formulate correct opinions.

¹⁵ Sayeed Asma'. *Women and the Transmission of Religious Knowledge in Islam*, (London, Cambridge University Press, 2013). P. 34.

¹⁶ Sayeed Asma' P 34.

Umm Salamah acted as Prophet ﷺ's advisor during negotiations concerning the Treaty of Hudaibiyah with the Makkah in 628 AD (6 AH).

After Prophet's ﷺ death, Umm Salamah continued to have an influence on the Muslims. Her numerous hadith transmissions have had a lasting impact on the future of the religion. Umm Salamah along with one of Prophet ﷺ's other wives, A'ishah, also took roles as Imams leading other women in worship.

UmmuSalamah died around 64. Although the date of her death is disputed, her son said that she died at the age of eighty four and buried in the Baqi' Cemetery. She was the last surviving of Prophet ﷺ's wives.¹⁷

The greatest attribute of the wives of the Prophet ﷺ is demonstrated as being known as the "mothers of the believers". They were also prohibited from marrying another man ever again. The Qur'an indicates that the wives of Prophet ﷺ had to be role models in society.

¹⁷ Muhammad F.M. *The Wives of the Prophet Muhammad; Their Strives and Their Lives*. (Cairo, Al-Falah Foundation, nd), P. 124

1.1 Statement of the Problem

Women have a vital role to play in the development of their community wherever they are in this world. In the developed countries women are fully engaged in the development of their communities in various sectors of day to day activities, be it technological activities, health, teaching and many other sectors. But in our society women are left behind in most sectors except few of them which their contributions are not known to the society and are also not taken into consideration by the society.

Thus; this work intend to review the participation of Muslim women in public service and the contribution that they may render in the development of the society with mainly concern of Bauchi State. It also considers the scanty related literature on the topic and to show that women are not only housekeepers but also agents of development and civilization.

1.2 Aim and Objectives of the Study

The main aim of this research is to study the various perspectives of Muslim scholars on female participation in public service. Specifically, the study has the following objectives:

- i. To assess the contributions of some Muslim women in public service in Bauchi state.
- ii. To identify the challenges Muslims women are facing in public services.
- iii. To recommend some solutions to challenges facing Muslim women in public service.

1.3 Significance of the Study

The significance of this study lies in addressing some misconceptions about the Islamic perspectives of Muslims women participation in public service and their roles in the development of Bauchi state.

The significance of this work are as follows:

- i. It will address the challenges that the Muslim women are facing within their society and provide some possible solutions to them.
- ii. It will serve as means of creating awareness among Muslims and the society that Muslim women have a vital role to play in societal development.
- iii. It will suggest possible solutions to the challenges Muslim women are facing in public service.
- iv. It will serve as an act of da'awah and as an eye opener for further research on the subject matter.

1.4 Contribution to Knowledge

The contribution of this work can be in the following points:

- i. The assessment of the contributions of Muslim women in the societal development of Bauchi State and identifies the challenges facing the Muslim women in public service and their solutions.
- ii. The work could serve as research document for further research in the academia.

1.5 Scope and Limitation

This work is limited to study the Muslim women participation in public service and their contributions in societal development of Bauchi Metropolis. The research is limited to Bauchi, being the state capital where majority of the Muslim women are residing and the Ministries and many parastatals are located. Since it is difficult to deliberate on all ministries and parastatals of Bauchi State, the researcher selects the following: commerce and industry, information, health and education.

1.6 Methodology of the Study

Techniques for data collection and analysis are very important for any given research in helping to understand how the information is gathered and processed. These techniques include; observation, interviews, e.tc.as such methods will be applied in this research work, fieldwork, interviewing some Muslim working class women in various Ministries, local governments as well as teachers in various levels in Bauchi Metropolis. On the other hand, visit to some libraries of Colleges and Universities were carried out and relevant data were sourced.

CHAPTER TWO

LITERATURE REVIEW

In research works, various literatures are reviewed. These previous works enable the researcher to know the existing information on or related to the topic of his research. The literature in this work includes the following:

An Annotated Translation of Shaikh UthmanbnFodio's work on Women's Education: with an introductory chapter on some current gender issues by the translator written by Yahya Ibrahim Yero(2002) discusses some of the most sensitive and current gender issues like: gender equality, gender division of labour, women in politics, women's economic empowerment, women share in inheritance, women's evidence/testimony on issues, polygamy, girl-child Education and female circumcision. The book, is related to the current research on the concept of women's empowerment, but there are certain issues left untouched by the book like the contribution of Muslims working class women to the societal development, challenges faced by Muslim working class women in their working place and some possible solution to these problems etc.). The reviewed work is related to the current work specifically in the area of women in politics, women's economic empowerment and girl-child education.

Muslim Women of Nigeria and the Feminist Discourse of ShaikhAlbaniwritten by Ibrahim OlatundeUthman (2008) examine the concept and nature of feminism as well as the new trends in feminism referred to as "Islamic feminism". It also provides a critical analysis of feminism and the factors contributed to its emergence. Central to the analysis of Islamic feminism in the book is the discussion of the complex phenomenon of the on-going reaffirmation by Muslim women of their identity on the basis of Islamic beliefs with reference to ShaikhAlbani's words. The book makes a comparative analysis of his book and

the conditions of Muslim women in contemporary times. The book investigates the factors that inhibit the active participation of Muslim women in their society and Albani's submission with regards to those factors. The book also draws line between the ideal Islamic teachings and the prevailing anti-women practices of Muslims that stand as a barrier to the growing participation of Muslim women in every facet of society and establishes that emancipation of women is intrinsically embedded in Islam. The book is certainly very rich in terms of context but the issues raised therein were limited to Yoruba land, and therefore, slightly differ with this study due to cultural differences as the current research was carried out in Bauchi State. However, the two works are related to each other since both addressed issues relating to women.

An Islamic Perspective on Legislation for Women written by Magda Amer(2006) sheds light on gender issue and also focuses on the rules, rights and duties of a woman in a Muslim society, in a view that proves the Muslim woman is not inferior to man, rather she is as indispensable in life as man himself. The book is related to the current research because it spelt out the roles, rights and duties of a woman in Muslim societies.

Women, Work and Home Management: The Dilemma of a Muslim Working Class Woman in The Journal of Islamization of knowledge and contemporary issues, written by Muhammad Hadi Musa(2010) is also related to the current research on the issue of woman's work in Islam, women went out to teach even during the life of the Prophet ﷺ like in the case of Shifa'a Bint Abd to taught Hafsa رضي الله عنها wife of the Prophet ﷺ how to write and also how to cure rashes and bugs.

The work of Safiya Maccido titled '*Assessment of the contributions of Women Islamiyyah Schools to the development of Education in Kaduna State*' is relevant to the current research dealing with the roles of Muslim parents and organizations in running

Islamiyyah schools, the need for Muslim women Education, Muslim women achievements in the field of knowledge e.t.c. However, there are some differences between the work and the current research, thus the current research is intended to show the contributions of Muslim working class women in societal development of Bauchi Metropolis.

Women's Participation in Societal Development written by KorenMokate(2004) examines women's participation in the promotion of social development in Asia, women and social development lessons from Latin America, Women and the promotion of community development, women's leadership and political participation, women's and women's organizations in policy dialogues and decision- making processes e.t.c. the book indicates that there are obstacles and barriers that curtail women's opportunities to participate in different aspects of community life and social development. The book is related to the current research because it discusses out women's participation in community development but is certainly different from the current research due to religious and cultural differences as the current research focuses on Bauchi State.

The keynote address to the formal opening of the Bauchi branch 1996 FOMWAN week by Usman Muhammed Bugaje titled '*Muslim Women Role Models*' is a very rich paper that touches the contributions made by the wives of the Prophet ﷺ and other prominent women in development of Muslim society and Muslim world at large, and called on the entire community to appraise the contributions made by our Muslim women in developmental society of Bauchi State.

Women, Muslim Society and Islam written by Lamya Al-Faruqi(1994) elaborates on issues of women in the Islamic society, marriage, extended family, position and rights of Muslim women, women's role in society, parenthood, polygamy and divorce. The book is related to the current research in women's role in society.

Zainab Alwani's article titled '*Muslim Women contribution in building society*' is relevant to the current research in nurturing the role of women in society; Muslim women were able to establish several successful models in the area of social development in Egypt. In pointing out some prominent Muslim women who contributed in building the society of Egypt like Zainab daughter of Al – Zahir Bibars to establish shelter of women which was to promote educational spiritual and social service for women. But it differs with the current research which is based in Bauchi Metropolis, Nigeria.

Wives of the Prophet ﷺ written by Fida Hussan Malik (1983) is related to the current research in showing how wives of the Prophet ﷺ contributed to not only the development of the society but the entire Muslim world. This work may help the researcher in carrying out this current research especially in deliberation on the contribution of Muslim working class women in societal development.

Majmu' al-Fatwah of Muhammad Salih Uthaimin is also relevant to the current research on the permissibility and prohibition of woman's work in Islam.

Women's work between prohibition and permissibility by Abdul-Azeem is relevant to the current research on whether or not a woman is allowed to work in the light of shariah.

The life and time of Shaikh Uthman ibn Fodio written by Tunde Osasanya (1973) is related to the current research on the issue of Women's rights to education. Shaikh Uthman Ibn Fodio worked tirelessly to ensure woman's right to education. He advocated that women should receive a basic education in literacy and in religious knowledge and encourage his daughter to acquire such knowledge. However, there are some issues left untouched by the book like whether or not Islam permitted women to work outside her matrimonial home and

what are the problems faced by Muslim women in public service which the current research looks into.

Muslim Women written by A'isha Lemu(2007) is an awesome book that talks about women in Islam, that is, spiritual status of women. She mentioned that both men and women are equal in receiving rewards and punishment from Allah, to pursue knowledge relation between male and female, marriage and divorce in Islam, role of women as a mother, and also talk about family life in Islam. The book is related to this research in women's right to education but should differ with the current research which intends to find out the Islamic perspective of female Muslim participation in civil service

The gender and education: The Need for Women Education in Islam in the journal of Nigerian Association of Teachers of Arabic and Islamic Studies by Makinde(2007) spelt out that Islam provides equal right to women in the pursuit of education. The journal article is relevant to the current research in showing the importance of women's education in Islam.

Muslim Women Career Advancement: A Study of Indonesian Public Service by Ilhaamiebinti Abdul Ghani Azmi, Sharifah Hayati Syed Ismail and Siti ArniBasir is also a relevant to the current research. The work identified that although Islam does not prohibit Muslim women from being active in social and professional arena, Islam demands women to give priority on their families instead of their career. This principle spoke the idea that Muslim women confront significant challenges in their endeavor to advance in their career. Hence, this article tries to investigate the notion of career advancement of Muslim women in Indonesian publicservice particularly the facilitators and barriers and their attitude towards career advancement.

The work also revealed that women find it difficult to manage their time due to the peculiar nature of their matrimonial responsibilities.

CHAPTER THREE

MUSLIM WOMEN PARTICIPATION IN PUBLIC SERVICE FROM ISLAMIC PERSPECTIVES

This chapter discusses and examines the concept of Islam and women education. It also discusses the Islamic perspectives of Muslim women participation in public service. The researcher gives some records of the early Muslim women who participated in official matters during lifetime of the Prophet ﷺ. Finally, evidences for the participation of women in all spheres of life during the life of the Prophet ﷺ are mentioned.

