

## **GIRL-CHILD UPBRINGING IN ISLAM: WHERE CONTEMPORARY ILORIN MUSLIM WOMEN ARE GETTING IT WRONG**

**Sherifat Hussain-Abubakar**

Department of Religions, History and Heritage Studies

Kwara State University, Malete, Nigeria

[sherifat234@yahoo.com](mailto:sherifat234@yahoo.com); +2348037249370

### **Abstract**

Islam considers female child a treasure that must be well guarded due to her sensitive role to humanity. Hence, Islam gives special attention to her upbringing in a way to safeguard her against waywardness and prepare her for the role of shaping society. The shari<sup>h</sup> counts on the expertise of women (as mothers or female guardians) in the female-child upbringing. Consequently, they are to conscientiously monitor her in all the stages of development and serve as good models to her. Reports indicated how some ancient Ilorin Muslim women applied the Islamic template in nurturing their girls to ascertain their uprightness and efficiency as wives and mothers. Quite on the contrary, many modern Ilorin Muslim women are reportedly breeding ill-mannered female children, a development that negates the Islamic principle. This study is descriptive and analytical, probing into what modern Ilorin Muslim women are doing wrongly in girl-child nurturing, which has led to societal incongruity. Interview was the major research instrument used. The study revealed that most of modern Ilorin Muslim women downplayed the Islamic nurturing method in the bid for modernisation. This trend was observed to have led to many female children to be dysfunctional. The study concluded that the situation is redeemable if Muslim women adopt the Islamic guidelines to confront the contemporary challenges faced in female-child upbringing.

**Keywords:** Female-child, Nurturing, Muslim Women, Contemporary Ilorin, Islamic Ethics

### **Introduction**

Child nurturing guidelines are meticulously and comprehensively given by the shari<sup>h</sup> for the upright development of every Muslim child regardless of gender. These guides cater to every aspect of the child's life (moral, physical, psychological, and intellectual) during its prenatal, natal, postnatal, and adolescent periods.<sup>1</sup> The templates cater for the sensitive

peculiarities of a child's gender as well as prepare each for its future roles. Based on the sensitive nature of the female-child and her future roles, Prophet Muhammad laid specific emphasis on her upbringing and pronounced glad tidings as a reward for her protection.<sup>2</sup> This presupposes her proper upbringing for a virtuous life, towards a good home and society. The sensitive task of nurturing her is therefore given to her prototypes (women), counting on their tender nature and mothering experience to handle the intricacies of the assignment.<sup>3</sup>

The Qur'an provides clues to some pious women's mothering styles to be explored as a template for the nurturing of the girl-child to ensure rectitude.<sup>4</sup> The template has worked for women in the Islamic world to raise virtuous female-children.<sup>5</sup> The efficacy of this model is equally established in Nigerian Muslim societies where the template is meticulously followed. An example of this is Ilorin, where its ancient Muslim women were acknowledged for applying the Islamic model in raising their daughters to become responsible citizens, wives, and mothers.<sup>6</sup> But, over time, this tradition became truncated. In contemporary Ilorin, many a girl-child grows morally bankrupt, and materially spoilt.

This study, therefore, probes into what contemporary Ilorin Muslim women are getting wrong in the upbringing of their girl-children, and how it relates to the current societal incongruity. The study is descriptive and analytical. It adopted interview as the major research instrument, which is considered appropriate for collecting primary information as required in a descriptive study like this one.<sup>7</sup> Hence, interviewees were purposively selected among some aged Muslims, Islamic scholars, counsellors, family heads (*Magaji*), youths, *Qadis*, lawyers, court personnel, and divorce petitioners, among others.

The study covers the period between 2019 and 2022, with more than one hundred respondents. Few names are referenced to represent the views of the several interviewees due to time and space constraints. The paper examined the olden days Ilorin Muslim women's approach to girl-child upbringing as a precursor, using the Islamic paradigm to evaluate the extent of success or otherwise recorded at the time. The contemporary girl-child nurturing style is then perused under the following subjects: moral grooming, interpersonal relationship, and conducive home environment vis-à-vis Islamic ethics.