3.1 Islam and Women Education

The status of women in Islam is something unique, which has no similarity in any other system. A comparative study of other systems or civilizations reveals that no religion or western system or civilization that deals with women status as Islam does. For instance, most of the religions do not provide gender equality between men and women, like inheritance. In non Muslim countries, women were considered inferior to men. In Islam, the rights and responsibilities of women are equal to those of men, but they are not necessarily identical with them. The fact is that man and woman are not identical but they are created equal. People are not created identical but they are created equal. With this distinction in mind, there is no room for imagining that a woman is inferior to a man. In other words, the status of women in Islam constitutes no problem. Islam, without any doubt, subscribes to the fact that a woman is as vital to life as a man.¹

Islam, attaches equal rights to women in the pursuit of education. The intelligence of women is not in any form doubted by Islam. The Prophet ﷺ directed all Muslims regardless of sex to search for knowledge. During his lifetime, the Prophet ﷺ fought against ignorance.

¹A.K Makinde. "Gender and Education: the need for women Education in Islam". NATAIS: Journal of the Nigeria Association of Teachers of Arabic and Islamic Studies, 2007, P. 3.

Many Hadiths had also been reported from him encouraging all the Muslims to pursuit knowledge.²

The term 'Muslim' mentioned in the above tradition denotes both male and female Muslims. The Prophet ﷺ is also reported to have said, "If a female daughter is born to a person and he brings her up, gives her good education and trains her in the art of life, I shall myself stand between him and the hell-fire."³

In another tradition, the Prophet ﷺ declares that if a person has a female slave in his custody and gives her sound education, trains her in the arts and culture, and then frees her and marries her will be doubly rewarded.⁴ The above conditions were enjoyed by Muslim women in all areas where Islam reached except where such rights were tampered with.

Moreover, all human beings without exception have been given the opportunity to pursue education. Women are not exception in that context. During the lifetime of the Prophet ﷺ, a number of women became very learned in Arabic language including his young wife, 'A'ishah from whom the Prophet ﷺ said that Muslims could take half of their religion from her. She was among the leading narrators of hadith. About two thousand two hundred and ten hadith were reported from her.⁵

Umm Salamah, another wife of the Prophet ﷺ was also grouped with Abu Bakr, Abu Hurayrah and 'Uthman because of her contributions to the science of hadith. The names of Hafsa, Maimuna, UmmHabibah are also known to every student of hadith. With the knowledge of Arabic, some were medical doctors such as Zaynab, who was an optician and Umul-Hassan Bintul-Qadi Abi Ja'far who was an expert in medical science.⁶

²A.K Makinde. "Gender and Education: the need for women Education in Islam". NATAIS: Journal of the Nigeria Association of Teachers of Arabic and Islamic studies. 2007, P. 5

³ J. M. Kaura: "Emancipation of Women in the Sokoto Caliphate" in A. M. and A. K. Gandi (eds) State and Society in the Sokoto Caliphate. Sokoto: Usman Dan Fodio University (1990).

⁴A'ishahLemu and FidaHeeran: *Woman in Islam*. (London: the Islamic Foundation. 1978)

⁵ A. S. Agboola: "Nigerian Muslim Women and Empowerment Phenomenon" Journal of Religion and African Culture. 2006. P. 209

⁶A'ishahLemu and FidaHeeran: *Woman in Islam*. (London: the Islamic Foundation. 1978) P.17

After the death of the Prophet ﷺ, woman like Asmā'u bint Yazid became a well-known teacher. Nafisah had a circle of students among whom Imam Ash-Shāfi' was at one time included. Shaikh Shuhud lectured publicly in one of the principal mosques in Baghdad on literature, poetry and rhetoric to large audiences. Shaikh Uthman bin Fodio also worked tirelessly to ensure women's right to education. He advocated that Women should receive a basic education in literacy and in religious knowledge.⁷ To summarize the views of Shaikh Uthman as a religious leader of his community, an Islamic scholar, and as a model for others, he encouraged his daughter Asma'u to acquire such knowledge. This shows us that there is definitely Islamic support for women to acquire basic, advanced and religious education as well as men. At this point, one needs to examine exactly what Asma'u studied and attained in her educational career to ensure that it was similar to the educational careers of her other family members.

3.2 The Islamic Perspectives of Muslim Women Participation in Public Service.

All what Muslims need to understand is the position of Islam on Muslim women participation in public service. Understanding discussion of this nature may not be actualised unless we refer to the sayings of Almighty Allah and that of His Messenger. Al-Khayyat emphasizes that both man and woman have, under Islam, equal rights to take up any profession. This was due to the fact that during the lifetime of the Prophet ﷺ, some women worked in agriculture, some tended animals, or worked in weaving and cloth making, or home-based industries or other trades. Some women were nurses caring for those who were ill or tending men injured in battle. Islam requires that men and women should be paid equal wages for the same work.

⁷ Mervyn Hiskett: *Sword of Truth: The Life and Times of Shehu Usman Bin Fodio* (Evanston, Illinois: Northwestern University Press, 1973), P. 31.

Therefore, based on what is clearly discovered from the above discussion, it is understood that Islam talks about the permissibility of women to work. In relation to the equality of rights, Almighty Allah addresses in a number of places in the Glorious Qur'an. For example, Under Islam, man and woman are equal in the reward they receive from Allah. Almighty Allah says:

[illegible]

"For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward". (Qur'an, 033-035)

In another sense, Islam assigns equal political responsibility to both man and woman with regard to maintaining proper order in society. Almighty Allah says;

[illegible]

The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise. (Qur'an 9:71)

In view of the above verses, therefore, men and women are equal in their marital status. Both retain their respective surnames as they were before marriage. A woman does not adopt her husband's name after marriage, as if she is annexed to him. Islam gives equal ownership rights to both man and woman with respect to what they earn through their own efforts or any other legitimate means. To understand this, Allah says;

And in no wise covet those things in which Allah Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask Allah of His bounty. For Allah hath full knowledge of all things. (Qur'an: 04:032)

Therefore, considering what the scholars write in their books on the issue of permissibility of women's work outside their homes, their views can be broadly classified into two major classifications. It should be noted that they did not differ on the legality of women's work, but the point of argument is whether the women are allowed to work outside their houses whenever there is need and necessity or it is an established right even if they are not under any necessity. The researcher will express the view of each part and their proofs. The first maintain that the work of women outside home is lawful, but they are encouraging it, only under necessity. Muhammad Abu Faris is among the holders of this view, where he explained that the responsibility of maintenance lies on the shoulder of men not on women. Therefore, staying at home in order to take domestic responsibilities.

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ر ک کی د د خ خ ل ل ا ا ب ب پ پ ت ت ث ث ظ ظ

20

Al-BahiyAlKhauliy is of the view that the feminity and nature of women give them right to be wives, mothers and homemakers. This is a divine entrustment. The Almighty Allah created them for this reason. It is not lawful for anyone to assign to any other responsibility which is not compatible to her, like going out for work. There is no any strong authority to back the opinion of the one who compels women to go work outside their houses. The shari'ah decides that they should be wives, mothers and educators in their homes.⁸

NuruddeenAtar upheld that the Glorious Qur'an provides a basic principle for the conduct of women in a divine saying - And abide in your houses and do not display yourselves as (was) the display of former times of Ignorance. So, it is better for woman to maintain her position as a mother and assist her husband in daily life activities. It is obligatory upon her to exert for that reason according to her possible best.⁹

However, if a woman insists to work after all these favours, it is better to work in the fields where society is in an immense need of her services. Fields like midwifery, nursing and teaching in female schools are better for her. It is not lawful for her to intermingle freely between males. It is obligatory to seek the permission of her husband, and stay away from free intermingling and any close meeting with males other than her husband or other blood relatives. She must not display herself as was the display of ignorant people.¹⁰

Salih bin Fawzan supports the above view. He further explained that shari'ah does not prevent women from working, if they abide by the rules of shari'ah. These rules include the following:

- She must need the work, and the society needs her service in such a way that males do not suit the work.

⁸Albahiy A. *Islam and the Modern Issues of Women*, (Cairo; Dar el Turath publishers, 1984), Pp. 252 - 253.

⁹Nuruddeen A. *What about Women*, (Cairo, Dar el Turath Publishers, nd), P. 135

¹⁰Nuruddeen A. *What about Women*, (Cairo, Dar el Turath Publishers, nd), Pp. 137 - 138

- It must be after she fulfilled her matrimonial duties.
- The work must be in the circle of females like teaching female students, treating and nursing female patients, and must be free from males.¹¹

This group of scholars base their opinion on the following principles;

1. The Almighty Allah created woman to be a wife or mother. This makes her responsible for childbearing and education. Going out for work is not her matching responsibility but her family duties.
2. Shari'ah did not oblige woman to take care of herself and family except in rare cases. It is the responsibility of the husband to take care of her.
3. Islam did not commend women to go out of their matrimonial homes, but encourages them to remain at home. Going out may give a room for free intermingling and unlawful close meeting with men.

The second group of scholars are of the view that the work of a woman is a fundamental right that she must not be deprived of if she wishes to. It is not permissible to prevent her from enjoying her right. This group of Muslim scholars did not make necessity a condition. However, they uphold that she must respect the etiquettes of going out according to shari'ah. These scholars are of the view that a woman has an absolute right to work and manage her wealth. Among these scholars is Yusuf Al-Qardawi, who maintained that a woman is like a man. She is part of him, and he is part of her. The Almighty says in the Glorious Qur'an;

[illegible]

And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out

¹¹Salih Fawzan: *Warnings on Rulings pertaining to Believing Women*, (Makkah, Dar el Haithamy Publishers, 1418), P. 11

there from, or suffered harm in My Cause, or fought or been slain,- verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath;- A reward from the presence of Allah, and from His presence is the best of rewards." (Qur'an, 3:195).

Female gender is the half of human society. Islam did not require crippling and freezing the half of the community, and allow the other half of the community (male gender) to enjoy the fruits of life. In this way, Islam allows both men and women to work and cater for their livelihood.¹²

Abdul-Halim Abu Shaqafah criticized those who hold the view of excluding women from public life out of dismay of attraction. Abdul-Halim maintained rejecting what Shari'ah made lawful is not best way of solving the problem of attraction. The problem of attraction can be best solved through active participation by women and total compliance with the rules of shari'ah when going out.¹³

The proponents of this view command women to comply with the ethics of going out and the rulings of shari'ah. This group of scholars based their opinion on the following principles;

1. Women constitute a half of human community and it is not lawful to cripple them, but they must be given chance to play their role towards the achievement of any societal goal.
2. Women have absolute capacity and freedom. It is not lawful to prevent them from working if they wish to do so.
3. Going out of women who abide by the provisions of Islamic law do not expose them to attraction, so there is no prohibition on them to work outside their matrimonial homes.

¹² Yusuf Al-Qardawi. *Legal Opinions for Muslim Woman*, (Cairo, Dar el Furqan Publishers, 1996), Pp. 102 - 103.

¹³ Abdul-Halim A. *Emancipation of Women in the Era of Leadership*, (Kuwait, Dar el Qatar Publishers, 1990), Vol. 2, Pp. 153.

The researcher did not support the view of the first group of Islamic scholars on attaching the condition of necessity to the permissibility of Muslim women to work outside their homes. The condition of necessity arises where there is critical need to make an unlawful act permissible, and it should be proportionate to the circumstance. The case of women's work outside their houses is not unlawful let alone to make it lawful for circumstance of necessity. It is her right to work if she wishes and not an obligation.

[illegible]

In the above quoted verse, the two daughters explained their reason for coming out - our father is an old man. The narration indicates that there is need for them to go out and water their cattle. It should be noted that a woman when she dwells in her matrimonial home, she has an important task to fulfil; to take care of her home and children. A woman even if she is free and capable, she must obey Allah, her husband or guardian, and must seek the permission of her husband when going out. Moreover, frequent going out of women may expose her to greediness of greedy people.