### **History of Islam in Ilorin**

The composition of Ilorin at different periods in history varied. Before 1831, Ilorin was inhabited by few Muslims and more of adherents

of African Traditional Religion (ATR). The different occupants were governed by their religious and traditional laws respectively.<sup>8</sup> There is still controversy over the exact period Islamic spread in Ilorin and the first person to introduce the religion to the town. Nevertheless, the presence of an eminent Jihadist, Shaykh Alimi, and his group, together with the earliest Muslim scholars in the town was acknowledged to have been responsible for the influx of several other Muslim scholars and admirers from different parts of the world to the town.<sup>9</sup> Consequently, there emerged, in Ilorin, a unique Islamic culture into which the heterogeneous cultures of the peoples melted.<sup>10</sup> The piety, intellectual transcendence, and missionary ingenuity of Ilorin scholars are said to have transformed the town into an Islamic city, and a citadel of Arabic and Islamic scholarships.<sup>11</sup> Islamic erudition became the legacy bequeathed to posterity, and making Ilorin a pinnacle of religious fame in Southern Nigeria.<sup>12</sup>

The presence and proliferation of erudite Muslim scholars in Ilorin history were acclaimed<sup>13</sup> and asserted to have earned the town the proverbial title of *Ilu Alfa* (seat of erudite Muslim scholars).<sup>14</sup> Similarly, Islamic culture was acknowledged to have permeated every aspect of Ilorin life, to the extent of being nicknamed “a city with no masquerade and no tradition, except instruments of war namely horses and arrows.” This is alluded to by Adebayo, confirming the richness of Islamic culture in Ilorin.<sup>15</sup> The Islamic tempo could be said to have influenced the quality of the ancient Ilorin Muslim women as well as their nurturing approach that produced admirably upright girl-children.

The heterogeneous composition of Ilorin after it became the capital of Kwara State of Nigeria in 1967 influenced the Islamism of the town. The town, since then, has been increasingly inhabited by people of diverse cultures and religions, who have intermarried and socialized with the indigenes for ages.<sup>16</sup> The conglomeration of these diverse peoples, the adoption of western education, advancement in information & communication technology, and globalization have evolved a new wave of culture in the town. This culture gives more credence to western values; a materialistic way of living, with little regard for Islamic ethics, thereby negating the Islamic heritage of the town. This development dwindled the Islamic tempo in modern Ilorin and people interacted accordingly. The most indoctrinated in this trend, according to respondents, are modern Ilorin Muslim women, who perceive their Islamic duties (wifhood and mothering) as restrictive and burdensome.<sup>17</sup> They conceive the hybrid culture to be progressive because it grants women the freedom to live as

they wish, rather than obeying the *shari'ah*, which they classify as regimented.

Noncompliance with the Islamic injunctions by some modern Ilorin women inadvertently led to conscious and unconscious jettisoning of the Islamic principles in their ways of life, including their approach to the girl-child nurturing that is central to this study. Interestingly, these women are acclaimed to be proficient in the economy and are major contributors to the finances of their homes.<sup>18</sup> Their support for the professional growth of the girl-children is asserted to be unrivalled and has led to their turnout of proficient ladies in the area. However, these encomiums are belittled by their inability to groom their daughters with the Islamic template of moral and interpersonal relationships in their upbringing.

### **Islamic Assessment of Moral Grooming of the Girl-child in Contemporary Islamic Ilorin**

One of the distinctive roles that Islam mandates womenfolk to perform in the nurturing of female-child is to programme her to fear Allah and ingrain in her sub-consciousness virtuous way of living. The Qur'an gives Maryam a model of a well-nurtured female-child to imitate morally. Allah says in 66:12:

And Mary the daughter of 'Imran, who guarded her chastity; and We breathed into (her body) of Our spirit; and she testified to the truth of the words of Her Lord and of His revelations, and was one of the devout (servants).

Maryam's righteousness was motivated by her mother's being resolute in that direction. Hannatu supplicated for Maryam's uprightness and followed this with pragmatic steps to create enabling atmosphere for such as elucidated in the Qur'an 3:35-37. Hannatu was acknowledged for her virtuousness in Qur'an 19:28, which she transferred to her daughter. Her resourcefulness stated above shielded her daughter from the evils of the open society that would inhibit a girl's righteous growth. Maryam's interaction with the outside world was restricted and she was given needed attention and provisions. Hanatu's ingenuity through fervent prayer and strong determination for the upright development of her daughter becomes a model for every mother or woman to apply in female-child nurturing.