3.3 Records of the Early Muslim Women who participated in Commercial Activities During the Life Time of the Prophet ﷺ

The permission given to women to go out for their necessary needs outside their homes is perceived from a sound Prophetic tradition:

عن عائشة أم المؤمنين: قَدْ أُذِنَ أَنْ تَخْرُجْنَ فِي حَاجَتِكُنَّ قَالَ هِشَامٌ: يَعْنِي
الْبَرَّازَ. (البخاري: ١٤٩)

The Prophet ﷺ said to his wives, "You are allowed to go out to answer the call of nature"¹⁴

From the above quoted tradition, it is clear that women are allowed to work outside their homes if there is need for that. This is supported by the provision of the Glorious Qur'an, traditions of the Prophet ﷺ and the consensus of the Muslim scholars. It is not possible to limit the needs of women to a number of needs; rather we specify the needs to be necessary. The needs differ from one woman to another, from time to time, place to place and circumstance to circumstance. In this portion of the work, the researcher gives records of women participation in commercial activities during the lifetime of the Prophet ﷺ and the rightly guided Caliphs رضي الله عنها. The fields of their participation are; buying and selling, cattle rearing, decorating brides, farming and tailoring.

1. Buying and Selling

Buying and Selling is one of the activities in which women took part. There are number of reports on the permissibility of women's engagement in business activities. One of the reports is the hadith on the authority of Asma' bint Abu Bakr:

أَنَا سَمَاءٌ، قَالَتْ:
كُنْتُ أَخْدُمُ الرُّبَيْرِ خِدْمَةَ الْبَيْتِ، وَكَانَ لَهَا فَرَسٌ، وَكُنْتُ أُسْوِسُهُ، فَلَمَّيْتُ كُنْمِي لِحِدْمَةِ شَيْءٍ أَشَدَّ عَلَيَّ مِنْ سَيِّئِ
سَةِ الْفَرَسِ، كُنْتُ أَحْتَسِلُهُمْ وَأَفُومُ عَلَيْهِمْ أُسْوِسُهُ، قَالَ:

¹⁴. Muhammad bn Isma'il Al-Bukhari al-ju'ufi, *al- Saheeh al-Bukhari*, Dar Tooq publishers 1st edition 1422H. book 1, vol. 4 hadith 149.

ثُمَّ إِنِّهَا أَصَابَتْخَادِمًا، «جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبِيْفًا عَطَاَهَا خَادِمًا»، قَالَتْ :
كَفْتَنِيسِيَا سَةِ الْفَرَسِ، فَأَلْقَتَعَيْنِي مَوْنَتُهُ، فَجَاءَ نِيرُ جُلْفَقَالَ :
يَا أَمْعَبْدَ اللَّهِ! نِيرُ جُلْفَقَيْرٌ، أَرَدْتُ أَنْ أَبْعِظِلَّ دَارِكَ، قَالَتْ :
إِنِّي أَنْرَحْصُ شُلْكَ أَبْدَاكَ الزُّبَيْرِ، فَتَعَالَفَا طُلُبَايَ، وَالزُّبَيْرُ شَاهِدٌ، فَجَاءَ فَقَالَ :
يَا أَمْعَبْدَ اللَّهِ! نِيرُ جُلْفَقَيْرٌ أَرَدْتُ أَنْ أَبْعِظِلَّ دَارِكَ، فَقَالَتْ : مَا لَكَ بِالْمَدِينَةِ إِلَّا دَارِي؟ فَقَالَ لَهَا الزُّبَيْرُ :
مَا لَكَ أَنْ تَمْنَعِي رَجُلًا فَقِيرًا يَبِيعُ؟ فَكَانِي بِيْعَالِي أَنْ كَسَبَ، فَبِعْتُهَا لَجَارِيَةٍ، فَدَخَلَهَا الزُّبَيْرُ وَمَنْهَا فِي حَجَرِ
ي، فَقَالَ : هَبِي هَالِي، قَالَتْ : إِنِّي قَدْ تَصَدَّقْتُ بِهَا.

Asma' daughter of Abu Bakr reported that he was married to Zubair. He had neither land nor wealth nor slave nor anything else like it except a bom. She further said: I grazed his horse. provided fodder to it and looked after it, and ground dates for his camel. Besides this, I grazed the camel, made arrangements for providing it with water and patched up the leather bucket and kneaded the flour. But I was not proficient in baking the bread, so my female neighbours used to bake bread for me and they were sincere women. She further said: I was carrying on my head the stones of the dates from the land of Zubair which Allah's Messenger (may peace be upon him) had endowed him and it was at a distance of two miles (from Medina). She add: As I was one day carrying the atones of dates upon my head I happened to meet Allah's Messenger (may peace be upon him) along with a group of his Companions. He called me and said (to the camel) to sit down so that he should make cite ride behind him. (I told my husband:) I felt shy and remembered your jealousy, whereupon he said: By Allah. the carrying of the stone dates upon your bead is more severe a burden than riding with him. She said: (I led the life of hardship) until Abu Bakr sent afterwards a female servant who took upon herself the responsibility of looking after the horse and I felt as it she had emancipated me".¹⁵

There is another narration on a female companion who used to go to market place and buy dates. The following hadith gives the details of this story. On the authority of Musa Bin Talhah narrated that Abu Al - Yasar said:

عَنْ أَبِي الْيَاسِرِ، قَالَ :
إِنِّي بِالْبَيْتِ مَرًّا أَطْبِئِمْنُهُ، فَدَخَلْتُ مَعِي فِي الْبَيْتِ، فَأُهَوِيْتُ إِلَيْهَا فَتَقَبَّلَتْهَا، فَأَتَيْتُ أَبَا بَكْرٍ فَذَكَرْتُ ذَلِكَ لَهَا
ال: اسْتَرْعَلَنَفْسِي كَوْتُبُولَا تُخْبِرُ أَحَدًا، فَلَمَّا صِرْتُ فَأَتَيْتُ عُمَرَ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ :

¹⁵ . Muslim bin Hajjaj Alqushairy An-Nisaboori, *Saheeh Muslim*, Dar Ihya'utTurath, Beirut, Lebanon (nd), book 26, hadith 5417.

اسْتَرْعَلْنَفْسِكُوتُبُولَا تُخْبِرُ أَحَدًا، فَلَمَّا صَبِرَ، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ:

أَخْلَقْتُ غَازِيَا فَيَسْبِي لَهَا فِي أَهْلِ بَيْتِهَا هَذَا حَتَّى تَمْنَأَ تَهْلُمِي كُنَّا سَلَامًا لَا تَلِكَا السَّاعَةَ حَتَّى تَطْنَأَ نَهْمِنَا هَلَا النَّارَ. قَالَ: وَأَطْرَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَوِيلًا حَتَّى أَوْحَالَ اللَّهُ إِلَيْهِ {وَأَقِمِ الصَّلَاةَ طَرَفَيَا النَّهَارِ وَرُفُقَا مَنَا اللَّيْلِ}، الْقَوْلُ: {ذِكْرُ بِلْدَاكِرِينَ}. قَالَ أَبُو الْيَسَرِ: فَأَتَيْتُهُمْ فَقَرَأَهَا عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَصْحَابُهُ:

يَا رَسُولَ اللَّهِ، أَهَذَا خَاصَّةٌ أَمْ لِلنَّاسِ عَامَّةٌ؟ قَالَ: بَلِّغْنَا سَعَامَةً.

*A woman came to me selling dates. I said to her: There are better dates than these in the house. So she entered the house with me. I had an urge for her so I began kissing her. I went to Abu Bakr and mentioned that to him, so he said; 'Cover what you have done, repent, do not inform any one, and never do it again. So I went to Umar and mentioned that to him. Then I went to Prophet J and mentioned it to him. The Prophet J said; is this how you take care of someone's wife, who is away fighting in the cause of Allah? Such that he had wished he had not accepted Islam until that time, and he taught that he must be one of the people of the fire. He said: The messenger of Allah bowed his head for a long time, until Allah revealed to him: 'And perform the salat, at the two ends of the day, and in some hours of the night. Verily the good deeds remove the evil. This is the reminder for the mindful. Abu Yasir said: So I went to the messenger of Allah recited it for me the companions said: O messenger of Allah is this specific or it is for the people in general. He said: "Rather is for the people in general."'*³³

This story even though it contained what harms women, indicates permissibility of women's engagement in commercial activities even outside their homes. The reason is that, after Abu Yasar narrated the story to the Prophet ﷺ, he did not stop her. Therefore, women are allowed to do their businesses within and outside their houses, if they observe the criteria for that.

2. Cattle Rearing

This is another example of women participation in commercial activities. There are records that women reared their own cattle and the cattle of other people. It is reported on the authority of Âliya bint Subai' she said:

عَنْهَا الْعَالِيَةُ يَنْتَسِبُ عَلَيْهَا قَالَتْ كَأَنِّي لَعِنْتُهَا خُذِ فَوْقَ عَفِيفِهَا الْمُؤْتَفَدَ خَلْتُ عِلْمِي مَوْنَةً فَذَكَرْتُ لِكُلِّهَا فَ
قَالَ تِلْمِي مَوْنَةً لَوْ أَخَذَ تَحْلُو دَهَا فَانْتَفَعَتْ بِهَا فَاتَّقِ قُلْتُ وَيُحَلِّدُ كَيْفَا تَنْعَمُ رَّسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَمَعَلَّ جَالِ الْمُنْفَرِ شَيْءٌ جَرُونِ شَاةً هُمْ مِمَّا لِحِمَارٍ فَقَالَ اللَّهُمَّ رَّسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"لَوْ أَخَذَ مِهَا بَهَا" قَالُوا:
"بُطَّهَا الْمَاءُ وَالْقَرْظُ".

The Almighty said about the two daughters of a good man in the city of Madyan, in story with Prophet Musa عليه السلام. The Almighty says:

چ پ ن ز ت ث ط ظ ف ق ج ح
ج چ ج ج ج ج ج ج ج ج ج ج

۲۳ : جالقصص:

Tahir Bin Ashur explained that his permission to his daughters to give water to their
 s a proof of the view that women can manage their wealth and appear in public if they
 he conditions.¹⁷ The Messenger ﷺ commanded a woman companion to rear cattle.
 g cattle includes raising, taking care and selling them. The Prophet ﷺ said:

عن أم هانئ، أن النبي ﷺ، قال لها: "اتخذي غنما فإن فيها بركة".
*Rear cattle for in it there is blessing*¹⁸

¹⁸. Muhammad Ibn Majah, *Sunan Ibn Majah*, Dar Ihya' al kutub al Arabiyya (nd), vol 2, P. 773, hadith 2304.

3. Decoration of Brides

It is part of the commercial activities that support women in their livelihood. This work is only for women. These Prophetic traditions show that some women companions are good in this profession. Among these women were Umm Sulaim and Busrah bin Safwan. It is reported on the authority of Anas Bin Malik, he said;

عَنَّا نُسَبِّحُكَ، أَنْزَلْنَا لَكَ صَلَاةً عَلَيْهَا صَلَاةُ الْعَدَاةِ بَعْلَسٍ، فَكَرِهَ
بَنِيَّ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَرِهَ أَبُو طَلْحَةَ، وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَ بَنِيَّ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ
رُفْقًا خَيْرَ، وَإِنْ كَبَيْتُمْ سَفَخَ بَنِيَّ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ حَسَرَ الْإِزَارَ عَنَّا فَخَذَ حَتَّى بَنِيَّ أَنْظُرَ الْبَنِيَّ
اضْفَحَ بَنِيَّ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ:

اللَّهُ أَكْبَرُ حَرِّتُ خَيْرٍ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ { فَسَاءَ صَبَا حُلْمُنَدَرِينَ } [الصفات: 177] "
قَالَهَا ثَلَاثًا، قَالَ: وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ، قَالَ عَبْدُ الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا:
وَالْحَمِيسُ - يَعْنِي الْجَيْشَ - قَالَ:

فَأَصْبَنَاهَا عَنُوءَةً، فَجُمِعَ السَّيِّئُ، فَجَاءَ دِخْيَةُ الْكَلْبِيِّ رَضِيَا اللَّهُ عَنْهُ، فَقَالَ:
يَا نَبِيَّ اللَّهِ، أَعْطَيْتَ جَارِيَةً مِنَّا السَّيِّئَ، قَالَ:

«أَذْهَبْتُ خُذْ جَارِيَةً»، فَأَخَذَ صَفِيَّةَ بِنْتُ خَيْبٍ، فَجَاءَ رَجُلًا لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:

يَا نَبِيَّ اللَّهِ، أَعْطَيْتَ دِخْيَةَ صَفِيَّةَ بِنْتُ خَيْبٍ، سَيِّدَةُ قَرْيَظَةَ وَالنَّضِيرِ، لَا تَصْلُحُ إِلَّا لَكَ، قَالَ:

«ادْعُوهُمَا» فَجَاءَ بِهِمَا، فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

«خُذْ جَارِيَةً مِنَّا لَسَبِيَّيْنِهَا»، قَالَ: فَأَعْتَقَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَزَوَّجَهَا، فَقَالَ اللَّهُ تَابَتْ:

يَا أَبَا حَمْزَةَ، مَا أَصْدَقَهَا؟ قَالَ: نَفْسَهَا، أَعْتَقَهَا وَتَزَوَّجَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ، جَهَّزَتْهَا لَهُنَّ

[ص: 84] سُلَيْمٍ، فَأَهْدَتْهَا لَهُمَا اللَّيْلَ، فَأَصْبَحَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُرُوسًا، فَقَالَ:

«مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيُحْنِهِ» وَبَسَطَ نِطْعًا، فَجَعَلَ الرَّجُلُ يَحْنِي بِالنَّمْرِ، وَجَعَلَ الرَّجُلُ يَحْنِي بِالسَّمِّ

نَ، قَالَ: وَأَحْسِبُ هَذَا ذَكَرَ السَّوِيقِ، قَالَ:

فَحَاسُوا حَيْسًا، فَكَانَتْ تَوْلِيمَةً رَسُولًا لِلَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Anas said, 'When Allah's Apostle invaded Khaibar, we offered the Fajr prayer there yearly in the morning) when it was still dark. The Prophet rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet passed

through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet . He uncovered his thigh and I saw the whiteness of the thigh of the Prophet. When he entered the town, he said, 'Allahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Muhammad (has come).' (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to the Prophet and said, 'O Allah's Apostles! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraiza and An-Nadir and she befits none but you.' So the Prophet said, 'Bring him along with her.' So Dihya came with her and when the Prophet saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet then manumitted her and married her."

*Thabit asked Anas, "O Abu Hamza! What did the Prophet pay her (as Mahr)?" He said, "Her self was her Mahr for he manumitted her and then married her." Anas added, "While on the way, Um Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet .So the Prophet was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. (I think he (Anas) mentioned As-SawTq). So they prepared a dish of Hais (a kind of meal). And that was Walrma (the marriage banquet) of Allah's Apostle ."*¹⁹

The other woman waBusrah Bint Safwan. This woman was famous in combing and styling the hair of brides.

4. Farming

Another record of women's participation in commercial activities is in the field of farming. The Islamic law provide that women are free to engage in farming activities if they comply with the rules pertaining to their appearance in public. Jabir Bin Abdullahi reported a Hadith. He said:

¹⁹. Muhammad bn Isma'il al-bukhari al-ju'ufi, *al- Saheeh al-Bukhari*, Dar Tooq publishers 1st edition 1422H.vol. 8, book of prayer, hadith 367.

قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: طَلَّقَتْ خَالَتِي، فَأَرَادَتْ أَنْ تَجِدَ نَخْلَهَا، فَزَجَرَهَا رَجُلًا أَنْ تَخْرُجَ، فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «بَلِّغْ جَدَّيْنِ خَلِّكَ، فَإِنَّكَ عَسَا أَنْ تَصَدَّقَ، أَوْ تَفْعَلَ مَعْرُوفًا».

Jabir b. 'Abdullah (Allah be pleased with them) reported: My maternal aunt was divorced, and she intended to pluck her dates. A person scolded her for having come out (during the period of 'Idda). She came to Allah's Prophet (may peace be upon him.) and he said: Certainly you can pluck (dates) from your palm trees, for perhaps you may give charity or do an act of kindness²⁰.

In another narration by Humaid As-sa'idi, he said;

عَنْ أَبِي حَمِيدٍ السَّاعِدِيِّ، قَالَ :
 غَزَوْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ تَبُوكَ، فَلَمَّا جَاءَ وَادِيَ الْقَرْيَةِ إِذَا امْرَأَةٌ فِي حَدِيقَةٍ لَهَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ : " ائْخِرُوا "
 ، وَخَرَصَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَةَ أَوْسُقَ، فَقَالَ لَهَا : " أَحْصِي مَا يَخْرُجُ مِنْهَا "
 فَلَمَّا أَتَيْنَا تَبُوكَ قَالَ : " أَمَا إِنِّهَا سَتَهَبُ اللَّيْلَةَ رِيحًا شَدِيدَةً، فَلَا يَقُومُ أَحَدٌ، وَمِنْكَ أَنْ تَعْبُرَ فَيُعْقِلَهُ "
 فَعَقَلْنَاهَا، وَهَبَتْ رِيحًا شَدِيدَةً، فَقَامَ رَجُلٌ، فَأَلْقَتْهُ بِجِلْطِيءٍ، وَأَهْدَمَ لُكَايِلَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِغُلَّةٍ بِيضَاءَ، وَكَسَاهُ بِرَدَاوِكَتٍ لَهَبٍ حَرِّهِمْ، فَلَمَّا أَتَوْا دِيَالَ الْقَرْيَةِ قَالَ لِلْمَرْأَةِ :
 كَمْ جَاءَ حَدِيقَتِكَ "
 قَالَتْ :
 عَشْرَةُ أَوْسُقَ، خَرَصَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
 " إِنْ مِتَّ عَجَلًا لِمَدِينَةٍ، فَمِنْ أَرَادَ مِنْكُمْ أَنْ يَتَّعِجَ لِمَعِي، فَلْيَتَّعِجْ "
 فَلَمَّا قَالَ بَنِيكَارَ كَلِمَةً مَعْنَاهَا :
 أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ : " هَذِهِ طَابَةُ "
 فَلَمَّا رَأَى أَحَدًا قَالَ :
 " هَذَا جَبِيلٌ حَبِينَا وَنَحْبُهُ، أَلَا خَيْرٌ كَمْ بِخَيْرٍ دُورِ الْأَنْصَارِ "
 قَالُوا : بَلَى، قَالَ :
 " دُورِ بَنِي النَّجَارِ، ثُمَّ دُورِ بَنِي عَبْدِ الْأَشْهَلِ، ثُمَّ دُورِ بَنِي سَاعِدَةَ - أَوْ دُورِ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ -
 وَفِي كُلِّ دُورٍ الْأَنْصَارُ - يَعْنِي - خَيْرًا "
 وَقَالَ السَّلِيمَانُ بْنُ بِلَالٍ : حَدَّثَنِي عَمْرُو،
 " ثُمَّ دَارِ بَنِي الْحَارِثِ، ثُمَّ بَنِي سَاعِدَةَ "
 وَقَالَ السَّلِيمَانُ :

²⁰ . Muslim bin Hajjaj Alqushairy An-Nisaboori, *Saheeh Muslim*, Dar Ihya'utTurath, Beirut, Lebanon (nd).book of divorce, hadith 3535.

عن سعد بن سعيد، عن عمارة بن غزية، عن عباس، عن أبيه، عن النبي صلى الله عليه وسلم قال :
 "أحد جليلي حبنا ونحبه " : قال أبو عبد الله
 كلبستان عليهما حائط فهو حديقته، وما لم يكن عليهما حائط لم يكن حديقته.

We took part in the holy battle of Tabuk in the company of the Prophet صلى الله عليه وسلم and when we arrived at the Wadi-al-Qura, there was a woman in her garden. The Prophet ﷺ asked his companions to estimate the amount of the fruits in the garden, and Allah's Apostle estimated it at ten Awsuq (One Wasaq = 60 Sa's) and 1 Sa' = 3 kg. approximately). The Prophet صلى الله عليه وسلم said to that lady, "Check what your garden will yield." When we reached Tabuk, the Prophet ﷺ said, "There will be a strong wind tonight and so no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taiy, The King of Aila sent a white mule and a sheet for wearing to the Prophet ﷺ as a present, and wrote to the Prophet ﷺ that his people would stay in their place (and will pay Jizya taxation.). When the Prophet ﷺ reached Wadi-al-Qura he asked that woman how much her garden had yielded. She said, "Ten Awsuq," and that was what Allah's Apostle had estimated. Then the Prophet ﷺ said, "I want to reach Madinah quickly, and whoever among you wants to accompany me, should hurry up." The sub-narrator Ibn Bakkar said something which meant: When the Prophet ﷺ saw Madinah he said, "This is Taba." And when he saw the mountain of Uhud, he said, "This Mountain loves us and we love it. Shall I tell you of the best amongst the Ansar?" They replied in the affirmative. He said, "The family of Bani-n-Najjar, and then the family of Bani Sa'ida or Bani Al-Harith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of Ansar."²¹

In the above quoted tradition, we will discover that women are allowed to engage in farming activities, because the Prophet ﷺ did not forbid her.

5. Tailoring Services

Tailoring service is another work, in which the female companions engaged themselves during the time of the Prophet ﷺ. Sahl reported;

عن سهل رضي الله عنه:
 "أن امرأة جاءت النبي صلى الله عليه وسلم برة منسوجة، فيها حاشيتها"، أتدرون ما البردة؟ قالوا
 : الشملة، قال : نعم، قالت : نسجتها بيد يفتئتاً كسوكها، "

²¹Muhammad bn Isma'il al-bukhari al-ju'ufi, al- Saheeh al-Bukhari, Dar Tooq publishers 1st edition 1422H, Vol.1, hadith 1481

فأخذها النبي صلى الله عليه وسلم محتاجاً إليها، فخرج إلينا وإنها إزاره"، فحسبها فلان، فقال ل: اكسنيها، ما أحسنها، قال القوم :
 ما أحسنت، لبسها النبي صلى الله عليه وسلم محتاجاً إليها، ثم سألتها، وعلمت أنها لا يرد، قال :
 إني والله، ما سألتها لألبسه، إنما سألتها لتكون كفي، قال سهل : فكانت تكفنه.

A woman brought a woven Burda (sheet) having edging (border) to the Prophet ﷺ, Then Sahl asked them whether they knew what is Burda, they said that Burda is a cloak and Sahl confirmed their reply. Then the woman said, "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet ﷺ accepted it, and at that time he was in need of it. So he came out wearing it as his waist-sheet. A man praised it and said, "Will you give it to me? How nice it is!" The other people said, "You have not done the right thing as the Prophet ﷺ is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied, "By Allah, I have not asked for it to wear it but to make it my shroud." Later it was his shroud.²²

6. Shortening Females (Clitoridectomy)

This was also among the activities of women during the lifetime of the Prophet صلى الله عليه وسلم. It was narrated from Umm Atiyyah Al-ansariyyah عنها رضي الله, that:

عنا معطية الأنصارية، أنا امرأة كانت تختبئ بالمدينة فقال لها النبي صلى الله عليه وسلم:
 "لا تنهكي فإن ذلك أخطئ للمرأة، وأحب إلي البعل".

Narrated Ummu Adiyya: A woman used to circumcise females in Al-Madinah, and the Prophet ﷺ said to her; do not go extremes in cutting that is better for the woman and more liked by the husband.²³

The above mentioned activities were some of the activities in which the female companions professed according to their compatibility.