The contrary is mostly the case in contemporary Ilorin. According to some respondents, the poor disposition of some modern Ilorin Muslim women to the Islamic ordinances regarding their duties as wives and as a

mother has led to weak spiritual comportment of the girl-children. They were said to have given eminence to the physical well-being of their daughters at the expense of moral orientation.<sup>19</sup> Hence, much energy is dispensed on their professional callings to ensure better living for them. In effect, they either haphazardly mothered their children or employed the services of maids, nannies, daycare centers, schools, friends, etc.<sup>20</sup> It was also noted that their nonchalant disposition to Islamic guidelines in delegating their roles; and the intent of producing materially viable girls influenced the indiscriminate choice of substitute mothering outlets. Consequently, the female-child intuitively grew with the paid caregivers or guardians' orientations, which may either be devoid of Islamic ethics or marred by a lack of commitment.

The Islamically-oriented motherly qualities of tenderness and diligence needed to accomplish the delicate formative period of the female-child were thus consequently hampered. This disposition also deprived the female-child of the foundational coaching on the Islamic knowledge and moral values.

Secondly, a mother is expected to launch her girl-child into the performance of the Islamic rituals and ethical living, as the girl-child advances in age. She is to be initiated into the basic acts of cleanness, ritual baths (*ghusl*), ablution (*wudu*), and observance of ritual prayer (*salat*) as well as fasting (*sawm*) as applicable to all genders<sup>21</sup>. She is equally expected to be strictly monitored to ensure compliance, particularly at the adolescent stage. At this time, she should start to perceive happenings around her, by decoding, encoding, and coding to pick habits. Most times, she would become confused and prone to deviations.<sup>22</sup>

To salvage the girl-child in this state, Islam requires her guardian to lead by being exemplary, upright, and maintaining middle course between soft-handling and tough-handling in grooming her on the path of Islamic ethics. In addition, the girl-child is to be sensitively shown the Islamic boundaries of acceptable and non-acceptable ways of living. These are better taught through the example given by women around her. This exemplification will not only show the viability of the teachings but it becomes a model for her. Decent manner of dressing and comportment are part of the values emphasized for the girl-child while in the presence of men as prescribed in Qur'an 33:59 and 24:31. Islam insists on her being tutored to appreciate covering her body; be modest and courteous while interacting with people. Another essential duty of a guardian is the presentation of the rationales behind Islamic ethics; to be logically

presented to ingrain in her sub-consciousness the merits inherent in the dos and don'ts of Islamic ethics.<sup>23</sup>

In contravention to these orders, the girl-child's spiritual growth in the present Ilorin Muslim community is weakened by the poor religious flavor of the period, which is characterized by loose moral behaviours and insensitivity to decency.<sup>24</sup> The interviewees averred that most girl-children are not given the basic Islamic education to lay the foundation for virtuous conduct. The mothers, according to them, neither supervise their attendance at the traditional *Ile Kewu* (Qur'anic school) nor monitor their performance of the Islamic rituals.

At the same time, those mothers are not there to serve as their guides, particularly during their adolescent stage. Instead, the mothers dispensed so much on their physical and intellectual development to the detriment of their spiritual and psychological considerations.<sup>25</sup> The proliferation of information and communication technology (ICT) gadgets further opened girls to a virtual world, which they navigate uncontrollably. These happenings integrate the girls into having a lackadaisical attitude towards Islamic ideals as they live recklessly.

Moreover, the materialistic inclination of many contemporary Ilorin Muslim women was asserted to induct their girls to think more of their appearances and fanfare than anything else. The passion for incessant outings and flamboyant attires were said to subject them and their girl-children to reckless quests for money, including indulgence in vices. Fortunes were reportedly been spent on daily glamorous make-up and indecent outfits for perpetual ceremonies.<sup>26</sup> The ostentatious initiation of these girls into materialism debarred them from thinking or acting decently. This irreligious indoctrination consequently blindfolds them from seeing immoral habits of fornication, obnoxious interactions with the opposite sex, consumption of intoxicants, etc. as a way of life, thereby subjecting them to moral debasement. This scenario contradicts the legacy of ancient Ilorin which emphasised the girl-child upright development.

### **Adoption of Islamic Moral Grooming of the Girl-child in Ancient Ilorin**

The high level of moral character of ancient Ilorin Muslim women and the priority given to female-children upbringing as recommended by Islam were acknowledged by the interviewees to have contributed immensely to raising their girl-children honourably. They were acclaimed to perform nurturing duties enthusiastically and sacrificing attention enormously; seeing the duty as religious and social obligations.<sup>27</sup> These

women jointly reared their children, regardless of gender; but were more concerned with the girl-children. Right from infancy till they became of age, they were always monitored closely to ensure that they conformed to Islamic ethics. As it was the tradition of the town that every child must be sent to *Ile Kewu* (Quranic school), they learnt the Qur'an and some basic Islamic teachings needed to worship and foster moral integration. These women coached them to embrace the Islamic culture of chanting *dhikr* (poems of remembrance of Allah) as a form of entertainment and reminder of the importance of praying, fasting, and decent behaviours.<sup>28</sup>

By the time the girl-child starts to menstruate, she was taught the etiquette of personal hygiene and launched into chastity management. She was trained to protect her virginity and distance herself from males, including her senior brothers. Her movements were restricted and her dressing style was closely monitored to ensure modesty. Sometimes, she was threatened with taboos like: "If you allow a man to touch your body, you will be pregnant," to scare her away from male's lasciviousness. These frightening statements and warnings on the harsh punishment attached to deviant behaviours cautioned the girls against waywardness and excesses.<sup>29</sup> Also, the women's collaborative nurturing style set so many eyes on them, so much so that the girls found it difficult to err due to these women's attentiveness. The women were equally known for virtuous expressions; they were neither aggressive nor employed harsh words. Their daughters were furnished with these sublime examples to follow.

### **Islamic Appraisal of Interpersonal Relationship in Girl-child Grooming in Modern Ilorin**

Another unique role that Islam mandated the mother to play in the upbringing of the girl-child is launching her into the Islamic ethics of interpersonal relationships. She is expected to be trained in the light of actions or attitudes that are Islamically considered praiseworthy and blameworthy. She is to be initiated into acting humbly, patiently, subtly, selflessly, honestly, etc.; and shun the blameworthy acts of arrogance, aggressiveness, selfishness, licentiousness, etc. as commanded in several verses of the Qur'an (2:177, 3:17, 23:1-10, etc.) and expounded by Islamic scholars.<sup>30</sup> Besides the protection of her integrity, she is also to be tutored to judiciously guard her utterances, temperament, and courteous interaction with people as ordained for every believer.<sup>31</sup> Another crucial assignment of the mother is the grooming of the girl-child to imbibe wifely qualities of submissiveness and forbearance as demonstrated by Hajarah to Prophet Ibrahim;<sup>32</sup> humility as exemplified by Bilqis to Prophet

Sulaiman;<sup>33</sup> astuteness and endurance of Asiyyah under Fir<sup>c</sup>awn;<sup>34</sup> supportiveness as shown by Khadijat to Prophet Muhammad;<sup>35</sup> etc.

The girl-child is equally to be initiated into the motherhood qualities of self-restraint and resoluteness for uprightness like Hanatu among others. She is also to be launched into basic home management skills by assigning her duties of home keeping and tenderness, among other things, to make her relevant in the family and society at larger. Practical demonstration of the aforementioned by the woman guardian will intuitively make the girl-child develop these Islamic ethics as a way of life. The efficacy of admonition is incontestable in the initiation of adolescent children to Islamic ways. This was visible in the case of Luqman to his son in Qur'an 31:12-19.<sup>36</sup> Similarly, the approachability, responsiveness, supportiveness, patience, subtleness, and forgiving heart of Prophet Ya<sup>c</sup>qub to his children (as captured in Qur'an 12:4-100) enabled him to influence his children's attitudes to righteousness. Though these samples portray male-to-male interactions, their realistic approach will make them work in instilling Islamic values in the girl-child as well.

As opposed to the aforementioned, majority of the respondents opined that some modern Ilorin Muslim women were not able to impact positively on the character of their girl-children or prepare them for feminine roles.<sup>37</sup> This situation was attributed to their nonchalance toward the Islamic way of living. Their jettisoning of the Islamic praiseworthy characteristics of humility, decency, selflessness, patience, tolerance, and self-control for blameworthy ones of arrogance, impropriety, selfishness, impatience, etc. were points of reference. These scenarios, coupled with the anti-Islamic orientations given to the girls (through the outlets of the substituted caregivers), were identified as major hindrances to their positive character compartment. These girls innately grow up without good manners of interacting with people by thinking only of themselves and underrating others' interests (including their mothers). They are easily disposed to hot temper, intolerance, disrespect, impatience, etc. while amidst people.