²²Muhammad bn Isma'il al-bukhari al-ju'ufi, *al- Saheeh al-Bukhari*, Dar Tooq publishers 1st edition 1422H, Vol.1, hadith 1244

²³Abu Dawud Sulaiman bn Dawud bn aljarodi al-dayalisy al-basary (204), *Musnad Abi Dawud*, Dar Hijra, Egypt, 1st edition 1999, hadith 4608.

3.4 The Evidences of Women Participation in Public Services during the Lifetime of the Prophet ﷺ and the Rightly-guided Caliphs (رضي الله عنهم)

There are concrete evidences that show some instances of the roles played by Muslim women in public affairs of the Muslim Ummah, during the time of the Prophet ﷺ and the Caliphs. These roles were played in different fields. The researcher explained some of these fields in the following way:

1. Jihad

Verily there are evidences that show the services rendered by women during the lifetime of the Prophet ﷺ in the field of Jihad. Umm Ammarah is one of these women. She was reported to have participated in the battle of Uhud. Khaulah bint Al-Azwar is also reported to have attended the battle of Rome. She disguised in Persian dress. A woman companion Ar-Rabi' bint Mu'auwidh رضي الله عنها reported; we used to take part in holy battles with the Prophet ﷺ by providing the people with water and serving them and bringing the killed and the wounded back to Madinah.²⁴

It is also reported in a sound hadith:

عَنَّا نَسِي، أَنَّا مُسْلِمًا تَخَذْتُ يَوْمَ حُنَيْنٍ خَنْجَرًا، فَكَأَنَّهَا أَبْطَلَحَتْ، فَقَالَ:
يَا رَسُولَ اللَّهِ، هَذِهِ مُسْلِمٌ مَعَهَا خَنْجَرٌ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«مَا هَذَا الْخَنْجَرُ؟» قَالَتْ:
أَتَخَذْتُهَا:
دَنَامِيًّا حَدًّا مِنَ الْمُشْرِكِينَ، بَقَرْتُهُ بِطَنِّهِ، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضْحَكُ، قَالَتْ:
يَا رَسُولَ اللَّهِ، أَقْتُلْ مَنْبَعْدَنَا مِنَ الْطُلُقَاءِ أَنْهَزَ مُوَابِكُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
: «يَا مُسْلِمُ، إِنَّا لَلْهَقْدُ كَفَسُوا أَحْسَنَ»

It has been narrated on the authority of Anas that, on the Day of Hunain. Umm Sulaim took out a dagger she had in her possession. Abu Talhah saw her and said: Messenger of Allah, this is Umm

²⁴Muhammad bn Isma'il al-bukhari al-ju'ufi, *al- Saheeh al-Bukhari*, Dar Tooq publishers 1st edition 1422H. hadith 2882.

Sulaim. She is holding a dagger. The Messenger of Allah (may peace be upon him) asked (her): What for are you holding this dagger? She said: I took it up so that I may tear open the belly of a polytheist who comes near me. The Messenger of Allah (may peace be upon him) began to smile (at these words). She said: Messenger of Allah, kill all those people-other than us-whom thou hast declared to be free (on the day of the Conquest of Makkah). (They embraced Islam because) they were defeated at your hands (and as such their Islam is not dependable). The Messenger of Allah (may peace be upon him) said: Umm Sulaim. God is sufficient (against the mischief of the polytheists) and He will be kind to us (so you need not carry this dagger)²⁵.

It is evident from the provisions of the Prophetic hadith ﷺ that women participated in some of the battles fought by the Prophet ﷺ.

2. Midwifery

Midwifery was one of the public services rendered by female companions during the lifetime of the Prophet ﷺ and his rightly guided Caliphs. It is reported that Umm Khulthum bint Ali bin Abi Talib worked as midwife. Umar bin al-Khattab married her and she used to go out together with her husband and help women who were in labour.²⁶ Nonetheless, Salma the wife of Abi Rafi' رضي الله عنها served as a midwife to Mariya al-Qibtiyyah.

3. Nursing Services

Women rendered nursing services during the time of the Prophet ﷺ. Among these women are Rufaidah bint Sa'd Al-Aslamiyyah and Shifa'u bint Abdullah Al-Qurashiyyah. Rufaidah was the woman who treated the wounds of Sa'd bin Ubadah during the battle of Ditch. She had a tent which she used when treating her patients. It is reported that Shifa'u رضي الله عنها was also employed the skills of reading and writing. Oneday, the Prophet صلى الله عليه وسلم asked her to teach Hafsa bint Umar how to treat eczema, the way she taught her reading and writing. Zainab Al-Azadiyyah also an expert in treating eye problems.²⁷

²⁵. Muslim bin Hajjaj Alqushairy An-Nisaboori, *Saheeh Muslim*, Dar Ihya'utTurath, Beirut, Lebanon (nd).book 19, book of Jihad, hadith 4453.

²⁶Muslim bin Hajjaj Alqushairy An-Nisaboori, *Saheeh Muslim*, Dar Ihya'utTurath, Beirut, Lebanon (nd), book 19, book of Jihad, hadith, vol.5, P. 216

²⁷Ibrahim N. *Studies on Humanities InUrdun*, Journal of Tribunal, 1988, vol. 15, P. 208

attended the circles of knowledge and the sermons in the Masjid of the Prophet ﷺ. Umm Hisham narrated that she memorized Surah Qaaf as a result of frequent reading by the Prophet ﷺ during his Friday sermons.³⁰ Therefore, frequent attendance of Umm Hisham made her to memorize *Surah Qaaf*.

It is for the importance of women education the Prophet ﷺ fixed a time for the women companions for their lessons during which he answered their questions and admonished them concerning their religious matters. It is reported on the authority of Abi Sa'id al-Khudri that;

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ:
 أَنَّا لَنَسَاءُ قُلْنَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 اجْعَلْ لَنَا يَوْمًا فَوْعَظُوهُنَّ، وَقَالَ:
 «أَيُّمَا امْرَأَةٍ مَاتَ لَهَا ثَلَاثَةٌ مِنْ أَوْلَادٍ، كَانُوا حِجَابًا مِنْ النَّارِ»، قَالَتِ امْرَأَةٌ:
 وَاثْنَانِ؟ قَالَ:
 «وَاثْنَانِ».

*Abu Sa'id reported that; women told the Prophet ﷺ that men prevail in your time. Fix a day for us to learn from you what Allah (سبحانه وتعالى) taught you. The Prophet ﷺ promised to fix one day for them. He met them and preached them. He commanded them. Some of the commandments are; if woman losses three of her children, they would serve as a shield for her from hell-fire. A woman stood up and asked about two children. He replied; even two children.*³¹

Muslim scholars consider fixing of time for women's learning session by the Prophet ﷺ as a proof for the permissibility of women's seeking for knowledge and passing of knowledge even outside their matrimonial homes. There are notable women who contributed in the field of knowledge during the first generations of Muslim. These women include: A'ishah bint AbuBakr, Umm Salamah bint Abi Umaiyah, Amaratu bint Abdul-Rahman, Mu'azatu bint Abdullah, KhairatUmmu Hassan and Hafsa bint Siiriin.

³⁰Muslim bin HajjajAlqushairy An-Nisaboori, *Saheeh Muslim*, Dar Ihya'utTurath, Beirut, Lebanon (nd). hadith No. 873

³¹Muhammad bn Isma'il al-bukhari al-ju'ufi, *al- Saheeh al-Bukhari*, Dar Tooq publishers 1st edition, 1422H, hadith 101.

3.5 Some Conditions laid down by Shari'a to a Working Muslim Women

There are some conditions governing woman's participation in civil service which can be summarized as follows:

- i. The job that she wants to do should be lawful
- ii. She should ask for the consent of her husband.
- iii. The work should be suited to the nature of woman, such as medicine, nursing, teaching, sewing and so on.
- iv. The work should be in a place that is only for women and there should be non-mixing with non-mahram men (If possible).
- v. Those at work should observe complete shari'ah dress code (if necessary).
- vi. Her work should not lead to her traveling without a mahram.
- vii. Her going out to work should not involve committing any haram action, such as: being alone with the driver, or using perfume where non-mahrams can smell it.
- viii. That she should try as much as possible not to neglect things that are more essential for her, such as looking after her house, husband and children.

3.6 Official Responsibilities and House-hold Activities

In order to have equilibrium in terms of matrimonial stability of the home at one hand and the woman's pursuit for economic stability on the other, there should be an understanding between the two spouses (the man who is the head of the family and the woman who is under the umbrella and control of the man). The woman must seek the consent of her husband or her father, as the case may be before resolving to earn a living outside her home.

When the wife and her husband have come to an agreement over this delicate and important issue, the wife should not be left single-handedly to decide on how the house should be managed in their absence. Both the spouses should sit and map out strategies as to

how their house is to be maintained when they have both gone out to work. The children and the house generally must not suffer for the parent's economic pursuit.

The decision on the person the spouses would entrust the care and welfare of their house and children should be handled with all seriousness, because of its importance. They should look for a matured, reliable lady and preferably religious to look after the house and children in their absence. If they are able to have a relative who can stay with the children and take care of the house, then that is better for them. The age of the children should be taken into consideration when employing a nanny or a house-maid. The usual practice of engaging the services of young girls is not advisable. Due to their age, they may not be of much help especially if the children are small and likewise if the children are grown up, they cannot control them. The spouses should endeavour to know the background of the house-maiden they may employ, because of many cases of fetish and magic occurrences among some house-maiden. Muslim families should avoid employing the services of non-Muslims to take care of their houses in their absence. This is due to many obvious reasons among which Muslim children are often heard singing Christian songs they learnt from those nannies.

After they have successfully gotten a house-maid of their choice, the woman should tell her what to do and what not to do, so that she, from the onset, knows her limits in the house. The woman should not leave every work in the house for the house help. The more personal and crucial work should be done by the woman in the house, either before she leaves for work or when she comes back. The women should also endeavour to teach her children the basic things they can do for themselves, so that they may not be completely dependent on the house-help in her absence.

When a mother is back from work, she should always accommodate and listen to her children. She should not drive them away when they come to her after she comes back from

Immediately the mother is back from work, the "nanny" should be relieved of all other responsibilities regarding caring of the children, their feeding, and the husband's food, etc. Most men do not entertain house-help cooking for them, so the woman must make provision of either cooking before she leaves for work or coming back on time (before her husband comes back) to cook for him.

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So, she should know that whatever she does should be within the confinement of shari'ah. The shari'ah is her guide and the gauge through which all her daily activities are measured. A hadith of the Prophet ﷺ says:

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*All of you are shepherds and you are going to be accountable to your flocks, a woman shall also account for what is under her care and supervision.*³²

Hence, how the woman takes care of her family which includes her husband, her children and other relatives within the extended family is paramount to her overall existence as a housewife. The woman is the first teacher to her children. Therefore, she should try as much as possible to inculcate discipline and religious values in them. The woman should also see herself as a friend, a partner and a subordinate to her husband. She is supposed to take care of him, his property, his wealth and his integrity.

In essence, when a Muslim woman decides, with the consent of her husband to work outside her matrimonial home, she should know that her work is secondary compared to her primary role of taking good care of her family. Thus, her work should be handled in all respect as subsidiary. Under no circumstance should a working woman consider her work as a priority over her family. The family system should not be made to suffer; in anyway, because the woman chooses to work outside her home. Nevertheless, when a Muslim woman decides to work, she should at least bear the following:

1. The first and foremost is that a woman: Should always have the fear of Allah (سبحانه وتعالى) in her mind wherever she goes. A hadith of the Prophet ﷺ says we should fear Allah (سبحانه وتعالى) wherever we may be.
2. Women going out to work or anywhere outside their homes should dress properly, according to the dictates of the shari'ah.