Some contemporary women's inability to sustain Islamic communal living with extended family members was equally averred to hamper the interpersonal relationship of the girl-children in town. These girls were brought up mostly in a nuclear family setting with little or no interaction with extended family members. The relatives are most times conceived as intruders contrary to the Qur'an 4:36, which mandated their good treatment. This development hindered family coherency and dwindled their participation in the upbringing of children, particularly in



respect of correcting them. Consequently, the girl-children grew up to become ungovernable and had little or no respect for their extended family members. They unwittingly act selfishly, impolitely, impatiently, etc., and with no force to correct their excesses. This new wave of girls' grooming according to respondents endangered their congruity at home and in society.<sup>38</sup>

### **Application of Islamic Interpersonal-Relationship in Girl-child Grooming among Ancient Ilorin Women**

The traditional Ilorin community was built on communal existence as preached by Islam and such tradition permeated all categories of relationships. Similarly, good character- nurturing of every child, irrespective of gender, was rated high by the society in emulation of Prophet Muhammad as directed by Qur'an 68:4; 33:21, etc. This tradition is intensified by the ancient Ilorin Muslim women in the character-building and femininity grooming of the girl-children. These women believed strongly that any girl with poor character will find it difficult to get a suitor or sustain a marital union. Hence, their girl children's behaviours were studiously managed to conform to the set standard. Their girls were constantly corrected and informed of the implications of their temperament, utterances, and disposition to people and events. They were also bombarded with subtle, covert and overt training and consciousness of their femininity, as well as the manners of sitting, and walking, among others.<sup>39</sup>

The fraternity enjoyed by ancient Ilorin women culminated in the exhibition of sincere love, concern, and unity in the extended family and the larger society. This disposition facilitated the joint grooming of their girl-children into decent ladies, prospective obedient wives, and marvelous mothers. They practically demonstrated what they were teaching in respect of politeness, patience, tolerance, amiability, hospitality, etc. Their style efficiently prepared their girls for home management and submissiveness to their husbands. These phenomena inducted the girls into femininity expectations and made them intuitively assimilate them as a way of life.

### **Islamic Evaluation of Home Environment for the Girl-child Upbringing in Modern Ilorin**

The most critical of women's roles in the girl-child upbringing is on the home front. This assignment is paramount because the situation of the home contributes to the making of the girl-child. After all, the home is the workroom where her femininity manifests. Peace and love are

established in Qur'an 30:21, 7:189, 2:187, etc. as core to the Islamic family life. Though both couples play complementary roles in this respect,<sup>40</sup> Islam charges the wife with the task of fortifying the home with peace through her faithfulness and courteousness to her spouse. This is captured in this hadith:

When Allah's Messenger (peace be upon him) was asked which woman was best. He replied, "The one who pleases (her husband) when he looks at her, obeys him when he gives a command and does not go against his wishes regarding her person or property by doing anything of which he disapproves."<sup>41</sup>

Ali expatiates the aforesaid (of a wife's duty) and considered it as means of marital delight.<sup>42</sup> The comprehensiveness and sensitiveness of this task earn the devoted wife the awesome reward of the best paradise as asserted by Prophet Muhammad.<sup>43</sup>

In the above type of home setting, the girl-child intuitively grows efficaciously, emulating her mother; and creating a template for her future engagement. Similarly, the mother's warm-heartedness to the near and far relations as mandated in Qur'an 4:36 heightens harmonious peaceful coexistence and collaboration of people as contained in Q 9:71, 3:110, among others. This positive rapport will facilitate the larger society's participation in the girl-child upbringing as well as imprint onto the girl-child the Islamic ideals and its fruits of peace, love, and cooperation.

In contravention to this, observers noted with consternation the high level of disrespect for marital rules by modern Ilorin Muslim couples, despite the Islamic heritage in the town. The womenfolk were averred to be the worst in this respect due to disregard for religious ordinances. They were noted for their lack of commitment and disrespectful attitudes to their husbands. Some interviewees attributed women's discourteousness as a reaction to men's ineptness;<sup>44</sup> while others construed the actions to be a current wave of women's arrogance, brashness, and flagrant disobedience to Islamic marital rules.<sup>45</sup> The peace and love propellers such as dedication, submissiveness, humility, amiableness, and patience, from the wife to her husband, are abandoned; so also are the courteous behaviours to near and far relations.

According to the respondents, this disposition, most times provoked bitter reactions from the husband and the society. Hence, trivial unsettled grievances culminate into persistent suspicions and disagreements that pave the way for bitterness, deceitfulness,

unfaithfulness, etc. in the home and beyond. These occurrences erode serenity in the home and among family members. The home becomes turbulent and inhabitable for members, particularly the girl-children. The heat in the home makes them vulnerable to abuse in the process of seeking tranquility from peers and others. They eventually grow to have an aversion to marriage and extended family relationships, because their parents disallowed them to enjoy the benefits of healthy homes as instituted by Islam.