³²Muhammad bn Isma'il al-bukhari al-ju'ufi, *al- Saheeh al-Bukhari*, Dar Tooq publishers 1st edition 1422H. vol.2 P.5, hadith 893.

When a woman adores herself with the fear of Allah and dresses properly (i.e., covering herself with thick unrevealing cloths) and then seek the consent of her husband, then Islam permits her to work outside her matrimonial home.

CHAPTER FOUR

THE CONTRIBUTIONS OF SELECTED WORKING MUSLIM WOMEN IN BAUCHI STATE

This chapter discusses various contributions of some working Muslim Women from Islamic perspectives. The chapter specifically focuses on the contributions of selected working Muslim women in Bauchi State and analysing their achievements as well as their active engagements as a civil servant. Prominent among such women are: HajiyaFatiMu'azu, HajiyaHabiba Muda Lawan, HajiyaA'ishahtuKabir, Hajiya Halima Muqaddas, MalamaLaraiHammadu,HajiyaJummai Liman Bello, Rahma Sani Ibrahim and HauwaSa'idSulaiman.

4.1 Bauchi State Civil Service Commission

The Bauchi State Civil Service Commission is a constitutional body vested with the power to appoint civil servants to various offices in the State Civil Service and thereafter monitor the progress and conduct of such persons up to the point of exit from the Service. It exercises disciplinary control over persons holding such offices.

It is charged with a mission to create quality and objective civil service through adherence to rules and regulations. The vision of the service commission is to: sustain a reformed civil service, proficient in professionalism, effective and transparent service delivery. The commission exercises its full powers and statutory function in respect of the state civil service as contained in schedule II of the 1999 Constitution of the Federal Republic of Nigeria during the period covered by this report. These functions include the following:

- a. Appointment of officers on Salary Grade Level 06 and above.
- b. Promotion and Advancement of deserving Officers into posts of different salary grade levels.
- c. Setting general and uniform guidelines for appointment, promotions and discipline.

- d. Custodian of comprehensive and up to date personnel records of the Civil service.
- e. Approving the recommendations of the various departmental selection/appointments from Grade levels 06 and above.
- f. Processing of transfers (inter-Cadre, inter-Service), lateral conversion and Secondment.

The commission serves as the appellate body for all petitions received from civil servants in respect to appointment, promotion, discipline and other staff's matters.

In exercising its functions, the Commission is guided by, among others, the following documents. Scheme of Service (1979, 1984, 2000 and 2003)

- a. Guides to Administrative Procedures
- b. Civil Service Handbook
- c. Federal Establishment Circulars (1974 - 2014)
- d. Financial Instructions
- e. Public Service Rules (2000,2006 and 2008)
- f. Other relevant Reference Books.

4.2 Working Muslim Women and their Contributions to Societal Development of Bauchi State

In this part of the research, various working Muslim women and their contributions to the societal development of Bauchi Metropolis will be discussed.

4.2.1 Hajiya Habiba Muda Lawal: Biography and Contributions

4.2.1.1 Her Biography

HajiyaHabiba Muda Lawal was born on 3rd June 1963 to the family of AlhajiGarkuwaAdamu at Bununu, Tafawa Balewa Local Government Area of Bauchi State. She attended Gyamzo Primary School, Toro from 1970 -1976, and proceeded to Federal

Government College, Kaduna, where she obtained her secondary school certificate from 1976 – 1981. She thereafter, enrolled at the Ahmadu Bello University, Zaria from 1982 to 1986. During her University studies, she won the Nigerian Tobacco Company Prize for the Best Undergraduate Student in 1984/1985. In 1985/1986, she won the Imperial Chemical Industrial Prize for the Best Graduating Student in Chemistry (Second Class Upper).¹

In 1991, Habiba obtained a Master's Degree in Inorganic Chemistry from Ahmadu Bello University (ABU), Zaria and a Ph.D. in Inorganic Chemistry from Abubakar Tafawa Balewa University (ATBU), Bauchi in 1997. She also holds a Certificate in Professional and Personal Competence in Women's Development from the University of East Anglia, Norwich, Britain. She started her working career in 1987 as a Graduate Assistant at the Abubakar Tafawa Balewa University, Bauchi where she rose to the position of Senior Lecturer in 1999. While in the University, she held various academic responsibilities such as Member of University Senate, Departmental Examinations Officer, Project/Records Officer and Post Graduate Officer. While serving in the University in 1998, she was appointed Commissioner for Commerce, Industry and Tourism by the Bauchi State Government.²

In 2001, Habiba joined the National Centre for Women Development, Abuja as Director Planning Research and Statistics. Habiba also joined the Federal Ministry of Women Affairs, where she headed the Women Affairs Department, in August, 2005. She initiated and facilitated the development of the National Gender Policy and its Implementation Framework. She had a stint at the Federal Ministry of Science and Technology before moving to the Office of the Senior Special Assistant to Mr. President on the Millennium Development Goals (OSSAP – MDGs) in 2008 where she was responsible for tracking MDGs Sectorial and DRG Funded Ministries, Department and Agencies. Due to her drive to achieve excellence,

¹HajiaHabiba Muda Lawan. Interviewed in her residence on 20/10/18

²HajiaHabiba Muda Lawan 20/10/2018.

Dr.Habiba was appointed by the then Head of the Civil Service of the Federation in 2009 to head/facilitate the Public Sector Capacity Building Programme (training of officers in the Federal Civil Service) funded under the Debt Relief Gains of the MDGs.

The hardworking, diligent, resourceful and focused professional was promoted as Director, Training and Development, in the Manpower Development Office of the Office of the Head of the Civil Service of the Federation in 2010. She became a Permanent Secretary on February 18, 2013, and was posted to the Federal Ministry of Women and Social Development (FMWSD), where she served from March 13, 2013 to 7th November 2014; Office of the Secretary to the Government of the Federation (Special Services Office), 7th November 2014 to 10th November 2015; Ministry of Science and Technology, 10th November, 2015 to 5th August, 2016 and Ecological Fund Office, August 5, 2016 till date. As the most senior Permanent Secretary in the Office of the Secretary to the Government of the Federation, She was mandated to step in as the Acting Secretary to the Government of the Federation on Wednesday 19th April 2017, following the suspension of Engr. Babachir David Lawal³

Habiba is a British Chevening Scholar, Fellow of the Chemical Society of Nigeria, Fellow of the Leadership for Environment and Development (LEAD), Member, Chemical Society of Nigeria, Member, Science Association of Nigeria, Member, Institute of Development Administration and an Alumni of America International Visitors Program. Dr.Habiba is mother, wife, a seasoned administrator, a philanthropist, a mentor to many. And while in the academia she was actively involved in community development as a Member of the National Association of University Women and Federation of Muslim Women Association of Nigeria. She is happily married and blessed with five children.

³Hajia Habiba Muda Lawan 20th October, 2018.

4.2.1.2 Her Contributions to the Development of Islamic Activities in Bauchi State

Throughout her career as a civil servant, she contributed greatly to the societal development and supporting progress of Islamic activities in Bauchi State. Her contributions are numerous and can be summarized in the following discussion:

a. Donation in the Construction of Toro Local Government Area Central Mosque

HajiyaHabiba was a dedicated Muslim woman, because she was so eager to contribute to the development of Islamic activities across the state, particularly in her Local Government Area, Toro. It is discovered that Habiba contributed immensely in the construction of Toro Local Government Central Mosque, the work is still on going to date. She was able to listen to the masses whenever the need for assistance arises. This indicates that Habiba despite being engaged in civil service, did not turn her face to the development of Islam and Muslims in general. She used to maintain her Islamic identity wherever she is. For instance, in whatever circumstances or in any assembly HajiyaHabiba used to veil herself with the Islamic dress. This further indicates that she gives an important priority to her religion despite being a civil servant in a secular government that is not entirely practicing the Shariah system. In addition, HajiyaHabiba in 2015 constructed a Mosque in Mallawa community of Toro Local Government Area and in 2013 constructed a complete Islamiyyah in the same community. Furthermore, in 2017, she constructed a Mosque in Kahel and Kawauri villages of Toro Local Government Area of Bauchi State.⁴

b. Construction of Gwamnadaji Bridge in Bogoro linking the village with neighbouring communities

Until the construction of a bridge by Habiba, the people of Gwamnadaji Village in Bogoro had been suffering from immobility especially during the rainy season, that at times all their movements were restricted to their small villages as they did not have any other route

⁴HajiyaHabiba Muda Lawan 20th October, 2018.

to nearby communities. The bridge has been the long awaited panacea to their mobility problems.⁵

c. Facilitation of Government Construction for Road from Sabon Kaura to Abubakar Tafawa Balewa University, Bauchi

According to Adesanya, rural dwellers are subjected to stagnation, deprivation; with their immobility further perpetuating poverty. SabonKaura is a suburb village in Bauchi behind ATBU with a population of hundreds of peoples mostly students Abubakar Tafawa Balewa University and some junior staff. Like any other settlement lack of good roads stagnate the development in the settlement. Habiba facilitated Bauchi State government the construction of the road which made a better life of the dwellers of SabonKaura.

d. Installation of Solar Electricity to Some Villages in Toro Local Government Area

As part of her good efforts towards the betterment of the lives of people at the grass roots, Habiba installed solar electricity at Kwabi, Ziriya, Nabordo and Tulu villages. Before then, the people in those areas had no means of electricity.

e. Construction of solar powered boreholes in Azare

Water they say is life, he who gives water gives life. Habiba constructed five (5) solar powered boreholes in Azare Community in her quest to touch the lives of people in Bauchi state,

f. Construction of Primary Health Care Clinic at SabonNarabi Village, Toro Local Government Area

Habiba constructed primary health care at Magama-Gumau to help reduce natal mortality, miscarriages and give the locals chance to benefit from the government.

⁵HajiaHabiba Muda Lawan 20th October, 2018.

g. Distribution of Ambulances to Clinics in Toro Local Government Area

Another great contribution of Habiba can be seen in her much concern about health. She distributed ambulances to all the clinics in Toro Local Government Area as the importance of ambulances in rural clinics cannot be overlooked.⁶

4.2.2 HajiyaFatiMu'azu: Biography and Contributions

4.2.2.1 Her Biography

Another prominent woman who contributed greatly to the development of Bauchi State is HajiyaFatiMu'azu. She was born on the 3rd June, 1950, in GashuaYobe state. He started her early Islamiyyah School at the age of four and started her primary school at Gashua in 1957. Having obtained her first leaving certificate in 1963, she proceeded to Government Girls College, Maiduguri where she obtained her secondary school certificate. Being among the best students she proceeded to Queens School Ilorin in 1969 where she obtained her higher secondary certificate in 1970. She furthered her studies at Ahmadu Bello University, Zaria in 1971 where she obtained her Bsc. Political Science in 1974. After serving her one year mandatory National Youth Service in 1974, she was the only female among the four appointees at the North Eastern government where she was appointed as secretary II.⁷

Upon the creation of Bauchi State in 1976, she was posted as the secretary of Establishment department in Bauchi State. She retired from service in 1991. In the same year she was appointed the first female Secretary to the State Government of Bauchi and also the first female turbaned “MagayakinDukku”. She was appointed as Commissioner, Independent National Electoral Commission by Gen. AbdulsalamiAbubakar from 1998 – 2003.

⁶HajiaHabiba Muda Lawan 20th October, 2018.

⁷HajiyaFatiMuazu, interviewed in her residence on 23rd October, 2017.

4.2.2.2 Her Contributions to the Development of Bauchi State

Throughout her years in service, she had dedicated herself towards the building of a better Bauchi State. Her contributions can be summarized as follows:

a. Securing Pipe Borne Water in Dukku then Bauchi State

During her time as secretary to the state government, HajiyaFatiMu'azu secured pipe born water project in Dukku then Bauchi state. Before the project, water scarcity had become a perennial problem faced by the residents of Dukku. The project became a lasting solution to their water problem.

b. Securing Employment for Befitting Graduates in Bauchi State.

MagayakinDukku, used her influence to seek employment for qualified graduates, certificate holders and fresh school leavers of Bauchi at various levels and parastatals of government within state and federal government levels. Unemployment has been a serious national problem that has been leaching Nigeria for long.

c. Designing improved Salary Structure and Grade in Bauchi State.

On 29th December; 1981, HajiyaFatiMu'azu worked together with the office of the Secretary to the Federation and all Secretaries to State Governments where they revisited salary structures and designed an improved salary scheme to all the civil servants in the states of the Federation. HajiyaFati was the first to convince her state to adopt the new structure.¹⁴

c. The First to fight against Embezzlement through Life Insurance.

HajiyaFatiMu'azu was the first to reject the idea of life insurance to senior civil servants in Bauchi State. When the then Head of Civil Service brought her a memo about life

insurance, she refused to be part of it. Meanwhile, she argued against any life insurance except to the dead persons, and finally requested him to count her out of it.”⁸

d. Served as a Pace Setter to Other Women in Bauchi State

As the first female Secretary to the State Government in Bauchi State, her appointment had been an eye opener to other women, that women can do it, to some extent. And to other women that feel women belong to the kitchen. HajiyaFati proved they were wrong. She played her role well as a married woman to the extent that many women considered her as a role model.¹⁶

e. Liaised With Bauchi State Government to Train Youths on Gum Arabic Farming.

After retirement from service, HajiyaFati engaged into farming and animal husbandry, in this course, she liaised with the Bauchi State Government to train youth in Gum Arabic farming as a means of empowerment, self-sufficiency and poverty eradication. Through the training 10 participants from each local government of the state were trained and given facility to engage in the farming practice.

f. Training Women, Mostly Widows and Less Privileged on Cattle Fattening and Poultry Production.

To date, HajiyaFati, trains widows in cattle fattening and poultry farming, so that they can support themselves and combat poverty in the society. So far, she single-handedly trained over 50 women in cattle fattening and poultry farming, most of them have now established themselves and are able to sustain themselves and their immediate family.

⁸. HajiyaFatiMuazu, interviewed in her residence on 23rd October, 2017

4.2.3 MalamaLaraiHammadu: Biography and Contributions

4.2.3.1 Her Biography

LaraiHammadu was born in MalumfashiKatsina state on 16th June, 1973; she attended her primary school at Malumfashi in 1975 and obtained her first leaving certificate in 1980. She then proceeded to Government Girls College Dala, Kano State where she obtained her S.S.C.E in 1986. Her intelligence made her the only female among fifty threemales sent to America to study teaching methods and class control. She later went to the University of Jos where she obtained her Master of Science degree.Larai was appointed in the Bauchi Civil Service in 1990 in the Women Education Department. She was then transferred to Women Technical College, Bogoro where she served as vice principal and later principal of the school. Her excellent track record did not go unnoticed as she was later transferred to the Ministry of Women Affairs Bauchi State and is currently the Director Child Development in the Ministry of Women Affairs and Child Development, Bauchi.⁹

4.2.3.2 Her Contributions to the Development of Bauchi State

LaraiHammaduhas contributed greatly to the development of Bauchi State. Among her notable contributions are as follows:

a. Founded and Overlook Free Adult Education Classes in Dass

MalamaLaraiHammadu, due to her passion for education, organized free adult education classes to combat illiteracy in Dass. The adult education classes were conducted during weekends mornings and evenings and so far it has recorded success that within four years of its commencement it has graduated thirtystudents and yet many were still enrolling.¹⁰

⁹HajiyaLaraiHammadu. Interviewed in her residence on 12th November, 2017

¹⁰HajiyaLaraiHammadu 12th November, 2017.

b. Previewed and Recommended a Better Structure for Bauchi State Orphan and Vulnerable Children Agency

MalamaLarai was among the committee that structured and organized the Bauchi State Orphans and Vulnerable Children Agency. She played a vital role in organizing classes' schedules, school calendar, distributed registers, diaries, and was among the team tasked with giving the teachers special training on class control and management in the school.²⁴

c. Designed and Proposed a Schematic School Feeding Schedule.

The recent school feeding by the Bauchi State Government has been an achievement that may take a life time to achieve but with the time, zeal and commitment, given by the team tasked with the designed make is feasible and reliable. Mrs. Larai played a paramount role in designing a schematic feeding schedule and making the programme a reliaty.

d. Working Towards Achieving a Free and Compulsory Primary School Education to the Children of Bauchi State

A recent study by UNESCO reveals that Bauchi State has a great number of out of school children. The study reveals that over fifteen thousand seven hundred schools aged children age 4-8 were out of school with Ningi and Alkaleri having the highest percentage. The free and compulsory primary education declared recently in the state increases rapidly the school enrolment. Larai is among the pioneers that proposed free and compulsory free education and worked toward ensuring it in Bauchi State¹¹.

4.2.4 HajiyaJummai Liman Bello: Biography and Contributions

4.2.4.1 Her Biography

HajiyaJummai was born on 17thMarch, 1960 in Azare, Katagum Local Government area, Bauchi State. She started her primary school at Central Primary School, Azare in 1967.

¹¹ . HajiyaLaraiHammadu. Interviewed in her residence on 12th November, 2017

She completed her primary education in 1972, from there she proceeded to Government Girls Secondary School Bauchi in 1972 where obtained her S.S.C.E in 1977. She then proceeded to Bayero University, Kano where she studied Mass communication from 1977 to 1982, she served the mandatory Youth Service in 1983. She began her early career with Bauchi Radio Corporation in 1987 as Assistant editor. She was promoted to Editor in Chief in 1993. She was appointed Director General of National Orientation Agency (NOA) in 2014 after which she returned to Bauchi Radio Corporation in 2015 and was appointed Managing Director in 2016.¹²

4.2.4.2 Her Contributions to the Development of Bauchi State

Jummai Liman Bello also contributed notably to the development of Bauchi State. Some of her contributions are as follows:

a. Sustainable and Steady Transmission

During her tenure as Managing Director (MD), of Bauchi Radio Corporation (BRC) had inaugurated a 50-kilowatt digital transmitter as part of measures to enhance its operations. The radio was transmitting with a 10 kilowatt service transmitter installed since its establishment more than twenty years ago, inaugurating the transmitter in Bauchi, the transmitter which replaced the obsolete equipment would enable the station to provide effective service to the people. She gave assurance that an additional 50 kilowatts transmitter would be installed at the Azare sub-station to enhance transmission to the northern parts of the state. Staff of the corporation were also urged to rededicate themselves to duty and work toward educating the communities for the rapid socio-economic development of the state. With the new digital transmitter, the BRC will now be transmitting its services to all the 20 Local Government Areas and the neighbouring States. The corporation has also installed two 15kVA transformers at Yelwa sub-station to ensure continuous power supply to the station.⁶²

¹²Hajiya Jummai Liman Bello. Interviewed on 15th November, 2017

b. Maintenance/Reactivation of Culture

Bauchi Radio Corporation plays a significant role at the grass roots level for rural development. For instance, issues of poverty, agriculture, gender inequality, education, social problems among others were focused for programming. In exploring the importance of sharing information locally and the opening up of wider information networks for farmers in the state with reference to vernacular radio programmes, radio is effective in improving the sharing of agricultural, public enlightenment and improving cultural information to remote rural farming communities.

C. New Programmes Initiative

Upon her appointment as the new Director General (DG), Jummai reviewed the programmes in BRC and brought in new programmes and initiatives that would entertain, educate and orient the people. The new improved programmes include: Gareku Mata, Kowa da Hajarsa and wakokidaga BRC. The new programmes were welcomed by all and sundry in all the crooks and crannies of Bauchi State.

D. Airing of More Islamic Programmes

Jummai contributed immensely in airing more Islamic programmes across the state, e.g. filin fatwa (questions and answers in Islam), tafseer of the Holy Qur'an especially in the month of Ramadan, e.t.c¹³.

4.2.5.1 Rahma Sani Ibrahim: Biography and Contributions:

4.2.5.2 Her Biography

Rahma Sani Ibrahim was born on 9th June, 1975 in Bauchi, she attended Rariya Primary School Bauchi from 1981-1987 and proceeded to Government Girls College Bauchi between 1988 – 1994 and got married in the same year. She obtained Nigeria Certificate in

¹³. HajiyaJummai Liman Bello. Interviewed on 15th November, 2017

Education (N.C.E) in Islamic Studies at National Teachers Institute (N.T.I) Bauchi in 2007, she was blessed with six children.

As a housewife, Rahma contributes a lot to the development of Islamic activities in Bauchi, she is a member in Non-Governmental Islamic Organizations in Bauchi State, among them are: women in Da'awa Bauchi Branch Chapter, Ibadurrahman Child Welfare Organization Bauchi, Muslim Sisters Forum Bauchi e.t.c.

4.2.5.3 Her Contributions to the Development of Islamic Activities

Despite been a full housewife, Rahma contributed greatly to the development of Islam in Bauchi State.

a. Founded Free Islamic Education Classes (Islamiyyah) in Her House

Rahma organized free Islamiyya classes to children in Baki Kura between 4 – 12 years in the evening it has recorded great success¹⁴.

b. Improving the Moral and Intellectual Development of Youth and Children.

Under Ibadurrahman Child Welfare Organization, Rahma was in charge of guiding and enlighten children to improve their morals and spiritual well being through a lot of fun and activities, she is trying to install love of Islamic values in children from early age and committed to block the chances of contemporary issues (Fitnah) to the future Muslim which allows the children and youth to see the beauty of Islam and at the same time encourage them to live in accordance with the teachings of the Qur'an and sunnah of Prophet Muhammad ﷺ.

c. Contributions to Da'awah Advocacy

As a member in women in Da'awah, Rahma supports Muslim Girls Child Education through sensitization, mobilizing the Muslim parents on the importance of Muslim Girls

¹⁴. Interview with Rahma Sani Ibrahim at Bakin Kura Bauchi 11th August, 2019.

Education and also put emphasis for the continuing education for married women, to her married should not be a barrier to learning¹⁵.

4.2.6.1 HauwaSa'id Suleiman: Biography and Contributions

4.2.6.2 Her Biography

HauwaSa'idSulaiman was born in Bauchi, 1980, she attended Primary and IslamiyyaSchol in Bauchi, and proceeded to Federal Government Girls College Bauchi where she obtained West African Senior School Certificate in 1996. She got married at seventeen years and had three children and obtained Bachelor of Science in Agriculture at Abubakar Tafawa Balewa University Bauchi in 2014. Hauwa did her one year National Youth Service Corps at Institute for Agricultural Research Samaru Zana Kaduna State and her interest in pursuing poultry was sparked. She has a big poultry farm with about 200 chickens both broilers and layers.

4.2.6.3 Her Contributions to Societal Development are as follows:

1. Job Creation: She has many workers which reduces the level of unemployment in Bauchi.
2. Development of self reliance in Bauchi¹⁶.
3. Business Creation: Hauwa gave women an opportunity to branch out business for themselves. Example selling eggs, broilers and layers chickens which did not take long to recruit a host of women representatives, as a reward for their hard work, she gave top performers chickens and crate of eggs which encouraged them to aim high which they did, as a result of that, her farm poultry grew dramatically.

¹⁵. Interview with Rahma Sani Ibrahim at Bakin Kura Bauchi 11th August, 2019.

¹⁶. Interview with HauwaSa'id at FadamanMada, Bauchi 11th August, 2019.