Respondents also accused modern Ilorin women of improper grooming of their girls for home management. While delineating this assertion, they explained that some of these girls were not launched into it. This according to them happened consciously or unconsciously when the mother failed to lead by example, assigned domestic chores to house-helpers, or used the domestic chore machines. In another instance, it was only the mothers that do the chores while the daughters dodged them without reproach. These scenarios inadvertently made the girl-children find it difficult to maintain simple hygiene, cook the simplest foods, or keep a clean environment. These happenings were said to have led to the incessant misunderstanding between young couples and the unhealthy intervention of in-laws or housekeepers to salvage marriages. This ineptitude was said to have accounted for many girls being divorced, remaining single, and taking to vices (to provide artificial succor for themselves) among others.<sup>46</sup>

### **Creation of Enabling Environment for the Girl-child by Ancient Ilorin**

The serenity that characterized the ancient Ilorin community was expectedly the outcome of adherence to the outlined Islamic principles of peace facilitator. This was pioneered by women in their submissiveness to their husbands, a step that was said to be unrivaled. These women served their spouses with everything they possessed and extended the same to those around them. They interacted with their husbands with the best conduct. Even when their husbands misbehaved, they enjoined themselves to be patient and persevering. The misbehaviour of their spouses was not allowed to debar them from discharging their obligations towards them.<sup>47</sup> These women's civilities were asserted to have spread to their neighbours (near and far). They, out of courtesy, hardly called people by names; but they always regarded everyone as important and they honoured them accordingly.

The aforementioned attitudes precipitated peace, love, and stability at home, and enhanced societal sanity. These women's courteousness, most times, spurred their husbands' fervent supplications to Allah to bless them and their children. The society also reciprocated the women's positive dispositions by guarding their safety and those of their progenies. The serenity in the home and society as well as the culture of mutual support created a conducive atmosphere for the girl-child to thrive. The credence lent by these networks safeguarded the girl-children from all odds and smoothened their upright development.

### **Conclusion**

The foregoing presents the auspicious position that Islam accorded female-child upbringing and the roles women were assigned to play in ensuring their wholesome development. Women's inputs were regarded by the general populace as core to what became of the female-child's righteousness or unrighteousness. The samples of the Qur'anic pious women were employed in the study to express the nurturing style that Islam enjoined for female-children.

Fashioning the girl-children upbringing with the Islamic template was said to have resulted in their courteous development as evident in the case of the ancient Ilorin Muslim women, while jettisoning of this model, as done by many contemporary Ilorin Muslim women, is believed to be responsible for how their female-children grow immorally and incongruously. Nowadays, many Muslim women are believed to perceive Islamic obligation as stressful and restrictive for their materialistic preoccupations, thereby robbing the society of virtuous female-children, wives, and mothers. The orientation given nowadays is not only ruining the girl-children morally but made them confused and prone to vices and male lasciviousness.

The above discoveries suggest the need for contemporary Ilorin Muslim women to apply the Islamic guides diligently in their lives, towards raising virtuous girl-children, in line with past legacies. Women's consciousness and inputs in the past showed the viability of the Islamic ethical principles as their girl-children innately grew with virtues as a way of life. If nowadays' Ilorin Muslim women emulate their predecessors, their renewed efforts will translate into a better society where the girls will grow up with piety and good culture.

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17. The information was given by respondents such as Dr. Musa A. Abdullahi, (former Provost, Kwara State College of Arabic and Islamic Legal Studies, Ilorin); Justice S. O. Muhammad, (retired Grand Kadi, Kwara State Sharia Court of Appeal, Ilorin); Aminat Hussain (female Islamic scholar & vice principal, Government Secondary School, Malete); Hajarat Obalowu (retired civil servant, Eruda, Ilorin); Onaolapo Ahmad Abdullahi (Business-woman, Oja Ago, Ilorin); and Salihu Ayinde (Islamic Cleric, Okekere, Ilorin), interview by author, Ilorin, January 16, 2018.

18. S. Hussain-Abubakar, "The Paradox of Female Headship of Muslim Families in Contemporary Ilorin Metropolis," *Kwasu Journal of Religious Studies*. Vol. I, No. 2, 2017, 35-36.
19. Besides the earlier respondents' views, this opinion is also being publicly referenced by many Ilorin Islamic scholars such as Dr. Abdulhamid Olohunoyin, Prof. Abubakar Imam Ya'qub Aliagan, Hajia Khadijat O. Abdulsalam, Shaykh Luqman Salekoto, Abdulhakeem Oganija, in their sermons and lectures.
20. Aside, from the respondents' comments, see also, N. S. Sulaiman's "An Assessment of Child Upbringing Practices among Contemporary Working Class Muslim Women in Ilorin East Local Government Area, Kwara State" (B.A. Project, Kwara State University, Malete, 2020), 14-21.
21. A. A. Saleem Comp., *Important Lessons for Muslim Women* (Riyadh: Maktaba Dar-us-Salam, 2005), 29-277; A. B. J. A-Jaza'iry, *Minhaj Al-Muslim*, Vol. 1 (Riyadh, Jeddah, Sharjah, Lahore, London, Houston, New York: DARUSSALAM, 2001), 363-490.
22. J. Moorhead, "Raising Girls: The Challenges of Bringing up Daughters" *The Guardian*. Accessed December 12, 2019, <https://www.theguardian.com/lifeandstyle/2013/jan/19/challenges-of-raising-girls>
23. H. Ayoob, *Social Manners in Islam*, trans. M. H.Husein, (Cairo: Dar Al-Salam, 2006), 67-215.
24. I. A. Jawondo, 114.
25. Among the interviewees are, Abdulrahim Jimoh (Magaji, Ode Egba, Ilorin); Olawepo Abdullahi (Business-woman, ItaAjia, Ilorin); and Salamatu Mahmud (retired school counselor, Oke-Aluko, Ilorin), Abubakar Banni (Islamic scholar); Muinat Obalowo (retired civil servant); Shifau Bolakale (Business-woman, Ogigi); Ramat Abdulqadr (Female Islamic scholar, Sobi); and Salamatu Ahmad (retired school counselor, Oke-Aluko, Ilorin), interview by author, January 26, 2018.
26. Ramat Muhammad (Businesswoman, Mandate market, Ilorin); Motunrayo Saad (Make-up Artist, Olohunsogo, Ilorin); Biola Atanda (Make-up Artist, Gari Alimi, Ilorin); Muslimat Abdullahi (Make-up Artist, Taiwo road, Ilorin); and Bisola Garuba (Make-up Artist, Gegele, Ilorin), interview by author, July 24, 2022, among others.
27. S. Hussain-Abubakar, *Ilorin Women and Family Life*, 52-54.

28. Abebi Akaba (aged woman, Omoda, Ilorin); Saratu Muhammad, (aged woman, Okeanifowose, Ilorin); Ayinke Amuda (retired civil servant, Balogun Fulani, Ilorin); Musadiolohun Abdullahi (aged woman, Ojagboro, Ilorin); Salamatu Oba (trader, Okekere, Ilorin); Falilat Muhammad (retired civil servant, Adeta); and Gogo Abubakar (business-woman, Fagba, Ilorin) interview by author, June 16, 2019.
29. Mubaolohun Abdullahi (aged woman, Adangba, Ilorin); Sabitiu Oba (Aged woman, Okekere, Ilorin); Fatimah Muritala (retired civil servant, Adeta); Bintu Busari (business-woman, Fagba, Ilorin) and Aminat Ataragba (retired school counsellor, Agbaji, Ilorin) interview by author, June 16, 2019; etc.
30. A. Utz, *Psychology from the Islamic Perspective* (Riyadh: International Islamic Publishing House, 2011), 99-132; H.Ayoob, 67-215, 315-347; Abu Bakr Jabir A-Jaza'iry, 145-360.
31. H. Ayoob, 67-215, 315-347.
32. I. Kathir, *Stories of the Prophets*, trans. S. M. Mustafa Gemeah (Mansoura, Egypt: Om-Al Kora for Publishing, Distributing and Translation Est.), 105-109.
33. I. Kathir, 350; See also Qur'an 27:41-42 manner of response to Prophet Sulaiman's question.
34. Asma Lamrabet, "Umm Musa and Asiyah... Free Women," accessed, June 10, 2019, <http://www.asma-lamrabet.com/articles/umm-musa-and-asiyah-free-women/>.
35. Ustadha Saaliha Jaffer, "Sayyida Khadija: A Role Model and Inspiration to all Women," accessed December 12, 2019, <https://madinainstitute.ac.za/master-of-the-women-of-quraysh/>.
36. M. Khattab, trans., *The Clear Qur'an A Thematic English Translation of the Message of the Final Revelation* (USA: Book of Signs Foundation, 2016), Qur'an 31:12-18 subheading notes 1-5, pp. 230-231.
37. Memunat Dauda (female Islamic scholar, Airforce road, Oloje, Ilorin); Adijat Memudu (aged woman, Omoda, Ilorin); Bashir Aduagba (age man, Popo Giwa, Ilorin); and Titilayo Sulaiman (retired school counsellor, Agbarere, Ilorin), interview by author, July 16, 2018.
38. Atanda Alabi (retired civil servant, Balogun Fulani); Sabitiu Oba (Aged woman, Okekere, Ilorin); Fatimah Muritala (retired civil servant, Adeta); Bintu Busari (business-woman, Fagba, Ilorin) and Aminat Ataragba (retired school counsellor, Agbaji, Ilorin)