CHAPTER FIVE

CHALLENGES FACED BY MUSLIMS WORKING WOMEN IN THEIR PLACES OF WORK AND THEIR SOLUTIONS

It is well established the fact that women are allowed to work outside their matrimonial homes, despite the fact that they have the responsibilities of attending to the needs of their families in addition to maintaining their careers. However, working outside their homes has a lot of challenges some of which contradict provisions of Shari'ah.

5.1 The Challenges faced by Working Muslim Women in their Place of Work

5.1.1 Molestation

The Prophet ﷺ has condemned men hitting their wives and there is no account of him hitting any women or child throughout his lifetime. In the last Sermon of the Prophet صلى الله عليه وسلم he emphasized to men that they should be kind to their women this ruling should also be applied in places of work, so that working women will not face any harassment in their places of work.

When a woman steps out of her house to work, she will be subjected to a lot of molestation, attacked and hurts with eyes, tongue, gestures and unfortunately sometimes even physically. As a result of that, some women waved off, some ignored and moved on, some have to compromise while others compelled to revolt or breakdown.

The women should try to focus on careers/works that match the nature of a woman and that will be less competitive and less stressful. Attempting to compete in male-dominated works can have serious effects upon women, such as encouraging aggressive, dominating and controlling traits that are more characteristic of men. This, in turn, may affect the family negatively. The stress of the job itself may be carried home as well. Women who work in predominantly masculine jobs interact more with men.

Teaching, nursing and child care are good examples of careers that fit more with the nurturing and caring nature of women. These types of careers enhance those natural traits and ease the transition between work and home. They also provide valuable contributions to society.

5.1.2 Societal Perception

Some societies yet to understand that women are also capable of working, they still visualize women as individuals who should be only in charge of the kitchen and other domestic affairs, anything beyond that they see it as immoral. They see a working woman as someone who had less faith and therefore disrespect her. Some even questions her dignity and morals, while others marked her as someone who does not have respect for her husband.

5.1.3 Childbearing

Growing from a young girl to a mother brings about a lot of changes in women she learns to nurture a small being inside her, but does anyone perceive what all changes and challenges she was about to face at work place before and after the baby was born?

Most of the firms have policies where maternity leaves are granted for three months, and once the woman resumes office she has to work all hours till closing without going out to feed the baby.

A major stress to working mothers is going through a day of work and then coming home in the evening to find cooking and cleaning to be done. The best solution is to find someone to assist with the household chores. The most important issue for women to remember is that her family should be her first priority. If a woman is able to balance a family and a career, this is acceptable. If the family begins to suffer, she needs to reconsider her priorities and choose the best option.

5.1.4 Work and Family Life Imbalance

Another most noticeable challenge that women face is the work life imbalance. Family feels she has neglected them, friends feel lost and unfortunately she has to face suffer her entire support system just because she works. The family demands in most cases will not allow for time to meet the demands of work place. Many attempts to strike a balance but only few succeeded with one segment overlapping the others.⁴

They should find careers or jobs that offer more flexibility in terms of scheduling their time. Teaching is a good example. Since the mother's schedule is often the same as the children. Part-time work is also more preferable than fulltime work. They should spend enough time with their children at home children need time and attention more than anything and the time of a working mother is limited. When a mother is with her children, she needs to focus on them and enjoy activities games and reading with them.

5.1.5 Lack of Praying Space

Prayer is a key pillar in Muslim life. This also demanded to be observed in congregation by both men and women. It is better and more rewarding for women to pray in their houses than to attend the congregational prayers. However, they may attend the congregational prayers in the mosque provided they are secure from any temptation. They should avoid attractive clothes and perfumes.

With all these, it is common to see mosques at workplaces without a provision of space for women. The situation leaves Muslim women in difficulty and they usually pray late. The provision of the praying space encourage women to observe prayers as at when due. They also by that listen to sermons and participate in the Muslims activities actively.

Providing a space for women who will be coming to congregational prayers will help a lot in making them to achieve their spiritual objective. Lack of participation in the mosque's activities the women an opportunity to participate in other charitable and good works that are organized and conducted in the mosque. Sermons and lectures that are presented in the mosques also help a lot in re-awaking the women.

In most institutions of higher learning and hospitals, spaces are provided for women to pray and actively participate in other lawful activities. This makes Muslim women working in such places more acquainted with the happenings in the Muslim world.

5.1.6 Engagement of House Help

The habit of engaging house help to assist housekeeping and training of children is a common practice. Even though it works for some, but generally it comes with issues ranging from maltreatment of children, inducing bad characters and even theft. A part from obvious risks such as stealing, you really bring a person with all of their personal problems into your home.

Some maids do not keep themselves clean and even smell bad. A few of them even attempt to snatch away the wife's husband.

Working women should find someone that can be completely trusted to take care of the children, preferably a Muslim sister or a close family member. Children are able to bond with an unlimited number of people as long as they are cared for and loved. A Muslim sister or family member may become like a 'second mother' for the children, which can alleviate separation anxiety and other negative effects caused by divorce. Home-based child care is the best option for young children.

CHAPTER SIX

CONCLUSION

Women in the society have a vital role to play in the development of their community through various efforts that may be rendered in every sectors of human life like business, social welfare, educational and even spiritual life. Women are not the kind of people that would be left behind because they have a lot of contribution in the society, there are women that played an important role during and after the time of Prophet Muhammad ﷺ like Khadijah bint Khuwailid, Ummu Ammarah, A'ishah رضي الله عنها and many others.

This work "Muslim Women Participation in Public Services from Islamic Perspectives: A case study of Contributions of some selected Muslim Women in Bauchi State from 1980-2015" as implies highlight the Shari'ah ruling on the permissibility of the women to work in public sector and the condition that they must observe.

The work also gives some contribution of some Muslim Women in Bauchi like Hajiya Habiba Muda Lawal, Hajiya Fatima Mu'azu, Dr. Halima Musa Mukaddas, Malama Larai Hammadu and Hajiya Jummai Liman Bello.

Finally, the challenges facing the working Muslim Women are also highlighted and followed by some possible solutions.

6.2 Research Findings

The findings of this research include the following:

- i. The Islamic law did not prohibit the Muslim women to participate in civil services, if they abide by the rules of shari'ah.
- ii. The acts of worship and the permissible daily activities of Muslim women are not confined within the border of their matrimonial houses rather extend to the level of the society.
- iii. The researcher finds out the contributions of some notable Muslim women toward the societal development of Bauchi State.

6.3 Recommendations

The work recommends the following:

- i. Parents should strive hard for the success of the education of their female children especially in the fields of health and education.
- ii. Scholars and Imams should emphasize more on the permissibility and importance of female education and their participation in public services.
- iii. Husbands should allow their wives to contribute their quota to the development of Muslim community.
- iv. Working Muslim Women should abide by the dictates of Shari'ah. As mothers, wives or daughters in their respective societies that is the only way public service will be attractive to the young growing population of Muslim women in the State.

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RESEARCH INFORMANTS

In the process of collecting materials, I was able to interview the following people:

- | | | |
|----|----------------------------|--|
| 1. | Name | Hajiya Habiba Muda Lawal |
| | Position/Occupation | Former Ag. Secretary to the Government of the Federation Nigeria (April, 2017 – November, 2017). |
| | Address | Old GRA Bauchi |
| | Date | 31 st March, 2018 |

- | | | |
|----|----------------------------|--|
| 2. | Name | Hajiya Fatima Mu'azu |
| | Position/Occupation | Former Secretary to the State Government Old Bauchi State (March, 1991 – October, 1998). |
| | Address | Tudun Wada Behind Prison Service Gombe, Gombe State |
| | Date | 14 th January, 2018 |

- | | | |
|----|----------------------------|--|
| 3. | Name | Dr. Halima Musa Mukaddas |
| | Position/Occupation | Former Commissioner of Health, Bauchi (January, 2016 – February, 2018) |
| | Address | Old GRA Bauchi |
| | Date | 19 th March, 2018 |

- | | | |
|----|----------------------------|---|
| 4. | Name | Malama Larai Hammadu |
| | Position/Occupation | Director Child Development, Ministry of Women Affairs, Bauchi (July, 2015 – June, 2017) |
| | Address | Ibrahim Bako Housing Estate, Bauchi. |

- | | | |
|----|----------------------------|--|
| | Date | 5 th February, 2018 |
| 5. | Name | HajiyaJummai Liman Bello |
| | Position/Occupation | Managing Director, Bauchi Radio Corporation
(BRC) (January,2016 – December, 2018) |
| | Address | Tambari Housing Estate, Bauchi. |
| | Date | 13 th February, 2018 |
| 6. | Name | Rahma Sani Ibrahim |
| | Position/Occupation | House wife |
| | Address | Bakin Kura, Bauchi |
| | Date | 11 th August, 2019 |
| 6. | Name | HauwaSa'id Ibrahim |
| | Position/Occupation | Business Woman |
| | Address | FadamanMada, Bauchi |
| | Date | 12 th August, 201 |

LIST OF ABBREVIATIONS

ABU:	Ahmadu Bello University
ATBU:	Abubakar Tafawa Balewa University
BRC:	Bauchi Radio Corporation
BSC:	Bachelor of Science
D.G:	Director General
FMWSD	Federal Ministry of Women and Social Development
FOMWAN:	Federation of Muslim Women Association In Nigeria
INEC:	Independent National Electoral Commission
MD:	Managing Director
MDGs:	Millennium Development Goals
NCE:	Nigeria Certificate in Education
NTI:	National Teachers Institute.
NYSC:	National Youth Service Corps
OSSAP:	Office of the Senior Special Assistant to Mr. President
PG:	Post Graduate
UNESCO:	United Nations Educational Scientific and Cultural Organization

GLOSSARY

TERM	DEFINITION
Dukku	Local Government in Gombe State
Sabon Narabi	Village in Toro Local Government Bauchi State
Toro	Local Government in Bauchi
Madinah	A city in western Saudi Arabia
Bogoro	Local Government in Bauchi State
Sabon Kaura	A Ward in Bauchi Metropolis
Hudaibiyah	An event that took place during the time of Prophet ﷺ
Da'awah	Islamic Mission
MagayakinDukku	Traditional title in Dukku, Gombe State
Dass	Local Government in Bauchi State
Azare	Local Government in Bauchi State
Ansar	Inhabitants of Madinah
Yelwa	Hamlet in Bauchi Local Government Area
Malumfashi	Local Government in Katsina State
Imam	Title of a worship leader in a mosque
Ummah	Community
Fitnah	Trial
As-Siddiq	A truthful woman
As-Siddiq	A truthful man
Gwammadaji	A village in Tafawa Balewa L.G.A Bauchi State
Al-Tahira	The chaste woman
Rariya	Primary School in Bauchi Metropolis
Madrasah	School
Islamiyyah	Islamic School

APPENDIX I

School of Post Graduate Studies,
Bayero University, Kano,
P.M.B. 3011 Kano,
Kano State.
23rd October, 2017.

Dear Respondent,

I am a post graduate student of Bayero University, Kano, conducting a research work on "MUSLIM WOMEN PARTICIPATION IN PUBLIC SERVICE FROM ISLAMIC PERSPECTIVES: A CASE STUDY OF CONTRIBUTIONS OF SELECTED MUSLIM WOMEN IN BAUCHI STATE (1980-2015)".

I will therefore, appreciate your efforts if you could help me answer the questions attached honestly. All the information given will be treated confidentially and will only be use for the purpose of this research work.

Thank you.

Yours faithfully,

MurjanatuBagari
SPS/14/MIS/00060

APPENDIX II

- Your full name
- Your biography
- What are your contributions towards the societal development of Bauchi State?
- What are your contributions towards the development of Islam?
- What challenges did you face in your place of work/business?
- How did you overcome the challenges?