- interview by author, June 16, 2019; Funsho Bashir (divorce petitioner, Area Court I, Center Igboro, Ilorin), Fadhilah Salami (divorce petitioner, Area Court I, Center Igboro, Ilorin); Funke Abdullahi (divorce petitioner, Area Court II, Center Igboro, Ilorin), and Kudirat Salami (divorce petitioner, Upper Area Court I, Oloje, Ilorin) interviewed by author, July 16, 2022.
39. Memunat Dauda (female Islamic scholar, Airforce road, Oloje, Ilorin); Adijat Memudu (aged woman, Omoda, Ilorin); Bashir Aduagba (age man, Popo Giwa, Ilorin); and Titilayo Sulaiman (retired school counsellor, Agbarere, Ilorin), interview by author, July 16, 2018.
  40. M. R. Beshir, *Family Leadership Qawamah an Obligation to Fulfill, Not an Excuse to Abuse* (USA: Amana Publication, 2009), 36-48; A. B. Abdulfatah *A Guide to Family Happiness*. (Kuala Lumpur: Dakwah Corner Bookstore (M) SdnBhd, 2008), 65-109; M. Al-Jibaly. *The Fragile Vessels Rights and Obligations between the Spouses in Islam*. (Al-Kitaab & as-Sunnah Publishing, ND), 1-96.
  41. Al-Tirmidhi, Hadith 964, accessed, June 10, 2022, <https://www.alim.org/hadith/tirmidi/964/>.
  42. N. S. I. Ali. *Keys to a Successful Marital Life*, trans A. N. I. Abdul-Rauf. (Malaysia: Dakwah Corner Publications SdnBhd, 2013), 9-166.
  43. Al-Tirmidhi, Hadith 956, <https://www.alim.org/hadith/tirmidi/956/>, accessed, June 10, 2019.
  44. This is reported by respondents such as Muibat Lawal (Business-woman, Ipata, Ilorin); Muibat S. O. (retired civil servant, Maraba, Ilorin); Muritala Sambo (legal Practitioner, Irewolede, Ilorin); Bilikis Nurudeen (retired court clerk, Ode Alfa Nda, Ilorin); and Salihu Aminat (Business-woman, Ojatuntun, Ilorin); among others, interview by author, Ilorin, January 10, 2019.
  45. Muhammad Lawal (Business-man, Ipata, Ilorin); Risiqat Oba (retired civil servant, Zango, Ilorin); Abdulfatai Olatunji (legal Practitioner, Olohunsogo, Ilorin); Bilikis Nurudeen (retired court clerk, Ode Alfa Nda, Ilorin); and Salihu Aminu (Business-man, Ojatuntun, Ilorin); among others, interview by author, Ilorin, January 10, 2019.
  46. Fatimah Muritala (retired civil servant, Adeta); Bintu Busari (business-woman, Fagba, Ilorin) and Aminat Ataragba (retired school counsellor, Agbaji, Ilorin) interview by author, June 16,

2019; Funsho Bashir (divorce petitioner, Area Court I, Center Igboro, Ilorin), Fadhilah Salami (divorce petitioner, Area Court I, Center Igboro, Ilorin); Funke Abdullahi (divorce petitioner, Area Court II, Center Igboro, Ilorin), and Kudirat Salami (divorce petitioner, Upper Area Court I, Oloje, Ilorin) interviewed by author, July 16, 2022.

47. Mubaolohun Abdullahi (aged woman, Adangba, Ilorin); Sabitiu Oba (Aged woman, Okekere, Ilorin); Fatimah Muritala (retired civil servant, Adeta); Bintu Busari (business-woman, Fagba, Ilorin) and Aminat Ataragba (retired school counsellor, Agbaji, Ilorin) interview by author, June 16, 2019, among others.